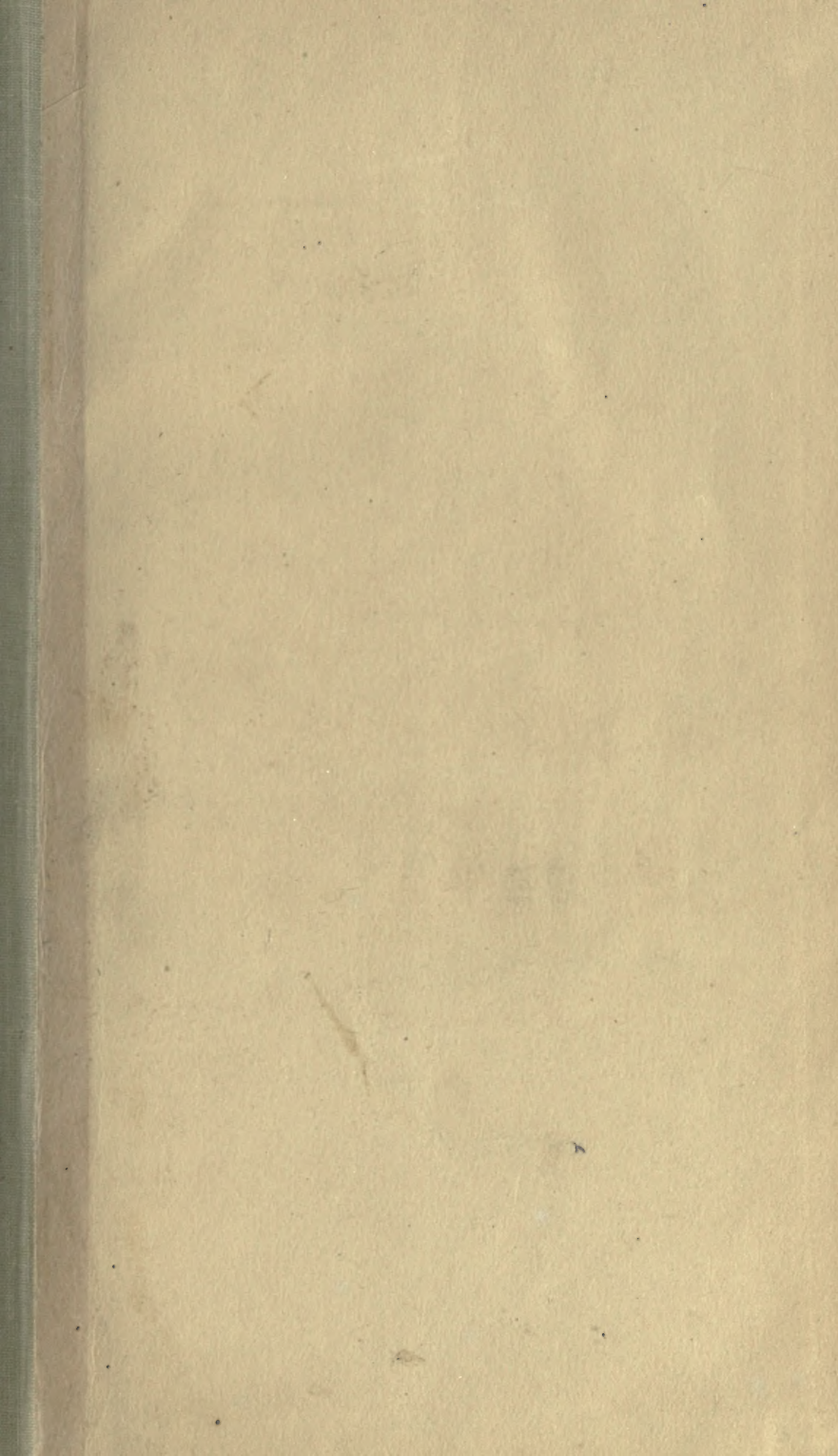



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HEBREW AND ENGLISH LEXICON,

OF
THE OLD TESTAMENT,

INCLUDING THE
BIBLICAL CHALDEE.

FROM THE LATIN OF
WILLIAM GESENIUS,

LATE PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF HALLE-WITTEMBERG.

BY
EDWARD ROBINSON,
Professor in the Union Theological Seminary, New-York.

WITH CORRECTIONS AND LARGE ADDITIONS, PARTLY FURNISHED BY THE AUTHOR
IN MANUSCRIPT, AND PARTLY CONDENSED FROM HIS LARGER
THESAURUS, AS COMPLETED BY ROEDIGER.

EIGHTEENTH EDITION.

REVISED AND STEREOTYPED.



BOSTON:
PUBLISHED BY CROCKER AND BREWSTER,
51 Washington-street.

1865.

HEBREW AND ENGLISH

LEXICON

THE OLD TESTAMENT

THE OLD TESTAMENT

HEBREW AND ENGLISH

Entered, according to act of Congress, in the year 1854, by
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THE OLD TESTAMENT

HEBREW AND ENGLISH

THE OLD TESTAMENT

BOSTON

HEBREW AND ENGLISH

Printed and Published by Edward Houghton, Boston.

1854

PREFACE,

BY THE TRANSLATOR.

PJ4833

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1865

MAIN

WILLIAM GESENIUS, the author of this work, was born at Nordhausen, Feb. 3d, 1786 ; and died at Halle, Oct. 23d, 1842, aged 56 years 8½ months. His life was devoted to the illustration of the Hebrew language ; first, its Lexicography, and then its Grammar and the interpretation of the Sacred Writings.

The works of Gesenius in the department of Hebrew Lexicography were the following, arranged chronologically.

Hebräisch-deutsches Handwörterbuch des Alten Testaments, 2 vols. 8vo. Leipz. 1810–12. The first volume was published at the age of twenty-four, in the same year in which the Author became Professor of Theology at Halle.—Translated and published in England by Christopher Leo : *A Hebrew Lexicon, etc.* 2 vols. 4to. Cambr. 1825.

*Neues Hebräisch-deutsches Handwörterbuch, einer für Schulen un-
gearbeiteter Auszug, etc.* 8vo. Leipz. 1815.—Translated and published in this country by J. W. Gibbs : *A Hebrew and English Lexicon of the Old Testament, etc.* 8vo. Andover 1824.

*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testa-
ment*, 8vo. Leipz. 1823. A new and improved edition of the preceding, introduced by a valuable Essay on the Sources of Hebrew Lexicography. This essay was translated and printed in the *Biblical Repository*, 1833, p. 1 sq.

The same work, 3d edit. Leipz. 1828. This edition received many improvements, especially in the Particles.

Of each of the editions of the above Manual three thousand copies were printed.

Thesaurus philologicus criticus Linguae Hebraeae et Chaldaeae Veteris Testamenti, Tom. I. Fascic. 1. Lips. 1829. The printing was completed two years earlier ; and this number was presented to Niemeyer, to whom it was dedicated, on the day of his *Jubilæum*, in April 1827.

Lexicon Manuale Hebraicum et Chaldaicum in V. T. Libros, 8vo. Lips. 1833.

Hebräisches und Chaldäisches Handwörterbuch, etc. Leipz. 1834. A new edition of the German Manual, conformed to the preceding Latin edition.

Thesaurus philologicus, etc. Tom. I. Fascic. 2. Lips. 1835.—Tom. II. Fascic. 1. ib. 1839. Fascic. 2. ib. 1840.—Tom. III. Fascic. 1. ib. 1842. This last Part includes the root שָׁבַר and its derivatives ; and here the Author's labours terminated. The completion of this great work, in another Part, was intrusted by Gesenius at his death to his friend and colleague Roediger.

The above works are all distinguished by accurate and thorough research, and by a skilful and judicious use of the materials collected, which placed the Author in the first rank of modern philologists. In them was first exhibited a complete specimen of what may be termed the *historico-logical* method of lexicography ; which first investigates the primary and native signification of a word, and then deduces from it in logical order the subordinate meanings and shades of sense, as found in various constructions and in the usage of different ages and writers ; which, in short, presents a logical and historical view of each word in all its varieties of signification and construction. This is doubtless the only true method ; and it was ably followed out by Passow in his admirable Greek Lexicon.

Of all the labours of Gesenius above enumerated, it will be seen that, with the exception of the present work, only the two earliest have been translated into English.

The work of which the present volume is a translation, was commenced by the Author in the year 1827 ; and was at first intended to be nothing more than a Latin version of the German edition of 1828, for the use of foreign students unacquainted with the German tongue. But about this time, the views of comparative philology, especially in respect to the Indo-European languages, developed by Bopp and Grimm in various works, and applied to the Hebrew and its kindred tongues by Hupfeld, Ewald, and others, appear to have given a new direction, or rather a new impulse, to the studies of Gesenius ; and these pursuits, together with official duties, caused a suspension of the *Thesaurus*, and also protracted the completion of the Latin Manual until the close of 1832. At the same time the character of the latter was greatly changed ; and it became a new and independent work, drawn chiefly from the materials collected for the *Thesaurus* under the influence of these more extended views.

The work thus exhibited a great advance upon the previous labours of the Author ; both in the wider range of scientific principles, and in the skill and tact of their practical application. The main point of distinction was, and is, a more careful and thorough investigation of the

primary signification of the Hebrew roots ; the reference of whole families of triliteral roots to single biliteral ones, which are mostly onomatopœetic ; and the illustration of these latter from the analogy of the Indo-European tongues, viz. the Sanscrit, Zend, Persian, Greek, Latin, Gothic, German, English, and other kindred dialects. Here it is found, that the Hebrew and the Semitic dialects generally, in their primary elements, (not in their grammatical structure,) approach much nearer to the great family of Eastern and Western languages, than has usually been supposed. From a similar comparison of other languages is also given a more full and complete exposition of the power and use of the Hebrew particles and pronouns. From all these sources, the Author was able, both in the Latin Manual and especially in the later Parts of the Thesaurus, not indeed to obtain a new basis for Hebrew Grammar and Lexicography, but certainly to enlarge and strengthen the old one by new courses of solid materials and a new and firmer cement.

The same remarks apply to the *tenth* edition of the Author's smaller Hebrew Grammar, published in 1831 ; and reprinted in the eleventh and twelfth editions, in 1834 and 1839, without great change. The *thirteenth* edition, bearing extensive marks of further progress, was published in 1842. Four subsequent editions have been since revised and published by Roediger.

To Gesenius unquestionably belongs the high merit of having given an impulse and interest to the cultivation of Hebrew Literature, far beyond any thing which has been felt since the days of the Buxtorfs. At the commencement of his labours, Hebrew learning in Germany, as elsewhere, was at a very low ebb. In the autumn of 1829, the writer was present at the opening of his course of Lectures on the book of Genesis. He then stated, as illustrating the progress of this branch of literature, that he was now about to lecture on that book for the tenth time in course ; that when twenty years before he had commenced his career in Halle with the same course, the number of his hearers was but fourteen ; and that he had then felt gratified, inasmuch as his colleague, the celebrated Vater, had lectured on the same book the preceding year to a class of only seven. This statement was made to a class of more than five hundred hearers. But among the thousands who had been his pupils, many of whom were now devoting their lives to Hebrew and Oriental learning ; and also among others who had been led on by his example and instructed by his labours ; it would have been strange indeed, had there arisen none to penetrate further than he into some of the various departments and recesses of Hebrew philology. And it was perhaps, in our days, a singular merit in Gesenius, that he was among the first to admit and adopt, with full acknowledgment, every valuable

suggestion, from whatever quarter it might come ; and also every result which would bear examination, however contrary it might be to his own previous views. The following sentence is doubtless a fair and candid exposition of his creed and practice on this point : “ Unwearied personal observation and an impartial examination of the researches of others ; the grateful admission and adoption of every real advance and illustration of science ; but also a manly foresight and caution, which does not with eager levity adopt every novelty thrown out in haste and from the love of innovation ; all these must go hand in hand, wherever scientific truth is to be successfully promoted.”* To the sincerity of this language the following pages bear ample testimony, as do all his later works, in the frequent references and acknowledgments to the works of Winer, Ewald, and others.

If therefore it be true, that others have in various respects made advances upon the earlier works of Gesenius, it may be said without hesitation, that these advances bear no proportion to those which he made upon himself, in the present work as compared with former editions of his *Manual*, and in the later numbers of the *Thesaurus* as compared with the first.

The master of a wide and useful movement in the human mind has now for twelve years been removed from the sphere of his labours ; but those labours and their fruits live, and will long live, after him. Let the present state of the study and interpretation of the Bible, and especially of the Old Testament, be compared with what it was forty years ago, when Gesenius commenced his career, and it will be seen that in no department of theological or philological learning has the advance been more rapid and great. The study of the Hebrew Scriptures is no longer an isolated pursuit, repulsive from the want of scientific helps, and the jargon of unmeaning technical terms. Indeed, it may be safely affirmed, that, at the present day, the lexicography and grammar of the Old Testament stand upon a higher step of scientific philology, than do those of the New.†

Out of Germany and Denmark, the influence of this movement in behalf of the Hebrew has been perhaps most perceptible in this western hemisphere. The good sense and ardour of Prof. Stuart early led him to adopt the philological principles and results of Gesenius, and to apply them zealously and successfully in the wide field of his own labour. His *Hebrew Grammar*, first published in 1821, was founded on those principles ; and the successive issue of six editions testifies to the spirit awakened, and the results produced, by his efforts in this department

* Pref. to Heb. Gram. edit. 11, p. 7.

† For a fuller account of the life, character, and labours of Gesenius, the reader is referred to the *BIBLIOTHECA SACRA*, 1843, p. 361 sq.

of theology. This was followed in 1824 by Prof. Gibbs' translation of the Hebrew and German Manual of Gesenius, which removed many of the difficulties still remaining in the way of the student. The publication of Hahn's Hebrew Bible in 1831, and the Latin Manual of Gesenius in 1833, furnished great additional facilities ; and large numbers of both these works were constantly imported. The translation of this Manual by the writer first appeared in 1836, in an edition of three thousand copies ; which were all sold at the end of six years. The later editions comprised six thousand additional copies. Meanwhile the public received the excellent Hebrew Grammar of Nordheimer in two volumes, 1839-41, of which the first volume was reprinted ; and likewise Prof. Conant's translation of Gesenius' Hebrew Grammar, Bost. 1839, Lond. 1840. Of this last a new edition, revised and conformed to the *seventeenth* edition of the original, as published by Roediger, is speedily to appear.

When it became necessary in 1841 to prepare a second edition of the present work, Gesenius wrote proposing to furnish his own corrections and additions, made during an interval of several years while carrying at least four *fasciculi* of his Thesaurus through the press. The arrangement was entered into ; and the corrected copy of the first portion of the Latin Manual, extending to the end of the letter *Heth* (ח), was transmitted in April 1842. It was a transcript of his own copy prepared for a new edition of the same work, which he expected to put to press near the close of the same year. The portion sent covers nearly the whole of the first two *fasciculi* of the Thesaurus, which were completed in 1827 and 1835 ; and comprises all his emendations to those two earliest parts of his great work. With these his own revision of the Manual ceased. The remainder of the copy was received after his death. It contained, however, for the most part, only short hints and references, noted down by the Author for future use ; but not wrought out by him and incorporated into the work. The labour therefore devolved upon the Translator of carrying out the remainder of the Lexicon in the same spirit, by conforming it to the latest views of the Author as exhibited in the Thesaurus. Under these circumstances it is a gratifying fact, that the Author was spared to revise just those earliest portions of the work which stood most in need of correction, and as to which there is yet no printed record of his latest views ; while in the remaining portion, the Translator had only to follow those Parts of the Thesaurus which had recently appeared, and of course required comparatively very little correction. His effort was to make the new edition a condensed copy of that great work ; and perhaps the conformity is most complete in those portions not revised by the Author himself. A large number of the articles, especially the most important, had to be entirely rewritten

In preparing for a third edition, as the author of the Thesaurus now rested from his labours, and the completion of that work by Roediger was supposed to be near at hand, the publishers concluded to stereotype the present volume, and thus give it a more correct and permanent form. This was accordingly done, as far as to p. 1032 inclusive ; with the exception of pages 623–634. But the expected final Part not having appeared, the remaining pages of the third and fourth editions, in 1849 and 1850, were issued in letter-press.

In the final revision for the plates of the third edition, the Translator made numerous minor corrections ; and occasionally added new information from later sources ; the latter always preceded by a bracket, and followed by the letter *R*. The most important change of this kind was in the article כִּישׁ. Great care was taken to secure the utmost correctness. The pages were first read over by Mr. W. W. TURNER, the extent and accuracy of whose learning, as a Hebrew scholar and general philologist, are well known ; and the last proofs always passed under my own eye, and were laboriously compared throughout with the originals. Various corrections in the work itself, and much of the minuté filing, were contributed by Mr. Turner ; and occasionally a remark added at his suggestion is distinguished by the letter *T*.—The errors since discovered during the five years in which the volume has been in use, have been mostly corrected in the plates. A few corrections and some additions, which could not well be made in the plates, are given in the *Addenda*.

From various unforeseen causes, the sixth Part of the Thesaurus, prepared by Roediger, was not published until 1853, nearly eleven years after the decease of Gesenius. This Part completes the Text of the Thesaurus ; and shows in itself throughout, that the work could not have been entrusted to abler hands. The leading features of the preceding portion of the work are of course retained ; though the comparison of the Indo-European tongues is somewhat less prominent. The general tone of the investigations manifests perhaps a deeper philosophical spirit.

In now completing the present volume in its permanent form, in accordance with this concluding Part of the Thesaurus, the Translator has only followed out the same principles as in the former portion. The more important articles have all been rewritten ; while most of the others, have been corrected and enlarged. For the accuracy of the printing in these pages, he alone is responsible.—The great effort of the Translator has at all times been, to make the work a condensed and faithful transcript of the latest views and labours of its distinguished Authors, as comprised in the pages of the Thesaurus.

Indeed, it is not too much to say, that the present volume exhibits

the only full summary of the latest labours and results of Gesenius in the department of Hebrew Lexicography. No other work yet published, of whatever pretensions, not even the later edition of the Latin Manual itself, bears a like close relation to the Thesaurus and to the later views and corrections of its Author.

The beginning of Part VI, published by Roediger, corresponds with the middle of p. 1033 of this work ; but the subsequent pages by no means cover merely the same ground with that Part. The order of the Thesaurus is etymological ; that of the Lexicon, alphabetical. Hence the Part in question comprises only those roots which come after שָׁבַר, with their derivatives. But in the present volume, many of these derivatives are found under the letter ב, pp. 623-634 ; while, on the other hand, a large proportion of the articles under the letter ה are derived from roots which occur before שָׁבַר. These last, of course, were all prepared by Gesenius.—Wherever the name of Gesenius appears in the text, the citation of it is by Roediger.

The preparation and printing of the Thesaurus were thus spread out over more than a quarter of a century. In the long period of his own labours, as is said above, the principal Author made constant progress in his studies ; and thus naturally was led to change his views on various points. In respect to new expositions of various passages, which Gesenius had formerly been led to propose, it was his own remark, that the older he grew the more he was inclined to return in very many cases to the long-received methods of interpretation. He has often done so in the later portions of the Thesaurus, as compared with the first two Parts ; and these changes are incorporated in the present volume, partly from his own pen. Occasionally, Roediger also has given an exposition of a particular passage, differing from a preceding one by Gesenius. Hence, in a few instances, the same passage will be found differently explained in different parts of the work. In most of these cases, if not in all, a reference is made from one place to the other, either in the text or in the *Addenda*.

The Translator has added nothing of his own ; except an occasional remark or reference, always with his signature. Nothing more seemed to be necessary ; since the work is purely philological, and rarely presents an allusion to theological views.

E. ROBINSON.

UNION THEOLOGICAL SEMINARY,
New-York, October, 1854.

FOR THE STUDENT.

The following are the full Titles of works by the Author (and one by the Translator) often referred to in the following pages :

- Thesaur.* i. e. *Thesaurus Philologicus criticus Linguae Hebrææ et Chaldææ V. T.*
See Pref. p. iii, iv.
- Lehrgeb. or Lgb.* “ *Lehrgebäude der Hebräischen Sprache*, Leipz. 1817.
- Heb. Gr.* “ *Hebräische Grammatik*, 14th edition, revised by Roediger, Leipz. 1845. English, with the same divisions, *Hebrew Grammar, etc.* by M. Stuart, Andover, 1847; also by T. J. Conant, New-York, 1847.—The same work, 17th edition, Leipz. 1854. English by T. J. Conant, New-York, 1854.
- Gesch. der Heb. Spr.* “ *Geschichte der Hebräischen Sprache und Schrift*, Leipz. 1815.
- Comment. on Is.* “ *Der Prophet Jesaia, übersetzt und mit einem Commentar begleitet*, 4 Theile, Leipz. 1820–21. The first Part, containing the Translation, was reprinted separately in 1829.
- Monumm. Phœn.* “ *Scripturæ Linguæque Phœnicæ Monumenta quotquot supersunt*, 4to. Lips. 1837.
- Bibl. Res. in Palest.* “ *Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa*, by E. ROBINSON and E. SMITH. 3 vols. Boston, 1841. Lond. 1841. The references to this work were made by Gesenius in all those parts of the Thesaurus and Manual prepared by him after its publication. In the other parts they have been added by the Translator.—A new and enlarged edition of this work is soon to appear

ADDENDA.

The student is requested to mark the following *Addenda* in the proper places.

Page 27. col. 1, before Art. אִישׁ add this article :

אֲרוֹנָה, see אֲרוֹנָה.

“ 32. “ 2, l. 3 from bott. for ‘q. d. etc.’ read: lit. *soothes it*, keeps it within himself.

“ 38. “ 1, l. 25 sq. read: *ks'atrapa*, pr. protector (representative) of the regal power, viceroy; Lassen in *Zeitschr. f. d. Morgenl. VI.* p. 18.

“ 38. “ 1, l. 6 from bott. read: *khysyarsâ, rex pius*, Lassen in *Zeitschr. f. d. Morgenl. VI.* p. 124. It is certain, etc.

“ 66. “ 2, l. 3 from bott. after *to say*; add: but see in זָמַר II. Note. Comp.

“ 69. “ 2, l. 3, add at the end: See more in r. עָרַק.

“ 84. “ 1, l. 15, after 166, add: Irby and Mangles p. 478.

“ 104. “ 2, bott. after [41]. add: In v. 6 [21] written יָאָהָרִי q. v.

“ 144. “ 1, l. 22, for *come among us*, read: *fall upon us round about*.

“ 150. “ 1, l. 20, for *wounded*, read: *hurt, broken*;

“ 151. “ 1, l. 2, for Keri, read: Kethibh;

“ 170. “ 1, l. 16 from bott. dele: Nah. 2, 3.

“ 183. “ 1, l. 3 from bott. add: See r. שָׁפַל Hiph. p. 1102.

“ 191. “ 2, after Art. גִּילְגִּי add this article:

גִּינָת (garden, r. גִּנָּן) *Ginath*, pr. n. m. 1 K. 16, 21. 22.

“ 211. “ 1, l. 12, read: to speak; see more in r. זָמַר II. Note.

“ 216. “ 2, before Art. הוֹדָה add this article:

הוֹדָאִים, see in הוֹדָה.

“ 222. “ 2, l. 4 from bott. after *other*. add: But see in r. הָמִקֵּד no. 1.

“ 285. “ 2, l. 11 from bott. add: See *Biblioth. Sac.* 1848, p. 684.

“ 333. “ 1, l. 7 from bott. after m. add: emphat. הַסָּפָא,

“ 371. “ 1, l. 15 from bott. dele: Zech. 10, 11.

“ “ “ 1, l. 13 from bott. read: In two places only it is spoken of the *Euphrates*, Zech. 10, 11. Dan. 12, 5. 6. 7.

“ 484. “ 1, l. 20, before 1. add: also כָּפַר Job 38, 29.

“ 486. “ 1, before Art. כְּפָרִים add this article:

כָּפַר, see כְּפֹר.

“ 549. “ 2, l. 3, end of the line, add: Russell's *Aleppo I.* p. 76. *Biblioth. Sac.* 1848. p. 473.

“ 664. “ 1, l. 16 from bott. before d) add: Also of the Holy Land, Jer. 2, 7. 16. 18. Ps. 79, 1. Ex. 15, 7.

“ 773. “ 2, before Art. עֵינַיִם add this article:

עֵין Chald. m. constr. עֵינִן; plur. עֵינִין, constr. עֵינֵי; *an eye*, i. q.

Heb. Ezra 5, 5. Dan. 4, 31. 7, 8. 20.

‘ 1016. “ 2, after Art. שָׁפַח add this article:

שָׁפְמוֹת, see שָׁפְמוֹת.

MEMORANDUM

TO : [Illegible]

FROM : [Illegible]

SUBJECT : [Illegible]

[Illegible body text]

[Illegible body text]

אָב, constr. אָבִי, אָבָא, Chald. and Syr. אָבָא, אָבָא.

1. In a proper sense, Gen. 19, 31 sq. 44, 19. 20. al. sæpiss.—But the word *father* often has a wider sense; see Fesselli Adv. Sacra VI. 6. E. g.

2. i. q. *forefather, ancestor*, 1 K. 15, 11. 2 K. 14, 3. 15, 38. 16, 2. al. E. g. a grandfather, Gen. 28, 13. 31, 42. 32, 10. 37, 35; a great-grandfather, Num. 18, 1. 2. 1 K. 15, 11. 24. al. Is. 43, 27 אָבִיךָ הָרִאשׁוֹן הִטָּא collect. *thy first forefathers sinned*.—Very frequent in Plur. אָבוֹת *fathers*, i. e. *forefathers*, Gen. 15, 15. Ps. 45, 17.—For the phrase אָבִי אֱלֹהֵי אָבוֹת, see under אָסֶה.

3. i. q. the *founder, author*, i. e. first ancestor of a tribe or nation, Gen. 10, 21. 17, 4. 5. 19, 37. 36, 9. 43. Josh. 24, 3.—Here we may refer Gen. 4, 21 *the father of all such as handle the harp and the pipe*, i. e. the founder of the family of musicians, the inventor of the art of music.

4. Of the *author or maker* of any thing, espec. a *creator*; Job 38, 28 *hath the rain a father?* i. e. creator. In this sense God is called *the father of men*, their Creator, Is. 63, 16. 64, 7. Deut. 32, 6; comp. Jer. 2, 27.—Here too may be referred Job 34, 36 אָבִי יִבְחַן אִיּוֹב, Vulg. *mi pater, probetur Jobus*, i. e. *my Father, let Job be tried*; but the sense is languid. Others not unaptly make אָבִי i. q. אָבִי *wo!*

The above tropical senses come from the notion of *source, origin*; others are drawn from the idea of paternal love and care, the honour due to a father, etc. E. g.

5. i. q. a *nursing-father, benefactor*, as doing good and providing for others in the manner of a father. Job 29, 16 *I was a father to the poor*. Ps. 68, 6 *a father to the fatherless*. Is. 22, 21 *a father to the inhabitants of Jerusalem*, spoken of Eliakim the prefect of the palace. Is. 9, 5 *אָבִי עַד* *the everlasting father* of his people, i. e. the Messiah; comp. *pater patriæ* among the Romans. By the same metaphor God is called the *father* of the righteous and of kings, and these also are called his sons, 2 Sam. 7, 14. 1 Chr. 17, 13. 22, 10. Ps. 89, 27. 25.

6. For a *master, teacher*, from the idea

of paternal instruction, 1 Sam. 10, 12 Hence priests and prophets, as teacher sent with divine authority, are saluted with the title of *father*, out of respect and honour, even by kings, 2 K. 2, 12. 5, 13. 6, 21. 13, 14. (comp. 8, 9.) Judg. 17, 10 *be unto me a father and a priest*. 18, 19.—So the Rabbins are called אָבוֹת *fathers*; much as we use the honorary appellation of *fathers of the church, the holy father* i. e. the pope.

7. Spec. *father of the king*, in a similar sense, i. e. his chief adviser and prime minister, whom the modern orientals call *Vizier*. Gen. 45, 8 לָפָרְעֹה לָאֵב לְפָרְעֹה *and hath made me a father to Pharaoh*. So Haman is said to be δούτερος πατρός to Artaxerxes, Sept. Esth. 3, 13; comp. 1 Macc. 11, 32. Comp. also Turkish Atâbek, father-prince, and Lala father, spoken of the Vizier; see Jablonsky Opusc. ed. te Water, T. I. p. 206. Barhebræi Chron. Syr. p. 219. l. 15.—Some of the ancient interpreters understand the same by the word אָבִיךָ Gen. 41, 43; explaining it *father of the king, or of the land, kingdom*; so Luther.

8. As expressing *intimate relationship, close alliance*. Job 17, 14 לְשִׁחַי קָרָאתִי לְאִמִּי *to the grave I said, thou art my father*; and in the other hemistich, *to the worm, thou art my mother and my sister*; comp. Ps. 88, 19.

9. In Arab. and Ethiopic, the name *father* is also put trop. for *possessor*, and is spoken of one who excels in any thing, and is distinguished for it, e. g. אֲבוֹ שָׁמ *father of odours*, i. e. an odoriferous tree. So in Heb. only in pr. names, e. g. אָבִי שָׁלוֹם *father of peace*, i. e. *pacifical*.

NOTE. The grammatical form of this noun may be said to follow the analogy of verbs לָדַע, as if for אָבָה, Lehg. § 118. Still it is no doubt primitive; since both אָב *father* and אִמָּ *mother* imitate the simplest labial sounds of the infant; as also πάππας (παππῆς), *papa, pappus, avus*, Turk. بابا.—Besides the usual form of the constr. אָבִי there is also an ancient form אָב, or also אָבָא, (like אָבִי, אָבִיךָ,) found only in compound proper names, as אָבִי שָׁלוֹם, אָבִי שָׁמ; although even in these the form אָבִי is also often employed, as אָבִי שָׁלוֹם.

Once in Gen. 17, 4, 5, the form אב stands alone, in order to render the etymology of אבִּירָה more distinct and obvious.

אב Chald. m. c. suff. 1 pers. אבִּירָה; אבִּירָה; plur. אבִּירָה, the letter ה being inserted (comp. אִמָּה), *father*, i. q. Heb. אב, Dan. 2, 23. Ezra 4, 15, 5, 12. Perh. for grandfather, Dan. 5, 2.

אב m. (r. אֲבֵב) *greenness, green, verdure*, of a plant. Job 8, 12 *עֵדֶנָּה בְּאַבֵּוּ* while yet in its greenness, i. e. yet green and flourishing. Cant. 6, 11 *אֲבֵי הַנְּחָל* the greens (green things) of the valley; Vulg. *poma*, after the Chaldee usage.

Arab. ^{أب} green fodder.

אב Chald. (r. אֲבֵב) *fruit*, c. suff. אֲבֵבָה, the Dag. forte being resolved into Nun, Dan. 4, 9, 11, 18. In Targg. often for פֶּרֶר.

* אבב in Heb. not used; Chald. P. אבב to bear fruit, espec. early ripe, precocious fruit. Syr. ^{أب} to blossom. In Arab. and Heb. it seems to have signified to be green, verdant, to sprout, etc. see the deriv. אב greenness, אבִּירָה green ear. The primary idea would seem to be that of protruding, sprouting with impetus, comp. Engl. to burst forth, to skoot, Germ. *treiben*, whence אב pr. young shoots; so as to have affinity with the roots אבִּירָה, ראב, אָהב, which express desire, eager impulse; see אָהב.

אבגתא *Abagtha*, Pers. pr. n. of a eunuch of Xerxes, Esth. 1, 10.—It seems to be i. q. בגתא, and may be explained from the Sanscr. *bagadāta* 'a fortuna datus'; from *baga* fortune, the sun. (Bohlen.)

* אבד fut. יאבד, and at the end of a clause יאבד.

1. Prop. to lose oneself, to be lost, to wander about, espec. of a sheep wandering from the flock and lost; Arab. ^{أبَد} to flee away wild into the desert, to lose oneself in the waste. So אבד שֶׁה a sheep lost and wandering. Ps. 119, 176; comp. Jer. 50, 6. Ez. 34, 4, 16. Of men, Is. 27, 13 *הָאֲבָדִים בְּאַרְץ אַשּׁוּר* who are lost in the land of Assyria. i. e. wander as exiles. Deut. 26, 5 *אֲרָמִי אֲבָד* a wandering Syrian. Also of things e. g. of streams which lose themselves in the

desert, Job 6, 18. Metaph. of wisdom become extinct, Is. 29, 14.—Hence

2. to perish, to be destroyed; Syr. Samar. id. The Arabic in this sense

has the kindr. ^{بَاكَ}. Spoken of persons and other living things as perishing. Ps. 37, 20. Job 4, 11; sometimes with ^{יָעַל} Deut. 4, 26, 11, 17. Josh. 23, 13, 16. Also of a land or houses which are laid waste, Jer. 9, 11. Am. 3, 15. Metaph. of hope, desires, vows, as failing, being disappointed, Ps. 9, 19, 112, 10. Prov. 10, 28, 11, 7. Ez. 12, 22.—Constr. with ^{לְ} of pers. 1 Sam. 9, 3, 20; seq. מִן Deut. 22, 3. Job 11, 20 *מִנוֹם אֲבַד מִנְהֵם* their refuge perisheth. Jer. 25, 35. Ps. 142, 5. Ez. 7, 26 *הַחֹרֶף הָאֲבַד מִפִּי הַכֹּהֵן וְנִצָּחָה מִן־בְּנֵינִים* the law shall perish from the priest and counsel from the aged, i. e. shall forsake them, comp. Jer. 18, 18, 49, 7. Hence Deut. 32, 28 *גּוֹי אֲבַד עֲצוּתוֹ* a nation whose counsel is perished, void of counsel, Vulg. *consilii expers*. Jer. 4, 9 *לֵב הַמֶּלֶךְ יֵאָבֵד* the heart of the king shall perish, i. e. for fear and terror. Job 8, 13 *וְהִקְנָה הֵנָּה וְהִקְנָה הָאֲבָד* and [so] shall the hope of the impious man perish. Ps. 9, 19, 112, 10. Prov. 10, 28.

3. to be ready to perish, i. e. to be wretched, miserable. Part. אבד one wretched, miserable, unfortunate, Job 29, 13, 31, 19. Prov. 31, 6.

PIEL אבד 1. to lose, pr. to let be lost, to give up as lost, Ecc. 3, 6.

2. to make wander, to scatter a flock, Jer. 23, 1.

3. to cause to perish, to destroy; Ecc. 7, 7 *מִתְּהַנֵּה יֵאָבֵד אֶת־לֵב מִתְּהַנֵּה* a gift destroyeth i. e. corrupteth the mind. Seq. מִן, to destroy out of any thing, Jer. 51, 55.—Spec. a) Of things, to destroy, to lay waste, 2 K. 19, 18. Num. 33, 52. Deut. 12, 2, אבד הוֹן to waste one's substance, Prov. 29, 3. b) Of men, to destroy, to kill, to put to death, Esth. 3, 9, 13. 2 K. 11, 1, 13, 7.

HIPH. הֵאָבֵד i. q. Pi. to destroy, to cut off, as men and nations, Deut. 7, 10, 8, 20; sometimes with the addition of ^{הָעַם} Lev. 23, 30; ^{מִתְּהַנֵּה הַשָּׂמַיִם} Deut. 7, 24; also of a land, to lay waste, Zeph. 2, 5; of hope, Job 14, 19.—Very rarely the quiescent א in 1 pers. fut. is dropped, as אבִּירָה for אֲבִירָה Jer. 46, 8.

Deriv. אבדן—אבד.

אבד Chald. fut. **באבד**, *to perish*, Jer. 10, 11.

APH. הוֹבֵד, fut. יהוֹבֵד, inf. הוֹבֵדָה, *to destroy, to cut off*, Dan. 2, 12, 18, 24.—HOPH. הוֹבֵד, after the Heb. manner, Dan. 7, 11.

אבד m. 1. *one wretched, unfortunate*; see r. אָבַד no. 3.

2. Participial noun, *destruction*, Num. 24, 20. 24. See Lehrg. p. 488.

אֲבֵדָה f. (Tseri impure) 1. *a thing lost, something missing*, Ex. 22, 8. Lev. 5, 22. 23.

2. i. q. אֲבֵדוֹן *place of destruction, abyss*, i. e. Sheol, Hades, Prov. 27, 20 Chethibh.

אֲבֵדוֹן m. 1. *destruction*, Job 31, 12.
2. *place of destruction, abyss*, nearly synon. with אֲבֵדוֹן, Job 26, 6. 28, 22. Prov. 15, 11.

אֲבֵדָה m. verbal of Piel for אֲבֵדָה, hence without Dag. lene in אֲבֵדָה, *destruction, slaughter*, Esth. 9, 5.

אֲבֵדָה constr. אֲבֵדָה id. *destruction death*, Esth. 8, 6.

* אֲבֵדָה fut. יאֲבֵדָה, pr. *to breathe after, to desire*; comp. the kindred roots אָבָה, אָבָה, אָבָה, also אָבָה, Lat. *aveo*.—Hence

1. *to be willing, inclined, disposed; to will*, always with a negative partic. except Is. 1, 19. Job 39, 9. Constr. c. infin. either simpl. Deut. 2, 30. 10, 10. 25, 7. Is. 30, 9; or with אֲבֵדָה, which however belongs rather to prose, Lev. 26, 21. 2 Sam. 13, 14. 16. Exod. 10, 27 לֹא אֲבֵדָה לְשִׁלְחָם *he would not let them go*. Job 39, 9 וְהִיאֲבֵדָה רִיבִי *will the buffalo be willing to serve thee?* Also c. acc. Prov. 1, 25; absol. Is. 1, 19 אִם הָאֲבֵדָה וְשָׁמַעְתֶּם *if ye be willing and obedient*, lit. *if ye consent and obey*; see in אֲבֵדָה Hiph. no. 2. Prov. 1, 10. With dat. of pers. *to be willing towards any one, willing-minded, to obey* (often with synon. אֲבֵדָה), Ps. 81, 12. Deut. 13, 9. Prov. 1, 30.

2. *to desire*, i. e. *to want, to need*, a signif. found in the derivatives אֲבֵדָה, אֲבֵדָה.

NOTE. In Arabic this verb has the sense *to be unwilling, to refuse, to loathe*, corresponding to Heb. לֹא אֲבֵדָה. But this

must not be regarded as a contrary signification; since the idea of *inclining*, which in Heb. implies *towards any one*, expressing good will, Germ. *Zuneigung*, is in Arabic merely referred to the opposite direction, i. e. *from or against any one*, expressing ill will, Germ. *Abneigung*,

i. e. aversion, loathing; whence مَائِي stinking swamp-water; pr. loathsome, אֲבֵדָה אֲבֵדָה a reed growing in marshes, bulrush; comp. אֲבֵדָה, אֲבֵדָה.

Deriv. אֲבֵדָה, and those under no. 2.

אֲבֵדָה m. *reed, bulrush, papyrus*, i. q. Arab. أَبَاة, collect. أَبَاة, see r. אֲבֵדָה note; although the Heb. word might come from the notion of a reed with its top *inclined*, bowed down, comp. Is. 58, 5.—Once Job 9, 26 אֲבֵדָה שִׁפְפֵי *skiffs of reed*, i. e. boats or skiffs made of the papyrus of the Nile, in common use among the Egyptians and Ethiopians, and famous for their lightness and swiftness; see Comment. on Is. 18, 2. Others translate *ships of desire*, i. e. hasting with eager desire to the haven, Symm. ναυσὶ πνευδούσαις. The reading אֲבֵדָה, which is exhibited in 44 Mss. is doubtless to be pronounced אֲבֵדָה, an' 'o be explained of hostile or robber-ships, which likewise sail swiftly; this gives a very good parallelism to the eagle in the other hemistich pouncing upon his prey. So the Syr. The same sense would also be expressed by the common reading, if for אֲבֵדָה it were written אֲבֵדָה.

אֲבֵדָה m. (r. אֲבֵדָה no. 2) *want, poverty, wretchedness*, once Prov. 23 29; after the form אֲבֵדָה, prob. for the sake of paronomasia with the words אֲבֵדָה and אֲבֵדָה, comp. Lehrg. p. 374 note r, and Is. 15, 4. 17, 1. 59, 13. So Abulwalid whom we do not hesitate to follow.—Kimchi, who is followed by most interpreters, makes it an exclamation of pain, *O! wo!* like אֲבֵדָה and אֲבֵדָה. Comp. Gr. αἰβοῖ. Arist. Pac. 1066.

אֲבֵדָה m. (r. אֲבֵדָה) by Syriasm for אֲבֵדָה, whence constr. אֲבֵדָה Is. 1. 3; plur. אֲבֵדָה; a *stall, stable, barn*, where cattle are fed Job 39, 9; and fodder stored Prov. 14, 4. The signif. *stall* is also appropriate in Is. 1, 3; where however Sept.

and Vulg. render *præsepe*, i. e. *crib*, *manger*, which both here and in Job l. c. is not less apt and probable. Comp.

Arab. ^{أرى} ^{أرى}, Chald. ^{אורי} ^{אורי}, stall and crib.

So אבוס is also used in the Talmud.

* אבה a root of doubtful signif. perh. i. q. ^{אבה} ^{אבה}, ^{אבה} ^{אבה}, to turn, to turn about. Hence

אבה f. once, Ez. 21, 20 אבהה הרהב a turning of the sword, i. e. a sword turning itself, perh. glittering, i. q. הרהב הרהב Gen. 3, 24. But more probably it should here read: הרהב הרהב the slaughter of the sword; and this conjecture is supported by the Sept. *σφαγία σφαγίας*, Chald. ^{קטלי} ^{קטלי} ^{הרהב} ^{הרהב}, and the words of the text which follow, *ah! it is made bright, it is sharpened for slaughter*, לטבח; comp. v. 14. 15. The Greek words *σφαγίον*, *σφαγή*, are elsewhere often put for the Heb. טבח, טבח, טבח.

אבטיהים (r. בטח, by transp. for טבח, ^{طبخ} ^{طبخ} to cook) m. plur. *melons*, Num. 11, 5. Corresponding is Arab.

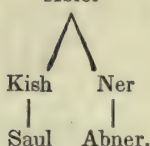
אבטיח by transp. for ^{طبخ} ^{طبخ} from ^{طبخ} ^{طبخ} to cook, to ripen; like Gr. *πέπων* melon, squash, from *πέπω*, comp. ^{בשל} ^{בשל}. The Hebrews prefixed the prosthetic א.— From the above Arabic word comes the Spanish *budiecas*, French *pastèques*.

אבי pr. n. f. *Abi*, the mother of Hezekiah, 2 K. 18, 2. In the parallel passage 2 Chr. 29, 1, she is called more fully and correctly אביה, which is also read in some copies in 2 K. l. c.

אברעלבון (father of strength, i. e. strong, from r. ^{غلب} ^{غلب} *prævaluit*) *Abialbon*, pr. n. of one of David's officers, 2 Sam. 23, 31; called also אביאל 1 Chr. 11, 32.

אביאל (father of strength, i. e. strong) *Abiel*, pr. n. m. a) 1 Chr. 11, 32, see אברעלבון. b) The grandfather of king Saul, 1 Sam. 9, 1. 14, 51. In the genealogical table in 1 Chr. 8, 33. 9, 39, Ner is said to have been the grandfather of Saul; but according to 2 Sam. 14, 5, he was his uncle. The true descent was as follows:

Abiel



אביאסף (father of gathering, i. e. gatherer,) *Abiasaph*, pr. n. of a Levite of the family of Korah, Ex. 6, 24; called also אברסה 1 Chr. 6, 8. 22. 9, 19.

אביב m. (r. אבב) *an ear of grain, a green ear*, Lev. 2, 14. Ex. 9, 31 ^{השורה} ^{השורה} ^{השורה} ^{השורה} the barley was in the ear; comp. for the syntax Cant. 2, 13. ^{הרש} ^{הרש} ^{הרש} ^{הרש} the month *Abib*, i. e. of green ears afterwards called ^{ניסן} ^{ניסן} ^{ניסן} ^{ניסן} Nisan, beginning with the new moon of April, or according to the Rabbins, of March; the first month of the Heb. year, Ex. 13, 4. 23, 15. Deut. 16, 1.

אביגיל (whose father is exultation) *Abigail*, pr. n. f. a) The wife of Nabal and afterwards of David, 1 Sam. 25, 3. 14; called also by contr. אביגל v. 32. 2 Sam. 3, 3 Cheth. Comp. Arab. ^{أيش} ^{أيش} ^{أيش} ^{أيش} for ^{أيش} ^{أيش} what? b) A sister of David, 1 Chr. 2 16; called also אביגל 2 Sam. 17, 25.

אבירן (father of the judge) *Abidan*, pr. n. of a phylarch or chief of the tribe of Benjamin in the time of the exodus, Num. 1, 11. 2, 22.

אבירע (father of knowledge, i. e. knowing, wise) *Abidah*, pr. n. of a son of Midian, Gen. 25, 4.

אביה (i. q. אביה whose father is Jehovah) pr. n. *Abijah*.

1. Masc. a) The second son of Samuel, 1 Sam. 8, 2. b) 1 Chr. 7, 8. c) 1 K. 14, 1. d) 1 Chr. 24, 10. Neh. 10, 8. e) i. q. אביה king of Judah, see the next article.

2. Fem. a) 1 Chr. 2, 24. b) See in אבי.

אביה (whose father is Jehovah) also אביה (id.) pr. n. *Abijah*, king of Judah, son and successor of Rehoboam, 2 Chr. 13, 1 sq. In the books of Kings always written אביום *Abijam*, 1 K. 14 31. 15, 1. 7. 8, i. e. father of the sea. vi maritimus.

אָבִיהוּא (to whom *He*, i. e. God, is *father*) pr. n. *Abihu*, a son of Aaron, slain by fire from God for offering unlawful sacrifice, Lev. 10, 1 sq.

אָבִיהוּד (whose *father* is *Judah*, i. q. **אָבִי וְהוּדָה**) *Abihud*, pr. n. m. 1 Chr. 8, 3.

אָבִיהַיִל (perh. for **אָבִיחַיִל**) *Abihail*, pr. n. f. a) The wife of Rehoboam, 2 Chr. 11, 18. b) 1 Chr. 2, 29.

אָבִיוֹן adj. (r. **אָבָה** no. 2) 1. *needy, poor*, Deut. 15, 4. 7. 11. *Sons of the needy*, i. e. the needy, the poor, Ps. 72, 4; see **בֵּן** no. 8.

2. *poor*, i. e. *afflicted, distressed, wretched*, often coupled with synonym. **עָנִי**. Ps. 40, 18 **וְאָבִיוֹן וְעָנִי** and *I am poor and afflicted*. 70, 6. 81, 1. 109, 22.—Spec. like **עָנִי**, spoken of one who suffers unjustly, with the accessory idea of humble and pious feeling; whence in Am. 2, 6 **וְצָדִיק וְאָבִיוֹן** are joined. Also of a whole people subjected to suffering and calamity, e. g. the Israelites in exile, Is. 41, 17; com. 25, 4. In the same sense the sect of the *Ebionites* adopted this name, as being *οἱ πτωχοὶ τῷ πνεύματι, ὧν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν* Matt. 5, 3.

אָבִיוֹנָה f. pr. desire, appetite, *lust*, from r. **אָבָה** no. 1; then *the caper-berry*, which is said to be a provocative of appetite and lust, Plut. Quæst. Symp. 6. 2. Plin. H. N. 13. 23. ib. 20. 15. Once Ecc. 12, 5. So Sept. Vulg. Syr. The Rabbins use the plur. **אָבִיוֹנִין** not only for caper-berries, but also for the small fruits or berries of other trees, as the myrtle, olive, etc.

אָבִיחַיִל (father of might, i. q. mighty) *Abihail*, pr. n. m. a) Num. 3, 35. b) 1 Chr. 5, 14. c) The father of Esther, Esth. 2, 15. 9, 29.

אָבִיוֹטִיב (father of goodness) *Abitub*, pr. n. m. 1 Chr. 8, 21.

אָבִיוֹטָל (whose *father* is the *dew*) *Abital*, pr. n. of one of David's wives, 2 Sam. 3, 4.

אָבִיָּם see **אָבִיהוּ**.

אָבִימַאֵל m. Gen. 10, 28. 1 Chr. 1, 22, *Abimael*, pr. n. of one of the descendants of Joktan in Arabia, prob. the father or founder of an Arabian tribe called **מַאֵל**, a trace of which Bochart (Phaleg 2. 24)

finds in Theophrast. Hist. Plant. 9. 4; where the name *Málu* prob. refers to the same wandering tribe in the vicinity of the modern Mecca, which Strabo calls *Μειναῖοι, Minæi*.

אָבִימֶלֶךְ (father of the king, or father king) in pause **אָבִימֶלֶךְ**, *Abimelech*, pr. n. a) Of several kings in the land of the Philistines at different periods of time, Gen. 20, 2 sq. 21, 22 sq. 26, 1 sq. Ps. 34, 1. The same king who in Ps. 1. c. is called *Abimelech*, in 1 Sam. 21, 11 bears the name of **אָכִישׁ** *Achish*; and hence the former might seem to be a common title of these kings, like the **پادشاه** *Padishah* (Pater Rex) of the Persian kings, and **اتاليق** *Atalik* (father, pr. paternity) of the Khans of Bucharia. b) A son of Gideon, Judg. 8, 31 sq. 9, 1 sq. 2 Sam. 11, 21. c) 1 Chr. 18, 16, where the true reading is prob. **אָחִימֶלֶךְ**, as in 2 Sam. 8, 17.

אָבִינָדָב (father of nobleness, or noble father) *Abinadab*, pr. n. m. a) A son of Jesse, 1 Sam. 16, 8. 17, 13. b) A son of Saul, 1 Sam. 31, 2. c) 1 Sam. 7, 1. d) 1 K. 4, 11.

אָבִיוֹעַם (father of pleasantness or grace) *Abinoam*, pr. n. of the father of Barak, Judg. 4, 6. 5, 1.

אָבִינֵר (father of a light) *Abiner*, pr. n. m. 1 Sam. 14, 50. Elsewhere **אָבְנֵר** *Abner*, q. v.

אָבִיעֶזֶר (father of help, like Germ. *Adolf*, from *Atta* father and *Holf* help) *Abiezer*, pr. n. m. a) A son of Gilead, Josh. 17, 2; also meton. of his descendants, Judg. 6, 34. 8, 2. Patronym. is **הַעֲזֵרִי אָבִי** *the Abi-ezrite* Judg. 6, 11. 24. 8, 32.—An abridged form **אִיעֶזֶר** *Iezer*, Num. 26, 30; and the patronym. **אִיעֶזְרִי** ib. b) One of David's warriors, 2 Sam. 23, 27. 1 Chr. 11, 28. 27, 12.

אָבִיר m. subst. (r. **אָבַר**) *one strong, mighty*, only in the formula **אָבִיר יַעֲקֹב**, **אָבִיר יִשְׂרָאֵל**, *the mighty One of Jacob of Israel*, spoken of God, Gen. 49, 24. Is. 1, 24.

אָבִיר adj. (r. **אָבַר**) 1. *strong, mighty*, spoken of persons, and often as subst. *one strong, a mighty one*, Judg. 5, 22. Lam. 1, 15. Jer. 46, 15. Ps. 76, 6 **הַעֲזֵרִי אָבִיר** *the strong of heart, stout-hearted*.—Poetically **κατ' ἐξοχήν** put: a)

For a bullock, Ps. 22, 13 בָּשָׁן אֲבִירֵי *strong ones of Bashan*, i. e. bulls of Bashan. 50, 13. Metaph. for *princes* Ps. 68, 31. b) For a horse, only in Jeremiah, as 8, 16. 47, 3. 50, 11.—Comp. Heb. Gram. § 104. 2, note.

2. *powerful, potent, noble*, Job 24, 22. 34, 20. לֶחֶם אֲבִירִים *food of nobles or princes*, i. e. of superior quality, rich and delicate, Ps. 78, 25; comp. Judg. 5, 25.—אֲבִיר הָרָעִים *chief of the herdsmen* 1 Sam. 21, 8.

3. *stout of heart*, i. e. *obstinate, wilful, perverse*, Is. 46, 12. Comp. הָזֶק לֵב.

אֲבִירָם (father of altitude) *Abiram*, pr. n. m. a) Num. 16, 1. 12. 26, 19. b) 1 K. 16, 34.

אֲבִישָׁג (father of error) *Abishag*, pr. n. of a concubine of David, 1 K. 1, 3. 2, 17.

אֲבִישׁוּעַ (father of welfare) *Abishua*, pr. n. m. a) 1 Chr. 8, 4. b) 6, 4. 5. 50. Ezra 7, 5.

אֲבִישׁוּר (father of the wall) *Abishur*, pr. n. m. 1 Chr. 2, 28. 29.

אֲבִישַׁי (father of a gift, see יָשִׁי) *Abishai*, pr. n. of a son of David's sister and one of his chief officers, the brother of Joab, 1 Sam. 26, 6 sq. 2 Sam. 2, 18. 24; sometimes also written אֲבִישַׁי 2 Sam. 10, 10.

אֲבִישָׁלוֹם (father of peace) *Abishalom*, pr. n. of the father-in-law of Rehoboam, 1 K. 15, 2. 10. But in 2 Chr. 11, 20. 21, it is written אֲבִישָׁלוֹם.

אֲבִיחָר (father of abundance, for אֲבִיחָרָה) *Abiathar*, pr. n. of a son of Ahimelech the priest, and a faithful friend of David, by whom he was made high-priest along with Zadok, but was deposed by Solomon, 1 Sam. 22, 20 sq. 23, 6. 30, 7. 2 Sam. 15, 24.—For 2 Sam. 8, 17, see אֲחִישָׁלֵךְ.

* אָבַל prob. *to roll, to roll up or wind, to entangle*. Kindr. roots are בָּאָל, *to entangle, to be entangled, intricate, to well or boil up, as a fountain, to interweave, to braid*; also the harsher אָפַק, *to turn*.—Once

HITHP. *to roll itself together, to be*

rolled up, spoken of smoke rolling upwards in a dense column; Is. 9, 17 אֲבִירֵי עָשָׁן *so that (the thickets) shall roll upwards as the mounting up of smoke*; comp. Syr. Vulg.—Syr. ܐܒܝܪܐ is explained by the grammarians as i. q. *to be proud, to walk proudly*, perh. pr. *'to roll oneself forwards,' in the manner of a corpulent man.*

* I. אָבַל *fit*, וַאֲבַל, *to mourn*, seq. עַל *over any thing* Hos. 10, 5. Am. 8, 8. Arab. Syr. id. The primary idea seems to be, *to be languid, to go with the head hanging down*, as do mourners; comp. the kindr. roots אָפַל, אָמַל, also בָּגַל, נָבַל, *all which are from the biliteral stock bal, fal, and include the idea of falling, sinking*; comp. σφάλω, *fallo*, Germ. *fallen*, Engl. *to fall*. It is transferred also from the dress and manner of mourners to the voice and to lamentation, see אָבַל.—Poet. of inanimate things, Am. 1, 2 אֲבֵלֵי נְאוֹת־הָרָעִים *the pastures of the shepherds mourn*. Is. 24, 4. 7 אָבַל הִירוּשָׁה אֲמַלְלָה גִפְתָּן (i. e. the grapes) *mourneth, the vine languisheth*. 33, 9.

HIPH. *to cause to mourn, to make lament*, Ez. 31, 15; of inanimate things, Lam. 2, 8.

HITHP. *pr. to show oneself as mourning, hence to mourn*, i. q. Kal, but chiefly in prose, while Kal is more usual in poetry, Gen. 37, 34. Ex. 33, 4; with אָל or עַל of pers. 1 Sam. 15, 35. 2 Sam. 13, 37.

Deriv. אָבַל I. אָבַל.

* II. אָבַל, Arab. أَبَلَ and أَبَلَ *to be moist, wet*, sc. with the moisture of grass; hence Syr. مَصَّ *grass*. Kindr.

is בָּלַל, *to water*, יָבַל *to flow*. Hence אָבַל II.

I. אָבַל adj. (r. אָבַל I.) *mourning*, Gen. 37, 35. Lam. 1, 4 הָרְחֵי צִיּוֹן אֲבֵלוֹת *the ways of Zion are mourning*, i. e. they mourn. Constr. אָבַל Ps. 35, 14. Plur. constr. אֲבָלֵי Is. 61, 3, with Tsere *impure*; comp. Arab. أَبَيْلٌ.

II. אָבַל m. (r. אָבַל II.) prob. *a grassy place, pasture, meadow*, Arab. أَبَلَ fresh

and long grass, sea-weed. So 1 Sam. 6, 18, unless instead of אָבֵל הַגְּדֹלָה it should read אָבֵן הַגְּדֹלָה which the context in v. 14, 15, seems to demand, and which is expressed by Sept. and Syr.—It is frequent in geographical pr. names:

a) אָבֵל בֵּית-מַעֲכָה *Abel Beth-Maachah* i. e. situated near Beth-Maachah q. v. [now called *Abil el-Kamh*, a town on the west side of the valley leading from Merj 'Ayûn to the plain of the Hûleh, west of Paneas and Dan; see Biblioth. Sac. 1846, p. 213 sq.—R.] 2 Sam. 20, 14, 15. 1 K. 15, 20. 2 K. 15, 29. Elsewhere אָבֵל-מַיִם *Abel-maim* 2 Chr. 16, 4, comp. 1 K. 15, 20. Also simpl. אָבֵל 2 Sam. 20, 18.

b) אָבֵל הַשְּׂטִיִּים *Abel-shittim* (acacia-meadow) Num. 33, 49; a place in the plains of Moab, prob. the same which in Num. 25, 1. Mic. 6, 5, is called simpl. שְׂטִיִּים.

c) אָבֵל כְּרָמִים *Abel-keramim*, (meadow of vineyards) Judg. 11, 33; a village of the Ammonites, according to Eusebius still rich in vineyards in his day.

d) אָבֵל מְחֹלָה (meadow of dancing) *Abel-meholah*, a village of Issachar, not far from Scythopolis, the birth-place of the prophet Elisha, Judg. 7, 22. 1 K. 4, 12, 19, 16.

e) אָבֵל מִצְרַיִם Gen. 50, 11 (meadow of the Egyptians) *Abel-Mizraim*, name of an area or threshing-floor near the Jordan. Here prob. we should read with other points, and pronounce אָבֵל מִצְרַיִם, i. e. *mourning* of the Egyptians; see the context.

אָבֵל m. (r. אָבֵל I.) c. suff. אָבֵלִי, *mourning, lamentation*, Esth. 4, 3, 9, 22; espec. for the dead, Gen. 27, 41. אָבֵל הַיָּחִיד *mourning for an only son*, Am. 8, 10. Jer. 6, 26. Mic. 1, 8 וְאָבֵל כְּבֹנוֹת רֶגֶעַה *a mourning as of ostriches*, which make a wailing cry. לְ עֲשֵׂה אָבֵל לְ *to make a mourning for any one*, Gen. 50, 10.

אָבֵל adv. 1) Affirmative, in the earlier Hebrew, *truly, certainly, indeed*, Gen. 42, 21. 2 Sam. 14, 5. 2 K. 4, 14. Also with a corrective sense, *nay indeed, nay rather, immo vero*, Gen. 17, 19. 1 K. 1, 43.—It corresponds to the Arabic corrective partic. بَلّ but indeed, but more, nay

rather; and is derived from r. בָּלָה, pr. i. q. Heb. בַּל, so that its primary force seems to lie in denying the contrary. The א is prosthetic.

2. In later writers, adversative, *but, but yet, nevertheless*, Dan. 10, 7, 21.

Ezra 10, 13. 2 Chr. 1, 4, 19, 3. Arab. بَلّ but.—Other particles of this kind, which are both affirmative and adversative, are אָבֵן, אָבֵן. Comp. Lat. *verum, vero*.

אָבֵל see אָבֵל.

* אָבֵן obsol. root, prob. *to build*, comp. בָּנָה *to build*, and אָמַן *to prop, to support, to found*, whence אָמֵן *artisan, τέκτων*. Hence

אָבֵן, in pause אָבֵן, c. suff. אָבֵנו; plur. אָבֵנִים, constr. אָבֵנֵי; comm. gend. mostly fem. and so even Job 28, 2; but m. 1 Sam. 17, 40.

1. *a stone*, of any kind, whether rough or polished, large or small. Collect. *stones*, Gen. 11, 3. Spoken of a foundation stone, Is. 28, 16; of vessels of stone Ex. 7, 19. Syr. اَصْبَان id. but rare. Eth. ἄβων.

—Metaph. 1 Sam. 25, 37 *and he became stone*, i. e. stiff, rigid like stone. אָבֵן הַלֵּב *the heart of stone*, i. e. hard, obdurate, Ez. 11, 19, 36, 26; also of firm undaunted courage Job 41, 16. אָבֵן קָרָר collect. *hailstones* Is. 30, 30; whence Josh. 10, 11 גְּדֹלוֹת אָבֵנִים *large hailstones*, called just afterwards אָבֵן הַבְּרָר.

2. Spec. *a precious stone, gem*, Ex. 28, 9 sq. 35, 27; more fully אָבֵן חַפְּצֵי Is. 54, 12; אָבֵן חָן Prov. 17, 8; אָבֵן יָקָר Ez. 28, 13; which last is also said of finer kinds of stones for building, as marble, 1 K. 10, 2, 11.

3. *stone-ore, ore*, Job 28, 2. Comp.

Arabic dual جَرْتَان the two stones, ores, i. e. gold and silver.

4. *a rock*, Gen. 49, 24 וְיִשְׂרָאֵל *the rock of Israel*, i. e. Jehovah; comp. צִוֵּר.

5. *a weight of a balance*, even when not made of stone; since anciently, as at the present day, the Orientals often made use of stones for weights; comp. Engl. *stone* for a weight of 14 pounds, Germ. *Stein*. אָבֵן וְאָבֵן *diverse weights*, Deut. 25, 13. אָבֵנֵי בֵּיס *weights of the bag*, i. e. carried about in a bag, Prov.

16, 11.—Zech. 5, 8 **אבן** הַקּוֹפֵרֶת *the leaden weight*. 4, 10 **אבן** הַדְּרִיל.—Also a *plummet*, Is. 34, 11 *he shall stretch out upon it the line of wasteness* **וְאָבְנֵי בָהוּ** *and the plummet of desolation*, i. e. as if all things are to be destroyed by line and rule; as to the sense, comp. Am. 7, 8.


6. Sometimes a stone serves as a designation in geographical names, e. g. a) **אבן עֶזֶר** (stone of help) *Eben-ezer*, set up by Samuel at Mizpeh, 1 Sam. 4, 1. 5, 1. 7, 12. b) **אבן דֶּמָּוּל** (stone of depature) 1 Sam. 20, 19; comp. **וְהָלַח**.

אבן Chald. st. emphat. **אבנא**, id. Dan. 2, 34. 35.

אבנה 2 K. 5, 12 in Chethibh for **אבנה** q. v. Comp. in lett. ב.

אבן i. q. **אבן**, a stone, only in Dual **אבנים** pr. pair of stones, and spoken.

1. Of a potter's wheel. Jer. 18, 3 **הִנֵּה עֹשֶׂה מְלֶאכֶה עַל־הָאֵבֶנִים** *behold he (the potter) wrought a work upon the wheel*. It appears to have consisted of two stones, one above and the other below, and is so depicted on Egyptian

monuments:  See Rosellini

Monum. Civil. Tab. L. Wilkinson's Manners and Cust. of the Anc. Egypt. III. p. 164. Originally, and also for potters working in the open air, it seems to have been made of stone; afterwards of wood. A wooden wheel of this kind is called in the Talmud **סִדֵּן**, pr. trunk, stem, then cippus, then a potter's wheel made of a trunk, and also a cart-wheel made in like manner.—Hence, from the resemblance, it comes to signify

2. a low seat, stool, on which the workman sat; made, it would seem, of a block of wood, and frequently represented on Egyptian monuments. A seat of this kind was doubtless used by the midwife while assisting a woman in labour lying on a bed. So Ex. 1, 16 *when ye do the office of a midwife to the Hebrew women* **וְרָאִיתָ עַל־הָאֵבֶנִים אִם־יֶלֶד הִיא** *then shall ye see (while yet) upon the stool, whether it be a boy*, etc. The midwife is directed, at the very moment of birth, while she yet sits on her stool and no one else has seen or touched the infant, to ascertain its sex by the sight or ra-

ther touch, and, if it be a male, to kill it; as she could easily do by the pressure of her hand or finger; unknown to the parents.

אבנט m. (for **בנט**, Aleph prosthet.) : suff. **אבנטך**; plur. **אבנטיים**; a belt, girdle, worn by the priests, Ex. 28, 4. 39. 40. Lev. 16, 4; also by other persons of rank, Is. 22. 21. Comp. Jos. Ant. 3. 7. 2. Chald. **אבנא, אבנא, אבנא**, a belt. This word both in Heb. and Chald. is derived from the Persian, where **بند** (Sanscr. *bandha*, Germ. and Engl. *band*) denotes any thing that binds, and also a girdle.

אבנר pr. n. m. (father of a light) *Abner*, Saul's commander in chief, 1 Sam. 14, 51. 17, 55. 57. 20, 25. Sometimes called **אבנר** q. v. 1 Sam. 14, 50. Sept. **Ἀβινερ**.

* **אבס** as in Chald. and Talmud. *to fodder, to feed largely, to fatten*; pr. prob. to stamp in, comp. kindr. **בויס**, and hence to stuff, to cram; comp. Gr. **ἰσέφω**, pr. i. q. **ἰσφύμι**. Only in Part. pass. Prov. 15, 17; of geese, 1 K. 5, 3 [4, 23]. Deriv. **אבוים, אבוים**.

אבעבועה plur. fem. *blains, pustules* rising in the skin, Ex. 9, 9. 10. It is a verbal from Chald. r. **בויצ**, Pilp. **בָּעֲבַע**, to boil up, to swell up; hence Syr. **ܥܬܥܡܘܠܐ** pustules. The Heb. prefixes **א** prosthetic. Comp. **בויצ, נבע**.

* **אביץ** obsol. root, perh. i. q. **בויץ**, *to be white*; whence Chald. **אבצא** tin. Hence the two following:

אבז *Abez*, pr. n. of a city in the tribe of Issachar, perh. so called from tin, Josh. 19, 20.

אבזן (perh. of tin) *Ibzan*, pr. n. of a judge of Israel, Judg. 12, 8. 10. R. **אבץ**.

* **אבק** not used in Kal, prob. *to pound, to beat small, to bray*. from the force of the onomatopoeitic syllables **בק, בך, פנ, פנ, פק**, which like **רק, רך**, (see **רַבֵּקָה, רַבֵּקָה**.) express the idea of pounding. beating small; comp. **בקה** to distil, **רפק**, **פונט**, also **πυγή, πυχρίω**. Germ. *pochen, boken*, espec. *Erz pochen*. Hence **אבק** dust, **אבקת**.

אבק Gen. 32, 25. 26; denom. from **אבק** dust, recipr. pr. *to dust each other* sc. by wrestling, and hence *to wres-*

tle, seq. עָם. So in Greek, *παλαίειν*, *συμπαλαίειν*, *συγκονιοῦσθαι*, from *πάλη*, *κόνις*. This rather unusual word seems to have been chosen by the writer here, by way of allusion to the torrent יַבֵּק v. 23.

אָבָק m. *dust*, spec. such as is fine and light, comp. in r. אָבָק; easily driven by the wind, Is. 5, 24; or raised by horses in running, Ez. 26, 10. Hence distinguished from עָפָר thick and heavy dust, Deut. 28, 24. Poet. *the dust of God's feet*, for the clouds, as if trodden of God, Nah. 1, 3. Comp. שֵׁחָק.

אָבָקָה f. id. whence אָבָקָה רוֹבֵל *powder of the merchant*, i. e. aromatic, Cant. 3, 6.

* אָבַר 1. pr. *to strive upwards, to mount, to soar*, see Hiph. and the deriv. אָבַר and אָבָרָה. Perhaps kindr. with אָבַר, עָבַר, comp. Pers. ابر *eber*, *ὑπέρ*, *super*, all which express the idea of *above, over, passing over, transcending*; see in אָבַר.

2. Trop. of any force or *ἐνέργεια*, *to be strong, mighty*, see deriv. אָבַר, אָבַיר.

HIPH. *to mount upwards in flight, to soar*, as the hawk, Job 39, 26.

Deriv. see in Kal no. 1, 2.

אָבַר m. *a wing-feather, pinion*, as the instrument of flying, soaring, e. g. of the eagle, Is. 40, 21; the dove, Ps. 55, 7. Distinguished from the wing itself, Ez. 17, 3.

אָבָרָה f. id. Job 39, 16 [13]. Ps. 68, 14. Poet. ascribed to God, Deut. 32, 11. Ps. 91, 4.

אָבְרָהָם pr. n. *Abraham*, the founder of the Jewish nation, son of Terah, born in Mesopotamia, which he left to wander through the land of Canaan with his flocks in the nomadic manner; see Gen. c. 12–25. In the book of Genesis as far as to c. 17, 5. he is called אָבְרָם, 'father of altitude,' *Abram*. But in that place, where a numerous posterity is promised him, by a slight change of name he is called אָבְרָהָם 'father of a multitude,'

(comp. Arab. هَامٌ a great number, multitude,) or as the context explains it אֱלֹהֵי אָבְרָהָם.—So אֱלֹהֵי אָבְרָהָם *the God of Abraham*, i. e. Jehovah, 2 Chr. 30, 6. Ps. 47, 10. זֶרַע אָבְרָהָם *the seed of Abraham*, i. e. the Israelites, Ps. 105, 6. Is.

41, 8. In the same sense simpl. אָבְרָהָם Mic. 7, 20.

אָבְרָהָה a word cried by the heralds before the chariot of Joseph, Gen. 41, 43. Were it a Hebrew word, it might be infin. absol. Hiph. from r. אָבְרָהָה, for the regular אָבְרָהָה, (comp. אָשְׁפִירִים for אָשְׁפִירִים Jer. 25, 3,) here supplying the place of the imperat. i. q. *bow the knee*; Vulg. *clamante præcone, ut omnes coram eo genua flecterent*; and so Abulwalid and Kimchi; comp. Lehrs. p. 319.—More prob. the word is of Egyptian origin, but changed and inflected by the Heb. writer so that, although foreign, it might yet have a Heb. sound, and be referred to a Heb. etymology; comp. מִשָּׁה, חָם. The true form of the Egyptian word which lies hid in אָבְרָהָה, is prob. either אֲפֵרֵק *afrek*, i. e. *let every one bow himself*, in an opt. sense; so Jablonsky Opusc. ed. te Water Tom. I. p. 4. Copt. Vers. John 8, 8; or better אֲפֵרֵק or אֲפֵרֵק, *aperek, aprek*, i. e. *bow the head*, Rossii Etymologiæ Ægypt. s. v.—See also in אָב no. 7.

אָבְרָשִׁי see אָבְרָשִׁי.

אָבְרָשָׁלוֹם (father of peace, i. e. pacific) *Absalom*, pr. n. a) The third son of David, by Maacah, 2 Sam. 3, 3, celebrated for his rebellion against his father; for an account of his life and death, see 2 Sam. c. 13–18. As to the sepulchre near Jerusalem which in modern times has borne his name, see Bibl. Res. in Palest. I. p. 519, 520. b) i. q. אָבְרָשָׁלוֹם q. v.

* אָגָה obsol. root, Arab. أَجَا *to flee*.—Hence

אָגָה (fugitive) *Agee*, pr. n. m. 2 Sam. 23, 11.

* אָגַג obsol. root, Arab. أَجَّج *to burn*, *to flame*, as fire. Hence the two foll. pr. names.

אָגָג and אָגַג (Num. 24, 7) *Agag*, pr. n. of Amalekitish kings, Num. 24, 7. 1 Sam. 15, 8. 9. 20. 32.

אָגַגִּית *Agagite*, gentile n. of Haman, Esth. 3, 1. 10. 8, 3. 5. Josephus explains it by *Αυαλιχίτης*. Ant. 11. 6. 5.

* אָנַד obsol. root, Chald. *to bind, to tie*, comp. אָנַד, אָנַד, and the remark under r. גִּיד. In Arabic some of its derivatives are used trop. of *arched work*, edifices of arched and firmly compacted structure, in reference to the firm coherence of all their parts; comp. אָנַד and אָנַד no. 4.—Hence

אָנַד f. 1. *a band, knot*. אָנַד מוֹטָה *bands of the yoke*, Is. 58, 6.

2. *a bundle, bunch*, tied together, e. g. of hyssop, Ex. 12, 22.

3. *a band of men, troop*, 2 Sam. 2, 25. אָנַד.

4. *an arch, vault*, e. g. of the heavens, Am. 9, 6. Comp. Germ. *Gat, Gaden*, story of a building, from the verb *gaden, gatten*, which implies a binding; see Adelung Lex. h. vv.

אָנַד m. *a nut*, Cant. 6, 11. Syr. and Arab. *جوز*, *جوز*, Pers. *گوز*. The Heb. word seems derived from the Persian, prefixing א prosthetic. Comp. in lett. א.

אָנַד *Agur*, pr. n. of a wise man, the son of Jakeh, אָנַד, to whom the 30th chapter of Proverbs is ascribed, v. 1. If the name be symbolical, like Koheleth, it may denote *an assembler, one of the assembly*, sc. of wise men, i. q. אָנַד *בַּעַל אֲסָפָה* Ecc. 12, 11. R. אָנַד.

אָנַד f. *a small coin, piece of money, penny*, so called from the idea of collecting, from r. אָנַד; as Lat. *stips* in the phrase *stipem colligere*. 1 Sam. 2, 36. In the Maltese idiom, *agar* denotes the same. [Or perh. pr. *hire, wages*, from r. אָנַד no. 2, comp. Syr. אָנַד Is. 23, 18; then *money*, 1 Sam. 2, 36, where too Syr. אָנַד.—T.] Sept. Vulg. *ὀβολός, nummus*. Rabb. אָנַד q. v.

* אָנַד obsol. root, pr. *to flow together*, to be collected, as water, kindr. with r. אָנַד, which is also used of the rolling waves; comp. in אָנַד. Arab. *أَجَلَ* Conj. II. to make flow together, hence to collect water; comp. *مَآجِد* standing water, a pond, reservoir; comp. also אָנַד.—Hence

אָנַד, Job 38, 28 אָנַד *the reservoirs*

of the dew, i. e. in the heavens; comp. in v. 22 the storehouses of the snow and hail.—Vulg. Chald. Syr. give it by *drops of the dew*, q. d. g^lobules, comp. אָנַד; but the former is better.

אָנַד (two ponds) Is. 15, 8 *Eglaim*, pr. n. of a village in the territory of Moab, the *Ἀγαλλίμ* of Eusebius, called by Josephus *Ἀγאלλα*, Ant. 14. 1. 4.

* אָנַד obsol. root; in Arabic:

1. Mid. *A, to burn, to be hot*, comp. אָנַד, אָנַד. Hence אָנַד no. 1.

2. Mid. *E, to be warm, spoiled, dead*, as water; hence אָנַד and אָנַד no. 2.

3. Mid. *E, to loathe, to abhor*, and Chald. אָנַד *to be pained, sad, to grieve*; hence אָנַד.

אָנַד m. (r. אָנַד no. 2) absol. Is. 35, 7; constr. 41, 18. Ps. 107, 35; plur. אָנַד, constr. אָנַד.

1. *stagnant water, a pool, marsh*, Is. 35, 7, 41, 18, 42, 15. Ps. 114, 8. Spec. of the pools of stagnant water left by the Nile after its inundation, Ex. 7, 19, 8, 1.

2. i. q. אָנַד, *a reed, cane*, Jer. 51, 32, with which fortifications (stockades, palisades) were constructed. Hence R. Jonah explains it *strong-holds*; comp. אָנַד the marshy lair of the lion, then a refuge, strong-hold.

אָנַד adj. once in plur. constr. אָנַד *sad, sorrowful in mind*, Is. 19, 10. R. אָנַד no. 3.

אָנַד, אָנַד, m. (r. אָנַד) 1. *a caldron, heated kettle*, Job. 41, 12 [20]. Others translate the words אָנַד אָנַד *as a boiling pot and a (burning) reed*. See the root no. 1.

2. *a reed, bulrush*, growing in marshes, from אָנַד marsh, and the ending אָנַד, Is. 58, 5. For Is. 9, 13, 19, 15, comp. אָנַד.—Hence

3. *a rope made of reeds, a rush-cord*, like Gr. *σχοῖνος*, Job 40, 26 [41, 2]. Comp. Plin. H. N. 19. 2.

* אָנַד obsol. root; Arab. *أَجَن* i. q. *وجن* (see *רגַן*) *to tread with the feet, to stamp, to beat*; then *to wash clothes, to full*, as a washer or fuller by treading them in a trough.—Hence

אָנ m. pr. a trough for washing garments, *λουτήρ*, from root אָנ q. v. then any *laver, basin, bowl*; constr. אָנ Cant. 7, 3. Plur. אָנוֹת Is. 22, 24. Ex. 24, 6.

—Arab. and Syr. اِجَانَةٌ, id.

אָנפִים m. plur. (ר. אָנפִה) a word found only in Ezekiel, *hosts, armies*, Ez. 12, 14. 17, 21. 38, 6. 9. 39, 4. It corresponds to the Chald. אָנפִה, אָנפִה, *wing*; hence pr. *wings of an army*, comp. אָנפִים Is. 8, 8. The Arabic and Chaldee have the same trop. use of the word *wings*; comp. Comment. on Is. l. c.

* אָנר fut. אָנר 1. *to gather, to collect*, e. g. the harvest, Deut. 28, 39. Prov. 6, 8. 10, 5. Comp. אָנר no. 3, and אָנר; also Gr. *ἀγειρω*. The primary idea seems to be that of *scraping together*, comp. אָנר. By softening the letter ר we have אָנל and אָנל, which denote the rolling and flowing together of water.

2. In the kindred dialects it has the signif. *to gain, to make profit*, from the idea of *scraping together*; and hence *to hire for wages*; see אָנר.

Deriv. אָנר, אָנר, pr. n. אָנר, and according to most אָנר.

אָנר Chald. stat. emphat. אָנר, a *letter, epistle*, i. q. Heb. אָנר q. v. Ezra 4, 8. 11. 5, 6.

אָנר m. (for אָנר, Aleph. prosthet. from r. אָנר no. 2) *the fist*, Ex. 21, 18. Is. 58, 4. So Sept. and Vulg. in both passages; the Rabbins also use this word in the same sense.

אָנר m. Ezra 1, 9 אָנר, *basins, chargers of gold*, Sept. Vulg. Syr. *basins, chargers of gold*, of *silver*. In the Jerus. Talmud this word is said to be compounded from אָנר to collect, and אָנר a lamb, and basins are so called, because the blood of lambs is collected in them. But there is here no mention of blood. It seems rather a quadrilateral formed with אָ prosthet. and denoting *slaughter-basin*, for אָנר, אָנר, see under letter ר; and this is prob. i. q. אָנר, אָנר, (comp. Zab. אָנר for אָנר.)

from אָנר to slaughter, אָנר to cut the throat.—Some also hold it to be i. q. Gr. *κόρυθος, κόρυθαλλος*, which in the Sept. signifies a *basket, fruit-basket*, whence

Arab. قِرْطَلَةٌ, Rabb. אָנר, Syr. אָנר; and it might perhaps in Ezra l. c. be understood of baskets of the first-fruits. But this Greek word itself seems rather of Semitic origin, from the verb אָנר to plait.

אָנר f. plur. אָנרות, a word of the later Hebrew, a *letter, epistle*, espec. spoken of royal letters and edicts, written by public authority and transmitted by a public courier, *ἄγγαρος*, to those to whom they were directed, 2 Chr. 30, 1. The word comes most prob. from an obsol. form אָנר, which denoted *one hired, spec. a letter-carrier, courier*, from r. אָנר no. 2; and was adopted by the Greeks under the form *ἄγγαρος*, see Lex. N. T. h. v. Neh. 2, 7. 8. 9. 6, 5. 17, 19. Esth. 9, 26. 29.—Lorsbach, in Stäudlin's Beytr. V. p. 20, supposes it to be derived from the Persian; comp. mod. Pers. انگاریدن *engārīden*, to paint, to write, whence انگاره *engāreh*, any writing.

אָנר m. *vapour, mist*, rising from the earth and forming clouds, so called because it *surrounds* the earth like a veil or covering, from r. אָנר no. 1. This etymology is also supported by the Arabic, in which اِيَادٌ (from r. اَد mid. Ye, to surround, comp. in אָנר no. 1) is any thing which protects and strengthens as a bulwark, bark, a veil, also the atmosphere. Corresponding is also Chald. אָנר vapour.—Gen. 2, 6. Job 36, 27.

אָנר see אָנר.

* אָנר by transpos. i. q. אָנר q. v. *to pine away, to languish*. Found only in Hiph. causat. inf. אָנר for אָנר 1 Sam. 2, 33. Comp. espec. Deut. 28, 63.

אָנר (perh. miracle of God, from אָנר miracle) *Adbeel*, pr. n. of a son of Ishmael, Gen. 25, 13.

* אָנר obsol. root, Arab. اَدَّ i. q. اَدَّ *to befall any one, as misfortune*; whence אָנר misfortune. Hence אָנר and

אָנר *Adad*, pr. n. of an Edomite, 1 K. 11, 17; called also אָנר *Hadad*, v. 14.

* אָדָה obsol. root, prob. i. q. אָזָה and אָדָה to pass.—Hence אָדָן.

אָדָן pr. n. *Iddo*, Ezra 8, 17. R. אָדָר.

אָדָם see אָדָם.

אָדָן m. (r. אָדָן q. v.) with suff. and in plur. defect. אָדָנִי, אָדָנִים; with pref. אָדָנִי, אָדָנִי, אָדָנִי; *master, lord, dominus*. Spoken a) Of an owner, possessor, 1 K. 16, 21 *owner of mount Shomron*, i. e. Samaria. Hence of the owner and master of slaves, Gen. 24, 14. 27. 39, 2. 7; of kings as the lords of their subjects, Is. 26, 13; of a husband as lord of the wife, Gen. 18, 12, comp. בַּעַל and Gr. *κύριος γυναικός*, Germ. *Eheherr*. Also of God as the owner and governor of the world, Josh. 3, 13 *אָדָן כָּל-הָאָרֶץ*, *Lord of the whole earth*; hence called *אָדָן אֱלֹהִים* Ex. 23, 17, and without art. אָדָן Ps. 114, 7; comp. אָדָנִי in next art. b) Of a ruler, governor, Gen. 45, 8. So אָדָנִי *my lord!* an honorary title of address to nobles and others to whom honour and reverence are due; e. g. to a father Gen. 31, 35, a brother Num. 12, 11, to a royal consort 1 K. 1, 17. 18; espec. to kings and princes, as אָדָנִי הַמֶּלֶךְ 2 Sam. 14, 9. 1 K. 3, 17. In respectfully addressing a person, the Hebrews, instead of the second personal pron. *thou*, were accustomed to say *my lord*, and instead of the first person, *thy servant, thy handmaid*, Gen. 33, 8. 13, 14. 15. 44, 7. 9. 19 *אָדָנִי שָׂאֵל אֶת-עַבְדָּיו* *my lord asked his servants*, i. e. thou didst ask us. In a style of still stronger adulation, this mode of speaking is also used in the case of an absent person, as Gen. 32, 4.

PLUR. אָדָנִים *masters, lords*, Is. 26, 13 with a verb plural; and so c. suff. אָדָנִי, i. e. *my lords* Gen. 19, 2. 18. Elsewhere the plural forms אָדָנִים, אָדָנִי, c. suff. אָדָנִי, אָדָנִי, etc. are always *plur. excellentiae*, and of the same signif. as the sing. Gen. 39, 2 sq. Hence joined with an adj. in the sing. number, as Is. 19, 4 *אָדָנִים קָשָׁה* *a hard master*, cruel lord. Gen. 42, 30. 33 *אָדָנִי הָאָרֶץ* *thy master* 2 K. 2, 3. 5. 16. Ps. 45, 12; אָדָנִי *his master* Gen. 24, 9. 39, 2. 3. 40, 7. Job 3, 19. Deut. 10, 17 *אָדָנִי הָאֱלֹהִים* *Lord of lords*, i. e. Je-

hovah. Ps. 136, 3. Spoken of idols, Zeph. 1, 9; comp. בַּעַל.

NOTE. This word is wanting in all the kindred dialects, except the Phœnician, where it is applied to princes, kings, and gods, see *Monumenta Phœnic.* p. 346 (comp. *Ἄδων, Ἄδωνις*, Hesych. *κύριος*); and perhaps the Chaldean, where a vestige of it seems to be preserved in the pr. n. בַּלְאָדָן.

אָדָנִי *Lord, the Lord*, spoken every where *אָדָנִי אֱלֹהִים* of God, chiefly (in the Pentat. always) where God is submissively and reverently addressed; as in the formulas אָדָנִי בְּיָדֵינוּ Ex. 4, 10. 13. Josh. 7, 8; אָדָנִי נְהַיֵּנוּ Neh. 1, 11, comp. Gen. 15, 2. 18, 30–32. Ex. 34, 9. etc. Then also where God is spoken of, 1 K. 13, 10. 22, 6. 2 K. 7, 6. 19, 23. Is. 6, 8. 8, 7. Frequently other divine names are added; as אָדָנִי יְהוָה (which the Masorites write אָדָנִי יְהוָה) Is. 40, 10. Jer. 2, 22; אָדָנִי יְהוָה דָּן Dan. 9, 13.—As to the ending אָדָנִי grammarians differ in opinion. Many regard it as a plural form put for the sing. as spoken of the divine majesty (*pluralis excellentiæ*), i. q. אָדָנִים, the Kamets being put for Pattah to distinguish it from אָדָנִי *my lords*; see Gram. § 86. 1. c. § 106. 2. b. Others consider אָדָנִי i. q. אָדָנִי, and make it strictly a suffix plural; so that אָדָנִי is pr. *my lords*, then as plur. excell. *my Lord*, and at last, the force of the suffix being by degrees neglected, *Lord, the Lord, ó Κύριος*. Comp. Syr. *ܐܕܢܝ* and Fr. *Mon-sieur*. This latter view seems preferable, for the following reasons: a) The words of Ps. 35, 23 *אָדָנִי וְאָדָנִי*. 16, 2. b) The ancient usage of the Pentat. where it is for the Voc. *my Lord!* c) A similar usage in possessive pronouns afterwards neglected, in the Phœnician names of gods, as אָדָנִי *Ἄδωνις*, בעלתה *Baalat*, for which see *Monum. Phœnic.* p. 400. Heb. Gr. § 119. 6. n. 4. d) אָדָנִי never has the article, and so nouns with a suffix.—To all this it might be answered: a) That אָדָנִי is plural. But in one place only is it coupled with a plural, Gen. 19, 2; in the two remaining passages it is singular, *my Lord!* Gen. 18, 3. 19, 18. β) That God twice calls himself אָדָנִי, Is. 8, 7. Job 28, 28. But

this arose from the superstitious practice of the Jews, who never pronounce יהוה in the sacred text, but always substitute for it אֲדֹנָי in reading; whence in writers of a later age this latter word was sometimes received into the text itself; Dan. 9, 3. 7. 8. 9. 15. 16. 19. See in יהוה.

אָדוֹרַיִם (two mounds or tumuli) *Adoraim*, pr. n. of a city of Judah, 2 Chr. 11, 9. Comp. Ἀδορα, Ἀδορα, Jos. Ant. 8. 10. 1. ib. 14. 5. 3. Now **דָּאָרָא** *Dāra*, a village W. of Hebron; see *Bibl. Res. in Palest.* III. p. 2 sq.

אָדוֹרַיִם see **אָדוֹרַיִם**.

אָדָן Chald. adv. of time, *at that time, thereupon, then*, i. q. Heb. אָז, אָזִי, q. v. Dan. 2, 15. 17. 19.—**בְּאָדָן** pr. *in that time, thereupon, immediately*, Dan. 2, 14. 35. 3, 13. 19. 21. 26. **מִן אָדָן** *from then, since that time*, Ezra 5, 16, i. q. Hebr. מִיָּאָז.

אָדָרִי adj. (ר. אָדָר) 1. *large, great, mighty*, e. g. mighty waves Ps: 93, 4; of a large ship Is. 33, 21.

2. *mighty, powerful*, of kings Ps. 136, 18; of nations Ez. 32, 18; of gods 1 Sam. 4, 8.

3. *a chief, a prince*, plur. *chiefs, nobles, princes*, 2 Chr. 23, 20. Neh. 10, 30. **כַּפְלֵי אֲדָרִיִּים** *a princely bowl* i. e. precious, Judg. 5, 25. **אֲדָרִיִּי הַצֹּאֵן** *chiefs of the flock* i. q. *shepherds*, רֹעִים, Jer. 25, 34 sq. 4. *splendid, glorious*, Ps. 8, 2.

5. *Trop. of moral qualities, noble, excellent*, excelling in piety and virtue. Ps. 16, 3 *the saints who are in the earth*, **בָּם וְאֲדָרִי בְּלִי-הַתְּפִיץ בָּם** *and the excellent [of the earth] all my delight is in them*, i. e. I delight in them alone.

אָדָלְיָה Persian, *Adaliah*, pr. n. of a son of Haman, Esth. 9, 8.

* **אָדָם** *to be red, ruddy*; Arab. mid. *E* and *O*, and Ethiop. id. also to be beautiful. Once in Kal, Lam. 4, 7 *their princes . . . are whiter than milk*, **אָדָמִי עָצָם מִפְּתִינִים** *they are more ruddy in body than corals*. Whiteness and ruddiness belong to the description of youthful beauty; hence it is not correct to refer **אָדָמִי** in this passage to the idea of dazzling whiteness, as Bochart has done in Hieroz. II. p. 688, and Ludolf in *Comm. ad Hist. Æthiop.* p. 206; although the

Romans do indeed use *purpureus* of any shining whiteness, Hor. Od. 4. 1. 10; comp. Voss ad Virg. Georg. p. 750. But these writers would hardly have fallen into this opinion, had they not been anxious to make out for **פְּתִינִים** the signification of *pearls*.

PUAL Part. **אָדָם** *made red, dyed red*, Nah. 2, 4. Ex. 25, 5. 35, 7. 23.

HIPH. *to be red*, pr. to make oneself red, *to redden*, Is. 1, 18.

HITHPA. *to be red*, e. g. wine in a cup, *to blush, to sparkle*, Prov. 23, 31.

Deriv. **אָדָם**—**אָדָמִי**; comp. also **דָּם**.

אָדָם m. 1. *a man, a human being, male or female*, pr. *one red, ruddy*, as it would seem. The Arabs distinguish two races of men; the one *red, ruddy*, or perh. *copper-coloured*, which we call *white*; the other *black*. This word has neither construct nor plural form, but is very often collect. for *men, mankind, the human race*, Ger 1, 26. 27. 6, 1. Ps. 68, 19. 76, 11. Job 21, 29; **כָּל-אָדָם** *all men* Job 21, 33. Sometimes put in the gen. after adjectives, as **אָדָמִי אֲבִיּוֹנִי** *the poor of men*, among men, i. e. poor men, Is. 29, 19, comp. Hos. 13, 2; so with **בְּ** intervening, as **בְּאָדָם בְּנֵדָרִים** Prov. 23, 28.—Spec. a) For *other men*, the rest of mankind, opp. to those in question, Jer. 32, 20 **בְּיִשְׂרָאֵל וּבְאֲדָם** *in Israel and among other men*. Judg. 16, 7. 18, 28. Ps. 73, 5. Is. 43, 4. b) Of *common men*, men of low degree, opp. to those of higher rank and better character; so **כָּאָדָם** *like (common) men*, Job 31, 33. Hos. 6, 7. Ps. 82, 7. So in antith. with **אִישׁ** men of high degree, nobles, Is. 2, 9. 5, 15; **שְׂרָיִים** Ps. 82, 7, comp. Is. 29, 21; and in Plur. **בְּנֵי אִישׁ** Ps. 49, 3. Prov. 8, 4. c) Of slaves, like **נַפְשׁ**, Num. 16, 32. d) Of soldiers, like Engl. *men*, Is. 22, 6. Comp. **אִישׁ** no. 1. l.

2. *a man, not a woman*, i. q. **אִישׁ**. Ecc. 7, 28 *one man [worthy of the name] among a thousand have I found, but a woman among them all have I not found*.

3. *any man, any one*, Lev. 1, 2. With a negative, *no man, no one*, Job 32, 21. Comp. **אִישׁ** no. 3.

4. *Adam*, pr. n. a) Of the first man, Gen. 2, 7 sq. At least in these passages **אָדָם** assumes the nature of a proper name in a certain degree, designating

the man as the only one of his kind; comp. *הַבַּעַל* Baal, the lord *κατ' εἶδος*. *הַשָּׂטָן* Satan. Lehrs. p. 653, 654. Hence Sept. *Ἀδάμ*, Vulg. *Adam*. b) Of a city near the Jordan, Josh. 3, 16.

5. *בֶּן־אָדָם*, with art. *בֶּן־הָאָדָם*, *son of man*, poet. for *man*, Num. 23, 19. Ps. 8, 5. 80, 18. Job 16, 21. 25, 6. 35, 8; so very often in Ezekiel, where the prophet is addressed from God, *בֶּן־אָדָם son of man*, i. e. mortal! Ez. 2, 1. 3. 3; 1. 3. 4. 10. 4. 16. 8, 5. 6. 8. Often also in Plur. *בְּנֵי אָדָם sons of men*, i. e. men, Deut. 32, 8. Ps. 11, 4. al. and with art. *בְּנֵי אָדָם* 1 Sam. 26, 19. 1 K. 8, 39. Ps. 145, 12. Ecc. 1, 13. Comp. Syr. *سِنًا* son of man, for man.

אָדָם and *אָדָם* adj. f. *אָדָמָה*, plur. *אָדָמִים*; after the form *קָטָלָה*, *קָטָלָה*, which is common in noting colours, see Lehrs. § 120. no. 21; *red, ruddy*, e. g. of a garment sprinkled with blood Is. 63, 2; of ruddy cheeks Cant. 5, 10; of a chesnut or bay-coloured horse Zech. 1, 8. 6, 2; of a red heifer Num. 19, 2; of the reddish colour of lentiles Gen. 25, 30. Subst. *red, redness* Is. 63, 2.

אָדָם pr. n. *Edom*. 1. The son of Isaac and elder twin-brother of Jacob, Gen. 25, 25; more freq. called Esau, *עֵשָׂו*.

2. Collect. for the *Edomites*, the posterity of Edom or Esau, and likewise for their country, *Idumea*. Of the nation Num. 20, 20; more fully *בְּנֵי אָדָם* Ps. 137, 7, and poet. *בַּת אָדָם daughter of Edom* Lam. 4, 21. 22. Of the country, *אֶרֶץ אָדָם* Gen. 36, 16. 21. 31; *אָדָם* Amos 1, 6; and *אָדָם* Gen. 32, 3 [4]. Judg. 5, 4. Where it stands alone, it is masc. when spoken of the people, Num. 20, 20; but fem. when it denotes the country, Jer. 49, 17. The country of the Edomites, Idumea, was the mountainous tract between the Dead sea and the Elanitic gulf of the Red sea, afterwards called Gebalene, *Γεβαληνή*, now *جبال Jebal*.

The gentile n. is *אֶדְוִיטִי Edomite*, Idumean, Deut. 23, 8; plur. *אֶדְוִיטִים* 2 K. 16, 6 Keri. Fem. *אֶדְוִיטִיָּה*, plur. *אֶדְוִיטִיָּוֹת Edomitish women* 1 K. 11, 1.

אָדָם a gem of a red colour, perh. *ruby, garnet*, Ex. 28, 17. 39, 10. Ez. 28, 13. Sept. Vulg. *σάρδιον, sardius*

אָדָמָה, f. *אָדָמָה*, plur. f. *אָדָמָהוֹת*, adj. *reddish*, e. g. spots in leprous persons, which are described as *לְבָנוֹת לְבָנוֹת אָדָמָהוֹת white and somewhat reddish*, Lev. 13, 19 sq. 14, 37. R. *אָדָם*.

אָדָמָה f. 1. *earth*, Ex. 20, 24. So called from its reddish colour; see Credner on Joel p. 125 sq.—Spec. *the earth, ground, land*, as tilled, Gen. 4, 2. 47, 19. 22. 23. Ps. 105, 35. Is. 28, 24. *אִישׁ אָדָמָה a husbandman* Gen. 9, 20; *אֲרֵב אָדָמָה a lover of the ground*, i. e. of husbandry, 2 Chr. 26, 10. Spoken of the produce of the earth, Is. 1, 7.

2. *a land, region, country*, Gen. 28, 15. *הַיְהוּדָה אָדָמָה land of Jehovah*, i. e. Canaan, Is. 14, 2. Plur. *אָדָמָהוֹת lands, countries*, once Ps. 49, 12, q. d. in all lands.

3. *the earth, orbis terræ*, Gen. 4, 11. 6, 1. 7, 4.

4. *Adamah*, pr. n. of a city in Naphthali, Josh. 19, 36.

אָדָמָה Admah, pr. n. of a city destroyed with Sodom and Gomorrah, Gen. 10, 19. 14, 2. 8. Deut. 29, 22. Hos. 11, 8.

אָדָמוֹנִי and *אָדָמוֹנִי* adj. (after the form *קָדָמוֹנִי red*, i. e. *red-haired*, e. g. Esau, Gen. 25, 25; David, 1 Sam. 16, 12. 17, 42. Sept. *πυρόμας*, Vulg. *rufus*.)

אָדָמִי (pr. human) *Adami*, pr. n. of a city of Naphtali, Josh. 19, 33.

אָדָמִי see in *אָדָם*.

אָדָמָתָה Admatha, pr. n. of a Persian nobleman, Esth. 1, 14.

* *אָדָן* obsol. root. 1. i. q. *ידן*, Arab. *وَان* mid. Waw, *to be low, humble, inferior*. Hence *אָדָן*.

2. Transit. i. q. *דָּיַן*, *to judge, to command, to domineer*. Hence *אָדוֹן dominus*, lord, and *אָדֹנָי the Lord*; also

אָדָן Addan, pr. n. of a man who returned under Zerubbabel to Jerusalem, Ezra 2, 59; in the parall. passage Neh. 7, 61 written *אָדוֹן*.

אָדָן m. plur. *אָדָנִים*, constr. *אָדָנִי*, *a foundation*, e. g. of a column, *base, pedestal*, Cant. 5, 15. Ex. 26, 19 sq. 27, 10 sq. 36, 38; of a building, Job 38, 6. R. *אָדָן* no. 1.

אָדָר see after אָדָר.

אָדָר־בֶּזֶק (lord of Bezek) *Adoni-Bezok*, name or title of a king of the Canaanitish city Bezek, Judg. 1, 5. 6. 7.

אָדָר־צֶדֶק (lord of justice) *Adoniz-edek*, pr. n. of a Canaanitish king of Jerusalem, Josh. 10, 1. 3.

אָדָר־נְהוֹיָה (my lord is Jehovah) *Adonijah*, pr. n. m. a) A son of David, who attempted to usurp the succession, 1 K. 1, 8 sq. Called also אָדָר־נְהוֹיָה v. 5. 2 Sam. 3, 4. b) 2 Chr. 17, 8. c) Neh. 10, 17. In Ezra 2, 13 the same person is called אָדָר־נִיקָם *Adonikam*, i. e. lord of the enemy. Comp. Ezra 8, 13. Neh. 7, 18.

אָדָר־נִיקָם see אָדָר־נְהוֹיָה c.

אָדָר־נִירָם (lord of altitude) *Adoniram*, pr. n. of a man who had charge of the public works under David and Solomon, 1 K. 4, 6. By an unusual contraction, called אָדָר־נִירָם *Adoram*, 2 Sam. 20, 24. 1 K. 12, 18; also אָדָר־נִירָם 2 Chr. 10, 18.

* אָדָר in Kal not used, pr. to be large, great, ample, see deriv. אָדָר, אָדָרָה; comp. אָדָר to have the hernia, pr. to be swollen; אָדָר swollen, inflated, e. g. the belly. Kindr. is אָדָר.—Trop. to be great, splendid, powerful; see in אָדָר.

NIPH. to be made great, to be magnified, glorious. Part. Ex. 15, 6 אָדָר־נִירָם *thy right hand, Jehovah, is magnified in might*, is made glorious in strength. The Yod in אָדָר־נִירָם is paragogic.

HIPH. to magnify, to make honourable, Is. 42, 21.

Deriv. אָדָר, אָדָרָה, and the compounds אָדָר־נִירָם, אָדָר־נִיקָם.

אָדָר *Adar*, the twelfth Hebrew month, from the new moon of March to that of April; or according to the Rabbins, from the new moon of February to that of March. Esth. 3, 7. 13. 8, 12. 9, 1. 15. 17. 19. 21. Gr. *Ἀδύρ*, 1 Macc. 7, 43. Syr.

אָדָר, Arab. *أَدَار*, *أَدَار*, and *أَدَار*, the sixth month of the Syro-Macedonians.

Perh. from Pers. *آذر* fire.

אָדָר Chald. id. Ezra 6, 15.

אָדָר see אָדָר־נִירָם.

אָדָר m. pr. largeness, amplitude; hence

1. a wide cloak, mantle, i. q. אָדָרָה, Mic. 2, 8.

2. greatness, splendour, whence Zech. 11, 13 אָדָר־נִירָם *splendour of the price*, i. e. the splendid price, ironically.

אָדָר Chald. (r. נִירָה II) *area, threshing-floor*, pr. a wide open place, Dan. 2, 35.

Syr. *أَدَار*, Arab. *أَدَار*. Hence some refer it to Arab. *أَدَار* *excidit granum*; but in Arab. *أَدَار* the *nd* seems to be for *dd*.

אָדָר־נִירָם Chald. plur. m. *chief-judges*, Dan. 3, 2. 3. Compounded from אָדָר i. q. אָדָר greatness, comp. אָדָר no. 3; and אָדָר־נִירָם judges, comp. אָדָר.

אָדָר־נִירָם Chald. adv. Ezra 7, 2. 3 *rightly, diligently, carefully*, Vulg. *diligenter*. Prob. it is a Persian word, perh. i. q. Pers.

אָדָר־נִירָם *recte, vere, probe*.

אָדָר־נִירָם m. only in Plur. אָדָר־נִירָם 1 Chr. 29, 7. Ezra 8, 27, i. q. אָדָר־נִירָם, a *daric*, a Persian coin of pure gold, common also among the Jews while they were under the Persian dominion. The א is prosthetic; comp. in Mishna אָדָר־נִירָם and Syr. *أَدَار*. The etymology is not certain, although we can hardly doubt that the word is kindred to the pr. n. *Darius*, אָדָר־נִירָם. Others make it either: a) Dimin. from אָדָר, *daric*, *δαρικός*, if the common reading is correct in Strabo XVI. p. 5874; or b) A compound from אָדָר king (*Darius*) and אָדָר appearance, figure.—The *daric* was equal in value to the Attic *χρυσός*, which, according to our mode of reckoning, was worth nearly 1½ German ducats, or about three Spanish dollars; see Boeckh Staatsh. der Ath. I. p. 23. The coin usually bears the image of an archer with a tiara. *Darics* of gold and silver are extant in the Museums of Paris and Vienna. See Eckhel Doctr. Num. P. I. Vol. III. p. 551.

אָדָר־נִירָם (contr. for אָדָר־נִירָם splendour of the king) *Adrammelech*, pr. n. a) An idol of the Sepharvites or Sip-

parennes brought from Mesopotamia to Samaria, 2 K. 17, 31. b) A son of Sen-nacherib king of Assyria, who aided in slaying his father, Is. 37, 38. 2 K. 19, 37.

אָדְרֵעַ Chald. i. q. **דְּרֵעַ**, *the arm*, with a prosthetic, Ezra 4, 23. Hebr. **זְרוּעַ**. In the Targums with Patah **אָדְרֵעַ**. Hence

אָדְרֵי (strong, mighty) *Edrei*, pr. n. a) The former metropolis of Bashan, situated in the territory of Manasseh, Num. 21, 33. Deut. 1, 4. Josh. 12, 4. Called by Eusebius *Ἀδοαί*, by Ptolemy *Ἀδοα*, by Arabian geographers **زعر** Zer'a, now **درة** Der'a. [According to Euseb. and the Peut. Tables, it lay 24 Rom. miles from Bozrah on the way to Capitolias and Gadara. See Reland Palæstina p. 547. Bibl. Res. in Pal. III. App. p. 152.—R.] b) A city in Naph-tali, Josh. 19, 37.

אֲדָרָה 1. Fem. of adj. **אָדִיר**, *large, great, mighty*, (comp. **שְׁלִיט**, f. **שְׁלִטָּה**,) Ez. 17, 8 **גִּפְנֵי אֲדָרָה** *a large vine*, i. e. full of branches and leaves. Comp. **אָדִיר** no. 1.

2. Subst. *a wide cloak, mantle, pallium*, 1 K. 19, 13. 19. 2 K. 2, 13. 14. Jon. 3, 6. **אֲדָרָה אֲבָנִית** *a Babylonish mantle* Josh. 7, 21, i. e. variegated with figures, having the figures of men and animals interwoven in colours; comp. Plin. H. N. 8. 48. So **אֲדָרָה שְׂעִיר** *a hairy mantle*, shaggy with hair, or (according to some) *of fur*, Gen. 25, 25. Zech. 13, 4.

3. *splendour, glory*, Zech. 11, 3.

* **אֲרָשׁ** i. q. **דָּוַשׁ**, *to thresh*, once inf. absol. Is. 28, 28 **דָּוַשְׁתָּהּ אֲרָשׁ** *threshing he threshes it*.

* **רָאָה** and **רָאָה** fut. **וְרָאָה** and **וְרָאָה**, 1 pers. **אָהָב** Prov. 8, 17 and **אָהָב** Hos. 14, 5; inf. **אָהֵב** Ecc. 3, 8, also **אָהֵבָה** q. v.

1. *to breathe after, to long for, to desire*, c. acc. Ps. 4, 4. 40, 17. 70, 5; seq. **כִּי** Ps. 116, 1.—This sense of *breathing after* belongs to the syllables **הב**, **הב**, and with the letters softened **אב**, **אי**; comp. the roots **חָבַב**, **חָבַב**, **חָבַב** to desire, to love; **אָוָה** and **אָוָה** to desire, to be willing.

2. *to love*, in which signif. it is kindr.

with **עָנַב**, *ἀγαπάω*. With acc. Gen. 37, 3. 4. Deut. 4, 37; rarely c. **לְ** Lev. 19, 18. 34. 1 K. 5, 15; c. **בְּ** Ecc. 5, 9. 1 Sam. 20, 17 **אָהֵב אֶת־נַפְשׁוֹ** *he loved him as he loved his own soul*. Part. **אָהֵב** *a friend, loving and beloved, intimate, different from אָהָב* a companion, Prov. 18, 24. Esth. 5, 10. 14. Is. 41, 8 **זֶרַע אֲבְרָהָם אָהֵבִי** *the seed of Abraham my friend*.

3. *to love to do any thing, to delight in doing*, seq. infin. c. **לְ**, Hos. 12, 8 **לְעִשְׂקֵךְ אָהֵב** *he loveth to oppress*. Is. 56, 10. Jer. 14, 10.

NIPH. part. **נִאָהֵב** *lovely, amiable, worthy of love*, 2 Sam. 1, 23.

PIEL part. **מֵאָהֵב** 1. *a friend*, Zech. 13, 6.

2. *a lover*, but only in a bad sense, *a paramour, debauchee*, Ez. 16, 33 sq. 23, 5 sq. i. e. metaph. for an idolater.

Deriv. the three following.

אָהֵב, only in plur. **אָהֵבִים** 1. *loves*, spec. in a bad sense, *amours*, trop. of intercourse and alliances with foreign nations, Hos. 8, 9.

2. *delight, loveliness*. Prov. 5, 19 **אֲהַלְתָּ אֶת־הֵבֶרֶת** *a lovely hind*.

אָהֵב m. *love*, in sing. once meton. for lovers, paramours, Hos. 9, 10. Sept. **οἱ ἡγαπημένοι**. Plur. **אָהֵבִים** *loves*, spec. *amours*, Prov. 7, 18.

אָהֵבָה f. 1. Inf. fem. of the verb **אָהֵב**, with **לְ** pref. Is. 56, 6 **לְאָהֵבָה אֶת־שֵׁם יְהוָה** *to love the name of Jehovah*. Deut. 10, 15. 11, 13. 22. Josh. 22, 5. 23, 11. With **בְּ** 1 K. 10, 9 **בְּאָהֵבָה יְהוָה אֶת־יִשְׂרָאֵל** *in Jehovah's loving Israel*, i. e. because he loved Israel. In the same sense with pref. **בְּ** Hos. 3, 1, and **מִן** Deut. 7, 8 **מֵאָהֵבָה** *because Jehovah loved you*.

2. *love*, espec. between the sexes, Cant. 2, 4. 5. 8. 8. 6. 7; of God towards men Hos. 3, 1; of friends towards each other, 1 Sam. 18, 3.

3. *love, delight*, concr. *one beloved*, fem. Cant. 2, 7. 3. 5. So perh. v. 10, where others as adv. *lovely*.

* **אָהֵד** obsol. root, i. q. **אָהַד** *to be one, united*. Hence **אָהֵד** and

אָהֵד *Ohad*, pr. n. of a son of Simeon, Gen. 46, 10.

* **אָהֵה** interj. expressing grief, sor-

row, and imitating the sound or cry, *ah!*
alas! comp. Arab. *أه*, *ألف*, whence the
 verbs *أه* and *أهل* to grieve, lament, like
 Germ. *ach*, *ächzen*. Mostly in the con-
 nection *אהל אהרני יהוה* *ah! Lord God*,
 Josh. 7, 7. Judg. 6, 22; or *אהל אהרני* 2 K.
 6, 5. 15. Alone, 2 K. 3, 10; c. dat. Joel
 1, 15.

אהוד (union, r. *אהר*) *Ehud*, pr. n. m.
 a) A judge of Israel, Judg. 3, 15 sq. 4, 1.
 Sept. *Αωδ*. b) 1 Chr. 7, 10.

אהר *Ahava*, pr. n. of a river between
 Babylon and Jerusalem, Ezra 8, 21. 31.
 The same is probably meant in v. 15,
 where we may render: *the river that*
runneth to the Ahava. It is hardly
 doubtful, that the word signifies pr. *wa-*
ter, aqua; comp. Sanscr. *ap*, Pers. *ab*,
 Goth. *ahva*, Lat. *aqua*. It is hard to
 say what river is meant; possibly the
 Euphrates, which was called *καὶ ἕσχατον*
the river; comp. *הנהר*.

אהי Hos. 13, 10, i. q. *איה*, *where?*
 Elsewhere *אהי* is always 1 pers. fut.
 apoc. from r. *היה* to be; and not improb.
 it is here an error of transcription arising
 out of v. 7. 14, instead of *איה*. The
 words are *אהי מלכה אפוא* *where then is*
thy king? the two words *אהי אפוא* be-
 ing closely joined, as elsewhere *איה אפוא*.
 —Ewald regards this word (Gr. § 444) as
 compounded from *א* (i. q. *ה*) and *הי* i. e.
hic, here; comp. Ethiop. *UP ibi*, *HP*
hic, huc. So too Hupfeld.

* *אהל* perh. i. q. *הלל*, *על* 1. *to shine*,
to glitter, from the mutual relation of
 verbs *פא* and *עב*; see Hiph.—Hence
אהל tent, from the shining, glittering
 appearance.

2. Denom. from *אהל* tent, *to tent*, *to*
move one's tent, in the manner of no-
 mades, now pitching their tents in one
 place and then removing to another.
 Gen. 13, 12. 18 *וַיִּצְאֵהָ אַבְרָם*, Sept. *ἀπο-*
σταθούσας Ἀβράμ, Vulg. *movens taberna-*
culum suum.

PIEL, fut. *יאהל* contr. *יהל*, i. q. Kal no.
 2, *to pitch one's tent*, in the nomadic man-
 ner, Is. 13, 20. Comp. *מִצֵּה* for *מִצֵּה*.

HIPH. i. q. Kal no. 1, *to shine*, pr.
to give light. Job 25, 5 *הָיָה עֲרֵב עֲרֵב וְלֹא-*

הָיָה לֹ *lo! even the moon, it shineth not*,
 i. e. is not bright, pure, in the sight of
 God. Jerome: *ecce! luna etiam non*
splendet. Sept. *οὐκ ἐπιφύσκει*.

The deriv. follow.

אהל c. suff. *אהלי* *אהלה* (*öhölka*),
 with He parag. *אהלה*; Plur. *אהלים*
 Syriasm for *אהלים* Lehrg. p. 152, 572;
 with pref. *באהלים* Judg. 8, 11. Jer. 35, 7.
 10; constr. *אהלי*, c. suff. *אהלי*, *אהלי*,
אהלי.

1. *a tent, tabernacle*, Gen. 9, 27. al.
אהל מועד *tabernacle of the congregation*
 or of assembly, comm. tabernacle of the
 covenant, i. e. the movable and portable
 sanctuary of the Israelites in the desert,
 described Ex. c. 26, comp. c. 36; also
 called simply *האהל* 1. K. 1, 39. As to
 the distinction in the tabernacle, between
אהל and *מִשְׁכָּן*, the former (*אהל*) denoted
 the exterior covering, consisting of
 twelve curtains of goats' hair, which was
 placed over the proper *dwelling* (*מִשְׁכָּן*)
 i. e. the twelve interior curtains or hang-
 ings which lay upon the frame-work;
 see Ex. 26, 1. 7. 36, 8. 14. 19.

2. *a dwelling, habitation, house*, Is.
 16, 5 *אהל דוד* *the habitation of David*.
 1 K. 8, 66. Jer. 4, 20. Lam. 2, 4. Poet.
 Ps. 132, 3 *אִם אָבָא בְּאֵהָל בֵּיתִי* *I will not*
enter the dwelling of my house.

3. Spec. *the temple*, Ez. 41, 1.

4. *Ohel*, pr. n. of a son of Zerubbabel,
 1 Chr. 3, 20.

אהלה *Oholah, Aholah*, pr. n. of a
 harlot, used by Ezekiel as the symbol
 of Samaria, Ez. 23, 4 sq. Put for *אהלה*
 (*Mappik*) i. e. she has *her tent*, her own
 tabernacle, temple.

אהלות see in *אהלים*.

אהליאב (*tent of his father*) *Aholiab*,
 pr. n. of an artificer, Ex. 31, 6. 35, 34.

אהליבה *Oholibah, Aholibah*, pr. n. of
 a harlot, used by Ezekiel as the symbol
 of the idolatrous kingdom of Judah, Ez.
 23, 4 sq. lit. *my tabernacle is in her*, *בה*
 for *בה*. Comp. *אהלה*.

אהליבמה (*tent of the height*) *Aholi-*
bamah, pr. n. of a wife of Esau, Gen. 36,
 2. 14; also of an Edomitish tribe, v. 14.

אהלים Num. 24, 6. Prov. 7, 17, and
אהלות Ps. 45, 9. Cant. 4, 14, Plur. a spe

cies of odoriferous tree growing in India, called by the Greeks *ἀγύλλογον*, later *ξυλαλόη*, in modern times *lignum aloës*, also *lignum paradisi*, and *lignum aquilæ*, *Excæcaria Agallocha* Linn. See Diosc. lib. I. 21. The Heb. as well as the Greek name is derived from the Indian name of the tree, Sanser. *agaru* and *aguru* (the *r* being softened into *l*), also *agarukam*. See Celsius in Hierobot. T. I. p. 135–170. Gildemeister de rebus Indicis, Fasc. I. p. 65, 66. The Portuguese also would seem to have heard the name under the form *agulu* or the like; since they call this wood *aquilæ lignum*.

* אָדֶר a doubtful root; hence perhaps

אָדֶרוֹן pr. n. m. (perh. i. q. אָדֶרוֹן mountaineer, comp. Arab. *أهرون*) Aaron, the elder brother of Moses. Ex. 6, 20. 7, 7; and the first high-priest, Ex. c. 29. Lev. c. 8.—אָדֶרוֹן בְּנֵי אָדֶרוֹן sons of Aaron Josh. 21, 4. 10. 13; poet. בֵּית אָדֶרוֹן house of Aaron Ps. 115, 10. 12. 118, 3, put for the priests in general. So Aaron for any high-priest Ps. 133, 2.

אָר, constr. אִי, a noun after the form אָר, קָר, from r. אָרָה to will, to desire.

1. Subst. *will, desire, appetite*, once Prov. 31, 4 Cheth. וְלָרְזִים אִי אִי שִׁבֵר nor for princes the desire of strong drink. Keri אִי שִׁבֵר (to say) where is strong drink?

2. *free-will, choice*, and hence constr. אִי as a Conjunction, implying the power of freely choosing this or that, or, either; comp. Lat. *vel*, apoc. *ve*, from *velle*.

Arab. *أَو*. Deut. 13, 2 אִי אִי אוֹת הַמִּוֹפֵאֹת the sign or the wonder. Job 3, 15. 2. K. 2, 16 בְּאֶחָד הַהָרִים אוֹ בְּאֶחָד הַהַגְּזָאוֹת upon some mountain or into some valley. Repeated i. q. *sive—sive, whether—or*, Lev. 5, 1 אִי רָאָה אוֹ יָדָע אוֹ רָדָע whether he hath seen or known. Ex. 21, 31. Sometimes it is intensive, i. q. *or rather*, 1 Sam. 29, 3 who hath been with me now these many days, אִי יְהִי שָׁנִים or rather these years.

So Arab. *أَوْ*, which they explain by *بَلْ*.—Sometimes also ellipt. for אִי כִי or (be it) that, or (it must be) that, with fut. subjunct. where we may properly render *or else, unless perhaps*. (Comp. Arab.

أَوْ c. fut. nasb. ellipt. for *أَوْ أَنْ*, which is explained by *إِلَّا أَنْ unless*.) Is. 27, 5 *I would burn them all together* אוֹ יַחְזֹק אוֹ בְּמִצְוֵי אוֹ יַחְזֹק or else let them lay hold of my refuge, i. e. unless they take hold etc. Lev. 26, 41. Ez. 21, 15 [10].—Hence

3. As a conditional particle, pr. *if one choose*, i. q. *if, if perhaps, but if*, Sept. *ἐάν*, comp. Lat. *sive*, in which lies also

the *si* conditional. So Arab. *أَوْ* is often explained by the Grammarians by *إِنْ*.—With fut. 1 Sam. 20, 10 *who shall tell me* אוֹ יַחְזֹק אוֹ יַחְזֹק אוֹ יַחְזֹק if thy father answer thee any thing harshly? Sept. *ἐάν*, Vulg. *si forte*. (Winer attributes to this passage more than the context will bear, in endeavouring to make out a disjunctive sense, ad Sim. Lex. p. 26.) Ex. 21, 36 *but if it be known, that the ox was wont to push*, Sept. *ἐάν δέ*, Vulg. *sin autem*. Lev. 4, 23. 28. 2 Sam. 18, 13.—Without a verb, Gen. 24, 55 *let the maiden abide with us* אִי יָמִים אוֹ עֲשׂוֹר some days, if perhaps ten, q. d. *ten days if she choose*; Sept. *ἢμῶς ὥσθι δέκα*, Vulg. *dies saltem decem*. In this example the primary sense of *choice* remains; nor can it be well explained: *multos dies, aut saltem decem*.

אִי (prob. will of God, from אִי, אִי, r. אָרָה) *Uel*, pr. n. Ezra 10, 34.

* אָב or אָב obsol. root, i. q. Arab.

אָב for אָב.

1. *to come back, to return*; also to come to one's senses, *resipiscere*, whence

אָב resipiscens.

2. *to go down, to set*, e. g. the sun.

3. *to come by night*, espec. in order to get water. Conj. V, VIII, id. אָב a water-carrier, aquarius. Hence in Hebrew:

אָב, plur. אָבוֹת masc. comp. for the gender of the plur. Job 32, 19.

1. *a leathern bottle*, pr. *a water-skin*, for carrying water, see r. אָב no. 3. Spoken of skins for wine, Job l. c. אָבוֹת לִכְמוֹת יַיִן like new bottles which burst, i. e. like skins full of new wine.

2. *νερόμαντις* or *νεκρόμαντις*, i. e. a

necromancer, sorcerer, a conjurer who professes to call up the dead by means of incantations and magic formulas, in order that they may give response as to doubtful or future things; comp. 1 Sam. 28, 7. Is. 8, 19. 29, 3.—Deut. 18, 11. 2 K. 21, 6. 2 Chr. 33, 6. Plur. אֲבוֹת Lev. 19, 31. 20, 6. 1 Sam. 28, 3. 9. Is. 8, 19. 19, 3. Spec. put a) For the *divining spirit, the foreboding demon, python*, supposed to be present in the body of such a conjurer; comp. Acts 16, 16. So Lev. 20, 27 אִישׁ אוֹב a man or a woman in whom is the spirit of divination, Eng. 'familiar spirit.' 1 Sam. 28, 8 אִישׁ אוֹב קָמַרְתָּ לִּי בְּאוֹב divine unto me by the foreboding spirit; whence such a sorceress is called אִשְׁתֵּי בַעֲלָה אוֹב a woman in whom is a divining spirit, 1 Sam. 28, 7. 8. b) For the *dead, the shade or spirit evoked*. Is. 29, 4 וְהָיָה כְּאוֹב מֵאֶרֶץ קוֹלָהּ and thy voice shall be like a shade out of the ground.—The LXX usually render אֲבוֹת by ἐγγαστρομύθοι, *ventriiloquists*, and correctly; since among the ancients this practice of ventriloquism was often misused for the purposes of magic.—As to the connection between these two significations of *bottle* and *necromancer*, it prob. arose from regarding the conjurer, while possessed by the demon, as a *bottle*, i. e. vessel, case, in which the demon was contained. Hence

אֲבוֹת (water-skins) *Oboth*, pr. n. of a station of the Israelites in the desert, Num. 21, 10. 34, 43. It must be sought in the desert on the eastern skirts of Idumea, not far from Moab.

אֲבוֹבִיל 1 Chr. 27, 30, *Obil*, pr. n. of an Ishmaelite. who had charge of the camels of David. It signifies pr. *chief of the camels*, like Arab. أَبَائِل and أَبَيْد from أَبِيل camel.—The form אֲבוֹבִיל is for אֲבוֹבִיל, as הוֹמִירָה for הוֹמִירָה Ps. 16, 5.

אֲבוֹבִיל and אֲבוֹבִיל, m. (רָבַל) a stream, river, only in Dan. 8, 2. 3. 6.

* אָוַד and אָוַד obsol. root. 1. to bend, to inflect, Arab. وَاد mid. Waw; then to turn, to turn about or over, to stir, see subst. אָוַד, אֲוֹדוֹת; also to put around,

to surround, see אָוַד. Corresponding is Heb. עָוַד. Hence

2. to load, to burden, to press down with weight; whence אָוַד heavy, burdensome, אָוַד אֲוֹדָה a load, weight, מֵאוֹדוֹ misfortunes, evils, calamities, by which one is weighed down; see אָוַד.

3. i. q. אָוַד for אָוַד, to be strong, robust; Conj. II, to strengthen, to aid, אָוַד and אָוַד strength, might, force; whence Heb. מָאָד. Comp. מָשָׁה and other verbs which also connect the notions of weight and strength.

אָוַד m. pr. a wooden poker, with which a fire is stirred, see r. אָוַד no 1; hence any burnt wood, a fire-brand, Zech. 3, 2. Am. 4, 11. Is. 7, 4. Syr. and Chald. id. Others make it i. q. עֹד wood.

אֲוֹדוֹת plur. pr. turnings, turns, see r. אָוַד no. 1; then circumstances, reasons, causes of things. Comp. סִבָּב cause, from r. סָבַב to turn about; חָאָל way,

manner, cause, from חָאָל, חוֹל, to turn oneself; Germ. *um* for *wegen*; בגלל because of, from גָּלַל.—Found only in the formula עַל-אֲוֹדוֹת i. q. עַל הַדָּבָר, for the causes, i. e. on account of, because of, propter, Gen. 21, 11. 25. 26, 32. Ex. 18, 8; c. suff. עַל אֲוֹדוֹתַי on my account, Josh. 14, 6. עַל כָּל-אֲוֹדוֹת אֲשֶׁר for all these causes that, for this very cause that, Jer. 3, 8.—In some editt. is found 2 Sam. 13, 16 אֲוֹדוֹת, which has arisen from combining two readings, אֲוֹדוֹת and אֲוֹדוֹת.

* I. אָוַד not used in Kal, pr. to bend, to inflect; comp. kindr. עָוַד. Hence

1. to turn aside, to take lodging, to lodge, to dwell; i. q. Arab. أَوَى Conj. I, II; מֵאוֹוִי a lodging, dwelling. See deriv. אָוַד.

2. i. q. Arab. أَوَى to incline, to have a bent, i. e. to desire, to long for, to wish; see Pi. Hithpa. and comp. הִפְעֵץ. Kindr.

roots are אָוַד, Lat. *aveo*, Arab. هَوَى Sanscr. *av*, to desire.

PIEL. אָרָה i. q. Kal no. 2, *to desire, to long for*, ascribed mostly to the soul, נַפֶּשׁ. Prov. 21, 10 רָשָׁע רָשָׁע אֶתְהָה רָע *the soul of the wicked desireth evil*. Deut. 12, 20. 14, 26. Job 23, 13. 33, 20. 1 Sam. 2, 16. 2 Sam. 3, 21. Mic. 7, 1. Without נַפֶּשׁ Ps. 132, 13. 14. Is. 26, 9 נַפְשִׁי אֶתְיַחֵד *my soul even I desire thee in the night*; comp. עֲבָדְךָ for I, with 1 pers. Gen. 44, 32.

HITHPA. הִתְאַוָּה, fut. apoc. יִתְאַוֶּי Prov. 23, 3. 6, i. q. Pi. but pr. *to desire for oneself, to long*; absol. 1 Chr. 11, 17; c. acc. Deut. 5, 18. Jer. 17, 16; c. dat. Prov. 23, 3. 6. הִתְאַוָּה הִתְאַוָּה *to long a longing*, i. e. to long for with eagerness, to lust after, Num. 11, 4. Ps. 106, 14. Hithpaël differs also from Piel, in that it is never joined with נַפֶּשׁ, which is the common usage with Piel.

Deriv. אָרָה constr. אָרָה, אָרָה, אָרָה, אָרָה I, הִתְאַוָּה, מִתְאַוָּה.

* II. אָרָה obsol. root, onomatopoeic, *to cry, to howl, ululare*; so Arab. عَوَى *to howl*, as a dog, wolf, jackal; see the deriv. אָרָה, אָרָה.

* III. אָרָה, in Kal. not used, prob. *to sign, to mark, to describe with a mark*; kindr. with הָאָה and הָוָה. Comp. אָרָה, אָרָה I, הָאָב, *to desire*. Hence HITHPA. id. Num. 34, 10 הִתְאַוֶּיְתֶם לָכֶם *ye shall mark out for yourselves a border*, etc. comp. v. 7. 8, where in the same connection is read fut. הִתְאַוֶּי לָכֶם. Sept. and Syr. in all three passages, καταμετρούσατε, ۲۲ مخرج, *ye shall measure out, determine*.—Hence also אָרָה for אָרָה, a sign.

אָרָה f. (r. אָרָה I. 2) 1. *desire, longing*, e. g. after food, with נַפֶּשׁ, Deut. 12, 15. 20. 21. 18, 6; of sexual desire, Jer. 2, 24. Comp. in אָרָה I. Pi.
2. *desire, pleasure, will*, with נַפֶּשׁ, 1 Sam. 23, 20; simpl. Hos. 10, 10.

אָרָה (prob. i. q. אָרָה, אָרָה, strong, robust) Uzai, pr. n. m. Neh. 3, 25.

אָרָה Gen. 10, 27, pr. n. *Uzal*, a descendant of Joktan, here taken in a geographical sense for a city and district of the Joktanidæ in Arabia, prob. the same afterwards called *Sanaa*, the metropolis

of the kingdom of Yemen; see Bochart Phaleg. II. 21. J. D. Michaelis Spicil. Geogr. Heb. ext. T. II. p. 164 sq. Rutgers's Hist. Jemanæ, p. 217.

אָרָה (desire or dwelling, i. q. אָרָה) Evi, pr. n. of a king of Midian, Num. 31, 8. Josh. 13, 31.

אָרָה (r. אָרָה II) 1. Subst. *wailing, lamentation*. Prov. 23, 29 אָרָה לְמִי אָרָה לְמִי *who hath wailing, who hath wail?*
2. Interj. *wo!* a) Of sorrow, grief, c. dat. *wo to me!* etc. 1 Sam. 4, 8. Is. 3, 9. 6, 5; rarely c. acc. Ez. 24, 6. 8; absol. Num. 24, 23. b) Of threatening, imprecation, Num. 21, 29.—Kindr. is הָוָה.

אָרָה i. q. אָרָה, c. dat. Ps. 120, 5.

אָרָה m. (r. אָרָה) plur. אָרָה 1. *foolish*, as adj. אִישׁ אָרָה Prov. 29, 9. Hos. 9, 7. More freq. subst. *a foolish man, a fool*, Job 5, 2. Is. 19, 11. 35, 8. Prov. 7, 22. 10, 14. 11, 29. 14, 3. 15, 5. Opp. to a prudent man (עָרוּם) Prov. 12, 16; to a wise man (חָכָם) Prov. 10, 14.

2. Impl. *impious, wicked*, Job 5, 3.
אָרָה id. with adj. ending, *foolish*, Zech. 11, 15.

אָרָה מֶרֶדַךְ *Evil-Merodach*, pr. n. of a king of Babylon, who set at liberty Jehoiachin king of Judah after he had been long detained in prison by Nebuchadnezzar, 2 K. 25, 27. Jer. 52, 31. He succeeded Nebuchadnezzar, and reigned two years, according to Berosus in Jos. c. Ap. 1. 20.—As to the signification of the name, מֶרֶדַךְ q. v. is the name of a Babylonish idol, and אָרָה is in Heb. *foolish*. But we may take it for granted that some other name of Assyrian or Persian origin lies concealed under this, which the Jews thus wrested into the analogy of their own tongue; pleasing themselves perhaps with the idea of calling the hostile and gentile king in scorn *Merodach's fool*, i. e. his foolish worshipper.

* אָרָה with Vav movable, obsol. root, i. q. אָרָה, אָרָה, *to be foolish*, pr. *to be turned away, perverse*, comp. kindr. אָרָה, and also אָרָה. Hence אָרָה, אָרָה, foolish, אָרָה folly.

* אָרָה and אָרָה a root not used in

the verb, but of wide extent in the derivatives.

1. Pr. *to roll, to twist, to twirl*, as in kindr. חוּל, הוּל, גוּל, גוּלל; comp. *εἰλέω, εἰλύω, ἰλλω*, and see below under r. גוּלל.—Hence אָרַל a ram, from his twisted horns; also אֵרַל belly.

2. Trop. *to be strong, stout, powerful*; for the connection comp. in חוּל and הוּל.—Hence אָל the Strong One, God; אֵלָה terebinth, q. d. the strong tree; אֵלֹן an oak, Lat. *robur*; also אָרַל, אֵרַלָּה, strength, aid.

3. Trop. *to be first, foremost, chief*, from the notion of strength and power;

so Arab. ^فأَوَّل to be foremost, to come out first, ^فأَوَّل first, primus, (pr. princeps, like רֵאשׁוֹן,) comp. Heb. רֵאשׁ.—Hence אֲוִלָּים, אֵלִים, the mighty, the chief, אֵילִם the front part, q. v. אָרַל no. 2, and אֵילִם, a projection on a building; and אֲוִלָּה no. 3, the first place, rank.

אָרַל m. 1. *the belly, body*, pr. a roll, roller, from the round form; r. אֵרַל no. 1.

Ps. 73, 4. Arab. ^فأَوَّل, ^فأَوَّل.

2. Plur. *the mighty, the powerful, the chief*. 2 K. 24, 15 Cheth. אֵילֵי הָאָרֶץ *the chief of the land*. The Keri has the more usual form אֵילֵי. R. אֵרַל no. 3.

I. אֵרַלִּי compounded from אֵי constr. אֵי, and לִי i. q. לֵא, לֵא, not; comp. לֵאֲלֵי, אֲחֵלֵי.

1. *if not, unless*, once Num. 22, 33 אֵלֵי נִטְתָּה מִפְּנֵי וְגו' *unless she had turned from me, surely now I had slain thee*. Sept. εἰ μὴ. Aben-Ezra well לֵאֲלֵי.

2. *whether not*, Is. 47, 12; and hence ellipt. [who knows] *whether not*, i. e. *perhaps, peradventure*, expressing doubt, fear, Gen. 24, 5, 27, 12. Josh. 9, 7; and also hope, Gen. 16, 2. Am. 5, 15.—Hos. 8, 7 *the stalk shall yield no meal*, אֵילֵי רֵעֵהוּ [or if] *perhaps it yield, strangers shall devour it*. Jer. 21, 2.

—In like manner Arab. ^{عَلَّ}عَلَّ and ^{عَلَّ}عَلَّ *perhaps*, is pr. *whether not*, ellipt. As to

its origin, for ^{عَلَّ}عَلَّ, and its various forms and use, see De Sacy Gramm. Arabe 1. § 867, and note. More nearly corresponding are the Talmudic particles אֵמָּה and אֵמָּה pr. *whether not, annon*, then

whether perhaps, if perhaps, fortasse; e. g. Pirke Aboth 2, 4 'ne dicas: cum otiosus fuero, discam, fortasse (שׁמָא) non eris otiosus.' Berach 2, 1. 9. Also אֵמָּה *what if? perhaps*, which is put for Heb. אֵרַל Is. 47, 12.

II. אֵרַלִּי pr. n. *Ulai, Eulceus*, a river flowing by Susa in Persia, and emptying itself into the united stream of the Euphrates and Tigris, called by the Greeks *Choaspes*, now *Kerah*. Dan. 8, 2. See Hdot. 5. 49. Plin. H. N. 6. 27 or 31. R. K. Porter's Travels, Vol. II. p. 412, and Map.

אֵרַלִּים, אֵלִם, (Kamets impure,) Plur. אֵרַלִּים, (r. אֵרַל no. 3,) pr. *the anterior part, front*; hence

1. *vestibule, porch, portico*, 1 K. 7, 6 sq. Ez. 40, 7 sq. Spec. of the vestibule or porch erected on the eastern front of the temple of Solomon, Gr. ὁ πρόναος, 1 K. 6, 3. Joel 2, 17; more fully אֵרַלִּים אֵרַלִּים 2 Chr. 15, 8, 29, 17. The altitude of this porch is said (2 Chr. 3, 4) to have been 120 cubits, while the height of the temple itself was only 30 cubits, and its length 60 cubits, 1 K. 6, 2. This would give to the porch the form of a tower, unless there is here an error in the text. Perhaps for מֵאָה עֶשְׂרִים we may read with Meyer and others עֶשְׂרִים אַמּוֹת *twenty cubits*.

2. Adv. pr. *in front*, and therefore *opposite, on the contrary*; hence trop. as a strong adversative particle, *but, but yet, nay but, nevertheless*, οὐ μὴν ἀλλὰ, as Sept. well. Job 2, 5, 5, 8, 13, 3. Often also אֵרַלִּים, Sept. οὐ μὴν δὲ ἀλλὰ, Gen. 48, 19. Ex. 9, 16. Job 1, 11, 12, 7, 33, 1. Where two adversative propositions stand one after the other, the Hebrews repeat the adversative particle, as in Engl. e. g. אֵרַלִּים—אֵרַלִּים Job 13, 3, 4. Comp. פֶּרִי—וְכִי. Once in Job 17, 10 it is written אֵלִם, where some Mss. falsely read אֵלִם.—It may be worth inquiry, whether this particle also, as well as אֵרַלִּי, may not be compounded from אֵי i. q. אֵי *an, whether*, and לֵא i. q.

לֵא, ^{عَلَّ}عَلَّ, *not*, in the ellipt. sense, [who knows] *whether not*, i. q. *but perhaps*. This conjecture would seem to be supported by the Syriac word ^{عَلَّ}عَلَّ,

which according to the ancient Syrian lexicographers signifies 'annon, fortasse.'

3. *Ulam*, pr. n. m. a) 1 Chr. 7, 16. b) 8, 39, 40.

אָוֶלֶת f. (r. אָוֶל) 1. *folly*, very often in Proverbs, as 5, 23, 12, 23, 13, 16, 14, 17, 18, 29, 15, 2, 14, 21.

2. Impl. *impiety, wickedness*, comp. נִבְלָה. Ps. 38, 6, 69, 6.

3. Perh. *the first place, high rank, power*, from r. אָוֶל no. 3. Prov. 14, 24 אָוֶלֶת פְּסוּלִים אָוֶלֶת *the precedence of fools is folly*, i. e. high honour is to them only a source of foolish actions. There would seem to be here a paronomasia or play upon the twofold signification of אָוֶלֶת.

אָוֶר (perh. eloquent, talkative, Syr. אֻמַּר, r. אָמַר) *Omar*, pr. n. m. Gen. 36, 11.

* אָוֶן obsol. root. 1. Pr. *to be nothing, not to be*, i. e. having a *negative power*, like נִיא and kindred forms, as

נָאָה, to hinder, מָצָן, מָצַעַת; the same power which in most languages is expressed by the letter *n*; comp. Sanscr. *na, no, an* and *a* privative; Pers. *نا, ناه*; Zend. and Copt. *an*; Gr. *νη* in *νήπιος, νημεσις*, and *ἄνευ*; Lat. *ne, nemo, non*, also *in* priv. prefixed to adjectives; Germ. *nie, nein*, and vulgar *nè*, also *ohne* and *un* prefixed to adjectives; Engl. *no, nay, not*, and *un, in* privative; also Greek *ἀναλφωαι*. Less frequently the negative power is expressed by the kindred letters *m*, comp. Sanscr. *ma*, Gr. *μή*; and *l*, comp. לָא, לֵא, אָלֵל, אָל, לֵי, לֵי, לֵי. Hence אָוֶן, אָוֶן nothing, not, אָוֶן nothingness.

From the idea of *nothing* come the following tropical senses:

2. *to be vain, empty, fruitless*; and hence *to be false, worthless, wicked*, see אָוֶן no. 1, 2, 3. Comp. in Engl. 'to be nothing worth,' 'there is nothing in him;' Lat. 'homo nequam.'

3. *to be deficient in strength, debilitated, exhausted*. Arab. آَب mid. Ye, to be weak, exhausted; آَب weariness, trouble, sorrow.—Hence אָוֶן no. 4, אָוֶן labours.

4. *to be light, easy, facile*; since

things light and easy are to us אָוֶן, Engl. *as nothing*. Comp. הֵוֶן to be light, easy.—Hence אָוֶן I, faculty (facility) of doing any thing, ability, power.

אָוֶן m. (r. אָוֶן no. 1) c. suff. אָוֶן, אָוֶן Jer. 4, 14. Ps. 94, 23. Plur. אָוֶן Prov. 11, 7.

1. *nothingness, vanity*, also a vain and empty thing, Is. 41, 29. Zech. 10, 2. Spec. of the nothingness of idols and of every thing pertaining to idolatry (comp. הָבֵל) 1 Sam. 15, 23; and so put for *an idol, idols*, Is. 66, 3. Hence in Hosea the city בֵּית־אֵל *house of God*, as being given to idolatry, is scornfully called בֵּית־אָוֶן *house of idols*, Hos. 4, 15, 10, 5. Here too are to be referred: a) בְּקֶעֶז אָוֶן *plain of Aven* (idols), Amos 1, 5, i. e. a certain valley in the vicinity of Damascus, perh. Heliopolis of Syria. b) אָוֶן אָוֶן for אָוֶן i. e. Heliopolis of Egypt Ez. 30, 17; but with the notion of an idolatrous city.—Spec.

2. *nothingness of words*, i. e. *falsehood, deceit*, Ps. 36, 4. Prov. 17, 4.

3. *nothingness as to worth, naughtiness, wickedness, iniquity*, comp. r. אָוֶן no. 2. Num. 23, 21. Job 36, 21. Is. 1, 13. אָוֶן אָוֶן, *wicked men*, Job 22, 15, 34, 36. אָוֶן פְּעֻלֵי אָוֶן *workers of iniquity, evil doers*, 31, 3, 34, 8, 22. Plur. אָוֶן Prov. 11, 7, prob. for אָוֶן אָוֶן, as in Sept. Chald. Syr. Arab.

4. *toil, trouble, evil, calamity*, i. q. אָוֶן. Ps. 55, 4 *they cast calamity upon me*. Prov. 22, 8 *he that soweth iniquity shall reap evil, calamity*. Ps. 90, 10. Job 15, 35. Hab. 3, 7.—Spec. *sorrow, pain*, Gen. 35, 18 בְּן־אָוֶן Ben-oni, i. e. *son of my sorrow*. אָוֶן לֶחֶם אָוֶן *bread of sorrows*, i. e. the food of mourners, which was reckoned unclean, Hos. 9, 4; comp. Deut. 26, 14.

NOTE. As אָוֶן with suffixes coincides as to form with אָוֶן, care must be taken not to confound the two words.

I. אָוֶן m. (r. אָוֶן no. 4) *faculty, ability*; hence

1. *strength, power*, Job 18, 7, 12, 40, 16. Spec. of manly vigour, power of procreation, אָוֶן רֵאשִׁית רֵאשִׁית *the first-fruits or first-ling of one's strength*, the first-born, Gen. 49, 3. Deut. 21, 17. Ps. 105, 36. Plur. אָוֶן Is. 40, 26, 29. Ps. 78, 51.

2. *wealth, substance*, Hos. 12, 9. Job 20, 10.

3. *On*, pr. n. m. Num. 16, 1.

II. אֵרֶב Gen. 41, 50 and אֵרֶב 41, 45. 46, 20, *On*, the domestic pr. n. of an ancient Egyptian city, in Ez. 30, 17 written אֵרֶב q. v. no. 1. b. Called also by the Hebrews, prob. as a translation of the Egyptian name, בֵּית שֶׁמֶשׁ *Beth-shemesh*, i. e. house of the sun, Jer. 43, 13; by the Greeks *Heliopolis*, city of the sun; by the Arabs عَيْن شمس *Ain Shems*, i. e. fountain of the sun. Coptic **Wm**, which signified *light*, and spec. *the sun*, as there seems hardly a doubt; comp. **OREM, OEM, ONWIS**, light, luminary; see Peyron Lex. p. 273. The city stood on the eastern side of the Nile, a few miles north of Memphis; and was celebrated for the worship and temple of the sun, and for its obelisks, one of which remains to the present day; Diod. Sic. I. 85. Hdot. 2. 59. Near the ruins of the ancient city is a fountain still called *Ain Shems*, in the adjacent modern village of Matariyeh. Comp. Descr. de l'Egypte, Antiq. V. Pl. 26, 27. Bibl. Res. in Pal. I. p. 36, 37.

אֵרֶב (strong, for אֵרֶב) *Ono*, pr. n. of a city in Benjamin, Ezra 2, 33. Neh. 7, 37. 11, 35. 1 Chr. 8, 12; with a valley or plain of like name, Neh. 6, 2.

אֵרֶב f. plur. 2 Chr. 8, 18 Cheth. for אֵרֶב *ships*, with Vav as mater lectionis redundant.

אֵרֶב (strong, stout) *Onam*, pr. n. m. a) Gen. 36; 23. b) 1 Chr. 2, 26.

אֵרֶב (id.) *Onan*, pr. n. of a son of Judah, Gen. 38, 9. 46, 12. Num. 26, 19.

אֵרֶב *Uphaz*, pr. n. of a gold country, Jer. 10, 9. Dan. 10, 5. It seems to be corrupted out of אֵרֶב; since the letters ר and ז are also elsewhere interchanged, comp. בָּזָק and בָּרָק lightning, فخر and فخر to boast.

אֵרֶב, אֵרֶב, אֵרֶב, pr. n. *Ophir*, a celebrated region, abounding in gold, which the seamen of Solomon in company with the Phenicians were accustomed to visit, taking their departure from the ports of the Elanitic gulf, and

bringing back every three years gold, precious stones, and sandal-wood, also silver, ivory, apes, and peacocks; 1 K. 9, 28. 10, 11. 2 Chr. 8, 18. 9, 10; espec. 1 K. 10, 22, where Ophir is to be understood, although not expressly mentioned. The gold of Ophir is frequently mentioned in the O. T. as Job 28, 16. Ps. 45, 10. Is. 13, 12. 1 Chr. 29, 4; once also אֵרֶב itself is put for gold of Ophir Job 22, 24.

As to the geographical situation of Ophir, there is the greatest diversity of opinion among commentators. Yet among modern interpreters, the best hesitate only between two regions, viz. *India*, and some part of *Arabia*.—That Ophir is to be sought in *India*, was the opinion of Josephus (Ant. 8. 6. 4), and among the moderns, of Vitranga, Reland, and others; and this view is supported by the following arguments: a) The countries of India abound in the articles of traffic above mentioned; and several of these, as ivory and sandal-wood, are found only in India; also the words for apes and peacocks correspond entirely with the Indian words for the same on the coast of Malabar, and are doubtless derived from these latter; see קוף, הפיר. b) The LXX have everywhere (except once in Gen. 10, 29) for אֵרֶב put Σουφίρ, Σουφειρ, Σωφίρ, Σωφειρ, Σωφασά, Σωφηγά. But **COYPP**, according to the ancient Coptic lexicographers, (whose authority, however, is not very great,) is the name for India. c) There exists in India a district from the name of which both the names Ophir and Sophir may be readily explained, viz. Σουπάρρα, the Οὐππαρα of Arrian, (Sanscr. *Uppara* upper,) situated in the hither Chersonesus where is now the celebrated emporium of Goa, and mentioned by Ptolemy, Ammianus, and Abulfeda.—Of not less weight are the arguments brought in favour of *Arabia*; which view is supported among the moderns by Michaelis (Spicil. II. p. 184 sq.) Gosselin, Vincent, Bredow (Histor. Unters. II. p. 253), T. C. Tychsen, Seetzen in Zach's Monatl. Corresp. XIX. p. 331 sq. and others. It is said: a) That Ophir, in Gen. 10, 29, is enumerated among other regions inhabited by the descend-

ants of Joktan; all of which, so far as known to us, are to be sought in the southern part of Arabia, and especially between Sabæa and Havilah, both of which are rich in gold; although it cannot be denied that Ophir, even if more remote and situated in India, might have been referred, in this genealogical list of nations, to the colonies of the Joktanidæ.

b) Of the articles of traffic above mentioned, only certain ones, indeed, as gems and apes, are now found in Arabia; and in modern times no gold whatever is found there. But that formerly certain districts at least of Arabia abounded in gold, and that too native and *ἀργυρος*, is testified not only by the writers of the O. T. e. g. Num. 31, 22. 50. Judg. 8, 24. 26. Ps. 72, 15; but also by Diod. Sic. 2. 50. ib. 3. 44, 47, (comp. in פּוּטָוּ,) by Agatharchides ap. Phot. Cod. 250, by Arthemidorus ap. Strab. 16. 4. 22, and by Pliny H. N. 6. 28, 32. The authority of all these witnesses cannot well be impeached; since the mines may have been exhausted or wholly neglected, as in Spain; or the globules of native gold formerly found in the sand may have failed. c) Ophir is expressly mentioned as an island of Arabia by Eupolemus ap. Euseb. Præp. Evang. IX. 30; and at the present day there exists a place called *el-Ophir* in the district of Oman, a few miles from the city Sohar towards the interior.

However it may be as to the respective merits of these two hypotheses, (for we cannot here exhaust the discussion,) they are both far more probable than that which assigns Ophir to the eastern coast of Africa, making it to comprise *Nigritia* and the *Sofala* of Arabian writers, now Zanguebar and Mozambique, where there is a gold district called *Fura*; an opinion held by Grotius, Huet, D'Anville, Bruce, Schulthess, and others.

אָפֶן m. (ר. אָפֶן) constr. אֶפְנָן, plur. אֶפְנָנִים, *a wheel*, Ex. 14, 25. al. Prov. 20, 26 וַיִּשָׁב עֲלֵיהֶם אֶפְנָן and *turneth over them the wheel* s. of the threshing-sledge, i. e. he crushes them in pieces; see in דָּגַשׁ.

* אֶזְרָא 1. *to press on, to urge, to hasten*

any one, Ex. 5, 13. Comp. Chald. אֶזְרָא Kindr. both in sound and signif. are the roots אֶזְרָא, אֶזְרָא, אֶזְרָא, comp. πῦσις.

2. Intrans. to urge oneself, *to hasten, to make haste*, Josh. 10, 13. Prov. 19, 2. 28, 20.—With מִן, *to hasten from*, 1. q. *to withdraw oneself*, Jer. 17, 16 אֶזְרָא מִרְעֵה לֹא אֶזְרָא מִרְעֵה, for מִרְעֵה רֵעָה, *I have not withdrawn myself from being a pastor* (prophet) *after thee*.

3. *to press close*, i. e. *to be strait narrow*, Josh. 17, 15.

הִזְרָא i. q. Kal no. 1, *to press on, to urge, to hasten any one*; c. inf. et הִזְרָא, Is. 22, 4; with בָּ of pers. Gen. 19, 15.

אֶזְרָא m. constr. אֶזְרָא, plur. אֶזְרָאוֹת. R. אֶזְרָא.

1. Pr. what is laid up, *a store, stock*, e. g. of fruits, produce, provision, 2 Chr. 11, 11. 1 Chr. 27, 27; espec. of gold, silver, and other precious things, *treasure*, e. g. of the treasures of the temple 1 K. 7, 51; of the king 14, 26. 15. 18. אֶזְרָא בַּיָּת *treasure-house, treasury*, Neh. 10, 39.

2. i. q. אֶזְרָא ב' *a store-house, garner*, Joel 1, 17; *a treasury* 2 Chr. 32, 27.

* אֶזְרָא *to be or become light, to shine, to be bright*, Gen. 44, 3; also of the eyes of a fainting person when he recovers 1 Sam. 14, 27. 29. Præt. imper. אֶזְרָא *it is light* 1 Sam. 29, 10. Imperat. אֶזְרָא, Is. 60, 1 *shine, be bright*, i. e. be surrounded and resplendent with light.

הִזְרָא, fut. הִזְרָא, i. q. Kal, 2 Sam. 2, 32. Job 33, 30 לְהִזְרָא לְהִזְרָא *to become light, to be made light, to dawn*. Part. הִזְרָא, *bright, splendid, glorious*, Ps. 76, 5.

הִזְרָא 1. *to lighten, to make light, to illuminate*, c. accus. Ps. 77, 19. 97, 4. 105, 39. a) הִזְרָא עֵינַי פ' *to enlighten the eyes* of any one, which before were dark, dim, i. e. to recall him as it were to life, Ps. 13, 4; hence *to refresh, to gladden*, Prov. 29, 13. Ps. 19, 9. Ezra 9, 8. Comp. Eccles. 31, 17. b) הִזְרָא פָנַי פ' *to light up one's countenance, to cause it to shine*, i. e. to cheer, to enliven, Ecc. 8, 1. Comp. synonym. הִזְרָא II. So of one's own countenance, הִזְרָא פָנָיו *to cause his face to shine*, spoken. espec. of God as regarding men with a serene and propitious countenance, Ps. 80, 4. 8. 20; c. אֶל Num. 6, 2; אֶל Ps. 31, 17; בָּ Ps. 119.

135; ל 118, 27; אור Ps. 67, 2. Once omitting פנים Ps. 118, 27. c) Trop. to enlighten, i. e. to impart knowledge and wisdom, Ps. 119, 130.

2. to give light, to shine, absol. Gen. 1, 15; c. dat. Ex. 13, 21. Is. 60, 19.

3. to light, i. e. to kindle, to set on fire, Mal. 1, 10. Is. 27, 11. Comp. אור fire.

Arab. ^{أور} ^{أور} to kindle.

Deriv. אור, אור, אורה, pr. names אורי אורי, also מאור, מאורה, מאורה.

אור m. (once f. Job 36, 32; see Lehrg. p. 546) light, Gen. 1, 3. 4. 5. Job 3, 9. 12, 25. The diff. between it and מאור is apparent from Gen. 1, 3 comp. v. 14. 16, i. e. אור is light as universally diffused, e. g. the light of day and of the sun, while מאור is pr. a light, luminary, which gives light, and therefore admits the plural, which אור does not, except in one example Ps. 136, 7, where אורים is poetically put for מארים.—Spec. a) day-light, morning-light, dawn, Neh. 8, 3 מן-האור מן-האור from day-light until noon. Job 24, 14 לאור with the light, at dawn. b) light of the sun, also the sun itself, Job 31, 26. 37, 21. Hab. 3, 4. Is. 18, 4; comp. φῶς for the sun Odyss. 3. 335. Also light of day, the day, Ecc. 12, 2. אור רשעים light of the wicked, i. e. their day-time, put for the night, Job 38, 15. c) i. q. lightning, Job 36, 32 על-בפנים בטה אור he covereth his hands with light, i. e. lightning, q. d. his hands are red with lightning. Job 37, 3. 11. 15. d) the light of life, life, Job 3, 16. 20; more fully אור חיים Ps. 56, 14. e) Metaph. light as the emblem of welfare, prosperity, happiness; either so that the proper sense of light is retained, Job 22, 28. Is. 9, 1; or trop. for prosperity itself, Job 30, 26. Ps. 97, 11. In Is. 10, 17 Jehovah is called the light of Israel, as the author and source of prosperity and happiness to them; comp. 60, 1. 3. f) light for knowledge, instruction, doctrine, Is. 49, 6 אור גוים a light of the Gentiles, i. e. an enlightener, teacher. 51, 4. 2, 5 let us walk in the light of Jehovah, see v. 3. Comp. Prov. 6, 23 for the commandment (of God) is a lamp, and the law is light. g) אור light of the countenance, i. e. a serene and cheerful countenance, Job 29, 24

(comp. Ps. 104, 15). Prov. 16, 15 באור פני מלך in the light of the king's countenance, i. e. when his countenance is cheerful and pleasant. Ps. 4, 7. 44, 4.

אור m. 1. i. q. אור, light, and hence in Plur. אורים a) lights, i. e. region of light, the East, Orient, Is. 24, 15. Comp. Hom. πρὸς ἡὼ ἡλιόν τε, Il. 12. 239. Od. 9. 26. b) lights, metaph. for revelations, revelation, spoken of the sacred lot of the Hebrews, Urim, Num. 27, 21. 1 Sam. 28, 6; oftener more fully הַאֲרִיִּים וְהַתְּמִיִּים Urim and Thummim, light and truth, i. e. revelation and truth, Ex. 28, 30. Lev. 8, 8; once תְּמִיִּים וְאֲרִיִּים Deut. 33, 8. Sept. well, δὴλωσις καὶ ἀλήθεια, Luth. Licht und Recht. These sacred lots, which the high-priest alone might consult in matters of great moment, were worn in his breast-plate, as appears from Ex. 28, 30, where נָתַן אֵל is to put into; comp. Deut. 23, 25. Num. 4, 10. Ex. 25, 21. What they were, was already matter of dispute in the time of Philo and Josephus. The latter supposed that the augury was taken from the twelve gems which decorated the exterior of the breast-plate, and from their degree of splendour; Jos. Ant. 3. 8. 9. But Philo teaches that the Urim and Thummim were two small images inserted between the double folds of the breast-plate, one of which symbolically represented revelation, and the other truth; Tom. II. p. 152. ed. Mangey. In this case, the Hebrews perhaps imitated a similar custom of the Egyptians, among whom the supreme judge wore suspended from his neck a small image of sapphire, as the symbol of truth; see Diod. Sic. 1. 48, 75. Ælian. V. H. 14. 34.

2. light of fire, Is. 50, 11 באור אש. Hence for fire itself, i. e. flame, blaze, Is. 44, 16. 47, 14. Ez. 5, 2. Comp. אור Hiph. no. 3.

3. Ur, pr. n. a) Of Abraham's native city, more fully אור כשדים Ur of the Chaldees, Gen. 11, 28. 31. 15, 7. Neh. 9, 8. A trace of it seems to have remained in the Persian fortress Ur, situated between Nesibis and the Tigris according to Ammian. 25. 8. But ur as an appellative may perhaps have signified a fortress, castle; so at least Pers. اربل castle

Zend and Sanscr. *vara*, fortification, comp. Sanscr. *pura* a fortified city, after the analogy of *punar*, Pracrit. *unar*, etc. See F. Benary in the Berliner Jahrb. 1841. p. 146 sq. b) m. 1 Chr. 11, 35.

אורה f. 1. *light*, Ps. 139, 12; metaph. of welfare, happiness, Esth. 8, 16.

2. Plur. **אורות** *greens, green herbs*, 2 K. 4, 39. The idea of *brightness, splendour*, is often transferred in the Semitic tongues to verdure and flowers; comp. **נצץ**, Arab. **انوار** lights and flowers. Comp. also Samarit. **יאר** Gen. 1, 11, 12, **כר של אורות** herb.—So Is. 26, 19 **אורות** *for as the dew of herbs is thy dew*, i. e. God's quickening influence will raise the dead to life, as the dew of heaven refreshes plants. Comp. Ecclus. 46, 12, 49, 10. Others render *dew of light*, i. e. of life, *the vivifying dew*, comp. **אור** d.

אורות by transp. for **ארוות** q. v. *stalls, cribs*, 2 Chr. 32, 28.

אורי (fiery, or perh. an abridged form for **אוריה**) *Uri*, pr. n. m. a) Ex. 31, 2. b) Ezra 10, 24. c) 1 K. 4, 19.

אוריאל (flame of God) *Uriel*, pr. n. m. a) 1 Chr. 6, 9, 15, 5, 21. b) 2 Chr. 13, 2.

אוריה (flame of Jehovah) *Uriah*, pr. n. m. a) A Hittite, the husband of Bathsheba, treacherously slain by order of David, 2 Sam. 11, 3. b) A priest in the time of Ahaz and Isaiah, Is. 8, 2. 2 K. 16, 10.

אוריהו (id.) *Urijah*, pr. n. of a prophet slain by order of Jehoiakim, Jer. 26, 20 sq.

איש see **הואיש** under **איש**.

* **אור** or **אור** a root not used in Kal.

אורח, fut. 1 plur. **נאורח**, 3 plur. **נאורחו**, *to consent*, 2 K. 12, 9; with dat. of pers. *to consent unto any one, to gratify him*, Gen. 34, 15, 22, 23. In Arabic this sense is found under the form **أَتَى** i. q. **אורה** to come, Conj. III **أتى**, Heb. **אורה**, whence seems to have arisen the new root **אורח**; unless by changing the points, instead of **נאורח**, **נאורחו**, we prefer to read **אורח**, **נאורחו**, which forms may then be referred to Poel of r. **אורה**.

I. **אורח**, plur. **אורחו**, comm. gend. comp. sing. Gen. 9, 12. Ex. 4, 8; plur. Ex. 4, 9.

Josh. 24, 17. Contr. for **אורה** from **אורה** III, comp. **أَيَّة** or **أَيَّة** sign, for **أَوِيَّة** from **أوى**.

1. *a sign*, Chald. **אָר**, Syr. **ܐܘܝܐ**, plur. **ܐܘܝܐ**. Ex. 12, 13. Josh. 2, 12. Gen. 1, 14 **והיו לאותות ומוצאות** and they shall be for signs and for seasons, i. e. by Hendiadys, for signs of seasons.—Then

2. *an ensign, flag*, military standard, espec. of each single tribe, Num. 2, 2 sq. different from **הגל** the banner of three tribes together.

3. *a sign of something past, a token, memorial*, Ex. 13, 9, 16. Deut. 6, 8. Hence *a memorial, monument*, Is. 55, 13. Ez. 14, 8.

4. *a sign of something future, a portent, omen*, **τύπος τοῦ μέλλοντος** Rom. 5, 14, i. q. **מופת**. Is. 8, 18 *lo! I and the children whom Jehovah hath given me are signs and portents in Israel from the Lord of hosts*, i. e. through the names divinely given us, which are all of good omen, (viz. **ישועה** salvation of Jehovah; **עמונאל** God with us, 7, 14, 8, 8; Shear-Jashub 7, 3,) God has made us types of future things to prefigure future deliverance and prosperity. Comp. 20, 3. Ez. 4, 3.

5. *a sign or token of any thing in itself not visible or discernible; e. g. the token of a covenant*, as circumcision, Gen. 17, 11; the sabbath, Ex. 31, 13. Hence *a token, argument, proof*, Job 21, 29; comp. Lat. *signum* Cic. de Invent. 1, 34, Gr. **σημεῖον**, **σημειον**, Sept. Job 21, 29. So of the prophetic sign or token of the truth of a prophecy, viz. when God or the prophet as his interpreter foretells some minor event, the fulfilment of which serves as a sign or proof of the future fulfilment of the whole prophecy; Ex. 3, 12. Deut. 13, 2, 3. 1 Sam. 2, 27–34, 10, 7–9. 2 K. 19, 29, 20, 8, 9. Is. 7, 11–14, 38, 7, 22. Jer. 44, 29, 30; comp. Mark 13, 4. Luke 1, 18, 2, 12. Comm. on Is. 7, 10, 11.—Finally, *a wonder, prodigy, miracle*, as a sign of the divine power, i. q. **מופת**, Deut. 4, 34, 6, 22, 7, 19, 29, 2, 34, 11.

II. **אורה** or **אור** only c. suff. **אורתי**, **אורה**, etc. i. q. **אור** I, pron. demonstr. commonly as sign of the accus.

אור demonstr. part. originally of place

in that place, there, kindred with אָז,

Arab. **إِنَّ** ecce! Then

1. Part. demonstr. of time, at that time, then, Chald. **אַדְרִין**. Spoken: a) Of time past, Arab. **إِنَّ**, Gen. 12, 6. Josh. 10, 12.

14, 11. With præt. 1 K. 8, 12. 2 Chr. 6, 1. 8, 12. 17; also with fut. in præter sense, Josh. 1. c. Ex. 15, 1. Deut. 4, 41. Comp. Lehrs. p. 773. b) Of a future time, then, thereupon, after that; with fut. in fut. sense, Ps. 96, 12 **אָז יִרְצְוּ** then shall they rejoice. Sometimes also with præt. in a future sense, where a future precedes, Judg. 5, 11. Ex. 15, 15.

2. Part. illat. then, for thence, therefore. on that account, Jer. 22, 15. Ps. 40, 8. 69, 5.

3. With pref. **מֵאָז** and **מִיָּמֵי**, pr. from that time, from then; hence a) Adv. from ancient times, of old, long since, 2 Sam. 15, 34. Is. 16, 13. 44, 8. 45, 21. 48, 3. 5. 7. b) Prep. and Conj. from the time, from when, since, Fr. depuis, dès-lors, c. inf. Ex. 4, 10 **מֵאָז דִּבַּרְתָּ** since thou hast spoken. Josh. 14, 10. With subst. Ruth 2, 7 **מֵאָז הַבֹּקֶר** from the time of morning, since morning. Ps. 76, 8 **מֵאָז אָפַקְתָּ** from the time of thy anger, i. e. when once thou art angry. As Conj. with a finite verb, pr. for **מֵאָז אָשֶׁר** from the time that, since, Ex. 5, 23 **מֵאָז בָּאתִי** **מֵאָז פָּרַעְתָּ** since I came unto Pharaoh. Gen. 39, 5.

NOTE. Fuller forms from **אָז** are **אָזִי** q. v. and Chald. **אַדְרִין**. The latter seems to have come (by softening the letters) from **הִירִין**, **הִירִין**, here, also there; so that its ending appears to be plural, while in fact it is not so; comp. **עֲרִין** for **עֲרִיָּה**. See, for these particles and their etymology, Hupfeld in Zeitschr. f. d. Kunde des Morgenl. II. p. 434.

* **אָזָה** and **אָזָה** Chald. to light, to kindle; comp. Arab. **أَزَى** to be hot, to light a fire. Part. pass. **أُزِي** by Syriasm for **אָזָה** Dan. 3, 22; inf. **מֵאָז** for **מֵאָזָה** c. suff. **מֵאָזָה** 3, 19.

* **אָזָב** obsol. root, whence **אָזֹב** q. v.

אָזְבִי pr. n. m. Ezbai, 1 Chr. 11, 37.

* **אָזַר** Chald. i. q. **אָזַל** to go away, to depart. For the interchange of *d* and

l, comp. **δάκρυον**, lacryma, and see under lett. **ל** no. 2. Hence Dan. 2, 5. 8 **מֵלֶחָא מִי אָזָה** the word has gone out from me, i. e. what I have said is ratified and cannot be recalled; comp. 9, 23. Is. 45, 23. The Heb. intpp. as Saadias and Tanchum of Jerus. have long ago well compared the Talmudic phrase **אָזָה לְטַכְמִיָּה** *abii in sententiam suam*, i. e. to follow one's opinion. As to the grammatical form, **אָזָה** is part. fem. from masc. **אָזַר**, after the form **אָזַל**, **קָטַל**.

אָזֹב m. (by Syriasm for **אָזֹב**), **ῥύσσωπος**, *hyssop*, much used by the Hebrews in their sacred purifications and sprinklings, Ex. 12, 22. Lev. 14, 4. 6. 21. 49. Ps. 51, 9. 1 K. 5, 13.—Like the names of many other oriental plants, that of *hyssop* also seems to have come to the Greeks from the oriental languages. Under this name the Hebrews appear to have comprised not only the common *hyssop* of the shops, but also other aromatic plants, espec. mint, wild marjoram, etc.—Some derive it from **אָזֹב**, which they regard as i. q. **אָזֹב** to be hairy, shaggy; but the plants above named hardly admit this epithet.

אָזֹר m. by Syriasm for **אָזֹר**. R. **אָזֹר**.

1. a girdle, belt, Is. 5, 27. Jer. 13, 1 sq.
2. a band, bond, chain, Job 12, 18. Vulg. *funis*.

אָזִי i. q. **אָזִי**, adv. at that time, then, thereupon. Ps. 124, 3. 4. 5. Similar is Chald. **אַדְרִין**. See in **אָז**, note.

אָזְכָּרָה f. (verbal of Hiph. from r. **זָכַר** in the sense of sacrificing Is. 66, 3; comp. Hiph. no. 1. b.) a memorial, a remembrance-offering, Sept. **μνημόσυνον**, Vulg. *memoriale*. This name was given to that portion of the vegetable oblation (**מִנְחָה**) which was burnt with frankincense upon the altar; the sweet odour of which ascending to heaven, was supposed to commend the person sacrificing to the remembrance and favour of God. Lev. 2, 2. 9. 16. 5. 12. Num. 5, 26.—In Lev. 24, 7 the frankincense sprinkled upon the shew-bread, is also called **אָזְכָּרָה**.

* **אָזַל** fut. **יֵאָזַל**, whence **אָזְלִי** for

אזל Jer. 2, 36; prob. to roll, to roll together; hence

1. to spin, from the rolling or twisting of the thread. So Talmud. אזל, whence אזלאה weaver, Arab. غزل Conj. I, IV, غزل something spun, Syr. and Chald. גזל, id. comp. kindr. גזל to spin, to flow, both from the idea of rolling. See Pual.

2. Intrans. to roll off, i. e. to go away, to depart, espec. quickly, suddenly; comp. Germ. sich trolten, Engl. to troll, Gr. véω to spin, and Mid. véouai to go away, to flee. So in Chald. and Syr. Comp. Arab. عزل to put away, to remove.—Prov. 20, 14 where c. dat. pleon. לו, like לה לו. Jer. 2, 36. Metaph. to be gone, to fail, as water Job 14, 11; food 1 Sam. 9, 7; power Deut. 32, 36.

Pual Part. מאזל something spun, thread, yarn, Ez. 27, 19.

Deriv. אזל.

אזל Chald. i. q. Heb. no. 2. 1. to go away, to depart, Dan. 6, 19. So also in Syr. and Samar.

2. to go any where, to take a journey, Ezra 4, 23, 5, 8, 15.

אזל departure, see in אבן no. 6. b.

* I. אזל in Kal not used, pr. according to the probable conjecture of Simonis, to be sharp, acute, pointed; whence אזל the ear, (which espec. in animals might be so called from its pointed shape,) and אזל arms, pointed weapons. Comp. ἀξή, ἀξούα, and ἀξή, acies, acuo. Kindr. is perh. צבן q. v.

Hiph. האזיל denom. from אזל, q. d. to make ears, i. e. to point or prick up the ears, ἐνωτίζουσαι, a Greek word peculiar

to the Sept. version, Arab. آذن id. Hence, to give ear, to hear, to listen, absol. Is. 1, 2; c. accus. Gen. 4, 23. Job 33, 1; Job 34, 2; אזל Ps. 77, 2; אזל Prov. 17, 4; אזל Num. 23, 18, both of person and thing. Spec. of God, to hear and answer, Ps. 5, 2. 17, 1. 39, 13. 54, 4. Job 9, 16; of men, to hear and obey, c. dat. Neh. 9, 30. Ex. 15, 26.—Fut. 1 pers. אזיל for אאזיל Job 32, 11; Part. מזיל for מאזיל Prov. 17, 4.

Deriv. see in Kal, and the four after אזל.

* II. אזל, i. q. Arab. وَزَنَ, to weigh, to poise; whence באזנר balances.— Found only in

PIEL. אזל to weigh, trop. to ponder, to consider, Ecc. 12, 9, where it is followed by synon. הקר. Rabbin. אזל to be weighed, proved.

אזל m. (r. אזל I) furniture, implement, pr. weapon, arms, comp. Chald. אזנין arms, and see r. אזל I. Deut. 23, 14 and thou shalt have a little spade על אזנה among thy furniture; where many Mss. read על אזנה among thy implements, which is preferable.—The same sense of both utensil and weapon exists in the word בלי.

אזל f. dual אזנר (used also for plur.) constr. אזנר, the ear, from r. אזל I.

Arab. آذن, آذن, Ethiop. አዘረ, Chald. אזנר, אאזנר, contr. אאזנר; Syr.

אזנר. Comp. Gr. οὖς, Lat. audio.—

Ex. 29, 20. Lev. 8, 23. al. Phrases of which this word makes part, see under the verbs גלה נטה, ברה, פחה.

So אאזנר אאזנר אאזנר to speak in the ears of any one, i. e. before any one, in his presence and hearing, Gen. 20, 8. 23, 16. 44, 18. Ex. 10, 2. So Is. 5, 9 אאזנר אאזנר in mine ears (said) Jehovah, comp. 22, 14. אאזנר אאזנר to put or lay up in the ears of any one, i. e. to rehearse so that one may hear with the ear and lay up in his mind, Ex. 17, 14. אאזנר אאזנר to hear with one's ears, emphat. Ps. 44, 2. Job 28, 22.

אזל אאזנר (ear of Sherah, or Sherah's corner) Uzzen-Sherah, pr. n. of a small city founded by Sherah the daughter of Ephraim, 1 Chr. 7, 24.

אזנר אאזנר (pr. ears i. e. summits of Tabor) Aznoth-Tabor, pr. n. of a city in Naphtali, Josh. 19, 34.

אזנר (auritus) Ozni, pr. n. m. of a son of the patriarch Gad, Num. 26, 16.

אזנר (whom Jehovah hears) pr. n. m. Azaniah, Neh. 10, 10.

אזק m. plur. (r. זנק) manacles, chains for the hands, Jer. 40, 1. 4; i. q. זקם with Aleph prosthetic, which some Mss. omit in v. 1.

* אָזר fut. יִאָזֵר Jer. 1, 17, c. suff. יִאָזְרֵנִי Job 30, 18, *to gird, to bind around*; also *to gird oneself, to be girded*. Arab.

אָזַר to be strong, robust, but doubtful whether also pr. to be girded; Conj. II to gird, Conj. III to strengthen, to aid. Kindred roots, which all have the force of *binding around or together, girding, surrounding*, are אָסַר, אָצַר [אָצַל], עָצַר, עָצַר; עָזַר, חָצַר; נָדַר, חָדַר, חָצַר. — Spoken: a) Of a garment with which one is girded, c. acc. of pers. Job 30, 18. b) With acc. of the member girded, Job 38, 3 אָזַרְנָא חֻלְצִיָה *gird up now thy loins*. 40, 2. Jer. 1, 17. c) With acc. of the girdle or garment with which one is girded, only trop. 1 Sam. 2, 4 אָזְרוּ חַיִּל *they gird on strength*.

NIPH. part. נִאָזֵר *girded* Ps. 65, 7.

PIEL to *gird*, with acc. of pers. and also of the girdle, Ps. 18, 33. 40 וְהִאָזַרְנִי חַיִּל *thou hast girded me with strength for the battle*. 30, 12 וְהִאָזַרְנִי וְהִאָזַרְנִי *thou hast girded [or surrounded] me with gladness*. Is. 50, 11 מֵאָזַר יִקְוָה *girded i. e. armed with burning weapons*.—For the construction of such verbs with two accusatives, see Lehg. § 219. 1. Heb. Gr. § 136. 1.

HITHPA. to *gird oneself*, e. g. for battle, *to arm oneself*, Is. 8, 9; c. acc. trop. Ps. 93, 1.

Deriv. אָזַר.

אָזְרוֹעַ i. q. זְרוֹעַ, *the arm*, (Aleph prosth. see p. 1,) Jer. 32, 21. Job 31, 22.

אָזְרָה m. for זָרָה with Aleph prosthetic. R. זָרָה no. 2. c.

1. *a native tree*, growing in its own soil, not transplanted, Ps. 37, 35.—Hence

2. Of persons, *a native*, one born in the country, not a foreigner, Lev. 16, 29. 18, 26. al.

אָזְרָה patronym. *an Ezrahite*, one of the descendants of Ezrah, אָזְרָה; spoken of Ethan, 1 K. 5, 11 [4, 31]. Ps. 89, 1; also of Heman Ps. 88, 1. In 1 Chr. 2, 6 both these are said to be descendants of Zerach, זָרַח, the son of Judah; so that we may regard אָזְרָה as another form of the same name, found only in the patronymic

* I. אָח constr. אָחִי, c. suff. אָחִי (my brother), אָחִיכֶם, אָחִיכֶם; Plur. אָחִים (Dag. impl.) constr. אָחִי, c. suff. אָחִיכֶם, אָחִיכֶם, c. suff. 3 pers. אָחִיו for אָחִיו, comp. Lehg. p. 602.

1. *a brother*, undoubtedly a primitive word, Arab. أَخ, st. constr. أَخِي, أَخَا; Syr. اَاسَا, Chald. אָח. It follows partly the analogy of verbs לָחַ, and partly that of verbs עָצַ; comp. Lehg. § 118.—Spoken in a less exact sense of half-brothers, e. g. those born to the same father, but of different mothers, Gen. 42, 15. 43, 3. Judg. 9, 21; or vice versa those born of the same mother, but by different fathers, Judg. 8, 19. These, where there is need of greater definiteness, are called בְּנֵי-אָב, בְּנֵי-אִמָּה, Gen. 49, 8. 43, 29.—Sometimes emphat. of full brethren, by both the father's and mother's side, Gen. 42, 4. 44, 20. Comp. Gen. 49, 5 שִׁמְעוֹן וְלֵוִי אֲחָיִם *Simeon and Levi are true brethren*, i. e. not only by birth but also in disposition.—The word *brother* is employed by the Hebrews in other and wider senses, e. g.

2. *a relative, kinsman*, in any degree of blood. Gen. 14, 16 *Lot his brother*, pr. his brother's son. 13, 8. 29, 12. 15.

3. *one of the same tribe, contribulis*, 2 Sam. 19, 13; e. g. of the Levites, Num. 8, 26. 16, 10. Neh. 3, 1.

4. *a fellow-countryman, popularis*, Judg. 14, 3. Ex. 2, 11. 4, 18. Spoken also even of kindred nations, e. g. of the Edomites and Hebrews, Gen. 9, 25. 16, 12. 25, 18. Num. 20, 14.

5. *an ally, confederate*, spoken of allied nations, as the Tyrians and Hebrews Am. 1, 9; or those of the same religion Is. 66, 20.

6. *a friend, associate*; so of the friends of Job 6, 15, and perh. also 19, 13; of Solomon, whom Hiram calls his brother, 1 K. 19, 13. Comp. Neh. 5, 10. 14.

7. *any one of the same nature, a fellow-man*, i. q. רֵעַ, Lev. 19, 17.—Hence preceded by אִישׁ, *one—the other*; Gen. 13, 11 וַיִּפְרְדּוּ אִישׁ מֵעַל אָחִיו *and they separated themselves one from the other*. 26, 31. This formula is applied also to inanimate things of the same kind in the masculine gender, just as אָחִיו—אָשֶׁת־אָחִיו

are used in the same sense for things feminine, e. g. Ex. 25, 20 וּפְנֵיהֶם אִישׁ אֶל-אָהֶיּי and their faces (i. e. of the Cherubim, shall look) one towards another. 37, 9.

8. Trop. as expressing likeness of disposition, habits, etc. Job 30, 29 I am a brother to jackals, i. e. I cry and howl like them. Prov. 18, 9.

Deriv. אָהוּה, אָהוּה, and pr. n. אָהָב, אָהָב, אָהוּמִי, אָהוּמִי, אָהוּמִי.

* II. אָה interj. expressing grief, complaint, onomatopoeic, ah! alas! c. dat. Ez. 6, 11. 21, 20.—Hence the Arabic verb أَحَاحَ to cry ah, ah, ah! repeatedly; see below in אָהָה.

III. אָה f. Arab. أَح, a large pot, a portable furnace or stove, in which fire was kept in the king's winter-apartment, Jer. 36, 22. 23. At the present day the Orientals sometimes make use of such pots or furnaces instead of fireplaces, for warming rooms; they are called in Persian and Turkish, تَنْوَر tannâr. They have the form of a large pitcher; and are placed in a cavity sunk in the middle of the apartment. When the fire has burnt down, a frame like a table is placed over the pot, and the whole is then covered with a carpet; and those who wish to warm themselves sit upon the floor and thrust their feet and legs and even the lower part of their bodies under the carpet. R. אָהָה II.

אָה Chald. a brother; plur. c. suff. אָהֶיּי Ezra 7, 18.

אָה only in plur. אָהִים, pr. howlings, shrieks; hence howling animals, doleful creatures, (comp. אָי II,) prob. howlets, owls, Is. 13, 21. The word is onomatopoeic, like Lat. ulula, Germ. Uhu, Schubut, Fr. hibou. See אָה II, and r. אָהָה.

אָהָב (father's brother) Ahab, pr. n. m. a) A king of Israel r. 918—897 B. C. noted for his uxoriousness and idolatry, 1 K. 16, 28.—22, 40. b) Jer. 29, 21.

אָהָבָן (brother of the wise, or for brotherly) Ahban, pr. n. of a man of the tribe of Judah, 1 Chr. 2, 29.

אָהָה a verb derived from the numeral אָהָה, not used in Kal, its place being there supplied by יָהָה to make one, to unite.

HITHPA. to unite oneself, to collect oneself. Ez. 21, 21 יָהָה-אָהָה pr. unite thyself, [three-edged sword,] i. e. ravage with all thy force united; or, as the parallelism permits, collect thyself, i. e. attend!—The suggestion of C. B. Michaelis is not to be contemned, who regards the four first words of the verse as spoken in the character of a military chief: "Conjunge te, dextrorsum! [aciem] strue, sinistrorsum!" i. e. Fall together, right! to your post, left!

* אָהָה constr. אָהָה (and so before בֶּן Lev. 13, 2; before עֶשֶׂר Gen. 32, 23; also Gen. 48, 22. 2 Sam. 17, 22. Zech. 11, 7,) fem. אָהָה for אָהָה, in pause אָהָה; a cardinal numeral having the force of an adjective, one; unus, a, um. Arab.

أَحَدٌ, f. أَحَدَى, Eth. አሐድ. ahadu, Chald. and Syr. سَ، يَ. The same radical letters are found in the Pehlvi advek one; and except the third rad. Daleth, in Sanscr. eka, and Pehlvi jek.—Gen. 42, 13 fin. Ex. 11, 1. Deut. 1, 23. 32, 30. Josh. 12, 9 sq.—Spec. also

1. one, i. q. the same, Gen. 40, 5. Job 31, 15.

2. As ordinal, the first, primus, a, um, but only in enumerating the days of the month. Ezra 10, 16. 17 בְּיּוֹם אָהָה לַחֹדֶשׁ on the first day of the month. בְּאַהָה לַחֹדֶשׁ on the first of the month Gen. 8, 5. 13; comp. μία τῶν σαββάτων Acts 20, 7. In enumerating years the construction is אָהָה שְׁנָה, as sometimes in Engl. the year one, two, etc. for the first year, Dan. 9, 1. 2. Ezra 1, 1.—In other passages, as Gen. 1, 5. 2, 11, אָהָה retains its common signif. as a cardinal, and the numbers follow each other as in Engl. one, second, third; Lat. unus, alter, tertius, Sueton. Octav. 101.

3. some one, any one, Lev. 13, 2. Deut. 12, 14. 2 Sam. 7, 7. אָהָה הָעָם one of the people, Gen. 26, 10. 1 Sam. 26, 15. אָהָה, לֹא, אֵין אָהָה, 1 K. 8, 56. Ps. 14, 3.—Hence often

4. i. q. the indef. art. a, an, one, espec. in the later Hebrew. 1 K. 20, 13 נְבִיאָה

אָהַר *a prophet*, a certain prophet, *προφήτης τις*. Dan. 8, 3 אָהַר אֵיִל *a ram*. 1 K. 19, 4. Also where אָהַר precedes; e. g. אָהַר קָדוֹשׁ *a holy one*, a certain angel, *ὁ ἄγγελος*, Dan. 8, 13. Sometimes also in the earlier books, as Ex. 29, 3. 1 Sam. 1, 1; seq. gen. as אָהַר הַבְּרִית *one of the cisterns*, i. e. a cistern, Gen. 37, 20; comp. Job 2, 10.

5. *one only* of its kind, i. q. *only, alone*, *solo*, Job 23, 13. Ez. 7, 5. Cant. 6, 9. Arab.

وَاحِدٌ unique, incomparable, وَحِيدٌ id.

A. Schultens ad Job l. c. et 9, 5.

6. Repeated, אָהַר—אָהַר, *one—another, unus—alter*, Ex. 17, 12. 18, 3. Also thrice, 1 Sam. 10, 3. 13, 17. 18. In like manner distributively, Num. 13, 2 אִישׁ אָהַר *one man to a tribe shall ye send*, i. e. a man for every tribe. 34, 18.

7. אָהַר *as one*, i. e. *together, at once*, Ezra 2, 64 בְּכָל־הַקְּהָל בְּאָהַר *the whole congregation together*. 3, 9. 6, 20. Eccl. 11, 6 אָהַר שְׁנֵיהֶם *both together, both alike*. Also *together, in company*, Is. 65, 25.—In the same sense is used אָהַר פְּאִישׁ *together*, Judg. 20, 8. 1 Sam. 11, 7. Chald. בְּחָדָא.

8. Fem. אָהַר ellipt. for אָהַר פְּעַם *one time, once*, 2 K. 6, 10. Ps. 62, 12.

9. בְּאָהַר a) i. q. אָהַר no. 8. Num. 10, 4. b) *at once*, i. e. *suddenly*, Prov. 28, 18.

c) i. q. בְּאָהַר *together, altogether*, Jer. 10, 8. 10. אַחַר אָהַר *one after another, one by one*, Is. 27, 12; and so Ecc. 7, 27 אָהַר אַחַת.

NOTE. In the difficult and vexed passage Is. 66, 17, the common signification is to be retained: *those who sanctify and purify themselves in or for the [idol-] groves אָהַר אָהַר after one*, i. e. following and imitating the one priest who directed the sacred ceremonies. Comp. Comment. on Is. l. c.

PLUR. אָהַרִים 1. *the same*, Gen. 11, 1. Comp. Lat. *uni*, e. g. ‘*unis moribus vivere*’ Cic. pro Flacco 26. Terent. Eun. 2. 3. 75.

2. *joined in one, united*, Ez. 37, 17 אָהַרִים וְהָיוּ לְאָהַרִים *and they (the two sticks) shall become one*.

3. *some, a few*, Gen. 27, 44. 29, 20.

Deriv. the verb אָהַר, also pr. n. אָהַרִי.

אָהַר (Milél) an Egyptian word signifying *marsh-grass, reeds, bulrushes, sedge*, every thing green which grows in wet

grounds, Gen. 41, 2. 18. Job 8, 11. The word was adopted not only into the Hebrew, but also into the Greek idiom of Alexandria, where it is written ἄχρ, ἄχρει, see Sept. Gen. 41, 2. 18. Is. 19, 7; likewise in Ecclus. 40, 16, the author of which lived in Egypt. Jerome in his Comment. on Is. l. c. says: “quum ab eruditiss quærerem, quid hic sermo significaret, audivi ab Ægyptiis hoc nomine lingua eorum omne quod in palude virens nascitur appellari.” The Coptic translator has retained the same word, writing for the Gr. ἄχρει of the Sept. ⲙⲁⲗⲁⲗⲁ. Comp. the same in Num. 11, 5. Kindred are אָכֶה, אָכֶה, bulrush, reed. See De Rossii Etymol. Ægypt. p. 24. Jablonski Opusc. ed. te Water T. I. p. 45. T. II. p. 160. Peyron Lex. p. 16.

אָהַרִי (for אָהַרִי union, from אָהַר) *Ehud*, pr. n. of a son of Benjamin, 1 Chr. 8, 6; called in the parallel passage Gen. 46, 21 אָהִי.

אָהַרִי f. *declaration* of one's mind, Job 13, 17. It is a verbal of Hiph. from אָהַר, used in Hebrew only in Piel, but in Chaldee also in Hiph.

אָהַרִי f. *brotherhood*, Zech. 11, 14. Denom. from אָהַר q. v.

אָהַרִי Ahoah pr. n. 1 Chr. 8, 4, for which v. 7 אָהַרִי.—Patronymic אָהַרִי *Ahohite*, 2 Sam. 23, 9. 28.

אָהַרִי Chald. *a declaration, showing, explanation*, Dan. 5, 12. Strictly inf. Aph. from אָהַר.

אָהַרִי (brother of water, i. e. dwelling near it) *Ahumai*, pr. n. m. 1 Chr. 4, 2.

אָהַרִי m. (אָהַר) 1. *the hinder part, back-side, rear*. Arab. أَخْر id: Hence

a) אָהַרִי *from behind, i. e. behind*, in the rear, opp. מִפְּנֵים, 2 Sam. 19, 9. Arab. مِّنْ أَخْر.

b) אָהַרִי *backward, back*, Ps. 114, 3. 5; with averted face, Jer. 7, 24. c) אָהַרִי *backward, back*. Prov. 29, 11 *a fool uttereth all his anger, וְהָבֵם אָהַרִי וְשִׁבְתָּהּ* but a wise man keepeth it back, q. d. drives it backward, so that it comes back to himself. d) אָהַרִי in acc. as Adverb, Arab. أَخْرًا, *behind*, on the

back-side, opp. to פָּנִים and קָדָם. Ez. 2, 10 and it (the roll) was written פָּנִים וְאָחֹר in front and on the back, i. e. with- in and without. 1 Chr. 19, 10. Ps. 139, 5. —Also backward, Gen. 49, 17 וַיִּפֹּל רֹכְבוֹ וְאָחֹר and his rider falleth backward. Jer. 15, 6. Often pleonast. after verbs of turning or going away, i. e. of turning back, Ps. 9, 4. 56, 10. 2 Sam. 1, 22. Ps. 35, 4. 40, 15; and so others. e) Plur. אַחֲרֵי the hinder parts, the back sides, Ex. 33, 23. 26, 12. 1 K. 7, 25. Ez. 8, 16.

2. the west, the western quarter; since the Hebrew, in speaking of the points of the compass, always regarded himself as looking towards the east. Job 23, 7. 8. Is. 9, 11 וַפְּלִשְׁתִּים מֵאָחֹר and the Philistines behind, i. e. in the west. Comp. קָדָם, שָׂמַאל, חֵיטָן, רָמִין, אָרְם. Michælis Diss. de locorum differentia rati- one anticæ, posticæ, dextræ, sinistræ, Halæ 1735; reprinted in Pott's Sylloge Commentt. V. p. 80 sq. § 8.—The Hin- dus, Mogols, and Irish, follow the same method.

3. after-time, the future, אַחֲרָי here- after, Is. 41, 23. 42, 23.

אָחוֹת f. (for אָחוּת, from masc. אָחוּ, which in Arab. and Chald. is i. q. אָחִי) plur. c. suff. אָחוֹתַי Ez. 16, 55 from a sing. אָחָה, also אָחוֹתַי Ez. 16, 52 from a sing. אָחִיָּה, which comes from masc. אָחִי; comp. Lehrs. p. 602.

1. a sister, Arab. أُخْتٌ, Syr. سَؤْ for אָחוּת, Chald. אָחָה, id. Pr. a sister of full blood, i. e. of both the same father and mother; but spoken also less accu- rately of a half-sister, e. g. one born to the same father but of a different mother, ὁμοπατρία, Gen. 20, 12. 2 Sam. 13, 2. 5; or one born of the same mother by a different father, ὁμομητρία, Lev. 18. 9. 11. 20, 17.—The word sister is also em- ployed by the Hebrews in other and wider senses; e. g.

2. a relative, kinswoman, Job 42, 11. So Gen. 24, 60, where the mother and brother say to Rebecca, אָחֹתִי אַתְּ thou art our sister.

3. a countrywoman, one of the same tribe or country, popularis, Num. 25, 18.

4. an ally, a confederate city or state, Ez. 16. 46. 23, 31.

5. After אַשְׁמָה, one—the other, spoken also of inanimate things of the fem. gen- der. Ex. 26, 3 five curtains were coupled אַשְׁמָה אֶל-אָחֶתָּה one to another. v. 5. 6. 17. Ez. 1, 9. 3, 13.

6. Metaph. sister is said of any thing with which we are intimately connect- ed; Prov. 7, 4 say unto wisdom, Thou art my sister. Job 17, 14. Comp. other words expressing relationship, espec. אָב no. 8. אָח no. 8.

7. As a term of endearment addressed to a spouse, Cant. 4, 9 sq. Comp. Tibull. 3. 1. 26.

* אָחַז fut. יִאָּחַז, rarely יִאָּחַז 1 K. 6, 10. Ecc. 7, 18.

1. to lay hold of, to take, to seize, espec.

with the hand. Arab. أَخَذَ, Chald. and Syr. אָחַז, אָסַב. Constr. with acc. of pers. or thing. Ps. 56, 1. Judg. 12, 6; often also c. אָ, Ex. 4, 4. Job 23, 11. 2 Sam. 20, 9 and the right hand of Joab took hold of Amasa's beard.—Metaph. ascrib- ed also to terror, fear, (like λυμβάνειν,) Ex. 15, 14 אָחַז חַיִל יְשֻׁבֵי פִלְשֵׁטִי terror hath taken hold on the inhabitants of Philistia. v. 15. Ps. 48, 7. But also vice versa one is said as in Engl. to take fright, i. q. to be affrighted; Job 18, 20 אָחוּזֵי שֹׁעַר קְדִמֹנִים the ancient ones took fright, were affrighted, for: 'terror seiz- ed upon them.' 21, 6. Is. 13, 8 צִירֵיהֶם יִאָּחֲזוּן וְהַבְּלִים יִאָּחֲזוּן they (the Babylonians) take hold of pangs and sorrows, for: 'pangs and sorrows seize upon them.'

2. to take, to catch, e. g. in hunting, fishing, Cant. 2, 15.

3. to hold, to hold fast that which one has taken hold of, c. acc. 1 Chr. 13, 9. 2 Chr. 25, 5; אָ Gen. 25, 26. Metaph. c. acc. Job 17, 9, comp. πατέω Rev. 2, 25; c. אָ Job 23, 11. Part. pass. with active signif. Cant. 3, 8 אָחֲזֵי-יָדָיְךָ hold- ing the sword. Comp. on this deponent use of passive participles, Lehrs. p. 309, 310. Heb. Gram. § 49. n. 2; also comp. for this same verb Syr. اَسَمَّ holding Ethiop. ኢሁህ ehûz, taken, held, also holding.

4. to hold or fasten together, to join, and in Pass. to be joined, to adhere. Many verbs of taking and holding thus pass over to the notion of joining and

adhering, these ideas being closely allied; comp. לָבַד and לָקַח in Hithpa. and ἔχουαι τινός to hold or depend from any thing, ἐχόμενος joined with any thing; also αἰψῶ, whence Lat. *hæreo*.—Ez. 41, 6 וְלֹא יִהְיוּ אֲחֻזִּים בְּקִיר הַבַּיִת that they might not be joined to the wall of the temple, i. e. inserted in it. 1 K. 6, 6.—Hence

5. to make fast, to shut, e. g. to bar, Neh. 7, 3. So Syr. اَسَف.

6. to join together timber, to cover with timber, beams, boards, etc. *contabulare*. 1 K. 6, 10 and he covered the house with cedar-wood. Comp. הַפֵּשׁ Hab. 2, 19.

7. to take out or away, sc. from a larger number; whence Part. pass. *taken out*, *taken*, sc. from a lot or portion, (like synon. נִלְבַּד.) Num. 31, 30 and from the half which belongs to the children of Israel, shalt thou take one [part] אֶחָד taken from fifty. v. 47. 1 Chr. 24, 6 בֵּית־אֵב אֶחָד לְאֶלְעָזָר וְאֶחָד אֶחָד לְאִיתָמָר (where it should twice read with many Mss. אֶחָד אֶחָד) one family being taken for Eleazar, and one being taken for Ithamar, i. e. in drawing lots they drew first a lot for a family of Eleazar, and then one for a family of Ithamar.

NIPH. 1. Pass. of Kal no. 2, Ecc. 9, 12.

2. Pass. of Kal no. 3, Gen. 22, 13. Ecc. 9, 12.

3. to make oneself possessor of any thing, to take or have possession, Gen. 34, 10. 47, 27. Josh. 22, 9. 19. Comp. Syr. اَسَف to possess, and deriv. אֲחֻזָּה.

PIEL to shut up, as Kal no. 5. Job 26, 9 shutting up the face of his throne, i. e. veiling his throne with clouds.

HOPH. to be joined, fastened, to any thing, pass. of Kal no. 4, 2 Chr. 9, 18.

Deriv. the six following.

אָהַז (possessing, possessor) *Ahaz*, pr. n. m. a) A king of Judah, contemporary with Isaiah, Hosea, and Micah, r. 744—728 B. C. noted for his weakness of character and idolatry, 2 K. 16, 1 sq. 2 Chr. 28, 16 sq. Is. 7, 1 sq. 38, 8. Sept. Ἀχαζ. b) 1 Chr. 8, 35. 9, 42.

אֲחֻזָּה f. (r. אָהַז Niph. no. 3) *possession*, espec. the possession of land, fields, etc. Lev. 27, 24 לְאֲשֶׁר לוֹ אֲחֻזָּה

אֲחֻזָּה to whom possession of the land belonged, i. e. who had been its owner. v. 16. 21. 22. אֲחֻזָּה קָבֵר possession of a sepulchre, i. e. a sepulchre belonging to a family, their own, Gen. 23, 4. 9. 20. 49, 30. In the connection נַחֲלָה אֲחֻזָּה Num. 27, 7, and נַחֲלָה אֲחֻזָּה 35, 2. Spoken of slaves Lev. 25, 45. 46.

אֲחֻזַּי *Ahzai*, pr. n. m. Neh. 11, 13; for which 1. Chr. 9, 12 יִרְחֹרְהוּ. Prob. it should read in both passages אֲחֻזָּה, which see.

אֲחֻזָּה and אֲחֻזָּהוּ (whom Jehovah holds) pr. n. *Ahaziah*. a) A king of Israel, the son of Ahab and Jezebel, 897—895 B. C. 1 K. 22, 40. 2 K. 1, 2. Sept. Ὀξοζλας. b) A king of Judah, the son and successor of Joram, 884 B. C. 2 K. 8, 24. 9, 16.

אֲחֻזָּם (their possession) *Ahuzzam*, pr. n. of one of the descendants of Judah, 1 Chr. 4, 6.

אֲחֻזָּת (possession) *Ahuzzath*, pr. n. of a Philistine, the friend of king Abimelech, Gen. 26, 26.

* אָהַז a root not in use. I. Arab.

أَحَا onomatop. from the sound אָהַ interj. to cry ah, ah, ah! repeatedly; in Heb. perh. to sigh, to groan, to howl, whence אָהַים.

II. In Arabic also to be warm, hot, to glow, sc. with anger, as in the words

أَحَا; whence perhaps may be derived Heb. אָהַ, אָח, a pot, furnace.

Better however to derive the signif. furnace from r. אָח to flame, to burn, as fire,

Conj. II to kindle, אָחַה heat, etc. See lett. ג.

אֲחֻזָּה see אֲחֻזָּה.

אָהַי (perh. apoc. from אֲחֻזָּה) *Ahi*, pr. n. m. a) 1 Chr. 5, 15. b) 7, 34.

אָהַי see אֲחֻזָּה.

אֲחֻזָּאם (for אֲחֻזָּאב father's brother, uncle) *Ahiam*, pr. n. m. 2 Sam. 23, 33. 1 Chr. 11, 35.

אֲחֻזָּה Chald. u. q. Heb. חִידָה with Aleph. prosthet. a riddle, enigma. Dan 5, 12. R. חִידָה.

אַחִיָּה (brother i. e. friend of Jehovah) *Ahiyah*, pr. n. m. a) A priest in the time of Saul, 1 Sam. 14, 3. 18. b) 1 Chr. 8, 7. c) 1 Sam. 14, 36. d) 1 K. 4, 2. e) 1 Chr. 26, 20. f) 2, 25. g) 1 K. 15, 27. 33. h) Neh. 10, 27. i) A prophet dwelling at Shiloh in the time of Jeroboam, 1 K. 11, 29. 12, 15; for which **אַחִיָּהוּ** 14, 6. 18. 2 Chr. 10, 15.

אַחִיהוּד (brother i. e. friend of the Jews, for **אַחִי יְהוּדִי**) *Ahihud*, pr. n. m. Num. 34, 27.

אַחִיו (brotherly) *Ahio*, pr. n. m. a) 2 Sam. 6, 3. 4. b) 1 Chr. 8, 14. c) 1 Chr. 8, 31. 9, 37.

אַחִיחֻד (brother i. e. friend of union) *Ahihud*, pr. n. m. 1 Chr. 8, 7.

אַחִיטִיב (brother i. e. friend of goodness) *Ahitub*, pr. n. m. a) 1 Sam. 14, 3. 22, 9. b) 2 Sam. 8, 17. c) 1 Chr. 5, 37. Neh. 11, 11.

אַחִילֻד (brother of one born, for **אַחִי וְלִידִי**) *Ahilud*, pr. n. of the father of Jehoshaphat, 2 Sam. 8, 16. 20, 24. 1 K. 4, 2.

אַחִים see **אָח**.

אַחִימוֹת (brother of death) *Ahimoth*, pr. n. m. 1 Chr. 6, 10 [25]; for which in the parallel passages stands **מִתָּה**.

אַחִימֶלֶךְ (brother of the king) *Ahimelech*, pr. n. m. a) A priest dwelling at Nob, father of Abiathar, and the intimate friend of David, 1 Sam. 21, 2. 22, 9. Ps. 52, 2; and on this account put to death by Saul. Different from him apparently is b) *Ahimelech* the son of Abiathar, one of the two high priests in the time of David, 2 Sam. 8, 17. 1 Chr. 24, 3. 6. 31. But Korb, in Winer's Theol. Journal IV. p. 295, very plausibly conjectures that in 2 Sam. 8, 17 instead of 'Ahimelech the son of Abiathar,' it ought to read *Abiathar the son of Ahimelech*; from which error he supposes the reading in 1 Chron. 1. c. to have flowed.

אַחִימָן (brother of a gift) *Ahiman*, pr. n. m. a) One of the Anakim Num. 13, 22. Jos. h. 15, 14. Judg. 1, 10. b) 1 Chr. 9, 17.

אַחִימֵעַז (brother of anger) *Ahimaaz*, pr. n. m. a) 1 Sam. 14, 50. b) A son

of Zadok the high-priest in the time of David, 2 Sam. 15, 27. 36, 17. 17, 20. 18, 19 sq. The same person seems intended in 1 K. 4, 15.

אַחִיָּן (brotherly) *Ahian*, pr. n. m. 1 Chr. 7, 19.

אַחִינָדָב (liberal or noble brother) *Ahinadab*, pr. n. m. 1 K. 4, 14.

אַחִינוֹם (brother of pleasantness) *Ahinoam*, pr. n. fem. a) 1 Sam. 14, 50. b) 1 Sam. 25, 43. 27, 3. 30, 5. 2 Sam. 2, 2. 3, 2.

אַחִיסָמָךְ (brother of support or help) *Ahisamak*, pr. n. m. Ex. 31, 6. 35, 34.

אַחִיעֶזֶר (brother of help) *Ahiezer*, pr. n. m. a) A phylarch or head of the tribe of Dan, Num. 1, 12. 2, 25. 7, 66. b) 1 Chr. 12, 3.

אַחִיקָם (brother of the enemy) *Ahikam*, pr. n. of the father of Gedaliah, whom the Chaldeans made governor in Judea, 2 K. 25, 22. Jer. 39, 14. 40, 5 sq.

אַחִירָם (brother of the high) *Ahiram*, pr. n. m. Num. 26, 38. Patronym. **אַחִירָיִב**.

אַחִירָע (brother of evil) *Ahira*, pr. n. m. of a phylarch or head of the tribe of Naphtali, Num. 1. 15. 2, 29. 7, 78. 83. 10, 27.

אַחִישָׁחַר (brother of the dawn) *Ahishahar*, pr. n. m. 1 Chr. 7, 10.

אַחִישָׁר (brother of the singer, or for **אַחִי וְשָׂר** brother of the upright) *Ahishar*, pr. n. m. 1 K. 4, 6.

אַחִיתּוֹפֵל (brother of folly) *Ahithophel*, pr. n. of an early friend of David, who conspired with Absalom against him, 2 Sam. c. 15-17.

אַחֻלָּב (fatness, fertility) *Ahlab*, pr. n. of a place in the tribe of Asher, Judg. 1, 31. R. **חֻלָּב**.

אַחֻלִי Ps. 119, 5, and **אַחֻלִי** 2 K. 5, 3, a particle of wishing, *O that! would God!* with fut. Ps. 1. c. without verb 2 K. 1. c. It is commonly derived from r. **חֻלָּה** Pi. **חֻלָּה פָּנִים** to stroke one's face, to caress, to court. But not improb. it may be compounded from **אָח** and **לִי** i. q. **לִי**.

אַחֻלַי (*O that!*) *Ahlai*, pr. n. m. and f. 1 Chr. 2, 31; comp. 11, 41.

אֶהְלֵמָה f. Ex. 28, 19, the name of a gem, Sept. Vulg. *ἀμέθυστος*, *amethyst*; but Josephus gives it by *ἀγάτης*, *agate*, though there seems to be some confusion in the order of his words. The form is that of a verbal of Hiph. from r. הָלַם to dream; perhaps because it was worn as an amulet to induce dreams. A similar superstition is also the ground of the name *ἀμέθυστος*, this stone being regarded as a charm against drunkenness. Comp. Braun de Vestitu sacerdot. Heb. II. 16.

אֶחְמַתָּה Ezra 6, 2, *Achmetha*, i. e. *Ecbatana*, the ancient metropolis of Media, the summer residence of the Persian kings. The ancient orthography of this name is traced by Lassen (Ind. Biblioth. III. 36) in the Sanser. *aḥra-dhana*, i. e. *ἠεροῦσια*; the Sanser. *ç* passing over sometimes into a guttural and sometimes into *s*. The corresponding modern name is *Ispahan*.

אָחַסְבַּי pr. n. m. *Ahasbai*, 2 Sam. 23, 34. From **אָחַסָה בְּיָהּ** I take refuge in Jehovah.

* **אָחַר** to be after, behind; to stay behind; hence, to stay, to delay, to remain, in Kal once, 1 pers. fut. **יֵאָחַר** Gen. 32, 5.—

Arab. **أَخَّرَ** Conj. II, to defer, to delay. Syr. Aph. and Shaph. **أَسَسَ** and **أَسَسَ** id.

PIEL **אָחַר**, plur. **אָחָרָהּ** for **אָחָרָהּ** Judg. 5, 28, fut. **יֵאָחַר**.

1. to delay, to retard, to hinder any one, Gen. 24, 56; to delay, to defer any thing Ex. 22, 28. Also ellipt. Deut. 7, 10 *he will not delay (punishment) to him who hateth him*.

2. Intrans. i. q. Kal, to stay, to delay, to linger. Judg. 4, 28 *why linger the paces of his chariots?* Ps. 40, 13 **אֶל-אָחַר** delay not. 70, 6. Gen. 34, 19.

3. to stay long, to tarry late in or by any thing, with **עַל**, Prov. 23, 30 **מְאָחָרִים** **עַל-הַיַּיִן** who tarry long at the wine, i. e. who drink till late in the night. Comp. Is. 5, 11. Ps. 127, 2.

Deriv. **אָחָר**—**אָחָרְיָהּ**, and **אָחָרָהּ**.

אָחָר (Dag. forte impl.) f. **אָחָרָהּ**, Plur. **אָחָרִים**, **אָחָרוֹת**, from an obsol. sing. **אָחָר** with Kamets pure.

1. Adj. pr. after, hinder, following spec. next following, next, second, (comp. *secundus* a sequendo,) Gen. 17, 21 **בַּשָּׁנָה הַבְּאִתְּךָ** in the next year, the following year. 1 K. 3, 22.—Hence genr. another, other; *alius, alia, aliud*; Gen. 4, 25. 8

10. 12. 29, 19. al. sæp. Arab. **أَخْرَ** id. Syr. **أَخْرَ**, plur. **أَخْرَانَا**. Chald. **אָחָרָן**.—So **אֱלֹהִים אֲחֵרִים** other gods, i. e. idols, Deut. 6, 14. 7, 4. Jer. 1, 16. 7, 18. al. sæp. Sing. **אֵל אֲחֵר** Ex. 34, 14; without **אֵל** id. Is. 42, 8 **וְכַבֹּדִי לֹא-אֶחְזֹק** and my glory will I not give unto another god. 48, 11. Ps. 16, 4 **אֲשֶׁר (אָשֶׁר) מְהִירָה** who hasten to another god, i. e. away from the true God after idols.

2. *Aher*, pr. n. m. 1 Chr. 7, 12.

אָחָר pr. after, the after part, hinder part, extremity. Hence

1. Adv. a) Of place, behind, in the back-ground. Gen. 22, 13 **וְהָיָה אֵלַי אָחָר** and lo! a ram in the back-ground, caught in a thicket by his horns. Abraham did not see the ram behind himself, as the Vulgate renders, and as it is usually taken; but in the distant part, the back-ground, of what lay before his eyes. [Yet he may naturally be supposed to have looked round on hearing the angel's voice.—T.] Nor is it necessary to read **אָחָר**, with the Samar. Sept. Syr. and 42 Mss. b) Adv. of time, afterwards, then, Gen. 10. 18. 18, 5. 24, 55. 30, 21. al.

2. Prep. a) Of place, behind, Cant. 2, 9. Ex. 3, 1 *behind the desert*, back of it, i. e. on the west of the desert, see in **הָלַךְ אַחֲרָיו** no. 2. Also after, as **פָּ' הָלַךְ אַחֲרָיו** to go after, to follow any one, Gen. 37, 17. Job 31, 7. **מֵאַחֲרַי** prægn. pr. from after, Ps. 78, 71 **עֲלֹת הַבָּיִתָּא** from after the ewes he brought him, i. e. from following the ewes, from being a shepherd. b) Prep. of time, after, Gen. 9, 28. So **אַחֲרֵי הַדְּבָרִים הָאֵלֶּה** after these things, i. e. afterwards, a formula of transition, Gen. 15, 1. 22, 1. With infin. **אַחֲרֵי כֵן** after that, after, Num. 6, 19. **אַחֲרֵי כֵן** pr. after so, i. e. after it had so happened, afterwards, Lev. 14, 36. Deut. 21, 13.

3. Conj. **אַחֲרֵי אֲשֶׁר** after that, Ez. 40, 1; and without **אֲשֶׁר**, Lev. 14, 43. Job 42, 7.

NOTE. Instead of the sing. אָהַר, the plur. אֲחֵרִים is far more frequently used; see below. With suffixes the plur. form is always used.

PLUR. אֲחֵרִים, only in constr. אֲחֵרֵי, c. suff. אֲחֵרֵיכֶם, אֲחֵרֵיהֶם, etc.

1. (Subst. *the hinder parts*, 2 Sam. 2, 23 באַחֲרֵי הַחֲנִיתָ with *the hinder end of the spear*.)

2. Prep. a) Of place, *behind*, Judg. 18, 12 where it is i. q. *on the west of*, see in אָהוּר no. 2. More freq. *after, behind* any one, Lev. 26, 33. 1 Sam. 14, 37. 2 K. 19, 21. אֲחֵרֵיהֶם (אֲשֶׁר) *those who go after them*, their flatterers, parasites, Ps. 49, 14. Hence, with verbs of going, *to follow*; also 'הָיָה אַחֲרַי פ' *to be after, to go after* any one, i. q. *to follow*, to be on one's side, Ex. 23, 2. 2 Sam. 2, 10. Comp. 1 K. 1, 7. Prov. 28, 23 מִדְּבַרָּה אֲדָם *those who go after me* (i. e. after my precepts) *shall find favour*. b) Of time, *after*, Gen. 16, 13. 17, 8. With inf. *after that, after*, Gen. 5, 4.

3. Conj. אַחֲרַי אֲשֶׁר *after that*, Deut. 24, 4. Josh. 9, 16. 23, 1; rarely with אֲשֶׁר omitted, Lev. 25, 48. Once כְּאַחֲרַי בְּאֲשֶׁר Josh. 2, 7.

4. אַחֲרֵיכֶן pr. *after so, after* it had so happened, i. e. *afterwards*, Gen. 6, 4. 15, 14. 23, 19. 25, 26. al. Comp. Syr. אַחֲרַי אֲשֶׁר and אַחֲרַי. With אֲשֶׁר added it becomes a conjunction, i. q. אַחֲרַי אֲשֶׁר *after that*, like Lat. *posteaquam* for *postquam*, Deut. 24, 4. 2 Sam. 24, 10. In the later Hebrew we find also אַחֲרֵי זֶה *after this, afterwards*, Job 42, 16. Ezra 9, 10. Comp. Chald. אַחֲרֵי דִּנְהָ Dan. 2, 29. 45.

5. With other prepositions:

a) מֵאַחֲרַי, once מִן אַחֲרַי 1 Chr. 17, 7, pr. *from after, from behind*, from going or following after; chiefly used of those who abandon a person or party whom they have before followed, Num. 14, 43. Deut. 7, 4, 2 Sam. 20, 2. Also *at or on the back, behind, after*, (comp. מִן no. 3. h.) Josh. 8, 2. Ex. 14, 19. Jer. 9, 21.—Of time, *after*, Ecc. 10, 14; and in Neh. 4, 7 מֵאַחֲרַי ל' in the same sense. Hence אַחֲרֵיכֶן pr. *after so*, i. e. *afterwards*, 2 Sam. 3, 28. 15, 1.

b) אֶל-אַחֲרַי *after*, with verbs of mo-

tion. 2 K. 9, 18 אֶל-אַחֲרַי טָב *turn thee after me, behind me*, 2 Sam. 5, 23.

c) עַל-אַחֲרַי i. q. אַחֲרַי, Ez. 41, 15. Comp. עַל no. 3. b.

אָהַר Chald. plur. constr. אֲחֵרֵי, *after*, Dan. 2, 29; but by Hebraism. The pure Chaldee preposit. is בְּתַר.

אֲחֵרוֹן, fem. אַחֲרֹנָה, from אָהַר with the adj. ending יוֹן.

1. *hinder, hindermost, latter*, opp. to foremost, former, (ראשון,) Gen. 33, 2. Ex. 4, 8. Deut. 24, 3. הַיָּם הָאֲחֵרוֹן *the hinder sea*, i. e. western. the Mediterranean, Deut. 11, 24. 34, 2. Joel 2, 20.

2. *after, later, following*, as הוֹר אֲחֵרוֹן Ps. 48, 14. יוֹם אֲחֵרוֹן *after time, future*, Prov. 31, 25. Is. 30, 8. Plur. אֲחֵרִיָּם *those after, posterity*, Job 18, 20.

3. *the last, latest*, Neh. 8, 18. Is. 44, 6 I [Jehovah] *am the first, and I the last*. Job 19, 25.—Fem. אַחֲרֹנָה adv. *last, the last*, Dan. 11, 29. Also בְּאַחֲרֹנָה Deut. 13, 10. 1 K. 17, 13, and לְאַחֲרֹנָה Num. 2, 31. Ecc. 1, 11, *at last, last*.

אָחֵרָה (for אַחֲרָה, after the brother,) Aharah, pr. n. 1 Chr. 8, 1.

אַחֲרֵחֶל (behind the breast-work sc. born) Aharhel, pr. n. m. 1 Chr. 4, 8.

אֲחֵרֵי Chald. constr. see אָהַר Chald.

אֲחֵרִי Chald. adj. fem. *another, alia*, Dan. 2, 39. 7, 5. 6; for the common אַחֲרִיָּה, the ה of the fem. gender being dropped by apocope, like ראשִׁי for מַלְכוּת, ראשִׁיָּה for מַלְכוּת.

אַחֲרֵיךָ Chald. adj. (fr. אָהַר הוֹן) Dan. 4, 5 צִר-אַחֲרֵיךָ pr. *at the last, at last*, at length; the צִר being pleonastic, see צִר Chald. A. 2.—Keri אַחֲרֵיךָ.

אַחֲרֵיתָּהּ f. (r. אָהַר) 1. *the last or extreme part, uttermost part*, Ps. 139, 9.—Often of time: a) *the end of a period*, Deut. 11, 12; *the end, event* of any course of things, *latter state, final lot*. Job 8, 7. 42, 12. Prov. 5, 4 אַחֲרֵיתָּהּ מֵרָה *her end is bitter*, i. e. the final lot of those whom the adulteress seduces; comp. 23, 32. Sometimes of a happy end or result, Prov. 23, 18. 24, 14. b) *after-time, the future*, espec. in the prophetic formula בְּאַחֲרֵית הַיָּמִים *in future time, in the last days*, Is. 2, 2. Gen. 49, 1. Mic. 4, 1. Num. 24, 14. Dan. 10, 14.

2. Concr. *those who come after, descendants, posterity*, Ps. 109, 13. Am. 4, 2. 9, 1. Dan. 11, 4.

אָתְרִיָּה Chald. f. i. q. Heb. אֶתְרִיָּה no. 1. b. Dan. 2, 28.

אָתְרָן Chald. adj. *another, alius*, Dan. 2, 11.

אָתְרִיָּת adv. (r. אָתָר) *backwards*, Gen. 9, 23. 1 Sam. 4, 18. Comp. אָחֹזר.

אָתְשֵׁי־דְרָפְנִים m. plur. Esth. 3, 12. 8, 9. 9, 3. Ezra 8, 36, *satraps; the governors or viceroys of the large provinces among the ancient Persians, possessing both civil and military power, and being in the provinces the representatives of the sovereign, whose state and splendour they also rivalled. Single parts or subdivisions of these provinces were under procurators or prefects, פְּחָזִי; the satraps governed only whole provinces. See Brisson de regio Pers. principatu I. § 168. Heeren Ideen T. I. p. 489 sq. ed. 4.—The genuine form of this name, which has lately been found in the inscriptions of ancient India, is kśatrapa i. e. warrior of the host; see Benfey in Gött. Gel. Anz. 1839. p. 805 sq. Lassen Zeitschr. f. d. Morgenl. III. p. 161. To this harsher form corresponds the Greek ξισατροπάης, ξισατροπάης, (Boeckh Corp. Inscr. no. 2691. c.) whence arose by degrees the softer σατροπάης. The ך is appended. Comp. אָתְשֵׁי־דְרָפְנִים.*

אָתְשֵׁי־דְרָפְנִין Chald. m. plur. i. q. Heb. Dan. 3, 2. 3. 27. 6, 2. 3.

אָהַשְׁוֵרוֹשׁ *Ahasuerus*, the Hebrew form of the name *Xerxes*, as it would seem. It is found Esth. 1, 1, and often in this book; also Ezra 4, 6, where the order of time would require it to be understood of Cambyses; and further in Dan. 9, 1, where it stands for Astyages, the father of Darius the Mede. The true native orthography of the name *Xerxes* has recently been brought to light from the cuneiform inscriptions; where it is written *kh-sh-y-á-r-sh-á*, which seems to correspond to the modern Persian شیرشاه i. e. *lion-king*; since it is certain that for the softer pronunciation of *s* and *sh*, as uttered by the modern Persians, the ancient Persians had far harsh-

er sounds, as in the words *khshayathiya* i. q. *Shah* king, *khshatrap* i. q. *Satrap*. From this ancient harsher form, the Hebrews, by prefixing their prosthetic Aleph, made אָהַשְׁוֵרוֹשׁ *Ahashverosh*, and the Greeks Ξέρξης. See St. Martin in Journal Asiatique III. p. 85. Champollion Précis du Système hiéroglyphique, Tableau général, Tab. 7. 2. p. 24. Lassen üb. d. Keilschrift p. 165; also in Zeitschr. f. Kunde des Morgenl. VI. p. 124 sq.

אָהַשְׁוֵרֶשׁ Esth. 10, 1 in Chethib, for אָהַשְׁוֵרוֹשׁ.

אָהַשְׁתָּרִי (prob. mule-driver, a name of Persian origin, see next art.) pr. n. m. *Ahashtari*, 1 Chr. 4, 6.

אָהַשְׁתָּרִים plur. m. *mules*, Pers. استار *estâr*, استر *ester*, a mule, Sanscr. *agvātara*. Esth. 8, 10, where it is rendered definite by the addition *sons of mares*.—The ך is appended, as in אָהַשְׁתָּרִים.

אָתָה see אָתָר.

אָט subst. m. (r. אָטָט) 1. *a gentle sound, murmur, whisper*, and plur. אָטִים concr. *mutterers, whisperers*, i. e. νεκρομαντεῖς, *necromancers, ventriloquists, imitating artificially the supposed murmur or thin voice of the shades or manes*, Is. 19, 3. See under אָוִב.

2. *a going softly, gentle motion; whence often adverbially, אָט, לְאָט, לְאָט, softly, gently, slowly*, e. g. of the still slow gait of a mourner, 1 K. 21, 27; of water gently flowing, Is. 8, 6. So לְאָטִי pr. in my slow gait, *slowly*, at my convenience, Gen. 33, 14.—Also of the manner of acting and speaking; 2 Sam. 18, 5 לְאָט לִי לְנַעַר (deal) *gently with the young man for my sake!* Job 15, 11 וְדַבֵּר לְאָט בְּפִיךָ *and words gently (spoken) towards thee.*

* אָטָא a root not in use; Arab. *to be fast, firm*; Conj. II, to make fast, to confirm.—Hence

אָטָא m. *the southern buckthorn, Christ's thorn, Rhamnus paliurus* Linn. so called from the firmness of its roots, Judg. 9, 14.

15. Ps. 58, 10. Arab. أَطَدٌ, i. q. the more usual عَوِجٌ.

אָטָן m. (by Syriasm for אָטָן, r. אָטָן) *thread, yarn, of linen or cotton; in Chald.*

sinew, string. Once Prov. 7, 16 *tapes-try, coverings, of Egyptian yarn*, which was distinguished for its firmness and beauty. Comp. Celsii Hierob. I. 89 sq. A. Schultens compares Gr. ὀθόνη, ὀθό-
νιον, linen cloth.

* אָט a root not in use. 1. i. q. אָט to utter a gentle sound, to murmur, spoken of the sighing of the camel when weary; also of the rumbling of the bowels when one is hungry, ἰσχυρῶς. See Comment. on Is. 19, 3.

2. to go softly, gently, see אָט no. 2.

* אָט to shut, to close, to stop, e. g. the mouth, the ears, Prov. 17, 28. 21, 13. Ez. 40, 16. 41, 16. 26, windows closed, sc. with bars or lattices, which being let into the walls or beams could not be opened and shut at pleasure. Sept. θυρίδες διακτύωται, Symm. τοξικαί. Comp. 1 K. 6, 4. Kindr. is Arab.

אָט to cover a window with a curtain.

HIPH. id. Ps. 58, 5.

* אָט obsol. root, perh. to bind, to bind together, kindr. with אָט. Arab. أصن tent-cords.—Hence אָט.

* אָט fut. אָט, to shut, to close, once Ps. 69, 16. Arab. אָט to shut in, to enclose. Kindred roots are אָט, אָט, אָט.—Hence the two following:

אָט (shut up, bound, perh. dumb) Ater, pr. n. m. a) Ezra 2, 16. Neh. 7, 21. b) Ezra 2, 42. Neh. 7, 45.

אָט m. adj. (r. אָט) shut up, bound, i. e. impeded. Judg. 3, 15. 20, 16 אָט אָט impeded as to his right hand, i. e. who cannot use the right hand freely, and hence i. q. left-handed. Arab.

אָט Conj. V, to be impeded; comp. אָט to bind, to tie, transferred also to the tongue, like Engl. tongue-tied.

* אָט, constr. אָט 1. Interrog. adverb, where? c. suff. אָט where art thou? Gen. 3, 9. אָט where is he? Ex. 2, 20. אָט where are they? Is. 19, 12. More freq. with He parag. אָט q. v.—This particle seems to have arisen by dropping the Nun from אָט II, (q. v. in אָט whence?) and this again seems to have

been originally the same as the negative אָט I; just as many other negative words have also passed over to an interrogative power; comp. Lat. ne, Germ. nicht wahr? Engl. not so? Hence אָט pr. he is not there, not present, i. q. אָט, comp. Job 14, 10; and interrog. is he not there? q. d. where is he? In this way אָט no. I and II become closely related. Comp. Heb. Gram. § 150. no. 1 ult. In Arabic اى has passed over into an interrog. pron. who? f. اية; and the same also is Eth. አ. P. Comp. Germ. wo? Engl. who?

2. As a mere sign of interrogation, put before adverbs and pronouns in order to give them an interrogative power; just as אָט gives them a relative sense. Comp. Germ. wovon? for von welchem? Engl. wherefore? i. q. for what? Hence אָט, which? what? but always with reference to place (except in Ecc. 11, 6), 1 K. 13, 12 אָט אָט אָט what way went he? (Or perh. i. q. Lat. ubi via? quorsum via? see under אָט in lett. b.) 2 K. 3, 8. 2 Chr. 18, 23. Job 38, 24. Also without interrogation, Jer. 6, 16. Ecc. 11, 6. Elsewhere i. q. where? (from אָט here.) Job 28, 12. Esth. 7, 5. Sometimes written in one word, אָט, q. v. b) אָט אָט from what? whence? (from אָט thence,) Gen. 16, 8. 1 Sam. 30, 13. Jon. 1, 8 אָט אָט from what people art thou? 2 Sam. 15, 2 אָט אָט אָט from what city art thou? strictly Lat. undenam populi? undenam urbis? as Plaut. unde gentium? Odyss. 1. 170 πόθεν ἀνδρῶν. c) אָט אָט wherefore? why? from אָט therefore, Jer. 5, 7.

NOTE. With certain other particles אָט is joined more closely, so as to coalesce with them into one word, as אָט, אָט, q. v. The same use of this particle is found in Syr. اى in what way? how? whence? اى who? Chald. אָט אָט who then? אָט id. Eth. አ. P. አ where? how?—In Prov 31, 4 Keri אָט אָט אָט, render: nor for princes [to say], Where is strong drink? See in אָט no. 1.

I. אָט contr. for אָט, (as אָט for אָט, רי for רי, comp. Lehrg. p. 510,) m. perhaps

fem. Is. 23, 2; plur. אַיִם, once אֵיִן Ez. 26, 18. R. אָה I.

1. Pr. *habitable ground, dry land*, opp. to water, the sea; rivers; see the root no. 1. Is. 42, 15 שָׁמַחִי נְהַרוֹת לְאֵיִם *I will make the rivers dry lands*; comp. 43, 19. 50, 2. Hence

2. *terra maritima*, land adjacent to the sea, *sea-coast*, whether on the shore of the main land, or an island; like the East-Indian *Dwipa*, which signifies both coast and island. Spec. a) *the coast, the sea-coast*, Is. 20, 6. 23, 2. 6. Ez. 27, 7 אֵיִר אֶלְיִשָׁה *the coast of Elishah*, i. e. of Peloponnesus or Greece. b) *an island*, Jer. 47, 4 אֵיִר בְּפֶתַח *the isle of Caphtor*, i. e. Crete. 27, 6 אֵיִר כִּתִּים *the isles of Chittim*, Ez. 27, 6 Jer. 2, 10; comp. Esth. 10, 1, where אֵיִר הַיָּם are put in anthith. with the main land, continent. c) Plur. אֵיִם very often for *coasts, maritime regions*, espec. *beyond sea*, as in Jer. 25, 22 is added by way of epexegesis הַיָּם בְּבֶרֶךְ הַיָּם. Hence genr. of *coasts and islands* far remote, Is. 24, 15. 40, 15. 41, 1. 5. 42, 4. 10. 12. 49, 1. 51, 5; espec. those of the Mediterranean Ps. 72, 10. Dan. 11, 18, which also are called more definitely אֵיִר הַיָּם Is. 11, 11, and אֵיִר הַיָּם Gen. 10, 5. Zeph. 2, 11.—In Ez. 27, 15 the Indian Archipelago is to be understood.

II. אֵיִ contr. for אֵיִי (r. אָה II, see in אֵי I) pr. *a howling, wailing cry*. Hence

1. Concr. *the howler*, i. e. *the jackal*, Arab. ابن آوى, plur. بنات آوى, son, daughters of howling, Pers. شغال, whence Germ. *Schakal*, Engl. *jackal*. So called from its nocturnal cry or howl, which resembles the scream of a child. Damiri ap. Bochart. Hieroz. I. p. 843. Found only in plur. אֵיִם, Is. 13, 22. 34, 14.

2. Interj. i. q. אֵיִ ah! alas! wo! c. dat. Ecc. 10, 16. 4, 10 לוֹ אֵיִ, which several edit. read in one word, וְלוֹ אֵיִ to him!

III. אֵיִ adv. *not, non*. found Job 22, 30, and in the pr. names אֵיִר־כְּבוֹד (inglorious) *Ichabod* 1 Sam. 4, 21, and אֵיִר־בֵּל *Jezebel*. It is much more freq. in Rabbinic, espec. as prefixed to adjective forms with a privative signification, like Engl. *in, un*, in the same usage; and also in

Ethiopic, where אֵיִ is prefixed also to verbs. It is doubtless an abridged form from אֵיִן, see r. אֵיִן, אֵיִן; like the Greek and Sanscr. a priv. from *an*.

אֵיִר־כְּבוֹד (inglorious) *Ichabod*, pr. n. 1 Sam. 4, 21. See in אֵיִ III.

* אֵיִב to be an adversary, enemy, to any one; to persecute, to hate. The primary idea is prob. to be sought in *breathing, blowing, puffing* at or upon any one, which is often referred to anger and hatred, Germ. *anschnauben*. Kindred is אָהַב, in which the idea of *breathing after* passes over into that of desire and love. The finite verb occurs only once, Ex. 23, 22; but very freq. is Part. אֵיִב as subst. *an adversary, enemy* Gen. 22, 17. 49, 8. al. Sometimes it retains the construction of a participle, 1 Sam. 18, 29 אֵיִב אֶחָד־הָיָה *an enemy to David*.—Fem. אֵיִבָּה collect. *enemies*, Mic. 7, 8. 10. Comp. Lehg. p. 477.

Deriv. אֵיִב, and

אֵיִבָּה f. (contr. for אֵיִבָּה, as אֵיִבָּה for אֵיִבָּה) *enmity, hostility*, Gen. 3, 15. Num. 35, 21.

אֵיִ m. pr. *a load, burden*, by which one is oppressed, crushed; from r. אֵיִר no. 2. Hence

1. *misfortune, calamity*, Ps. 18, 19. Job 21, 30.

2. *destruction, ruin*, Job 18, 12. 21, 17. 30, 12. אֵיִר אֵל *destruction from God*, Job 31, 23.

אֵיִה f. (for אֵיִה, r. אָה II) pr. *cry, clamour*; hence

1. As the name of a *clamorous bird* of prey, unclean, Lev. 11, 14. Deut. 14, 13; also keen-sighted, Job 28, 7. Sept. and Vulg. sometimes *vulture*, sometimes *kite*. The opinion of Bochart is not improbable, Hieroz. II. p. 193 sq. that it is the species of *falcon* called by the Arabs *يويو* *yūyū*, i. e. *falco asalon*. called also *smirle, emerillon*, Engl. *merlin*. Or perhaps the Heb. word is a general term for *hawk, falcon*, etc. whence in Lev. and Deut. ll. cc. is added לְמֵינִיהָ.

2. *Ajah*, pr. n. m. a) Gen. 36, 24. b) 2 Sam. 3, 7. 21, 8.

אֵיִה i. q. אֵיִ where? with הָ= parag. as אֵיִה from הָיָה, Gen. 3, 9. 18, 9. al. Also

without interrogation, Job 15, 23 *he wandereth about for bread*, אַיָּה *where-ever* it may be.

אִירֹב pr. n. *Job*, an Arab of Uz or Ausitis, distinguished for wealth and also for piety and virtue, but tried of God with the heaviest calamities. Besides the book of Job, he is also mentioned in

Ez. 14, 14. 20. Sept. ἰωβ, Arab. أَيُوب. The name signifies pr. *one persecuted*, from r. אָרַב, as יָבִיר one born, from יָבַר; and refers to the calamities by which he was afflicted.—Others render it: *serio*

resipiscens, i. q. Arab. أَوَّاب, from r. אָוַב, אָב, to return, to convert, comp. Cor. Sur. 38. 40–44; but see against this, Thesaur. Ling. Heb. p. 81. col. 1.

אִירֹבֶל f. (pr. non-cohabited, i. e. ἄλογος; Plat. p. 249. B, Lat. *intacta*, chaste, comp. *Agnes*; an appropriate female name, and not to be estimated from the character and conduct of Ahab's queen;) *Jezebel*, *Isabella*, pr. n. of a notorious woman, the daughter of Ethbaal king of Tyre, and wife of Ahab king of Israel, infamous for her idolatry and cruel persecution of the prophets. 1 K. 16, 31. 18, 4. 13. 21, 5 sq. 2 K. 9, 7 sq.

אִירָה *where?* Job 38, 19. 24. Compounded from the interrog. part. אִיר, אִי q. v. no. 2, and אָה here.

אִירָה *how?* apoc. from אִירָה, Gen. 26, 9. Without interrogation, Ruth 3, 18. 2 K. 17, 28.—Often as an exclamation of pain or grief, *how!* Ps. 73, 19. Is. 14, 4. Ecc. 2, 16.

אִירָה from אִיר no. 2, and אָה i. q. אָה so, here.

1. *how?* in what way? Deut. 1, 12. Without interrogation, Deut. 12, 30.
2. *where?* Cant. 1, 7.
3. Often as an exclamation of pain or grief, *how!* like אִירָה, Is. 1, 21. Lam. 1, 1.

אִירָה (id.) *where*, not interrogative, once 2 K. 6, 13, where Keri has אִירָה id.

אִירָה (Milél) *how?* Cant. 5, 3. Esth. 8, 6 From אִיר and אָה i. q. אָה, so.

אִיר see r. אָה.

אִיר m. 1. *a ram*, so called from his twisted horns, q. d. rolled up; see r. אָה.

Gen. 15, 9. Plur. אִירִים Ex. 25, 5, and אִירִים Job 42, 8.—Hence intens. אִירִי q. v.

2. A term of architecture, referring, as it would seem, to a *projection* in a lateral wall, serving as a *post* or *column*, i. e. *a pilaster*; either from r. אָה no. 3, or like Lat. *aries*, *capreolus*, Germ. *Bock*, used for a *buttress*. 1 K. 6, 31. Ez. 41, 3. Plur. אִירִים, Ez. 41, 1. 40, 10. 14. 16. 38; comp. v. 26. 31. 34. 37. The ancient versions render it sometimes *posts*, sometimes *columns*. See Boettcher's Proben alttestamtl. Schrifterkl. p. 302.

אִיר m. *a stag, hart*, male deer, Deut. 12, 15. 14, 5. Is. 35, 6. Plur. אִירִים Cant. 2, 9. 17. Always masc. but in Ps. 42, 2 joined with a fem. in the manner of comm. gen. thus denoting *a hind*, which elsewhere has the specific name אִירָה,

אִירָה. Chald. and Syr. id. Arab. اَيْل wild goat, mountain-goat, chamois. Eth.

ἄρᾱ, by which orthography the affinity of the roots אִיר and אָה is distinctly confirmed.—As to the etymology, אִיר is a sort of intensive of אָה, therefore pr. *a large ram* or *buck*, and אִירָה *a large she-goat* or the like. Indeed the Hebrews would seem to have called all the various species of deer and antelopes, which in part are furnished with twisted horns like the ram, by the general name of *large rams* or *wild rams*; just as the Germans call the same animals *Bergziegen*, *wilde Ziegen*, and the Latins *capreae*, from their general resemblance to a goat, capra. Sept. every where ἔλαφος.

אִיר m. *strength, might*, once Ps. 88, 5. R. אִיר no. 2.

אִיר m. (r. אָה) plur. אִירִים, pr. *strong, stout, mighty*.

1. Plur. *the mighty, the powerful, the nobles* of a state, city, Ex. 15, 15. Ez. 17, 13. 2 K. 24, 15 Keri.

2. *a strong, stout, mighty tree*, like δρῦς, spec. the oak, *terebinth*, and sometimes also the palm, i. q. אִירָה, אִירָה, which is more usual. Sing. once Gen. 14, 6 in the pr. n. אִירָה פֶּאֶרֶן, Sept. τρεῖς βουθός τῆς Φαράν. Plur. אִירִים, אִירִים Is. 1, 29. 57, 5. 61, 3.

אִירָה f. *a hind*, female deer, and perh. also *caprea*, *wild she-goat*, these two ani-

mals being hardly distinguished in the common usage of the Hebrew. Gen. 49, 21. Plur. אֵילוֹת constr. אֵילוֹת 2 Sam. 22, 34. Cant. 2, 7. See in masc. אֵיל.

אֵילוֹי (from אֵיל, q. d. *Deerfield*, from the number of deer,) *Ajalon*, pr. n. a) A Levitical city in the tribe of Dan, Josh. 10, 12, 19, 42, 21, 24. Judg. 1, 35. See *Bibl. Res. in Palest.* III. p. 63. b) A city in Zebulun, Judg. 12, 12.

אֵילוֹן (an oak, see אֵלֹן) *Elon*, pr. n.

1. A city in Dan, Josh. 19, 43. 1 K. 4, 9.
2. Of several men: a) Gen. 26, 34. 36, 2. b) Gen. 46, 14. c) Judg. 12, 11.

אֵילוֹת (trees, a grove, perh. palm-grove, see under אֵלָה) 1 K. 9, 26. 2 K. 16, 6, also אֵילֹת (for אֵילָה Lehrs. p. 467, and that collect. for אֵילוֹת) Deut. 2, 8. 2 K. 14, 22. 16, 6 bis, *Eloth, Elath*, pr. n. of a city of Idumea on the eastern gulf of the Red Sea, which is called from it Sinus Ælanites, or Elanitic Gulf. The Edomites being subdued, 2 Sam. 8, 14, David took possession of it, and after him Solomon, whose fleet sailed hence to Ophir, 1 K. 9, 26. It was again recovered by the Idumeans; and once more subdued by Uzziah king of Judah, 2 K. 14, 22; but Rezin king of Syria took it at length from the Jews, who seem never again to have recovered it, 2 K. 16, 6. Josephus calls it *Ειλώνη*, Ptolemy *Ελανα*, Pliny *Ælana* H. N. 6. 32 or 38. See Relandi *Palæst.* p. 217, 554 sq. Le Quien *Oriens Christ.* T. III. p. 758. By

Arabian writers it is called *أَيْلَة* *Aileh, Ailat*. The ruins of the former city are still visible near to the fortress of 'Akabab, on the N. W. Ruppell's *Reisen*, p. 248 seq. Frankf. 1829. *Bibl. Res. in Palest.* I. p. 241 sq.

אֵילוֹת f. i. q. אֵיל pr. *strength, might*, then *help*, Ps. 22, 20. R. אֵיל no. 2.

אֵילִים plur. אֵילִימִים and אֵילִמוֹת, an architectural term, which the Sept. Vulg. and Targums make i. q. אֵילִים *porch*; from which however it is manifestly distinguished, Ez. 40, 7 sq. The אֵילִימִים were carried round an edifice, and are usually mentioned along with the אֵילִים;

see Ez. 40, 16. 22. 26. 29. Comp. Boettcher *Proben*, p. 319.

אֵילִים (trees, perh. palm-trees) *Elim*, pr. n. of a station of the Israelites in the desert, the second after leaving Egypt, with twelve fountains and seventy palm-trees, Ex. 15, 27. 16, 1. Num. 33, 9. With He loc. אֵילִמָּה Ex. 15, 27.—Geographers rightly assume the place of Elim in the Wady Ghüründel, a valley of that region; see *Bibl. Res. in Palest.* I. p. 100, 105.

אֵילִין Chald. m. *a tree*, Dan. 4, 7. 8 sq. Syr. אֵילִין id. It corresponds to Heb. אֵילִין; but the Chaldee word is used in a wider sense.

אֵילִית see in אֵילוֹת.

אֵילָה f. i. q. אֵילָה (to which it is also st. constr.) *a hind*, as a term of endearment towards a female, Prov. 5, 19.—More difficult of explanation is it in the inscription of Ps. 22 אֵילָה הַשָּׁחַר upon (according to) *the hind of the dawn*. These words seem to be the name of some other poem or song to the measure of which this Psalm was to be sung or chanted; comp. הַשָּׁחַר 2 Sam. 1, 18. The phrase *hind of the dawn* prob. stands for the morning sun scattering his first rays upon the earth; just as the Arabian poets call the rising sun *the gazelle*, comparing his rays with the horns of that animal; comp. קָרָן lett. e. See Schultens ad Job. p. 1193; ad Har. Cons. V. p. 163.

* אֵיִם obsol. root, Chald. and Talmud. אֵיִם, *to terrify*. The primary idea seems to be *to strike dumb*; comp. r. הָמָם, דָּהָם; perh. also עֵיִם q. v.—Hence the two following:

אֵיִם adj. f. אֵיִמָּה, *terrible, formidable*, Hab. 1, 7. Cant. 6, 4. 10.

אֵיִמָּה and אֵיִמָּה f. (for אֵיִמָּה) *terror, dread*, Deut. 32, 25. With genit. of that which inspires terror; Prov. 20, 2 אֵיִמָּה מֶלֶךְ *the dread of a king*, which one feels before him. Job 33, 7 אֵיִמָּהי *the terror of me*, i. e. which I inspire. With He parag. אֵיִמָּה Ex. 15, 16. Plur. אֵיִמָּוֹת Ps. 55, 5.

PLUR. אֵיִמָּים 1. *terrors*, Ps. 88, 16.

2. *idols* Jer. 50, 38, so called from the terror with which they inspire their worshippers. Comp. מִפְּלִצָּה.

3. *Emim*, pr. n. of an ancient people who originally inhabited the land of Moab, Gen. 14, 5. Deut. 2, 11.

* אין obsol. root, i. q. אין q. v. Hence

I. אין constr. אין, pr. subst. *nothing, nothingness*. Is. 40, 23 הַנְּחִין רֹזְנִים לְאֵין הַנְּחִין *who bringeth princes to nothing*. Hence adverbially:

1. *nothing, nought*, usually including the idea of the subst. verb *to be*, e. g. 1 K. 8, 9 אֵין בְּאֵרוֹן נֶס שְׁנֵי לַחֹת הָאֲבָנִים *nothing was in the ark save the two tables of stone*. Ps. 19, 7. Ex. 22, 2. So 2 Sam. 19, 7 אֵין לָהּ שָׂרִים וְעַבְדִּים *nothing to thee are princes and servants*.

2. *no, not*, including the idea of the subst. verb, *there is not, was not; there are not, were not*, etc. i. q. לֹא יֵשׁ, Arab.

לֹא, Aram. כִּי־שׁ, לִיח, לִיח, אִמֵּן.

Num. 14, 42 אֵין בִּי אֵין יְהוָה בְּקִרְבְּכֶם *for*

Jehovah is not among you. Judg. 21, 25

אֵין מֶלֶךְ בְּיִשְׂרָאֵל *there was no king in Israel*. Gen. 37, 29

אֵין יוֹסֵף בְּבֹר *Joseph was not in the cistern*. Ps.

10, 4. Ex. 12, 30. Lev. 13, 31. In the same phrases where יֵשׁ is said affirmatively,

אֵין is also used negatively, as

אֵין לְאֵל לַאֵל יֵשׁ Gen. 31, 29, and Neh. 5, 5.

Further: a) Where the subject of a sentence is a personal pronoun, this latter is often appended as a suffix

to the word אֵין; e. g. אֵין־אֲנִי *I am not*,

אֵין־אַתָּה *thou art not*, etc. אֵין־אֲנִי, אֵין־אַתָּה,

אֵין־אֲנִי, אֵין־אַתָּה; and also with plur.

אֵין־אֲנִי, אֵין־אַתָּה (אֵין־אֲנִי, אֵין־אַתָּה) Ps. 59, 14. 73, 5.

b) The substantive verb being implied in this negative particle, as above, the latter is almost

always joined with a participle; e. g. Dan.

8, 5 אֵין־בָּאֵן *a he-goat came from the west*

over the face of the whole earth, and touched not the ground, i. q.

לֹא נָגַע. Esth. 3. 8. 7, 4. Ezra 3, 13. Ex.

5, 16 אֵין־נָתַן *straw there is none given*,

i. q. לֹא נָתַן. It often in this way

forms a periphrasis for *no one, none, none*,

אֵין יוֹצֵא וְאֵין בָּא *none went out, and none came in*. Lev. 26, 6. Is. 5,

29. Rarely joined with a finite verb,

אֵין הַמֶּלֶךְ *the king cannot do*

anything against you. Job 35, 15; and so with the particle יֵשׁ, Ps. 135, 17 אֵין־

אֵין יֵשׁ רֵיחַ בְּפִיהֶם *nor is there any breath in their mouth*. In both these passages לֹא

would be more correct. In like manner

the modern Arabs write ليس for لا.

c) אֵין לִי *there is not to me*, i. e. *I have not, I had not*, etc. Lev. 11, 10. 1 Sam.

1, 2. So Arab. ليس لي. Before an

infinitive it is often i. q. *non licet, it is not*

lawful, not permitted, like οὐκ ἔστιν for οὐκ

ἔστιν, and Arab. ليس لي *est mihi*

for licet mihi, Cor. 4, 94. ib. 10, 100. So

Esth. 4, 2 אֵין לְבֹאֵי *it is not lawful to enter*,

none might enter. Ruth 4, 4. Ps. 40, 6

אֵין עִרְךָ אֵלַי *there is nothing to compare*

unto thee, i. e. *nothing which can rightly*

be compared, where עִרְךָ is poetic for

לְעִרְךָ. d) Joined with various words:

אֵין אִישׁ *there is no man*, Gen. 31, 50. Ex.

2, 12. אֵין דְּבַר Ex. 5, 11, and אֵין מֵאֲמִנָּה

1 K. 18, 43, *there is not anything*. אֵין כֹּל

there is nothing at all, Ecc. 1, 9.

3. As יֵשׁ is sometimes i. q. *to be present, to be here or at hand*, so אֵין is

not to be present, not to be here or at hand

etc. Fr. *il n'y a pas*. Num. 21, 5 אֵין

כִּי אֵין בְּיָדָם *for there is no bread here, nor*

water. 1 Sam. 9, 4. 10, 14 *and we saw*

that they were nowhere. Gen. 2, 5. Num. 20, 5.

Gen. 5, 24 of Enoch: וְאֵין־בִּי

לֶחֶם אֵין־אֵין־בִּי לֶחֶם אֵין־אֵין־בִּי

1 K. 20, 40 וְאֵין־בִּי לֶחֶם אֵין־אֵין־בִּי

lo! *he was not*, i. e. *he was gone*. So of death, Ps. 39, 14.

4. Sometimes it may be rendered

without, i. q. בְּאֵין; but the examples

strictly fall back under no. 2; e. g. Joel

1, 6 *strong and without number*, pr. 'and

there is no number.' Deut. 32, 4.

5. With prefixes: a) בְּאֵין pr. *in not, in there not being, in defect of:*

α) i. q. 'when there was not,' Prov. 8, 24 בְּאֵין

הַחֲדוּמֹת *when there were no deeps*, i. e. before

the floods were yet created; comp. בְּשֵׁטֶם.

β) Often i. q. בְּלֹא, *without*, Ez. 38, 11

בְּאֵין חוֹמָה *without a wall*. Prov. 5, 23. 11, 14.

b) בְּאֵין *as nothing, nothing wanting*,

i. e. *almost, well-nigh*, Ps. 73, 2. Comp.

בְּמִשְׁט *little wanting*, i. e. *almost*; see

בְּמִשְׁט.

c) לְאֵין α) For לְאֵין *to whom*

there is no, nothing, Is. 40, 29. Neh. 8,

10. β) For לְאֵין *so that* there should

be no, etc. Ezra 9, 14.

d) מֵאֵין pr. *from there being no* i. q.

אין, but intensive, none, not one; see on this idiom in מן 1. b. ב. Jer. 10, 6. 7. 30, 7. So מֵאִין יוֹשֵׁב i. q. מֵאִין יוֹשֵׁב, Is. 5, 9, 6, 11. 50, 2.

NOTE. The absol. form אִין stands only at the end of a clause; while the constr. אִין everywhere depends on something following; e. g. Num. 20, 5 אִין מַיִם there is no water, for which might also be said מַיִם אִין.

II. אִין adv. of interrog. where? Arab.

מֵאִין; found only with מן prefixed, מֵאִין whence? Gen. 29, 4. Nah. 3, 7. al.—Originally this was the same with the negat. אִין I, and passed over into the interrogative sense; hence by apoc. אִי, אִי, אִי III. See in אִי no. 1. Heb. Gram. § 150. 1. fin.

אִין 1 Sam. 21, 9, i. q. אִין, but interrogatively for הֲאִין.

אִיֶּזֶר see אִיֶּזֶר.

אִיפָה, rarely אִפָּה, f. an ephah, a measure of grain, containing three seahs, סָאָה, or ten omers, עֶמֶר, Ex. 16, 36. According to Josephus, Ant. 8. 2. 9, the ephah contained 72 sextarii, equal to the Attic (liquid) metretes, or 1993.95 Paris cubic inches, about 1 $\frac{1}{3}$ bush. English; see Boeckh Metrolog. Untersuch. pp. 259, 278. This is also confirmed by other testimony; so that there is doubtless an error in another passage of Josephus, Ant. 15. 9. 2, where the ephah seems to be equal to 96 sextarii, or the Attic medimnus. 1 Sam. 17, 17. Zech. 5, 6 sq. Judg. 6, 19. Ruth 2, 17. Also אִיפָה וְאִיפָה a double ephah, one just, the other false, Prov. 20, 10. Deut. 25, 14. Am. 8, 5.—The origin of this word is to be sought in the Egyptian language; where the Heb. אִיפָה corresponds to ⲙⲟⲩⲥ measure, spec. of corn, modius, from r. ⲙⲟⲩ , ⲙⲟⲩ , to number; whence Sept. oip\phi , Arab. وَيْبَة , an Egyptian measure. See Rödiger in Allg. Encyclop. art. *Epha*. Thes. Ling. Heb. in Appnd.

אִיפָה (from אִי and פָּה here) where? Is. 49, 21. Ruth 2, 19; how? what kind of? Judg. 8, 18. In an indirect inquiry, Jer. 36, 19.

אִישׁוֹ i. q. אִישׁוֹ, q. v.

* אִישׁ, c. suff. אִישׁוֹ, אִישׁוֹ, אִישׁוֹ; Plur. אִישׁוֹ only thrice, Ps. 141, 4. Prov. 8, 4. Is. 53, 3; instead of which the common usage has substituted אֲנָשִׁים (from obsol. sing. אֲנָשׁ), constr. אֲנָשִׁי, c. suff. אֲנָשִׁי, אֲנָשִׁיהֶם, also as periphrastic plur. אִישׁ בְּנֵי אִישׁ, comp. no. 6.

1. a man. Spec. a) a male, opp. to a female; Gen. 4, 1 I have gotten a man with the Lord, i. e. a man-child. 1 Sam. 1, 11. So even of brutes, Gen. 7, 2; comp. 1, 27. 6, 19. So Lat. *vir* of beasts, Virg. Eclog. 7, 7. b) a husband, opp. to a wife, Ruth 1, 11. Gen. 3, 6. 29, 32. 34. With suff. אֲנָשֵׁינוּ our men, i. e. our husbands, Jer. 44, 19. So Gr ἀνὴρ II. 18. 291, Lat. *vir* Hor. Sat. 1. 2. 127. c) As opp. to an old man, one of manly age, vigour, 1 Sam. 2, 33. d) Emphat. of manliness, warlike valour, comp. Hithpa. below. 1 Sam. 4, 9 הַתְּחַזְקוּ וְהִירֵי לְאֲנָשִׁים be strong, and be ye men! 1 K. 2, 2. Comp. Hom. $\text{πατήρ ἀνδρῶν τε θεῶν τε}$. Opp. to beasts, Ex. 11, 7. Gen. 49, 6. f) Joined in apposition with other substantives, as אִישׁ סָרִיס a man a eunuch i. e. a eunuch Jer. 38, 7; אִישׁ כֹּהֵן a priest Lev. 21, 9; espec. with gentile names, e. g. אִישׁ עֲבָרִי a Hebrew Gen. 39, 14. Comp. Gr. $\text{ἀνδρες Γαλιλαῖοι, ἀνδρες Ἰσραηλῖται}$, Acts 1, 11. 3, 12. g) With genit. of a city, land, people, it denotes a citizen, inhabitant, etc. e. g. אִישׁ יִשְׂרָאֵל a man of Israel, i. e. Israelite; אֲנָשִׁי יְהוּדָה 1 Sam. 7, 11; אֲנָשִׁי יִשְׂרָאֵל 2 Sam. 19, 42; also אֲנָשִׁי הַיָּבֵר Gen. 24, 13. In this signif. the sing. אִישׁ is mostly put collectively, as אִישׁ יִשְׂרָאֵל for אֲנָשִׁי יִשְׂרָאֵל Josh. 9, 6. 7. 10, 24. Judg. 7, 8. 8, 22. al. h) With genit. of a king, leader, military chief, master, etc. the men of any one, for his companions, followers. soldiers, his people, 1 Sam. 23, 3. 12. 24, 5. 8. 28, 1. Once perhaps spoken of relatives and near friends, like Syr. ⲁⲓⲏⲏ , e. g. Ez. 24, 17. 22, where אִישׁוֹ לֶחֶם the bread of men, is the food which relatives and friends were accustomed to send to mourners. i) So too אִישׁ הָאֱלֹהִים and with art, אִישׁ הָאֱלֹהִים

man of God, i. q. servant and minister of God; spoken of angels Judg. 13, 6. 8; of prophets 1 Sam. 2, 27; of Moses Deut. 33, 1; of David 2 Chr. 8, 14. k) With genit. of an attribute, quality, virtue, vice, etc. it denotes one possessing that attribute or quality; and in this way the Hebrews form a periphrasis for an adjective; e. g. **אִישׁ הָאָר** *a man of form*, i. e. handsome; **אִישׁ דָּמִים** *a man of blood*, bloody; **אִישׁ לֵבָב** intelligent, see in **לֵב** no. 1. e; **אִישׁ הַשֵּׁם** *men of name*, famous, Gen. 6. 4; and **אִישׁ תְּלָמִיד** a husbandman, Gen. 9, 20. l) Collect. for *men*, i. e. *soldiers, troops*, Is. 21, 9. Comp. **אָדָם** Is. 22, 6. m) **אִישׁ** marks also *a man of rank*, a great man, noble, as opp. to **אָדָם** a man of low condition; see in **אָדָם** no. 1. b. n) As joined with numerals, we find after numerals below ten **אִישִׁים**, as **אִישִׁים** Gen. 18, 2; between ten and twenty sometimes **אִישׁ**, Num. 1, 44; and above twenty always **אִישׁ**, 1 Sam. 14, 14. 22, 2. 18. al. sēp.

2. With **אֶחָד** or **רֵעַ**, *one—another*; see **אֶחָד** and **רֵעַ**.

3. Put for *any man*, i. e. *one, some one, any one*, Gen. 13, 16. Ex. 16, 29. Cant. 8, 7. So Syr. **اِنْف** for *it*; e. g. **מִבְּנֵי אִנְפֵי** a certain Jew. Plur. **אִנְפִים** *men*, certain men, like Syr. **اِنْمَف**. 1 K. 20, 17. Jer. 37, 10.

4. *each, every one*. 1 K. 20, 20 **וַיַּכּוּ אִישׁוֹ** *and they slew every one his man*. **אִישׁ וְאִישׁ** *this and that man*, each and every one, Ps. 87, 5. Esth. -1, 8. Once like **כָּל** prefixed to another subst. Gen. 15, 10 **וַיִּהְיוּ אִישׁ-בְּתָרוֹ לְקַרְאָה רַעְהוּ** *and laid each part of each (animal) one over against the other*, where **אִישׁ-בְּתָרוֹ** is i. q. **כָּל-בְּתָרוֹ**, but the sacred writer puts **אִישׁ** for **כָּל** in order to correspond with the following **רַעְהוּ**. So too **אִישׁ וְאִישׁוֹ** Gen. 9, 5.

5. Impers. like Germ. *man*, Fr. *on*, Engl. *one*, plur. *men*, e. g. one says, men say, etc. 1 Sam. 9, 9 **לְפָנֶימָּה בִּישְׂרָאֵל כֹּה אָמַר אִישׁ** *formerly in Israel men said thus*, i. q. it was said.

6. **בְּנֵי אִישׁ** *sons of men*, as a periphrastic plur. for *men* simply, Ps. 4, 3; like **בְּנֵי אָדָם**, see **אָדָם** no. 5.—Sometimes emphat. for *the noble, the high*, opp. to

בְּנֵי אָדָם, Ps. 49, 3. Prov. 8, 4; see no. 1. m, and **אָדָם** no. 1. b.

NOTE. As to the etymology, we hold **אִישׁ** to be a primitive word; yet softened from the harsher form **אִנְשׁ** (**אִנְשָׁה**) q. v. whence also **אִנְשָׁה** for **אִנְשָׁה**, and plur. **אִנְשִׁים**. In like manner the Arabic has **اِنْسَان** and **اِنْسَان**.

Deriv. **אִישׁ-בִּשְׁת**, **אִישׁ-הוֹד** *pr. n.* also

אִישׁ denom. verb, only in HITHPAL. **הִתְאָוֶשׁ** *to show oneself a man*, **הִתְאָוֶשׁוּ** *show yourselves men, be men*, i. e. be wise, cast away the childish trifles of idolaters. Chald. **הִתְאָוֶשׁ** and **הִתְאָוֶשׁ** id.

אִישׁ-בִּשְׁת (man of shame, i. e. *shaming himself*, perh. *bashful*), pr. n. *Ishbo-sheth*, the son of Saul, who for two years after the death of his father and brothers reigned over eleven tribes in opposition to David. 2 Sam. c. 2-4.

אִישׁ-הוֹד (man of glory) *Ishhod*, pr. n. m. 1 Chr. 7, 18.

אִישׁוֹן m. (dimin. from **אִישׁ**) 1. *a little man, manikin, homunculus*, and with **עֵינַי** *the little man of the eye*, i. e. *the pupil*, apple of the eye, in which, as in a mirror, a person sees his own image reflected in miniature. Deut. 32, 10. Prov. 7, 2. This pleasing image is found in several languages; e. g. Arab.

اِنْسَانُ الْعَيْنِ *homunculus oculi*, Gr. **ζόφη, σοφάσιον, σοφασιδιον**, Lat. *pupa, pupula, pupilla*, Pers. **مردک**; see more in Thesaur. p. 86.—More fully Ps. 17, 8 **אִישׁוֹן בֵּית עֵינַי** i. e. *the pupil, daughter of the eye*; see in **בֵּית** no. 7.

2. Metaph. *the middle, the midst of* any thing, like Arab. **وَعَيْنُ** *apple of the eye, for the midst, the summit*.—Hence Prov. 7, 9 *in the eye-ball (pupil) of the night*, i. e. *at midnight*. 20, 20 *in the very eye-ball of darkness*, i. e. *in the midst of darkness*; where in Keri is read **בְּאִישׁוֹן ה'** *in the darkness of night*.

אִישִׁי Chald. for **יִשְׁרִי** *Jesse*, 1 Chr. 2, 13.

אִיתוֹן for **אִתְיוֹן** m. Ez. 40, 15 Keri, *an entrance*, from r. **אָתָהּ** i. q. **בּוֹא** to

come, to enter. In Chethibh the letter Yod is transposed so as to read יֵאָחֵז.

אֵת Chald. i. q. Heb. יֵשׁ there is, from which it is derived. Arab. أَيْس, but only in a few phrases; Syr. اَيْس, in Targg. אֵת, Talmud. אֵתא.—Dan. 5, 11 אֵת אֵתָא there is a man in thy kingdom. 2, 28. 30. 3, 25. With a negative partic. לֹא אֵתָא Dan. 2, 10. 11. 3, 29. With plur. Dan. 3, 12. In order to express the various persons of the substantive verb to be, pronouns are suffixed, mostly in the plural: אֵתָא he is Dan. 2, 11; אֵתָא we are 3, 18; אֵתָא thou art 2, 26; אֵתָא ye are 3, 14. These forms construed with a participle, constitute a periphrasis for the finite verb, e. g. Dan. 3, 18 אֵתָא פִּלְהֵינּוּ we worship not. Where it stands absolutely, it is sometimes to be rendered there is there exists, il y a, Dan. 2, 10. 11. With dat. לְ אֵתָא there is to any one, he has, Ezra 4, 16.

אֵת pr. n. see אֵתִי.

אֵתִיאל (for אֵתִי אֵל, God with me) pr. n. m. Ithiel, Prov. 30, 1. Ithiel and Ucal seem to have been children or disciples of Agur, to whom he addressed his maxims.

אֵתָמָר (palm-coast) Ithamar, pr. n. of the youngest son of Aaron, Ex. 6, 23. 28, 1.

אֵתָן, also אֵתָן Job 33, 19, for רָתָן with Aleph prosthet. from ר. רָתָן to be perennial, constant.

1. *perennity, perpetuity*, spoken espec. of water. Ex. 14, 27 the sea returned לְאֵתָנָו to its perpetuity i. e. to its perpetual, ceaseless flow. Num. 24, 21 אֵתָן מוֹשְׁבֵהָ perpetuity (perpetual) is thy habitation. Joined in the genit. with other nouns; as אֵתָן נְהַרֹת אֵתָן perennial streams Ps. 74, 15; אֵתָן נְהַרֹת אֵתָן perennial pasture i. e. ever verdant, Jer. 49, 19. 50, 44; אֵתָן נְהַרֹת אֵתָן a perennial brook, ever flowing, never failing, Deut. 21, 4. Am. 5, 24; and so without נְהַרֹת, 1 K. 8, 2 רָרַח הָאֵתָנִים the month of flowing brooks, elsewhere called *Tisri*, the seventh month of the Heb. year, from the new moon of October to the new moon of November. Prov. 13, 15 the way of transgressors אֵתָן is a

perennial stream, full of water, by which one may easily be borné away and overwhelmed.—Job 33, 19 אֵתָן וְרִיב עַצְמוֹתָיו and the strife in his bones is perpetuity, perpetual.

2. *firmness, strength*. Gen. 49, 24 אֵתָן אֵתָו his bow abides in strength. i. e. is strong, firm. Jer. 5, 15 אֵתָן a people of strength, i. e. strong, mighty. Plur. אֵתָנִים the strong, the mighty, Vulg. *optimates*, Job 12, 19.

3. *Ethan*, pr. n. an Ezrahite, (see אֵתָרִי,) a wise man 1 K. 5, 11; to whom Ps. 89 is attributed in the inscription.

אֵתָא 1. Part. of affirmation, *yea, surely, certainly, without doubt*. Kindr. are אֵתָן, אֵתָן, אֵתָן, see Hupfeld in Zeitschr. f. d. Morgenl. II. 143.—Gen. 44, 28 אֵתָא טָרָה surely he is torn in pieces. Judg. 3, 24. 1 K. 22, 32. 2 K. 24, 3. Ps. 58, 12. Job 18, 21.—Hence

2. Adv. of restriction, limitation, *only, merely*. Ex. 10, 17 אֵתָא הַפֶּעַם only this once. Lev. 11, 21 אֵתָא אֵתָוּהָ תֹאכְלוּ only these may ye eat. Ps. 37, 8 אֵתָא לֹא אֵתָא אֵתָוּהָ (which is) only for doing evil, i. e. anger is the frequent source of evil. Prov. 14, 23 אֵתָא לְמַחְסוֹר (tendeth) only to penury. 11, 24. 21, 5.—Spec. a) Before adjectives, where only is equiv. to wholly, altogether. Deut. 16, 15 אֵתָא שִׂמְחָה and thou shalt be only joyful, i. e. shalt wholly rejoice. Is. 16, 7 אֵתָא נִבְאִים wholly contrite. 19, 11. b) Before substantives, only, nothing but, where we may render it alone, merely. Ps. 139, 11 אֵתָא הַחֹשֶׁךְ the darkness alone, i. e. nothing but the darkness. Ps. 39, 12 אֵתָא הַבָּל only nothing but vanity, merely vanity. c) Before adverbs and verbs, only, i. q. wholly, comp. above in lett. a. Ps. 73, 13 אֵתָא רִיק only in vain, i. e. wholly in vain. 1 Sam. 25, 21. Job 19, 13 אֵתָא זְרוֹ מִמֶּנִּי mine acquaintance are wholly estranged from me. Judg. 20, 39. Job 23, 6. Comp. Ex. 12, 15 אֵתָא בְּיוֹם הַרְאֵשׁוֹן wholly the first day, i. e. the very first day, on no other but the first day.

3. As a particle of exception, *only, but*, Gen. 20, 12 אֵתָא לֹא בַת אִמִּי only not (*μωρονουχι*) the daughter of my mother, i. e. but not. Lev. 11, 4. Num. 26 55 Deut. 18, 20. Josh. 3, 4.

4. Of time, *only now*, i. e. just now

scarcely. Gen. 27, 30 אָךְ רָצָא רָצָא וַיֵּצֵב וַיֵּצֵב—*and Jacob was scarce gone out . . . when Esau his brother came in.* Judg. 7, 19.—So Lat. *tantum quod*, Cic. ad Fam. 8. 23, "*tantum quod ex Arpinati veneram, cum mihi a te litteræ redditæ sint.*" Vellei. 2. 117.

* אָכַר obsol. root, i. q. אָקַר, אָנַר, *to bind*; then *to strengthen, to fortify* a city. Hence

אָכַר (fortress, castle) *Accad*, pr. n. of a city built by Nimrod, Gen. 10, 10. Sept. *Aqçad*, comp. אָרְמְשֵׁק and אָרְמְשֵׁק. The Targums and Jerome understand *Nesibis* a city of Mesopotamia.

אָכָב (for אָבָב, Aleph. prosthet. r. אָבָב) pr. *falsehood, deceit*, but every where coner. for אָבָב אָכָב a *deceitful brook, a failing torrent*, soon drying up and disappointing the hope of the traveller, Jer. 15, 18. Mic. 1, 14. Opp. אָיֶרן a perennial stream. Comp. Lat. *fundus mendax* Hor. Carm. 3. 1. 30.

אָכִיב (i. q. אָכָב) *Achzib*, pr. n. á) A city on the sea-coast of Asher, between Acco and Tyre, Gr. *Ecdippa*, now called *ex-Zib*. Josh. 19, 29. Judg. 1, 31. b) A city in the tribe of Judah, Josh. 15, 44. Mic. 1, 14. Comp. אָיֶרן and אָיֶרָה.

אָכָר m. (r. אָכָר) pr. *violence*, but every where as coner. *violent*, Lam. 4, 3. Job 30, 21. Of poison, *violent, deadly*, Deut. 32, 33.—Once in a good sense for *bold, brave*, Job 41, 2.—Hence

אָכָרִי *fierce, cruel*, Prov. 5, 9. Jer. 6, 23. Also *cruel, terrible*; Prov. 17, 11 a *terrible messenger*, who brings fatal tidings, as of a sentence of death. Is. 13, 9. Jer. 30, 14.

אָכָרִיּוֹת f. (from אָכָרִי with the ending וֹת, see Heb. Gram. § 85. 6.) *fierceness, cruelty*, of wrath Prov. 27, 4.

אָכִילָה f. *an eating, a meal*, 1 K. 19, 8. R. אָכַל.

אָכִישׁ (r. אָכַשׁ) *Achish*, pr. n. of a king of the Philistines in Gath. 1 Sam. 21, 11. 27, 2. 1 K. 2, 39.

* אָכַל inf. constr. אָכַל, with pref. לְאָכַל, אָכַל, c. suff. אָכַלָה, אָכַלָה; fut. יֵאָכַל, in pause יֵאָכַל, once יֵרָכַל Ez. 42, 5.

1. *to eat, to eat up, to devour*; absol.

Deut. 27, 7. 1 Sam. 9, 13; oftener with acc. of food; rarely לָּ Lam. 4, 5; בָּ Ex. 12, 43—45. Lev. 22, 11; בָּן Lev. 7, 21. 25, 22. Num. 15, 19, comp. *ἐσθίειν τινός*. Spoken not only very frequently of men, but also of beasts, Is. 11, 7; whence אָכַל the *eater*, in Samson's riddle Judg. 14, 14, is *the lion*, comp. Arab.

אָכַל.—The following phrases are to be

- noted: a) *to eat of a land, a field, a vine*, i. e. *to eat the fruit* of them, Gen. 3, 17. Is. 1, 7. 36, 16, comp. 37, 30. b) *to devour sacrifices*, spoken of idols in allusion to the lectisternia, Deut. 32, 38. Ez. 16, 20. c) *to eat bread*, i. q. *to take food*, 1 K. 21, 7. Ps. 102, 5; with לֶמֶן, *not to take food, to fast*, 1 Sam. 28, 20. 30, 12. Also, *to take a meal, to dine or sup. to feast*, Gen. 31, 54. 43, 16. Jer. 41, 1. 52, 33; comp. φαγεῖν ἄριστον Luke 14, 1. Sometimes לֶמֶן אָכַל is simply i. q. *to live*, Am. 7, 12. d) *to eat before Jehovah*, spoken of the sacrificial feasts held in the temple, Deut. 12, 7. 18. 14, 23. Ex. 18, 12. e) *to eat the flesh* of any one, Ps. 27, 2, spoken of fierce and cruel enemies, thirsting for one's blood.—Different is f) *to eat one's own flesh*, Eccl. 4, 5, spoken of the fool devoured by envy. Comp. Hom. Il. 6. 202 ὄν θυμαὸν κατῆδων. g) *to eat up or devour a people, the poor*, spoken of rulers or nobles who consume the wealth of a people by oppression and extortion, Ps. 14, 4. Prov. 30, 14. Hab. 3, 15. Comp. δημοβόγος βουκίλης Il. 1. 231. So also *to devour the flesh of a people* id. Mic. 3, 3. Elsewhere *to eat, to devour*, is i. q. *to consume* in war, by slaughter, Hos. 7, 7. Is. 9, 11. Deut. 7, 16. Jer. 10, 25. 30, 16. 50, 7. 17. 51, 34. Comp. Judith 5, 24. h) *to eat or devour the words* of any one, i. e. *to receive them greedily, to listen eagerly*; Gr. φαγεῖν ῥήματα, dicta devorare, Plaut. Asin. 3. 3. 59. So Jer. 15, 16 נִבְאָה וְאָכַלְתָּ תְּבַרְיָה וְאָכַלְתָּ מִנִּי *thy words were brought to me, and I did eat them*, i. e. *devoured them eagerly, made them wholly mine.* (Comp. ad Carm. Samarit. 4. 16.) Hence is to be explained the vision of the roll or volume given to the prophet to be devoured, Ez. 2, 8. 3, 1 sq. comp. Rev. 10, 9. 10.

2. *to devour to consume*, often spoken

of inanimate things, e. g. fire, Num. 16, 35. 21, 28. 26, 10. Job 1, 16. al. With אכר Zech. 11, 1; comp. *ignis edax*, Virg. *Æn.* 2. 758; *πόντος πῦρ ἐσθίου* II. 23. 182. Also of the sword, 2 Sam. 2, 26. 18, 8. Deut. 32, 42; of famine and pestilence Ez. 7, 15; of deadly disease Job 18, 13; of the wrath of God Ex. 15, 7; of a curse Is. 24, 6; of heat and cold Gen. 31, 40; of ardent zeal Ps. 69, 10.

3. i. q. *to enjoy* any thing, e. g. good, good-fortune, c. אכר Job 21, 25; the fruits of good or bad actions, sensual pleasures, Prov. 30, 20; comp. 9, 17. So Lat. *resci voluptatibus* Cic. Fin. 5. 20.

4. Perh. *to taste*, to have the sense of taste, Deut. 4, 28.

5. *to eat off*, i. e. *to take from*, *to diminish*. Ez. 42, 5 *the upper chambers were shorter*, אכר אכר אכר אכר *for the galleries took away from them*, i. e. occupied part of the space.

NIPH. אכל, fut. אכל, *to be eaten*, Ex. 12, 46. 13, 3. 7; also of what *may be eaten*, to be fit for food, Gen. 6, 21. Metaph. *to be devoured by fire*, Zech. 9, 4.

PIEL אכל i. q. Kal, like Arab. أَكَلَ, *to eat up*, *to consume*. Job 20, 26 אכל אכל אכל *a fire consumes him*, for אכל אכל אכל. The Dagesh forte extruded is compensated by the long vowel Kamets; though some Mss. read אכל אכל אכל. See Lehg. § 72. n. 2. p. 251.

PUAL *to be consumed*, with fire Neh. 2, 3. 13; by the sword Is. 1, 20.

HIPH. אכל, fut. אכל, once 1 pers. אכל Hos. 11, 4; inf. אכל for אכל Ez. 21, 33; pr. *to make eat up* or *consume*, e. g. the sword Ez. 21, 33. Spec. *to give to eat*, *to feed with* any thing, with two acc. of pers. and thing, Ex. 16, 32. Num. 11, 18. Deut. 8, 16. Is. 49, 26; with מן of food, Ps. 81, 17.

Deriv. the four following, and אכל, אכל, אכל, אכל.

אכל Chald. fut. אכל, i. q. Heb. *to eat*, *to devour*. אכל אכל אכל pr. *to eat the pieces of any one*, *to eat him up piecemeal*, metaph. for *to slander*, *to accuse falsely*, *to inform against*, Dan. 3. 8. 6, 25. So in Targg. אכל אכל אכל for Heb. אכל אכל אכל. Syr. أَكَلَ for Gr. διαβάλλω Luke 16, 1; whence part. أَكَلَ

أَكَلَ diabolus, Arab. أكل فلان id. See also in Chald. אכל.

אכל m. c. suff. אכלו 1. *an eating*, *devouring*, i. e. act of eating, Ex. 12, 4 אכלו אכלו אכלו *every one according to his eating*. 16, 16. 18. 21. Job 20, 21.

2. *food*, spec. a) *grain, fruits, produce, provision*, Gen. 14, 11. 41, 35 sq. 42, 7 sq. 43, 2 sq. 44, 1. b) *prey, meat*, of wild animals, Job 9, 26. 39, 3. 32. [38, 41. 39, 29.]

אכל or אכל pr. n. m. *Ucal*, Prov. 30, 1; see in אכל.

אכלה f. (r. אכל) *food*, Gen. 1, 29. 6, 21; so of the *meat* or *prey* of animals Jer. 12, 9; food i. e. *fuel* of fire Ez. 15, 4. 6.

אכלו adv. pr. inf. absol. Hiph. from r. אכל, for אכלו, אכלו; *firmly*, Josh. 3, 17. 4, 3. Chald. אכלו, אכלו. Others, i. q. אכלו with א prosthetic.

1. Strongly affirming, *surely! truly!* of a certain truth! Gen. 28, 16. Ex. 2, 14. Jer. 8, 8.

2. Adversat. *but, yet*, Ps. 31, 23. Is. 49, 4. 53, 4.

* אכל 1. *to load up* a beast of burden, pr. prob. *to bend*, *to make bow down* under a load, kindr. with אכל q. v. Arab.

אכל II, to bind fast the pack-saddle; IV, to put on the pack-saddle. See deriv. אכל.—Hence

2. *to impel to labour*, *to urge on*, like Syr. أَعَف. Once Prov. 16, 26 אכל אכל *for his mouth urges him on*, i. e. his hunger drives him to labour. The construction with על is to be explained from the primary signif. of *laying on* a load.

אכל m. *a load, burden*; hence metaph. *weight, dignity, authority*, like אכל. Job 33, 7 לא רבדך לא *and my dignity shall not weigh heavy upon thee*. So Chald. Syr. But Sept. ἡ χρεῖσός μου, and so Kimchi, regarding אכל i. q. אכל in the similar passage Job 13, 21. The former sense is to be preferred.

* אכל a root not in use, i. q. Arab.

אכל Conj. V, *to dig*, espec. the earth;

whence ^{אָכַר} אָכַר, a pit, ditch. Kindr. roots are ^{אָכַר} אָכַר, ^{אָכַר} אָכַר, ^{אָכַר} אָכַר, ^{אָכַר} אָכַר.—Hence

^{אָכַר} אָכַר m. a digger, husbandman, Jer. 51, 23. Am. 5, 16. Plur. אָכָרִים, c. suff. אָכָרִים 2 Chr. 26, 10. Joel 1, 11. Is. 61, 5. Chald. id. Syr. and Zab. ^{اُكْر} اُكْر. Arab.

^{اُكْر} اُكْر. Perh. from the same stock may come Gr. *ἀγρός*, Lat. *ager*, Goth. *akr*, Germ. *Acker*, whence Engl. *acre* as a measure of land.

* ^{אָכַז} אָכַז a root not in use, Syr. ^{اُكز} اُكز to be angry. Hence ^{אָכַז} אָכַז.

^{אָכַשָׁף} אָכַשָׁף (fascination, r. ^{אָכַשָׁף} אָכַשָׁף) *Achshaph*, pr. n. of a city in the tribe of Asher, Josh. 12, 20. 19, 25.

* I. ^{אֵל} אֵל a negative word, like the kindr. ^{לֹא} לֹא, ^{לֹא} לֹא, ^{לֹא} לֹא, ^{לֹא} לֹא.

1. Subst. *nothing, nought*. Job 24, 25 *who will bring my speech to nought?*

2. Conj. in the sense of *prohibiting, dehorting, deprecating*, i. e. of wishing *that not*, that something *may not* be done. Joined always with the future, viz. with fut. apoc. where this exists, and with 1 pers. paragog. Ex. 16, 29 *let no man go out*. 1 Sam. 26, 20. In 2 pers. Gen. 22, 12 *stretch not forth thine hand*. *fear ye not* 43, 23. Jer. 7, 4. In 1 pers. Ps. 25, 2 *let me not be ashamed*, i. e. God grant that I may not be put to shame. Rarely is it separated from the verb, Ps. 6, 2 *let not in thine anger reprove me*. Also in imprecation, Gen. 49, 4 *excel thou not!* thou shalt have no privilege. In entreaties ^{נָא} נָא is added, Gen. 13, 8 *let there not be now*, I pray thee. 18, 3. 30. 32.—The partic. ^{לֹא} לֹא construed with the fut. is a direct and absolute negative; ^{פֶּן} פֶּן *ne forte, lest perhaps*, implies milder dissuasion.—But a) As the fut. apoc. which properly expresses an optative, subjunctive, or imperative idea, is also put poetically for the simple future (Heb. Gr. § 126. 2), so ^{אֵל} אֵל with the fut. is put not only prohibitively, but sometimes also poetically for the simple idea of time future. So *let him not see*, *ne videat*, but poet. for simple fut. *he will*

not see, non videbit, Job 20, 17; comp. for a similar use of the imperat. Heb. Gr. § 127. 1. So *will not keep silence* Ps. 50, 3, comp. 41, 3. 2 K. 6, 27 *Jehovah will not save thee*. Job 5, 22 *thou shalt (wilt) not fear*, there will be nothing to fear.

b) The verb is sometimes omitted, whether it has preceded or not. Am. 5, 14 *seek good and not (seek) evil*. 2 Sam. 1, 21 *no dew and no rain (descend) upon you!* c) Absol. *not so!* like ^{מִי} מִי for ^{מִי} מִי *toũto gýnetai* (Aristoph. Acharn. 458); as Gen. 19, 18 *not so now, my lord!* Ruth 1, 13 *not so, my daughters!* i. e. let it not be.

3. Interrog. like Gr. ^{μή} μή, i. q. Lat. *num, whether*, presupposing a negative answer; see Passow Lex. ^{μή} μή lett. C. Butt. Gr. Gram. § 148. 5. Once, 1 Sam. 27, 10 *ye have then not made any incursion in these days?* The reply is: *No*, for on every side dwell the Hebrews, my countrymen.

Deriv. perh. ^{אֵלִיל} אֵלִיל, since the assumed root ^{אֵלִל} אֵלִל I, is quite doubtful.

^{אֵל} אֵל Chald. i. q. Heb. no. 3, but found only in the biblical Chaldee, Dan. 2, 24. 4, 16. 5, 10.

* II. ^{אֵל} אֵל the Arabic article, i. q. Heb. ^{הָאֵל} הָאֵל, prefixed to a few Hebrew words in the O. T. which are either of Arabic origin, or at least have been received through the Arabic into the Hebrew; see ^{אֵלֶּבְרֵשֶׁת} אֵלֶּבְרֵשֶׁת, ^{אֵלֶּמְגָרִים} אֵלֶּמְגָרִים, ^{אֵלֶּמְגָרִים} אֵלֶּמְגָרִים, ^{אֵלֶּמְגָרִים} אֵלֶּמְגָרִים. Kindred is the demonstr. pron. plur. ^{אֵלֵּם} אֵלֵּם, q. v.

I. ^{אֵל} אֵל m. 1. Partic. of the verb ^{אָיַל} אָיַל, no. 2, *strong, mighty, a mighty one, hero, champion*; comp. ^{אֵיִל} אֵיִל no. 1. (See note.) Sing. Ez. 31, 11 *among the mighty one, hero, among the nations*. i. e. Nebuchadnezzar; Sept. *ἄγχιον ἐθνῶν*. (Many Mss. read ^{אֵיִל} אֵיִל, and so espec. Babylonish copies.) Is. 9, 5 *the mighty hero*, i. e. the Messiah. Is. 10, 21 of God. Kindred to this is the phrase in Plur. Ez. 32, 21 *among the heroes*, i. e. the mightiest heroes, comp. Lehrs. p. 678. So Job 41, 17 ^{אֵיִלִּים} אֵיִלִּים, where many Mss. and editions read ^{אֵיִלִּים} אֵיִלִּים.

2. *strength, might, power*, comp. ^{אֵבְרֵאֵל} אֵבְרֵאֵל

place, but in common usage always passing over into a preposition.

A) Prep. signifying in general to tend or verge to or towards a place, whether one reaches and so enters that place, or not; whether spoken of motion or direction of the body, or of the mind, thoughts, attention, etc. i. q. *to, into, towards*; Lat. *ad. versus, in*; Germ. *zu, gen*; Greek *πρός, εἰς*. It differs from ל, which is abridged from it, chiefly in being more commonly used in the physical and proper sense; see under ל.—Spec.

1. Of motion to a place, *to, unto, towards*; espec. with verbs of going, הִלֵּךְ, בָּיָא, שׁוּב, גֵּיָרָה Gen. 8, 9, הָרָרָה 2 K. 1, 15, עָלָה Deut. 17, 8, רִוּץ Gen. 24, 29, קָרַב Ex. 14, 20; of placing, casting, 1 Sam. 6, 11. Lev. 1, 16. Is. 5, 14; also of giving, delivering over, Ex. 25, 16. 21; of selling, Joel 4, 8; and with other like verbs, where the Lat. and Germ. use the dative, the French and Engl. *a, to*. Sometimes in constructio prægnaans, as אֶל זָנָה *to commit whoredom* (by going in) *unto*, Num. 25, 1. Ez. 16, 29; אֶל דָּרַשׁ *to seek* an oracle (in turning) *unto* any one Is. 8, 19. Opp. is מִן, as מִן-הַקְּצֵצָה אֶל-הַקְּצֵצָה *from end to end* Ex. 26, 28; מִפֶּה אֶל-פֶּה Ezra 9, 11. Of time, מִיּוֹם אֶל-יּוֹם *from day to day*, Num. 30, 15. 1 Chr. 9, 25.

2. Of a turning or direction to or towards any thing, e. g. a) Of the body, as after verbs of turning, Is. 38, 2; of looking, beholding, Gen. 4, 4. 5. Ex. 3, 6; of speaking, 19, 9; of commanding, Num. 36, 13. b) Of the mind, as after verbs of desiring, Lam. 4, 17; of expecting, Hos. 12, 7; of accustoming oneself, Jer. 10, 2.

3. Where the motion or direction is hostile, *against, contra*, like *εἰς, πρὸς*, oftener *ἐκ*. Gen. 4, 8 וַיָּקָם קַיִן אֶל-אָבֶל *and Cain rose up against Abel his brother*. Is. 3, 8 וּשְׂוֹנֵם וּמַעֲלֵי-יָהֶם אֶל יְיָ *their tongue and their doings were against Jehovah*. 2, 4. Josh. 10, 6. Judg. 12, 3. 20, 30. Hence after a verb of contending, fighting, Hos. 12, 5. Espec. belongs here the phrase אֶל הִנְנִי אֵלֶיכֶם *lo! I am against you*, (Targ. *ecce mitto iram meam contra vos*.) Ez. 13, 8. 21, 8. 34, 10. Jer. 50, 31. 51, 25. Nah. 2, 14; which also very rarely is taken in the opp. sense, *lo! I am for you*, Ez. 36, 9.—So too אֶל

is taken in a sense of favour, *towards*, 2 Chr. 16, 9 לְבָבָם שָׁלֵם אֵלָיו *their heart is upright toward him*. 2 Sam. 3, 8. Comp. Ex. 14, 5.

4. Denoting also the *reaching* or *attaining* to any term, limit, object, *even to, usque ad*, i. q. עַד. Jer. 51, 9 *his judgment* (punishment) *reacheth* אֶל-הַשָּׁמַיִם *even unto heaven*. אֶל-פִּיָּהּ *even unto his mouth* Job 40, 23. Metaph. Hos. 9, 1 *rejoice not, Israel*, אֶל-גֵּיִל *even unto joy*. Job 3, 22. To these latter examples may not unaptly be applied the remark of the Arabian Grammarians, that اَلِي includes what is of the same kind, but excludes what is of a different kind; see Cent. Reg. p. 44, 45.—Here belongs also the use of אֶל: a) As denoting measure, e. g. אֶל-אַמָּה Gen. 6, 16, *even to a cubit*, a cubit long; comp. Gr. *εἰς ἐνιαυτόν* till the completion of a year, a year long; *εἰς τοσούτους μῆνας*, Bast. Ep. Crit. p. 12, 13. Schaeff Ellipsis. p. 108. b) Compounded, וְאֶל-מִצְנֵי וְרִקְחוֹתָהּ *and taketh it even out of the thorns*, i. e. thorn-hedges which enclose fields, etc. Comp. the like use of ל Deut. 24, 5; also עַד Judg. 4, 16. In Arabic we may compare كَيْنٍ utique ex, Cor. 26,

41, pr. adeo ex. Indeed اَلِي seems to have been derived from this signification of אֶל.

5. As implying the *entering* or *passing into* a term, limit, object, *into, εἰς*, i. q. the fuller אֶל-תּוֹךְ. Deut. 23, 25 אֶל-כַּלְבֵּיךָ לֹא תִתֵּן *thou shalt not put* (grapes) *into thy vessel*. בָּאוּ אֶל-הַתֵּבָה *to come into the ark* Gen. 6, 18. 7, 1. 8, 9; אֶל-בֵּיתוֹ *into the house* Gen. 19, 3. 2 Sam. 5, 8; אֶל-הַיָּם (to cast) *into the sea* Jon. 1, 5; אֶל-הָאָרֶץ *into the land* Deut. 11, 29.—Hence, where spoken of a number or multitude, it may be rendered *among*, i. q. the fuller בֵּין אֶל. Jer. 4, 3 *sow not* אֶל-קִצְצִים *among thorns*. 1 Sam. 10, 22 *lo, he hath hid himself* אֶל-הַכִּבְּלִים *among the baggage*.

6. As we have seen above (no. 1) that אֶל is used to denote *giving*, so also it expresses an *adding*, superadding, (comp. ל הוֹסִיף 1 K. 10, 7,) *to*, i. e. in addition to, *together with, besides*; comp. Gr. *ἐνὶ τοῖσι* besides these, and Arab. اَلِي for مع Cor. 4, 2. Cent. Reg. p. 43.

אלה (terebinth, i. q. אלה) *Ela*, pr. n. n. I K. 4. 18.

אלה m. i. q. אלה, *ice, στύματα*, whence אלה pr. stones of ice, i. e. hail-stones, hail, Ez. 13, 11. 13. 8, 22. The word perhaps is rather

Arabic than Hebrew, viz. الجبس, which the Camoos p. 742 explains by الجمد i. e. concretum, spec. congelatum. See אלה II.

אלה see אלהים.

אלה (whom God loveth, Theophilus) Eldad, pr. n. m. Num. 11, 26. 27.

אלה (whom God calls, see אלה) Eldaah, pr. n. of a son of Midian, Gen. 25, 4.

* אלה a root not in use, Arab. آله to worship God, to adore; mid. Kesra to be astonished, affrighted. See note under אלה I; comp. אלה.

* אלה I. pr. to be round, rotund; hence to be thick, fat, gross; kindr. with אלה, comp. espec. אלה abdomen, belly,

Ps. 73, 4. Arab. آله to have thick buttocks, of a man; to have a fat tail, of a sheep.—Hence אלה.

II. Denom. from אלה I, where see note; pr. to call on God, to invoke God; hence

1. to swear, Arab. آله for آله Conj. IV, pr. to call on God as a witness, to affirm by God. 1 K. 8, 31.

2. to curse, Judg. 17, 2. Hos. 4, 2.

3. to lament, to wail, pr. to call on God for mercy, like Engl. 'God have mercy!' Joel 1, 8.

NOTE. It may perhaps be worth inquiry, whether this root be not strictly onomatopoeic, like גלגל; and then the signification which we have here put last (no. 3), would be the primary one.

HEBR. to cause to swear, to bind by an oath, c. acc. 1 K. 8, 31. 2 Chr. 6, 22. 1 Sam. 14, 24.—Fut. apoc. יהאל from יהאל 1 Sam. 1. c.

Deriv. אלה and אלה.

אלה f. Kamets impure, from אלה no. II, for אלה, which again is for אלה,

אלה, Arab. آله, see Lehg. p. 509.

1. an oath. אלה בוא to come into or under an oath, i. e. to take an oath, Neh. 10, 30; hence אלה הברא to put to an oath Ez. 17, 13. So אלה my oath, i. e. sworn to me, Gen. 24, 41.

2. an oath of covenant, a sworn covenant, Gen. 26, 28. Deut. 29, 11. 14. Ez. 16, 59.

3. an imprecation, curse, execration, Num. 5, 21. Is. 24, 6. אלה an oath of cursing, i. e. joined with curses, Num. 5, 21. אלה הרה to be for an execration Jer. 44, 12. 42, 18. Plur. אלה curses, execrations, Num. 5, 23. Deut. 29, 11.

אלה f. an oak, Josh. 24, 26, i. q. אלה. R. אלה III.

אלה f. (r. אלה) i. q. אלה no. 2, a strong hardy tree, spec. a terebinth, Pistacia Terebinthus Linn. a tree common in Palestine, long-lived, and therefore often employed for landmarks and in designating places, Gen. 35, 4. Judg. 6, 11. 19. According to Pliny (16. 12) it is an evergreen; but this is contrary to the fact. The ancient versions render it sometimes a terebinth, and sometimes an oak; see more in Thesaur. p. 50, 51. Hence the word would seem to have been taken in a broader signification, for any large and durable tree, like Gr. δρῦς. The modern name is بطم butm; see Bibl. Res. in Palest. III. p. 15.

אלה Chald. m. emphat. אלה, i. q. Heb. אלה a god, generally Dan. 3, 28. 6, 8. 13; stat. emphat. spec. of Jehovah Dan. 2, 20. 3, 32. With a prefix, אלה 2, 19; but also with suffix contr. אלה Dan. 6, 24. Plur. אלה gods Dan. 2, 11. 5, 4. 11. 23. אלה ברא a son of the gods Dan. 3, 25.

אלה pron. demonstr. plur. comm. these. Lat. hi, hæ, hæc, employed in common usage as the plural of זה this. The simple form is אלה q. v. which is less frequent; the ending ה has a demonstrative power, comp. אלה. Arab.

أَلِهَاتُ, fem. أَلِهَاتُ, Ethiop. አላ hi, አላ hæ, Chald. אלה.—It refers both to what follows, Gen. 2, 4. 6, 9. 11, 10; and also to what precedes, Gen. 9, 19. 10, 20. 29. 31. Usually put after the noun, as אלה אלה Gen. 15, 1; rare-

ly before the noun, where it is *δεικτικὸς*, Ps. 73, 12. Comp. *וְהָ*. Sometimes it is thrice repeated, Is. 49, 12.—Like *וְהָ* it refers also to space, *עַד-אֲלֵהָ* i. q. *וְהָ* Lev. 26, 18.—Some suppose *אֲלֵהָ* to be used also for the Sing. as 2 Chron. 3, 3. Ez. 46, 24. Ezra 1, 9; but these passages are uncertain. See on this pron. Hupfeld in *Zeitschr. f. d. Morgenl.* II. 161.

אֲלֵהָ, *אֲלֵהִים*, see *אֱלֹהִים*.

אֲלֵהָ Chald. see, lo, behold! i. q. *אֲרִי* q. v. Dan. 2, 31. 4, 7. 7, 8. Comp. under lett. ל.

אֲלֵהָ if, although, a particle of the later Hebrew, Ecc. 6, 6. Esth. 7, 4. Syr. *أَلْ*. According to Hupfeld (*Zeitschr. f. d. Morgenl.* II. 130) it is i. q. *לֵי* with the demonstr. *אֵן* prefixed.

אֲלֵהָ m. a god, God, with pref. and suff. *לְאֵלֵהָ* Dan. 11, 38, *לְאֵלֵהוּ* Hab. 1, 11.

Arab. *إِلَهٌ*, *إِلَٰهٌ*, c. art. *الْإِلَهُ* the true God, Syr. *ܐܠܗܐ*, Chald. *אֲלֵהָ*. In unison with Aramæan usage, the form of the singular is employed only in the poetic style and later Hebrew; while the *pluralis majesticus* v. *excellentiæ*, *אֲלֵהִים*, is the common and very frequent form.

SING. 1. a god, i. e. any god, Dan. 11, 37. 38. 39. 2 Chr. 32, 15. Neh. 9, 17. So in the proverbial phrase, Hab. 1, 11 *כַּחַז לְאֵלֵהוּ זֶה* *this his strength is his god*, spoken of a self-confident person who contemns God, and trusts to the strength of his own hand and sword. Comp. Job 12, 6 *אֲשֶׁר יִבְרֵא אֲלֵהָ בְרָדוֹ* *who carries his god in his hand*, i. e. his sword, weapons. Comp. Virg. *Æn.* 10. 773 *Dextra mihi deus, et telum . . . Nunc adsint.*

2. More comm. God, the true God *καὶ ἔσογγυ*, for *הָאֲלֵהָ*, *الْإِلَهُ*, Deut. 32, 15. Ps. 50, 22; and often in the book of Job. Constr. with an adj. sing. Deut. l. c. and plur. Job 35, 10.

PLUR. *אֲלֵהִים* with pref. contr. *בְּאֲלֵהִים*, *פְּאֲלֵהִים*.

A) In a plural sense: 1. gods, deities, in general, true or false. *אֲלֵהֵי מִצְרַיִם* *the gods of the Egyptians* Ex. 12, 12. *אֲלֵהֵי הַנְּזִכָר* *strange or foreign gods* Gen.

35, 2. 4. Deut. 29, 18. *אֲלֵהִים חֲדָשִׁים* *new gods* 32, 17. Sometimes in the language of common life, both Jehovah and idols are included under this common appellation; as Ps. 86, 8 *among the gods there is none like unto thee, O Lord!* Ex. 18, 11. 22, 19. But elsewhere the attribute of deity is expressly denied to idols, and ascribed to Jehovah alone, as Is. 44, 6 *besides me there is no god.* 45, 5. 14. 21. 46, 9. Idols are even called *לֹא-אֲלֵהִים* *no-gods* 2 Chr. 13, 9.

2. Once of kings, i. q. *בְּנֵי אֲלֵהִים*, Ps. 82, 1; espec. v. 6.

NOTE. Many interpreters, both ancient and modern, assign also to *אֲלֵהִים* the signif. *angels*, see Ps. 8, 6 *ibique* Sept. et Chald. 82, 1. 97, 7. 138, 1; and also *judges*, Ex. 21, 6. 22, 7. 8. For an examination and refutation of this opinion, see *Thesaur. Ling. Heb.* p. 95.

B) In the sense of the Sing. spoken of one God; see on this *pluralis majesticus* s. *excellentiæ*, *Lehrg.* p. 663, 664. Heb. Gram. § 106. 2. b. Construed with verbs (Gen. 1, 1. 3 sq.) and adjectives singular, as *אֲלֵהִים חַי* 2 K. 19, 4. 16; *אֲלֵהִים צַדִּיק* Ps. 7, 10. 57, 3. 78, 56.—Construed with a verb plural only in certain formulas, retained possibly from the usage of polytheism, in which *אֲלֵהִים* may perhaps be translated in the plural and understood of the higher powers or intelligences. Gen. 20, 13 *הִזְנֵנוּ אֲתָיִי* *q. d. the gods caused me to wander.* 35, 7. Ex. 22, 8. 32, 4. 8. 2 Sam. 7, 23. 1 K. 19, 2. Ps. 58, 12. Comp. *Comment. de Pent. Sam.* p. 58.—Hence

1. any god, deity. Deut. 32, 39 *there is no god besides me.* Ps. 14, 1. So where the divine nature is opp. to the human, Ez. 28, 2. Ps. 8, 6 *thou hast made him but little less than a god*; comp. Heb. 2, 7.

2. an idol-god, god of the heathen. Ex. 32, 1 *make us a god*, i. e. an idol. 1 Sam. 5, 7 *Dagon our god.* 2 K. 1, 2. 3. 6. 16. So of a goddess, 1 K. 11, 5.

3. the God of any one, is the god whom one worships, his domestic and tutelary god, *θεὸς ἐπιούσιος*. Jon. 1, 5 *they cried every one unto his god.* Ruth 1, 16. Gen. 17, 7. 8. 28, 21. So the God of Israel is Jehovah, hence very often called *אֲלֵהֵי יִשְׂרָאֵל* Ex. 5, 1. Ps. 41, 14;

אלהי יעקב Ps. 20, 2. 46, 8; and connected יהוה אלהי Ps. 18, 29, יהוה אלהיך in Deuteronomy more than 200 times.

4. More rarely followed by a genit. expressing that over which the deity presides, or which he has created; e. g. אלהי השמים והארץ Gen. 24, 3; אלהי הצבאות the God of hosts, i. e. of the celestial hosts, Am. 3, 13. So with an attribute of God, as אלהי אמת the God of truth Is. 65, 16.

5. אלהים is put for a godlike shape, apparition, spirit, 1 Sam. 28, 13, where the sorceress says to Saul, I see a godlike form ascending out of the earth.

6. With the art. האלהים, GOD, אל in the well known formula لَا إِلَهَ إِلَّا اللَّهُ

‘there is no god but God.’ Comp. Ps. 77, 14.—Deut. 4, 35 יהוה הוא האלהים for Jehovah he is the true God. 1 K. 18, 21 if Jehovah be God, follow him; if Baal, follow him. v. 37. Deut. 7, 9. Hence האלהים very freq. for Jehovah, Gen. 5, 22. 6, 9. 11. 17, 18. 20, 6. 17. al. sæpiss.—But the same is also אלהים without the art. Josh. 22, 34; and this is very often used both in prose and in poetry for יהוה, with scarcely any distinction; either so that both names are employed together, or the use of one or the other depends on the nature of the formula and a certain usus loquendi, or on the taste and usage of particular writers. Thus we find constantly בני אלהים, and on the other hand משיח יהוה, while in other instances the usage is promiscuous, as עבד יהוה and עבד האלהים Dan. 9, 11; ריח יהוה and ריח אלהים Gen. 1, 2. 41, 38. Ex. 31, 3. On the special usage of different writers, see the remarks in Thesaur. p. 97, 98.

To God is said in the Scriptures to belong whatever is excellent, distinguished, pre-eminent in its kind, or which bears an august or divine appearance, τὸ θεῖον; since this was regarded by the ancients as especially proceeding from, or created of God; e. g. the mountain of God Ps. 68, 16; river of God Ps. 65, 10; תהי אלהים terror of God, i. e. suddenly inspired by him, q. d. panic terror, Gen. 35, 5. 1 Sam. 14, 15; אש אלהים

fire of God, lightning, Job 1, 16. Comp. אל p. 50. col. 1.—Similar is the force of the phrase לאלהים of or through God, like Gr. τῷ θεῷ after adjectives; Jon. 3, 3 עיר גדולה לאלהים a city great through God, divinely great; and so Acts 7, 20 ἀστῆος τῷ θεῷ. Comp. Arab. لِلَّهِ pr. à Deo, divinitus, egregie, Har. Cons. IV. p. 38 ed. De Sacy.

For the phrases ארש אלהים, בן-אלהים, see under ארש, בן, etc.

NOTE. Some interpreters also suppose אלהים to be spoken of one king, for בן-אלהים, (see as to the plural in A. 2 above.) and they appeal chiefly to Ps. 45, 7, where they translate: כסאך אלהים thy throne, O God, (i. e. O King divine,) is for ever and ever. But this is to be construed as by ellipsis for: כסאך אלהים thy throne shall be a throne divine, i. e. established and prospered of God, according to a very common rule of language, Lehg. § 233. 6. [The rule here referred to is not applicable; and there is no philological ground whatever for taking אלהים in any other than its simple and direct sense: Thy throne, O God, is for ever and ever.—R.

אלול m. 1. i. q. אילול nought, vain, Jer. 14, 14 Cheth.

2. Elul, the sixth Hebrew month, from the new moon of September to that of October, Neh. 6, 15. Syr. ايلول, Arab.

אילון. The etymology is unknown.

אילון m. 1. i. q. אלה an oak, Gen. 35, 8. Ez. 27, 6. R. אלל III.

2. Allon, pr. n. m. 1 Chr. 4, 37.

אילון m. (איל) 1. Any strong, durable tree, spec. an oak, Gen. 12, 6. 13, 18. 14, 13. 18, 1. Deut. 11, 30. al. So the ancient interpreters unanimously. Celsius in Hierob. T. I. p. 34 sq. endeavours to show that אילון, like אלה, is the terebinth; but see our remarks to the contrary in Thesaur. p. 50, 51.—Sometimes single oaks are distinguished by pr. names, e. g. the magicians' oak Judg. 9, 37; oak of Tabor 1 Sam. 10, 3; also in Plur. oaks of Mamre Gen. 13, 18. 14, 13; oaks of Moreh Deut. 11, 30.

2. Elon, pr. n. m. Gen. 46, 14.

אֵלֹהִים adj. m. (r. אֵלֹהִים) 1. *familiar, intimate, a friend*, Prov. 16, 28, 17: 9. Mic. 7, 5. אֵלֹהִים הַנְּעָרִים *friend of one's youth*, i. e. *a husband*, Jer. 3, 4; comp. רַעַי Jer. 3, 20.

2. *wanted, i. e. tame, gentle*. Jer. 11, 19 and *I was אֵלֹהִים בְּכַבֵּשׁ like a tamed lamb*.

3. *an ox, bullock*, i. q. אֵלֹהִים no. 1, so called as tamed and accustomed to the yoke; in gender it is *masculine epicæne*, so that under the masculine the female of the ox-kind is also included; Ps. 144, 14 אֵלֹהִים מְכַבְּשִׁים.

4. *head of a family or tribe, φύλαρχος, a chief, chieftain, prince*; espec. of the chiefs of the Edomites, Gen. 36, 15 sq. 1 Chr. 1, 51 sq. More rarely of the Jews, Zech. 9, 7, 12, 5, 6. Also genr. of *chiefs, leaders*, Jer. 13, 21.

אֵלֹהִים (Talmud. *turba hominum*) *Alush*, pr. n. of a station of the Israelites, Num. 33, 13.

אֵלְזָבָד (whom God hath given, Θεοδωτος, Theodore) *Elzabad*, pr. n. m. a) 1 Chr. 26, 7. b) 12, 12.

* **אֵלֶּה** in Kal not used; Arab. Conj.

VIII **אֵיִתְלַח** *to become acid, sour, as milk*.

NIPH. **נִאֲלָה** trop. *to be corrupt*, in a moral sense, Ps. 14, 3, 53, 4. Job 15, 16.

אֵלְהָנָן (whom God bestowed) *Elhanan*, pr. n. of one of David's warriors, who according to 2 Sam. 21, 19 slew Goliath; see under pr. n. לְהָמִי. The one mentioned 2 Sam. 23, 24 does not seem to be a different person.

אֵלְיָב (to whom God is father) *Eliab*, pr. n. m. a) A phylarch or chief of Zebulun, Num. 1, 9, 2, 7. b) Num. 16, 1, 12, 26, 8. c) A brother of David, 1 Sam. 16, 6, 17, 13, 28. d) 1 Chr. 16, 4.

אֵלְיָאֵל (to whom God is strength) *Eliel*, pr. n. m. a) Of two of David's warriors, 1 Chr. 11, 46, 47, 12, 11. b) A phylarch of Manasseh, 1 Chr. 5, 24. c) A phylarch of Benjamin, 1 Chr. 8, 20. d) ib. v. 22. e) 15, 9, 11. f) 2 Chr. 31, 13.

אֵלְיָאֲתָה (to whom God cometh) *Eliathah*, pr. n. m. 1 Chr. 25, 4; in v. 27 written אֵלְיָתָה.

אֵלְיָדָד (whom God loveth) *Eliadad*, pr. n. of a phylarch of Benjamin, Num. 34, 21.

אֵלְיָדָע (whom God knoweth, i. e. careth for) *Eliada*, pr. n. m. a) A son of David, 2 Sam. 5, 16, for which 1 Chr. 14, 7 בְּעֵלְיָדָע. b) 1 K. 11, 23. c) 2 Chr. 17, 17.

אֵלְיָה (r. אֵלֶּה I) i. q. Arab. **أَلِيَّة** the *fat tail* of the common species of oriental sheep, *ovis laticaudia* Linn. the smallest of which according to Golius, himself an eye-witness, weigh ten or twelve pounds, p. 146. Comp. Hdot. 3. 113. Diod. Sic. 2. 54; and other writers quoted by Bochart in Hieroz. P. I. p. 494 sq. See Russell Nat. Hist. of Aleppo II. p. 147. —Ex. 29, 22. Lev. 7, 3, 8, 25, 9, 19, 3, 9 *the whole tail let him take off near the back-bone*.

אֵלְיָהוּ and **אֵלְיָהוּ** (my God is Jehovah) *Elijah, Elias*, pr. n. m. a) A celebrated prophet, the chief of the prophets in the kingdom of Israel during the reign of Ahab, distinguished by many miracles, and received up into heaven, 2 K. 2, 6 sq. But comp. 2 Chr. 21, 12. The Jews expected him to reappear before the coming of the Messiah, Mal. 3, 23 [4, 5]. b) 1 Chr. 8, 27. c) Ezra 10, 21, 26.

אֵלְיָהוּ (whose God is He, i. e. Jehovah) *Elihu*, pr. n. m. a) 1 Chr. 26, 7. b) 1 Chr. 27, 18. c) i. q. אֵלְיָהוּ lett. a.

אֵלְיָהוּ (id.) *Elihu*, pr. n. m. a) The son of Barachel the Buzite, a friend of Job and the fourth disputant against him, Job c. 32–35. Sometimes written אֵלְיָהוּ Job 32, 4, 35, 1. b) 1 Sam. 1, 1. c) 1 Chr. 12, 20.

אֵלְיָהוּעַיִן (towards Jehovah are my eyes) *Elihoenai*, pr. n. m. a) Ezra 8, 4. b) 1 Chr. 26, 3.

אֵלְיָהוּעַיִן (id.) *Elihoenai*, pr. n. m. a) 1 Chr. 3, 23. b) 4, 36. c) 7, 8. d) Ezra 10, 22. e) 10, 27.

אֵלְיָהֻבָּ (whom God hideth) *Eliahba*, pr. n. of one of David's warriors, 2 Sam. 23, 32.

אֵלְיָחֻרָה (God his recompense, from **חַרַּף** Conj. III to recompense,) *Eliho-reph*, pr. n. m. 1 K. 4, 3.

אֵלִיל (r. אֵלִל I) 1. Adj. of *nothing, nought, empty, vain*, 1 Chr. 16, 26. Ps. 96, 5. Plur. *the nought*, i. e. idols, Lev. 19, 4, 26, 1. Comp. הַבֵּל.

2. Subst. *nought, vanity*. Job 13, 4 **אֵלִיל רִפְּאֵי** *physicians of nought*, nothing worth, i. e. empty comforters; comp. Zech. 11, 17.

אֵלִימֶלֶךְ (God his king) *Elimelech*, pr. n. of Ruth's father-in-law, Ruth 1, 2, 2, 1.

אֵלִין and **אֵלִן** Chald. pron. demonstr. plur. comm. *these*, Lat. *hi, hæ, hæc*, i. q. Heb. אֵלֶּה. Dan. 2, 44. 6, 7.

אֵלִיָּסָפ (whom God hath added) *Elisaph*, pr. n. m. a) A chief of the tribe of Gad, Num. 1, 14. 2, 14. b) 3, 24.

אֵלִיעֶזֶר (God his help) *Eliezer*, pr. n. m. a) A man of Damascus, whom Abraham before the birth of Isaac had intended for his heir, Gen. 15, 2. According to v. 3 he was a servant born in his house, *verna*. b) A son of Moses, Ex. 18, 4. c) 1 Chr. 7, 8. d) 27, 16. e) 15, 24. f) 2 Chr. 20, 37. g) Ezra 8, 16. 10, 18. h) 10, 23. i) 10, 31.

אֵלִיעִירֵי (perh. contr. from אֵלִיעִירֵי) *Elienai*, pr. n. m. 1 Chr. 8, 20.

אֵלִיעָם (i. q. אֵלִיאָם, אֵלִיאָב) *Eliam*, pr. n. m. a) The father of Bathsheba, 2 Sam. 11, 3; for which 1 Chr. 3, 5 **עֲמִישָׂאֵל**. b) 2 Sam. 23, 34.

אֵלִיפָז (God his strength) *Eliphaz*, pr. n. m. a) A son of Esau, Gen. 36, 4 sq. b) A friend of Job and one of the disputants against him, Job 2, 11. 4, 1. 15, 1. al.

אֵלִיפָל (whom God judgeth, from פָּלַל) *Eliphal*, pr. n. m. 1 Chr. 11, 35.

אֵלִיפְּלֵהָ (whom God makes distinguished) *Elipheleh*, pr. n. m. 1 Chr. 15, 18, 21.

אֵלִיפְּלֵט (God his deliverance) *Eliphelet*, pr. n. m. a) 1 Chr. 3, 6. 14, 7; for which 14, 5 **אֵלְפֵלֵט**. b) 2 Sam. 23, 34. c) 1 Chr. 8, 39. d) Ezra 8, 13. e) 10, 33.

אֵלִיזֶר (God his rock) *Elizur*, pr. n. m. Num. 1, 5. 2, 10. 7, 30. 35, 10, 18.

אֵלִיזָפָן (whom God protects) *Elizaphan*, pr. n. m. a) Num. 3, 30; for

which אֵלְזָפָן Ex. 6, 22. Lev. 10, 4. b) Num. 34, 25.

אֵלִיקָא pr. n. m. *Elika*, 2 Sam. 23, 25. The etymology is unknown.

אֵלִיקִים (whom God hath set up) *Eliakim*, pr. n. m. a) A prefect of the palace under king Hezekiah, 2 K. 18, 18. 19, 2. Is. 22, 20. 36, 3. b) A son of king Josiah, set upon the throne by Necho king of Egypt, who also changed his name to יְהוֹיָקִים (whom Jehovah hath set up) *Jehoiakim*, 2 K. 23, 34. 24, 1. Jer. 1, 3. 1 Chr. 3, 15. c) Neh. 12, 41.

אֵלִישֶׁבַע (God her oath, q. d. worshipper of God, comp. Is. 19, 18,) pr. n. f. *Elisheba, Elisabeth*, Ex. 6, 23. Sept. Ἐλισαβῆτ, as Luke 1, 7.

אֵלִישָׁה *Elishah*, pr. n. of a region situated on the Mediterranean, whence purple was brought to Tyre, Gen. 10, 4. Ez. 27, 7. Most prob. *Elis*, a district of the Pelóponnesus, (comp. Cod. Samar. in which it is written אֵלִישׁ without ה,) the name of which seems to have been employed by the Hebrews as an appellation for the whole Peloponnesus; as not unfrequently whole countries, espec. if remote, are designated by the names of single provinces; comp. רֶגֶן. The *purpura*, or shell-fish producing the purple dye, was found not only in Laconia (Hor. Od. 2. 18. 7), but also in the gulf of Corinth and the islands of the Ægean sea: comp. Bochart Phaleg III. 4.—Others understand by אֵלִישָׁה, *Hellas*; see Michaelis Spicil. Geogr. Hebr. T. I. p. 78.

אֵלִישׁוּעַ (God his salvation) *Elishua*, pr. n. of a son of David, 2 Sam. 5, 1^f. 1 Chr. 14, 5.

אֵלִישִׁיב (whom God restoreth) *Elishib*, pr. n. m. a) 1 Chr. 3, 24. b) 1 Chr. 24, 12. Ezra 10, 6. c) Neh. 3. 1. 20, 12, 10. d) e) Ezra 10, 24. 27. 36.

אֵלִישָׁמַע (whom God heareth) *Elishama*, pr. n. m. a) 2 Sam. 5, 16. b) Num. 1, 10. 2, 18. c) 2 K. 25, 25. Jer. 41, 1. d) 1 Chr. 2, 41. e) 2 Chr. 17, 8.

אֵלִישָׁע (for אֵלִי יִשָּׁע God his salvation) pr. n. m. *Elisha*, a celebrated prophet, the disciple as well as the companion and successor of Elijah, and distinguished by many miracles. He flour-

ished in the kingdom of the ten tribes, in the ninth century B. C. 2 K. c. 2-13. In N. T. *Ἐλισσαῖος* Luke 4, 27.

אֱלִישָׁפַט (whom God judgeth) *Elishaphat*, pr. n. m. 2 Chr. 23, 1.

אֱלִיפַת see אֱלִיפַתָּה.

אֵלֶּיךָ Chald. pron. plur. *these*, i. q. Heb. אֵלֶּיךָ. Dan. 3, 12. 13. 21. 22. Ezra 4, 21. 5, 9. al.—In אֵלֶּיךָ lurks the suff. 2 pers. (tibi), as in אֵלֶּיךָ, אֵלֶּיךָ, Arab. ذاك.

* I. אֵלֶּל a verb not in use, *to be nothing, to be empty, vain*; comp. under אֵל no. 1. It is comm. derived from the particle אל I, merely in order to form אֵלֶּל, but is quite doubtful; see in אל fin.

* II. אֵלֶּל *to wail, to howl*, onomatop. i. q. אֵלֶּל, and Arab. أَل Camoos p. 1391. Comp. Gr. ἀλαλάζειν.—Hence אֵלֶּלִי.

* III. אֵלֶּל kindr. with אֵלֶּל I, pr. *to roll*, then *to be round, swelling, thick*; whence אֵלֶּל, אֵלֶּל, an oak, thick tree.

אֵלֶּלִי interj. expressing grief, *wo! alas!* Gr. ἐλελεῦ, only with לִי, Job 10, 15. Mic. 7, 1. R. אֵלֶּלִי II.

* אֵלֶּם in Kal not used. I. *to bind, to tie*, see Piel and אֵלֶּם.

2. Pass. *to be bound* sc. as to the tongue, i. e. *to be mute, dumb*; see Niph. and the nouns אֵלֶּם, אֵלֶּם, אֵלֶּמִי. Comp. Engl. *tongue-tied*, Gr. δεσμὸς τῆς γλώσσης Mark 7, 35, also *φιμοῦσθαι*, Pers. زبان بستن to bind the tongue, i. q. *to be silent, dumb*.

3. *to be lonely, forsaken, widowed*, since solitary persons remain silent, mute; comp. Arab. بكم to be mute, also to be unmarried.—Hence are derived אֵלֶּמֶן, אֵלֶּמֶן, אֵלֶּמֶן.

NIPH. 1. *to be mute, dumb*, Ps. 31, 19. 39, 3. 10. Is. 53, 7.

2. *to be silent, to keep silence*, Ez. 33, 22.

PIEL. *to bind* sheaves, Gen. 37, 7.

Deriv. see in Kal. no. 1, 2, 3.

אֵלֶּם m. *dumbness, silence*. Ps. 58, 2 אֵלֶּם הֲאֵמַנְתָּ אֵלֶּם אֲדָרְךָ תִּדְבְּרוּךְ *do ye indeed decree dumb justice?* i. e. do you really at length decree justice, which so long has seemed dumb? So commonly; but it may be worth inquiry, whether אֵלֶּם

should not be dropped, having arisen perhaps from a careless repetition of אֵמַנְתָּ. This being dropped there arises the sense which the parallelism requires: *do ye indeed decree justice?* Maurer gives to אֵלֶּם the signif. of *league, law*,

from the sense of *binding*; as אֵלֶּם league, from אֵלֶּם ligavit.—Ps. 56, 1 יוֹנָה אֵלֶּם הַיָּמִים *the silent dove among strangers*, (i. e. perh. the people of Israel in exile, comp. הוֹר Ps. 74, 19,) prob. the inscription of a song or poem, to the tune or measure of which Ps. 50 was to be sung. Comp. the remarks under אֵלֶּם.

אֵלֶּם m. adj. *mute, dumb*, pr. tongue-tied, see r. אֵלֶּם no. 2. Ex. 4, 11. Is. 35, 6. Ps. 38, 14. Plur. אֵלֶּמִים Is. 56, 10.

אֵלֶּם porch, see אֵלֶּם. Once אֵלֶּם but Job 17, 10 in some editions; see in אֵלֶּם no. 2.

אֵלֶּמִים m. plur. 1 K. 10, 11, 12, and by transpos. אֵלֶּמִים 2 Chr. 2, 7, 9, 10, 11, *almug-trees*, a kind of *precious wood*, brought along with gold and precious stones in the time of Solomon from Ophir, and employed for ornamenting the temple and palace, and for making musical instruments; according to 2 Chr. 2, 7 growing also on Lebanon. It seems to correspond to Sanscr. *micata* simpl. *mīca* (so Bohlen), with the Arab.

art. أَل, *lignum Santalinum, Pterocarpus Santalinus* Linn. *red sandal-wood*, still used in India and Persia for costly utensils and instruments. Or it may be compared with the Malabar word *malajaga*, a name of the same wood; so Hoffmann. See Celsii Hierobot. I. p. 171 sq.—Many of the Rabbins understand *corals*, and so the singular אֵלֶּמֶן is used in the Talmud; but these are not *wood*, אֵלֶּמֶן; although were the Talmudic usage ancient, this wood might have been so named from its resemblance to coral, q. d. *coral-wood*. Kimchi: البقم, i. q. *Brazil-wood*.

אֵלֶּמֶת f. plur. אֵלֶּמֶת and אֵלֶּמֶת, *a bundle, sheaf*, of grain, Gen. 37, 7. Ps. 126, 6. R. אֵלֶּם no. 1.

אֵלֶּמֶדָּה Gen. 10, 26. 1 Chr. 1, 20, *Almodad*, pr. n. of a son of Joktan, i. e. of a

people and district of southern Arabia. Assuming an ancient error in transcription, 7 for 7, i. e. אלמורד, we might compare *Morad*, *بنی مراد* or *مراد*, the name of a tribe inhabiting a mountainous region in Arabia Felix, near to Zabid.

אֶלְמֵלֶךְ (perh. king's oak, for אֶלְתָּהּ) *Alammelech*, pr. n. of a place in the tribe of Asher, Josh. 19, 26.

אֶלְמָן m. adj. *forsaken, widowed*, Jer. 51, 5. R. אֶלֶם no. 3.

אֶלְמָן m. *widowhood, trop. of a state deprived of its king*, Is. 47, 9. R. אֶלֶם no. 3.

I. אֶלְמֵנָה f. *a widow*, Arab. ^{عَرْمَلَةٌ} *أرملّة*, Syr. ^{أرملّة} *Armla*. Gen. 38, 11. Ex. 22, 21. al. Metaph. of a state deprived of its king, Is. 47, 8; comp. v. 9 and 54, 4. R. אֶלֶם no. 3.

II. אֶלְמְנוֹת f. plur. Is. 13, 22, *palaces*, i. q. אֶרְמוֹת, which latter is read in some Mss. The letter 7 is here softened into 6, as is very often done; comp. in אֶרְמוֹן.—Others retain the idea of a *widow*, and understand trop. *desolate palaces*.

אֶלְמְנוֹת plur. אֶלְמְנוֹתָיִם *widowhood* Gen. 38, 15. Metaph. of the condition of the Israelites in exile, Is. 54, 34. R. אֶלֶם no. 3.

אֶלְמֹנִי m. *a certain one, some one*, ὁ δέσμιος, pr. *one kept silent*, whose name is not mentioned, from r. אֶלֶם no. 2. Always preceded by בְּלִי q. v.

אֶלְךָ Chald. i. q. אֶלֶךְ *these*, q. v.

אֶלְנָעַם (God his delight) *Elnaam*, pr. n. m. 1 Chr. 11, 46.

אֶלְנָתָן (whom God hath given, comp. יְרוּחָן, q. d. Theodore, Diodate) *Elnathan*, pr. n. m. a) The grandfather of king Jehoiakim, 2 K. 24, 8; perhaps the same mentioned Jer. 26, 22. 36, 12. 25. b) Three Levites in the time of Ezra, Ezra 8, 16.

אֶלְסָר Gen. 14, 1, 9, *Ellasar*, pr. n. of a country or district in the vicinity, as it would seem, of Babylonia and Elymais; since it is read between שְׁנַעַר and עֵילָם.

Symm. and Vulg. *Pontus*. Targ. Hieros. הַלְאֶשֶׁר Is. 37, 12. But the Assyro-Babylonish name of its king, אֶרִיּוּךְ, would seem to indicate some province of Persia or Assyria; comp. Dan. 2, 14.

אֶלְעָד (whom God applauds, from עָד, comp. Job 29, 11,) *Elad*, pr. n. m. 1 Chr. 7, 21.

אֶלְעָדָה (whom God puts on, i. e. fills with himself, comp. לְבַשׁ Job 20, 14,) *Eladah*, pr. n. m. 1 Chr. 7, 20.

אֶלְעָזַי, in some Mss. אֶלְעָזִי (pr. God is my praises, i. e. the object of my praise) *Eluzai*, pr. n. m. 1 Chr. 12, 5.

אֶלְעָזָר (whom God helpeth) *Eleazar*, pr. n. m. a) Ex. 6, 23. 25. 28, 1. Lev. 10, 6 sq. Num. 3, 2. 4. 32. Deut. 10, 6. Josh. 14, 1. al. b) 2 Sam. 23, 9. 1 Chr. 11, 12. c) 1 Sam. 7, 1. d) 1 Chr. 23, 21. 24, 28. e) Ezra 8, 33, comp. Neh. 12, 42. f) Ezra 10, 25.—Sept. Ἐλεάζαρ. From Ἐλεάζαρος was afterwards made by contraction the name Ἀύζαρος.

אֶלְעָלָה and אֶלְעָלָה (whither God ascends) *Elealeh*, pr. n. of a town or large village in the tribe of Reuben, near Heshbon, where there are still ruins called العال *el-Āl*. See Burckhardt's Travels in Syria etc. p. 365. Bibl. Res. in Palest. II. p. 278.—Num. 32, 3. 37. Is. 15, 14. 16, 9.

אֶלְעָשָׂה (whom God made, i. e. created, Job 32, 10,) *Eleasah*, pr. n. m. a) 1 Chr. 2, 39. b) ib. 8, 37. 9, 43. c) Jer. 29, 3.

* אֶלְתָּהּ or אֶלְתָּהּ fut. אֶלְתָּהּ Prov. 22, 25,

Arab. ^{ألف} *الف*; *to join together, to associate*, Arab. Conj. I, III, IV; whence אֶלְתָּהּ a thousand, a family.—Kindred senses are: *to be accustomed, wonted, to learn*, Prov. 22, 25. Syr. Chald. id. Hence אֶלְתָּהּ ox.—R.

PIEL *to cause to learn, to teach*, like Syr. ^{ألف} *الف*, with two acc. of pers. and thing, Job 15, 5. 33. 33; with acc. of pers. only, Job 35, 11, where Part. בְּלִפְנֵי מִלְכָּה, comp. מִלְכָּה.

HIPH. denom. from אֶלְתָּהּ, *to bring forth thousands*, Ps. 144, 13. Arab. ^{ألف} *الف* mille fecit.

אֵלֶף 1. *an ox or cow*, as tame and wanted to the yoke; comm. *gend.* like Gr. *βοῦς*, Lat. *bos*, Germ. *Rind*, Engl. *beeve*; see **אֵלֶף** no. 3. Only in plur. **אֵלֶפֶיִם** *oxen* Ps. 8, 8. Prov. 14, 4; fem. *kine* Deut. 7, 13. 28, 4. The singular is found only in the name of the first letter of the alphabet, *Aleph, Alpha*.

2. *a thousand*, Arab. **ألف**, Syr. **ألفاً** id. but Eth. **አልፋ** a myriad, ten thousand. Perh. pr. 'conjunction of numbers.'—The nouns enumerated for the most part follow the numeral word; some in the singular, as **אִישׁ** Judg. 15, 16; others in the plural, 2 Sam. 10, 18. 1 K. 10, 26. Deut. 1, 11; and others again promiscuously, as **בָּקָר** 1 Chr. 19, 6, and **בְּבָרִים** 29, 7. Rarely and only in the later Hebrew does the noun precede, 1 Chr. 22, 14. 2 Chr. 1, 6. Comp. Lehrs. p. 695, 697, 699. The construction is different in the phrase **אֵלֶף בְּסֶהָ** *a thousand (shekels) of silver*, for which see Lehrs. p. 700. Not unfrequently it is put for a large round number, Job 9, 3. 33, 23. Ps. 50, 10.—Dual **אֵלֶפֶיִם** *two thousand* Judg. 20, 45. 1 Chr. 5, 21.—Plur. **אֵלֶפֶיִם** *thousands*, e. g. **שְׁלֹשָׁתָאֵלֶפֶיִם** Ex. 38, 26. Put also for an indefinitely large round number, **אֵלֶפֶיִם רַבִּבָּה** *thousands of myriads* Gen. 24, 60.

3. *a family*, i. q. **מִשְׁפָּחָה** q. v. as the subdivision of a tribe (**מִשְׁבֵּט**) Judg. 6, 15. 1 Sam. 10, 19. 23, 23. Spoken of a city, Bethlehem, as the residence of such a family, Mic. 5, 1.

4. *Eleph*, pr. n. of a city of Benjamin Josh. 18, 28.

אֵלֶף, **אַלְפָה**, Chald. *a thousand*, Dan. 5, 1. 7, 10.

אַלְפָּלָה see **אַלְפָּלָה**.

אַלְפָּעַל (God his wages, comp. **פְּעֹלָה**, wages) *Elpaal*, pr. n. m. 1 Chr. 8, 11. 12. 18.

* **אַלְפָּץ** in Kal not used, i. q. **אַלְפָּץ** q. v. **לְחָץ**.

PIEL **אַלְפָּץ** *to urge, to press* any one, Judg. 16, 16. More frequent in Syriac and Zabian.

אַלְפָּצֵן see **אַלְפָּצֵן**.

אַלְקוֹם i. q. Arab. **القوم**, with the art. retained, *the people, populace*; see in

אֵלֶף II. Prov. 30, 31 **מֶלֶךְ אֲלֻקִים עִמּוֹ** *a king with whom is the people*, i. e. who is surrounded by his people, in the midst of his people. See Pococke ad Spec. Hist.

Arabum p. 207. Arab. **قوم** *people* seems to come from the idea of *living*; comp Samar. **קום** to live, Heb. **יָקום** what lives, and **חַיָּה** people, from **חַיָּה** to live. Sept. **δυνατογενῶν ἐν ἑθνεῖς**.—The Heb. intpp. regard **אַלְקוֹם** as a compound from **אַל** part. of negation, and **קום** to rise up, (comp. **אַל-מִן** Prov. 12, 28,) and translate: *a king against whom there is no rising up*, i. e. who cannot be resisted. But this does not accord with the context.

אֵלְקָנָה (whom God created) *Elkanah*, pr. n. m. a) 1 Sam. 1, 1 sq. 2, 11. 20. b) Ex. 6, 24. c) 2 Chr. 28, 7. d) 1 Chr. 12, 6. e) 1 Chr. 6, 8. 10. 11. 20. 21. 15, 23.

אֵלְקוֹשִׁי *gentile n. Elkoshite*, spoken of Nahum the prophet, Nah. 1, 1. Sept. and Vulg. without *o*, *Ἐλκωσαῖος*, *Elkesaius*. As to a place *Elkosh* there are two opinions; one, that of the ancient fathers, makes it a town of Palestine and spec. of Galilee, see Hieron. Proem. ad Nahum; the other, that of the oriental Jews, regards it as the village **القوش** *el-Kush*, near Mosul. Both are very doubtful; see Thesaur. p. 1211. B.

אֵלְתוֹלָד (perh. God its race or posterity) *Eltolad*, pr. n. of a place in Judah, Josh. 15, 30. 19, 4. See **הוֹלָד**.

אֵלְתֶּקָה and **אֵלְתֶּקָה** (God its fear) *Eltekeh*, pr. n. of a Levitical city in the tribe of Dan, Josh. 19, 44. 21, 23.

אֵלְתֶּקֶן (God its foundation) *Eltekon*, pr. n. of a place in the tribe of Judah, Josh. 15, 59.

* **אָם** f. constr. **אִם**, c. suff. **אִמִּי**; plur. **אִמּוֹת**.

1. *a mother*, Arab. **أُم** and **إِم**, Eth. **አሙ**, Aram. **אָמָא**, Sam. **אִמָּא**, id. E. g. **אָב וָאִמָּה** *father and mother*, parents, Judg. 14, 16. Ps. 27, 10. Esth. 2, 7. **בְּנֵי-אִמִּי** *the son of my mother*, my womb-brother, Gen. 43, 29. Poet. **בְּנֵי אִמִּי** i. q. *my brethren*, genr. Gen. 27, 29. Cant. 1, 6. With less exactness *mother* is also

put for a *step-mother* Gen. 37, 10; comp. 35, 16 sq. the latter being more accurately called אם אשתו Lev. 18, 11.—But *mother* has often a wider sense, e. g.

2. i. q. a *grandmother* 2 K. 15, 10; also of any female ancestor, Gen. 3, 20.

3. Metaph. for a *benefactress*, Judg. 5, 7.

4. As expressing *intimate relationship*, close alliance, Job 17, 14; see in אם no. 8.

5. Of a *nation* or *people*, as opp. to the children i. e. individuals born of it, Is. 50, 1. Jer. 50, 12. Ez. 19, 2. Hos. 2, 4. 4, 5.

6. אם הדרך, *the mother of the way*, i. e. *bivium*, place where a way divides, pr. the source, beginning, head of the way, Ez. 21, 26 [21], i. q. אם הדרך ibid.

Arab. أم root, beginning of a thing; but أم الطريق the highway.

7. i. q. אםה, *mother-city, metropolis*, i. e. any large and important city, although not the capital. 2 Sam. 20, 19 אםה ביראם a city, even a mother in Israel. So on the Phœnician coins of Tyre and Sidon; comp. Arab. أم metropolis; also Gr. μήτηρ Callim. Fragm. 112, and mater Flor. 3. 7. 18. Ammian. 17. 13.

8. Metaph. of *the earth*, as the common mother of all, Job 1, 20.

NOTE. This word is without doubt primitive; and like אם (see p. 2. n.) imitates the earliest sounds of the lisping infant; comp. Gr. μάμα, μάμη, μαμάια, μάα, Sanscr. mā, ambā, Copt. mau, Germ. Engl. Fr. Mama, Germ. Amme. Deriv. fem. is אםה, used only in tropical significations. In Arabic there is a denom. verb أم to be a mother; then, to be related, to set an example, to teach.

* אם mostly with Makkeph, a particle demonstrative, interrogative, and conditional; the various significations of which are distinguished in the more copious

Arabic by various forms, as أم, إن, أن, أن, أن; while on the other hand

the Ethiopic and Syriac also have only one, አዎ, ነ. Traces of this particle exist also in the occidental languages; as in Gr. ἄν, lo, if, Lat. en, Germ. wenn, wann.

A) The primary power seems to be demonstrative, lo! behold! (kindr. הן, Gr.

ἄν, Lat. en,) Arab. إن truly, certainly, إن id. see De Sacy Gramm. Arabe I.

§ 889, إن lo! as in the phrase جاء وإن he came and lo! Comp. Hupfeld in Zeitschr. f. d. Morgenl. II. p. 130.—Hos. 12, 12 גלעד אדם גלעד lo! Gilead is wickedness, i. e. wholly wicked; where the other member has אם. Job 17, 13 אם אצלה שאל ביתי lo! I wait for Sheol, my house. vs. 16. Prov. 3, 34. Preceded by הן in the same sense, Jer. 31, 20.—There are some who deny the demonstrative power of this particle in these passages, and claim for it here the usual conditional sense. But granting that it might be here so explained, still analogy shows that the former is the primitive and native power of the word.—Hence

B) Adv. of interrogation, comp. הן II. 3, and the remarks there made; also אל, הן, א, interrogative, from אל, demonstrative.

1. In a direct interrogation, Lat. num? an? corresp. with Arab. أم. 1 K. 1, 27. Is. 29, 16. Job 39, 13. 31, 5. 16. 24. 25. 29. 33. From the whole of Job c. 31 is seen the close connection between this interrogative power of אם and its conditional sense in lett. C, since between sentences beginning with אם interrog. are interposed others beginning with אם conditional followed by an apodosis; see v. 7. 9. 13. 19. 20. 21. 25.—Far more frequent in disjunctive forms of interrogation, where הן precedes, utrum—an? whether—or?

Arab. أم—أ. Josh. 5, 13 הלא אתה אם—לצרינו art thou for us, or for our enemies? 1 K. 22, 15 הלא אם—נלך shall we go... or shall we not go? The same is אם—הן Gen. 17, 17. Job 21, 6; and אם—האם 34, 17. 40, 8. 9.—The two are also used together in a question with two clauses, though not disjunctive, as אם—הן Gen. 37, 8, והאם—הן 17, 17. But

where two questions follow each other with a less degree of coherence, הַ is repeated, 1 Sam. 23, 11. See Heb. Gr. § 150. 2.

2. In indirect interrogation, *whether, if*, after verbs of inquiring, examining, doubting, Cant. 7, 13. 2 K. 1, 2. So in a double and disjunctive question, סא—הַ Gen. 27, 21. Num. 13, 20. The phrase סא מי יודע Esth. 4, 14, *who knoweth whether*, corresponds to the Lat. *nescio an*, i. q. perhaps.

C) Conj. 1. Mostly conditional, *if*, Gr. εἰ, Lat. *si*, q. d. supposing that, etc. comp. הַ lo, num? if; Syr. לו lo, if. In this signif. correspond Arab. اِنْ, Sam. اِنَّا, اِنَّا, Eth. ከኖ.—Followed, according to the sense, by the præter, Esth. 5, 8 אִם מְצָאתִי הוּן בְּעֵינֵי ה' *if, I have found favour in the eyes of the king*. Gen. 43, 9, 18, 3; and fut. Judg. 4, 8 אִם אֵלֶי תֵּלֵךְ *if thou wilt go with me, I will go*. Gen. 13, 16, 28, 20. Job 8, 4 sq. 11, 10; more rarely by a particip. Judg. 9, 15, 11, 9; by the infin. for a finite verb, Job 9, 27; also without a verb, Job 8, 6, 9, 19.—This particle differs from לֵב, in that סא implies a true and real condition, where the fact is left uncertain, whether a thing exists or will exist, is or will be done, 'si fecisti, si facturus es;' while לֵב implies that a thing does not exist, is not or will not be done, or is at least very uncertain and improbable, 'si faceres, si fecisses,' Gr. εἰ εἰχεν. See לֵב, and also for the like distinction

between اِنْ and לוֹ De Sacy Gramm. Arabe I. § 885. By an ingenious and delicate usage, סא is every where put in conditional curses and imprecations, where we might perhaps expect לֵב; e. g. Ps. 7, 4–6 אִם קְשָׁתִי זָמַח אִם יֶשׁ עוֹל בְּיָדֵי אִם קְשָׁתִי זָמַח אִם יֶשׁ עוֹל בְּיָדֵי אִם קְשָׁתִי זָמַח אִם יֶשׁ עוֹל בְּיָדֵי *if I have done this, if there be iniquity in my hands, if I have done evil to my friend, ... let the enemy persecute me*, etc. The Psalmist here denies, (if we look at his object,) that he had done such things; but, as if on trial, he leaves this point undecided, or even assumes the truth of the allegation, and then invoking the severest punishment upon himself, he thus adds great emphasis to the imprecation.

Comp. Ps. 44, 21, 73, 15, 137, 5, 6. Job 31, 7 sq. Other examples, where more accurately לֵב would be put instead of סא, are: Ps. 50, 12 אִם אֶרְעֵב *if I were hungry*. Hos. 9, 12. Yet סא is here not incorrect; since its usage has a wide extent. — Spec. a) Condition or supposition is modestly or timidly expressed by סא—סא, see in סא. b) סא—סא disjunctive, *if—if*, i. q. *whether—or*, Gr. εἴτε—εἴτε, εἴν τε—εἴν τε, Lat. *sive-sive*; comp. *si—si* Gell. 2. 28. So Ex. 19, 13 אִם-בְּהֵמָה אִם-אִישׁ *whether it be beast or man*. 2 Sam. 15, 21. Lev. 3, 1. Dent. 18, 3; also preceded by a negative, *neither—nor*, 2 K. 3, 14. The same is סא—סא Gen. 31, 52. Josh. 24, 15. Ecc. 11, 3, 12,

14. Arab. اِنَّمَا—وَ اِنْ and اِنَّمَا—وَ. c) By an ellipsis of the formula of an oath, סא becomes in some connections a negative particle. The full form is read in 1 Sám. 3, 17 *God do so to thee, and more also, if thou*, etc. 24, 7. 2 Sam. 3, 35. Hence by ellipsis, espec. in oaths; 2 Sam. 11, 11 *by thy life*, [let God do so to me, and more] אִם אֶעֱשֶׂה אֶת-הַדָּבָר הַזֶּה *if I do this thing*, i. e. *I will not do this thing*. 20, 20. 1 K. 1, 51; also in obtestations, Cant. 2, 7, 3, 5. Neh. 13, 25; rarely elsewhere, and chiefly in poetry, Is. 22, 14, 62, 8. Judg. 5, 8. Prov. 27, 24, where the other member has לֵב.—In the same manner the Arabs use اِنْ, more fully مَا اِنْ, for *not*.

2. As concessive, *though, although*; Arab. وَ اِنْ, Gr. εἰν καὶ, καὶν. Followed by the præter, to express the idea 'though I am,' Job 9, 15, 29; more usually by the fut. expressing the idea 'though I were,' Is. 1, 18, 10, 22. Ps. 139, 8. Job 20, 6; but comp. Job 9, 20. Also with a verbal noun, Nah. 1, 11.

3. As a particle of wishing, *oh if! would that! oh that! si yáq*. Comp. לֵב. With fut. Ps. 68, 14, 81, 9, 95, 7, 139, 19. An anacoluthon occurs in Gen. 23, 13 אִתָּה לֵב שָׁמְעֵנִי *would that thou—oh that thou wouldst hear me*.

4. It passes over also into a particle of time, *when, pr. if*; comp. Germ. *wenn* and *wann*. Followed by the præter which is often to be rendered by the pluperfect or by the fut. exactum; Is

אָמַן id. Found only in Plur. אָמָנוּת Gen. 25, 16. Num. 25, 15; also אָמִים Ps. 117, 1. Syr. [أَمَان].

אָמָה Chald. f. id. Dan. 3, 29. Plur. אָמָוּ, emphat. אָמָאָה, Dan. 3, 4. 7. 5, 19. 7, 14. Ezra 4, 10.

I. אָמוֹן m. 1. *an architect, builder, opifex*, (r. אָמַן no. 1. b,) i. q. אָמַן q. v. Prov. 8, 30 spoken of the hypostatic wisdom of God as the architect of the world. The word seems not to have admitted the form of the fem. gender, any more than the Lat. *artifex, opifex*, whence Plin. II. 1 *artifex omnium natura*. Quinct. 2. 15 *rhethorica persuadendi opifex*.—Others understand *son or foster-child*, from r. אָמַן no. 1. a.

2. *Amon*, pr. n. a) The son and successor of Manasseh, king of Judah, r. 644–642 B. C. 2 K. 21, 18–26. 2 Chr. 33, 20 sq. b) 1 K. 22, 26. c) Neh. 7, 59, for which Ezra 2, 57 אָמִי.

II. אָמוֹן i. q. הָמוֹן, *a multitude of people*, Jer. 52, 15. R. הָמָה.

III. אָמוֹן *Amon*, pr. n. of the supreme god of the Egyptians, worshipped at Thebes with great pomp, Jer. 46, 25, see נֵאָא אָמִין; called by the Greeks *Ἄμμων, Ammon*, and compared by them to Jupiter, see Hdot. 2. 42. Diod. Sic. 1. 13. On Egyptian monuments he is usually depicted with a human body and the head of a ram; and the name is there written *Amn*, more fully *Amn-Re* i. e. *Amon-Sun*; see the figures as given in Thesaur. p. 115. Comp. also Kosegarten de Scriptura vett. Ægyptiorum, p. 29 sq. Wilkinson's Mann. and Cust. of the Anc. Egyptians, Second Ser. I. p. 243 sq.

אָמִין m. (r. אָמַן) by Syriasm for אָמִינָה, *faithfulness, fidelity*, Deut. 32, 20.—Plur. אָמִינִים id. Prov. 20, 6 אִישׁ אָמִינִים *a man of fidelity, faithful*.

אָמִינָה f. (r. אָמַן) 1. *firmness, stability*. Ex. 17, 12 וַיְהִי רַגְלֵי אָמִינָה *and his (Moses') hands were firm, steady*, lit. firmness.

2. *security*, Is. 33, 6. Arab. أَمْنٌ,

אָמָן id.

3. *faithfulness, fidelity*, espec. in ful-

filling one's promises; so of God, Deut. 32, 4. Ps. 36. 6. 40, 11; of men, Plur. אָמִינִים Prov. 28, 20. Also *faith, trust, confidence* of men towards God, Hab. 2, 4. Ps. 37, 3; see in רָצָה no. 2.

אָמוֹץ (strong) pr. n. *Amoz*, the father of the prophet Isaiah, Is. 1, 1. 2, 1. 13, 1. 20, 2.

אָמִי *Ami* pr. n. m. Ezra 2, 57. It seems to be a corrupted form for אָמוֹן Neh. 7, 59.

אָמִים see אָיִמים.

אָמִינִון (faithful) *Aminon*, pr. n. i. q. אָמִינִון, a son of David, 2 Sam. 13, 20.

אָמִירָם m. (r. אָמַר) adj. *strong, mighty*, Job 9, 4. 19; more fully as joined with בָּהֶ, Nah. 2, 2. Abstr. *strength, might*, Is. 40, 26.

אָמִירָם m. (r. אָמַר q. v. no. 1, and Hithp.) *the top, summit*, e. g. of a tree, Is. 17, 6 בְּרֹאשׁ אָמִירָם *in the highest top*. Also of a mountain Is. 17, 9; see under art. גְּזוּבָה.

* אָמַל or אָמַל to *languish, to droop*, pr. to hang the head, kindr. with אָבַל q. v. In Kal part. pass. of a drooping heart, Ez. 16, 30.

PU. אָמַל only in poetry. 1. *to languish, to droop*, as of plants, Is. 24, 7; hence of fields Is. 16, 8. Nah. 1. 4; of a sick person Ps. 6, 3, where אָמַל seems to be for אָאָמַל; so Maurer.

2. *to mourn, to lament*, Is. 19, 8; so of a land laid waste Is. 24, 4. 33, 9; of walls thrown down Lam. 2, 8.—Hence in prose

אָמַל m. *languid, feeble*, Neh. 3, 34.

* אָמַם obsol. root, perh. i. q. אָמַם, אָמַם q. v. *to join together, to collect, to congregate*. Arab. أَمَّ to be near, related.—Hence the noun אָמָה i. q. אָמָה a people, and

אָמָם *Amam* pr. n. of a place or city in the southern part of the tribe of Judah, Josh. 15, 26.

* I. אָמַן 1. pr. *to prop, to stay, to support*. a) Spec. with the arm, *to bear or carry a child*, Num. 11, 12. Lam. 4, 5. Part. אָמַן, παιδαγωγός, a

nursing-father, one who carries a child on his arm and takes care of it, Num. l. c. Is. 49, 23; also a *foster-father*, Esth. 2, 7. 2 K. 10, 1. 5. Comp. **בְּלִבְלֵב**, Arab. **אִמְנָה** *sustentavit, aluit*.—Fem. **אִמְנָה** *a nurse*, Ruth 4, 16. 2 Sam. 4, 4. b) *to found, to build up*, kindr. with **בָּנָה**, **אָבָן**; hence **אָמֵן**, **אָמִין**, architect, **אִמְנָה** a pillar, prop.

2. Intrans. *to stay oneself, to be stayed up, supported*; hence *to be firm, stable*, such as one may safely *lean upon*, metaph. *to be faithful*. Part. pass. **אִמְנָנִים** *the faithful*, **πιστοί**, Ps. 12, 2. 31, 24. Comp. **אִמְנָה** Is. 26, 3. Arab. **أَمِنَ** *to be faithful*, **أَمِنَ** *to lean upon and trust in any one*, **أَمِنَ** *to trust, to be secure*.

NIPH. 1. *to be supported*, i. e. *to be borne in the arms as a child*, Is. 60, 4. Comp. Kal no. 1.

2. *to be founded*, i. e. *to be firm, stable, sure*, e. g. of a house 1 Sam. 2, 35. 25, 28. 2 Sam. 7, 16. 1 K. 11, 38; of a firm place, where a nail holds fast, Is. 22, 23. 25; of a firm and stable condition 7, 9.

3. *to be durable, lasting, permanent*, e. g. of waters which never fail (opp. **אֲכָזֵב**) Is. 33, 16. Jer. 15, 18; of diseases Deut. 28, 59; of a covenant Ps. 89, 29.

4. Metaph. *to be faithful, trustworthy, sure*, such as one can *lean upon*; so of a servant 1 Sam. 22, 14. Num. 12, 7; a messenger Prov. 25, 13; a witness Jer. 42, 5. Is. 8, 2; of God Deut. 7, 9. Is. 49, 7. Hos. 12, 1.—Ps. 78, 8 **לֹא נֶאֱמְנָה אֶת־אֱלֹהִים** *his spirit was not faithful towards God*. Part. **נֶאֱמָן** *faithful, upright*, Prov. 11, 13. 27, 6 **פְּצַעֵי אֵהָב** *faithful are the wounds of a friend*, i. e. his severe rebukes proceed from fidelity and sincerity. Also of a man of *tried wisdom*, Job 12, 20.

5. *to be sure, certain, true*, Hos. 5, 9; of the word of God Ps. 19, 8. Also *to be found true, to be verified, confirmed*, Gen. 42, 20. 1 K. 8, 26.

HIPH. **הִאֲמִין** 1. *to stay upon, to build upon*; pr. Is. 28, 16 *he that buildeth thereon shall not flee away*.—Usually

2. Metaph. *to trust, to confide in*, like Arab. **ب. أَمِنَ**. Job 4, 18 **הֵן בְּעֵבְרֵי**

לֹא יֶאֱמִין *lo! he putteth no trust in his servants*. 15, 15. 39, 12. Ps. 78, 22. 32. 119, 66. **הִאֲמִין בִּיהוָה** *to trust in Jehovah* Gen. 15, 6; **לֹא הָיָה בְּהַיָּי** *to have no trust in one's life*, i. e. *to fear for one's life*, Deut. 28, 66; c. acc. et inf. Judg. 11, 20.

3. *to believe, to receive as true*, absol. Is. 7, 9; oftener with **בְּ** of pers. and thing, Gen. 45, 26. Ex. 4, 1. 8. 9. Prov. 14, 15. Ps. 106, 24; **פִּי** Ex. 4, 5. Job 9, 16. Also with infin. Job 15, 22 *he believeth (hopeth) not to escape out of darkness* i. e. *terror*.

4. Perh. intrans. *to stand firm, still*. Job 39, 24 *he standeth not still, when the voice of the trumpet sc. is heard*. Comp. Virg. Georg. 3. 83. According to a common idiom of speech, it might also be explained: 'He so longs for the battle that he scarce believes or trusts his ears for joy,' etc. Comp. Job 9, 16. 29, 24.

Deriv. **אָמֵן**—**אִמְנָנִים**, **אָמִין**, **אִמְנָה**, **אִמְנָה**, **הִרְמָן**.

II. **הִאֲמִין** HIPH. **הִאֲמִין** i. q. denom. **הִרְמָן** *to turn to the right hand*, Is. 30, 21.

אָמֵן Chald. APH. **הִרְמָן** *to trust*, c. **בְּ** Dan. 6, 24; like Syr. **أَمِنَ**.—Part. pass. **מְהִימָן** *faithful, trustworthy*, Dan. 6, 5. 2, 45. Syr. **مَهْمَمَان**.

אָמֵן m. *an architect, artist, workman*, Cant. 7, 2; see r. **אָמֵן** no. 1. b. Syr. **أَمِنَان**, Chald. **אִמְנָן**, id. To this Aramæan form inclines the orthography **אָמֵן** *omman*, which Kimchi and Judah Ben Karish read in their Mss.

אָמֵן (r. **אָמֵן** no. 2) 1. Adj. verbal *firm*; metaph. *faithful*; Arab. **أَمِين**, Syr. **أَمِينَان**. Abstr. i. q. *faithfulness, fidelity*; as **אֱלֹהֵי אָמֵן** *the God of faithfulness* Is. 65, 16. Comp. Rev. 3, 14.

2. Adv. *amen*, i. e. *verily, truly, certainly*, Jer. 28, 6. **אָמֵן וְאָמֵן** Ps. 41, 14. 72, 19. 89, 53. Its proper place is, where one person *confirms* the words of another, and adds his wish for success to the other's vows and predictions, *amen, so be it*. Sept. well, *γένοίτο*. 1 K. 1, 36. Jer. 11, 5. Num. 5, 22. Deut. 27, 15 sq. Neh. 5, 13. 8, 6. 1 Chr. 16, 36.

אָמֵן m. (r. **אָמֵן**) *faithfulness, verity*, Is. 25, 1.

אָמְנָה f. (ר. אָמַן) 1. a covenant, pr. a confirmation, surety, Neh. 10, 1. Arab.

أمانة^s.

2. Something fixed, appointed, i. e. an allowance, portion, i. q. חֶסֶק, Neh. 11, 23; spoken of a daily allowance for the subsistence of the singers.

3. Amanah, pr. n. of a perennial stream (comp. Is. 33, 16) which rises in Anti-Lebanon, and waters the territories of Damascus, 2 K. 5, 12. Hence also that part of Anti-Lebanon bore the same name, Cant. 4, 8. The Greek name was Chysorrhoeas; now el-Barada.

אָמְנָה f. pr. supporting; hence a pillar, column, plur. הָאֲמָנוֹת 2 K. 18, 16. R. אָמַן.

אָמְנָה f. (ר. אָמַן) 1. a bringing-up, tutelage, Esth. 2, 20.

2. verity, only as adv. verily, truly, indeed, Josh. 7, 20. Gen. 20, 12.

אָמְנוֹן (faithful) Amnon pr. n. m. a) The eldest son of David, by Ahinoam, slain by his brother Absalom, 2 Sam. 3, 2, 13, 1-39; once אָמְנוֹן q. v. b) 1 Chr. 4, 20.

אָמְנָם adv. (from אָמַן with the adv. ending ׁמָ) verily, truly, indeed, Job 9, 2, 19, 4, 5. Is. 37, 18. אָמְנָם כִּי true that, it is true that, Job 12, 2. Ruth 3, 12.

אָמְנָם id. Gen. 18, 13. Num. 22, 37.

* **אָמַץ** fut. וְאָמַץ, to be alert, active, firm; kindr. with אָמַץ, חָמַץ, חָמַץ, to be sharp, eager. Hence of the feet, to be strong in the feet, to be swift-footed, comp. Piel no. 1, אָמַץ, and the Arabic usage. Trop. of activity and alertness of mind, a firm and undaunted spirit, 2 Chr. 13, 18; opp. פָּנִיָּה and פָּרַט to have the knees sink, to be feeble-minded. With כִּן to be stronger than, to prevail over any one, Gen. 25, 23. Ps. 18, 18. 142, 7. חֹזֵק וְאָמַץ be strong and of good courage, i. e. brave and undaunted, Deut. 31, 7. 23.

Josh. 1, 6-18.—Arab. أَبْص to be active, fleet, of a horse; whence أَبْص i. q. אָמַץ, a fleet horse.

PIEL אָמַץ 1. to make firm, to strengthen, pr. sinking knees, faltering feet, Job 4, 4. Is. 35, 3. Trop. to render alert, to encourage, Deut. 3, 28. Job 16, 5.

2. to strengthen, to make strong, Is. 41, 10. Ps. 89, 22. 2 Chr. 11, 17. Prov. 31, 17, 24, 5.

3. to restore, to repair a building, i. q. הִקָּן, 2 Chr. 24, 13. Also to found, to set fast, Prov. 8, 28.

4. to strengthen, i. e. to harden the heart, to make obstinate, Deut. 2, 30, 15, 7. 2 Chr. 36, 13.

5. to set fast, i. e. to appoint, to choose. Ps. 80, 18 whom thou hast chosen for thyself, comp. v. 16. Is. 44, 14.

HIPH. intrans. to be alert, of good courage, undaunted, Ps. 27, 14. 31, 25.

HITHPA. 1. to be alert, active, c. infin. to do any thing with alacrity, eagerly, 1 K. 12, 18. 2 Chr. 10, 18.

2. to make oneself strong, of conspirators, 2 Chr. 13, 7.

3. to make oneself firm, i. e. to resolve firmly, to be resolute, Ruth 1, 18. Comp. הִקָּן.

Deriv. אָמַץ, אָמַץ, and the five following:

אָמַץ plur. אָמַצִים, active, spirited, fleet, of horses Zech. 6, 3. It is read also in v. 7, where the context demands

אָמַץ red.—Arab. أَبْص and أَبْص active, fleet, of a horse.

אָמַץ m. strength, Job 17, 9.

אָמַץ f. strength, protection, i. q. מְלוֹ, Zech. 12, 5. R. אָמַץ.

אָמַץ (strong) Amzi, pr. n. m. a) 1 Chr. 6, 31. b) Neh. 11, 12.

אָמַץ (whom Jehovah strengthens) Amaziah, pr. n. m. a) A king of Judah, son of Joash and father of Uzziah, r. 838-811 B. C. 2 K. 12, 22. 14, 1 sq. 2 Chr. 25, 1 sq. Written also אָמַץ 2 K. 14, 1. 9. 11. b) A priest of the golden calf at Bethel, hostile to Amos, Amos 7, 10 sq. c) 1 Chr. 4, 34. d) 6, 30.

* **אָמַץ**, inf. absol. אָמַץ, constr. אָמַץ, c. pref. אָמַץ Deut. 4, 10, אָמַץ Josh. 6. 8, but always אָמַץ contracted; fut. אָמַץ, אָמַץ, with conj. accent. אָמַץ, with Aleph dropped אָמַץ Ps. 139, 20.

1. to say, very freq. The primary idea is to bear forth, to bring out to light, and hence to utter, to say; comp. אָמַץ, אָמַץ, אָמַץ, and Gr. φημι. Hence Hithpa. q. v. also אָמַץ top, summit and אָמַץ

pr. mountaineer.—It differs from דָּבַר to speak, in that דָּבַר is put absolutely, while אָמַר is followed by the words spoken; e. g. Lev. 1, 2 דָּבַר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם speak unto the children of Israel, and say unto them. etc. 18, 2, 23, 2. 10; or also Ex. 6, 10 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה and Jehovah spake unto Moses, saying, i. e. in these words. 13, 1. Also c. accus. Jer. 14, 17 וְאָמַרְתָּ אֲלֵיהֶם אָתָּה וְהָזָה and thou shalt say unto them this word. Gen. 44, 16 מַה נֹּאמַר what shall we say? 41, 54 כַּאֲשֶׁר אָמַר יוֹסֵף according as Joseph had said. 22, 3 to, the place אֲשֶׁר אָמַר לוֹ אֱלֹהִים which God had said unto him. Rarely with בִּי, Job 36, 10.—In a few doubtful examples, and only in the later Hebrew, אָמַר seems to be put absol. for דָּבַר; e. g. 2 Chr. 2, 10 וַיֹּאמֶר הַיּוֹרֵם בְּכֹתֵב וַיִּשְׁלַח אֶל-שְׁלֹמֹה and Hiram said (spake) by letter, and sent it to Solomon; but here the very words follow, so that the clause and sent it to Solomon is parenthetical, and וַיֹּאמֶר refers to the words of the letter. 2 Chr. 32, 24 וַיֹּאמֶר לוֹ (God) and he (God) said unto him, i. e. spake to him; but here we may also render: and he promised him, since after verbs of speaking, showing, etc. the object it is very often omitted; see Lehrg. p. 734. This remark also throws light upon the vexed passage in Gen. 4, 8: and Cain said (it) unto Abel his brother (i. e. he told him that which God had said to him in v. 7), but it came to pass when they were in the field, etc. Samar. and Sept. insert נִלְכְּהוּ הַשָּׂדֶה, διέλαθον μὲν εἰς τὸ πεδῖον.

The person to whom one says any thing, is put with עַל 2 K. 22, 8; אֶל Gen. 3, 16, 13, 14; and לְ Gen. 3, 17, 20, 5. 6. But both these latter particles, although more rarely, serve to mark the person of, concerning whom one speaks, e. g. אֶל 2 K. 19, 32. Jer. 22, 18, 27, 19; לְ Gen. 20, 13 אָמַר לִי say of me. Ps. 3, 3. 71, 10. Judg. 9, 54. The person of whom is also put in the acc. Gen. 43, 27 אָשֶׁר אָמַרְתֶּם whom ye said, i. e. spoke of. v. 29. Num. 14, 31. Deut. 1, 39. Ps. 139, 20.

Spec. a) to say to or of any thing this or that, i. q. to call it so or so, to term, to name, Is. 5, 20, 8, 12. Ecc. 2, 2. Part. pass. אָמַר called, named, Mic. 2, 7.

Comp. Niph. no. 2. b) to say is sometimes i. q. to exhort, Job 36, 10; to promise, 2 Chr. 32, 24; to tell, to declare, Ex. 19, 25; and hence to declare c. acc. i. q. to proclaim, to laud, Ps. 40, 11. Is. 3, 10. Such examples are for the most part readily determined by the context.

2. אָמַר בְּלִבּוֹ Gen. 17, 17. Ps. 10, 6. 11. 14, 1. Is. 47, 8, (Arab. قَال فِي قَلْبِهِ, also אָמַר לְלִבּוֹ Hos. 7, 2, قَالَ فِي نَفْسِهِ,) also אָמַר לְלִבּוֹ Gen. 8, 21, and simpl. אָמַר, to say in or to one's heart or self, i. q. to think, to suppose, to wish, to purpose; see in לָב no. 1. f. Comp. הָגָה, שִׁירָה, Arab.

قَالَ, Gr. φημι in Homer and the tragic writers. Forster relates that among some of the savages of the Pacific ocean they use the phrase to speak in the belly for to think.—1 Sam. 20, 4. Gen. 44. 28 and I thought, Surely he is torn in pieces. Ex. 2, 14 הֲלֹא אָמַר אָתָּה הֲלֹא תִחַשְׁבֶּה אֲנִי לְמָוֶת? thinkest thou to kill me? Sept. μή ἀνελεῖν με σὺ θελεῖς; 2 Sam. 21, 16, Sept. διεσώματο. 1 K. 5, 5 [19]. 1 Sam. 20, 4. Absol. Ps. 4. 5 commune with your own heart upon your bed. So simpl. אָמַר Ps. 16, 2. 31. 15-116, 11. etc.

3. to command, like Arab. أَمَرَ, chiefly in the later or silver age of the Heb. tongue; c. inf. et לְ, Esth. 1, 17 אָמַר לְהַבְרִיא אָמַר לְהַבְרִיא he commanded to bring in Vash-ti. 4, 13. 9, 14. Also followed by וְ and a finite verb, Neh. 13, 9 וְאָמַרְתָּ וְיִטְהַרְוּ then I commanded and they purified. 2 Chr. 24, 8 וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ אֲרוֹן אֶחָד the king commanded and they made a chest. 1 Chr. 21, 7. Ps. 105, 31. 34. Jon. 2, 11. Job 9, 7. (In Chaldee we find the former construction Dan. 2, 46. 3, 13; and the latter Dan. 5, 29. The same is common in Syriac, Samaritan, Arabic.) Elsewhere also with acc. of thing, 2 Chr. 29, 24 for the king had commanded this burnt-offering for all Israel, i. e. had appointed, instituted. 1 K. 11, 18 אָמַר לָהֶם and commanded (to give) him victuals. Job 22, 29. With dat. of pers. 2 Sam. 16, 11. Comp. Lat. jubere legem, fœdus.

NIPH. וְאָמַר, fut. הָאָמַר and וְאָמַר. 1. to be said, with לְ and אֶל of pers. Num. 23, 23. Ez. 13, 12. Also impera.

it is said, they say, Gen. 10, 9. 22, 14. Num. 21, 14.

2. *to be said to any one*, sc. this or that, i. e. *to be so called, to be named*, Is. 4, 3. 19, 18. 61, 6. 62, 4. Hos. 2, 1.

HIPH. הִיאָמַר *to make say*, to cause to promise. Deut. 26, 17 *thou hast this day made Jehovah say or promise*, 18 *and Jehovah hath made thee promise*, i. e. ye have mutually promised, have mutually accepted and ratified the conditions of each other.

HITHPA. הִתְאָמַר *to lift up oneself, to boast oneself*, Ps. 94, 4. Comp. Kal no. 1.

Deriv. אָמַר—אָמַרְפֶּל, אָמַר, אָמַר, מְאָמַר.

אָמַר Chald. 3 fem. אָמַרְתָּ for אָמַרְתָּ Dan. 5, 10; fut. אָמַר, inf. מְאָמַר and מִמַּר Ezra 5, 11; part. אָמַר; i. q. Hebr.

1. *to say*, with dat. of pers. Dan. 2, 25; acc. of thing, Dan. 7, 1; also followed by the words spoken, Dan. 2, 24, or even written, Dan. 7, 2. See our remarks on the oriental usus loquendi in Luke 1, 63, in the London Class. Journ. no. 54. p. 240.—Plur. אָמַרְיָן pr. they are saying, i. q. they say, put for the Pass. *it is said*, proclaimed; Dan. 3, 4 אָמַרְיָן עֲבַדְתֶּם לָכֵן *to you it is proclaimed, O people*, etc. Theod. λέγεταί. On the idiom see Lehrs. p. 798.

2. *to command*, see the examples in Heb. אָמַר Kal. no. 3.

Deriv. בְּנִימָא.

אָמַר in sing. only c. suff. אָמַרְיָן Job 20, 29; plur. אָמַרְיָם, constr. אָמַרְיָי. For the sing. absol. the form אָמַר is used.

1. *a word, discourse*, what is said, i. q. הִבְרָה; but, with the exception of Josh. 24, 27, only in the poetic style. Espec. of the words of God, אָמַרְיָאֵל Num. 24, 4. 16. אָמַרְיָ אֱמֶת Prov. 22, 21; אָמַרְיָ נֶעֱמַם 15, 26. Ps. 19, 15. Prov. 6, 2. al. Gen. 49, 21 *Naphtali is slender* אָמַרְיָהּ *a slender hind*, אָמַרְיָהּ הַנְּתַן *giving forth words of grace*, i. e. pleasant, persuasive; prob. to be referred to some poetic or oratorical talent of this tribe, otherwise unknown. If it be objected, that words cannot be ascribed to a hind, we may reply that אָמַרְיָהּ refers to Naphtali and not to אָמַרְיָהּ hind; and hence there is no necessity for the conjecture of Bochart, following the Sept. that it should read אָמַרְיָהּ and

אָמַרְיָהּ. For this use of the art. הַ, see Heb. Gr. § 107. init.

2. *a command*. Job 20, 29 הַלְהָ אָמַרְיָהּ לִי מַלְאָךְ lit. *the lot of his command from God*, i. e. his appointed lot from God. Comp. אָמַר no. 3.

אָמַר Chald. m. plur. אָמַרְיָן, *a lamb*, Ezra 6, 9. 17. 7, 17. Syr. [אִמְרָא], Arab.

أَمْرَة, أَمْرَة, *a lamb*. The root is أَمَرَ Conj. I, IV, to make much, to multiply.

أَمْرَة to be much, multiplied; hence pr. progeny of the flock. Or it may also be 'progeny of the flock' from the idea of bringing forth, see in r. אָמַר no. 1.

אָמַר (talkative) *Immer*, pr. n. m. a) Jer. 20, 1. b) Ezra 2, 59. Neh. 7, 61.

אָמַר i. q. אָמַר, the forms of which it borrows in the plural; a poetic word.

1. *a word, discourse*, Ps. 19, 4.

2. Spec. *a song, hymn*, ἕπος, Ps. 19, 3; a song of triumph, epinicion, Ps. 68, 12.

3. *a promise*, from God, Ps. 77, 9. In a punitive sense, *threat*, Hab. 3, 9.

4. *a matter, thing*, like הִבְרָה Job 22,

28. Arab. أَمْر id.

אָמַרְתָּ f. (r. אָמַר) plur. אָמַרְתֶּם, i. q. אָמַר, אָמַר, and like them only poetic; *a word, discourse*, mostly of God, Ps. 18, 31. 119, 38. 50. 103. 140; also *a song, hymn*, Gen. 4, 23. Deut. 32, 2. Ps. 17, 6.

אָמַרְתָּ f. id. Lam. 2, 17.

אָמַרְיָן according to the probable conjecture of Simonis pr. *mountaineer*, from an obsol. אָמַר height, mountain, see under r. אָמַר no. 1; hence as gentile n. *an Amorite*, collect. *the Amorites*, Sept. Ἀμορῳαῖοι, a Canaanitish people, apparently the largest and most powerful of all, and whose name is sometimes taken in a wide sense so as to include all the other Canaanitish tribes; Gen. 15, 16. 48, 22. Am. 2, 9. 10. Deut. 1, 20. A part of them dwelt in the mountainous tract which afterwards belonged to the tribe of Judah, and were subject to five kings, Gen. 14, 7. 13. Num. 13, 29. Another part held the country beyond Jordan north of the Arnon as far as to the Jabok and even beyond this stream, Num. 21, 13. 24. 32, 39. These were subject

to two kings, viz. of Heshbon and Bashan or Batanea, Deut. 4, 47. Josh. 2, 10.

אמר (eloquent) *Imri*. pr. n. m. a) 1 Chr. 9, 4. b) Neh. 3, 2.

אמר (whom Jehovah said, i. e. promised, q. d. Theophrastus) *Amariah*, pr. n. m. a) 1 Chr. 5, 33 [6, 7]. b) 1 Chr. 5, 37 [6, 11]. Ezra 7, 3. Comp. אמרה a. c) Neh. 10, 4. 12, 2. 13. d) Ezra 10, 42. e) Neh. 11, 4. f) Zeph. 1, 1. g) See אמרה b.

אמר (id.) *Amariah*, pr. n. m. a) 2 Chr. 19, 11. b) 1 Chr. 24, 23, written also אמרה 23, 19. c) 2 Chr. 31, 15.

אמר *Amraphel*, pr. n. of a king of Shinar, i. e. Babylonia, in the time of Abraham, Gen. 14, 1. 9. It seems to be Sanscr. *amarapala*, keeper of the gods; comp. *Sardanapalus*, Sanscr. *sridhanapala*, keeper of the treasures; so Bohlen and F. Benary.

אמש for אמשה from r. משה, *vesperi fecit*; comp. אשה from שכה.

1. Pr. *the past night*, as adv. *yesterday, last night*, Gen. 19, 34. 31, 29. 42. Also *yesterday*, i. q. המול, 2 K. 9, 26.—It implies strictly the last part of the preceding natural day, (not the civil.) i. e. the evening and night of yesterday, and is then transferred so as to denote evening and night in general; just as the words which signify to-morrow, are also often referred to morning in general. Of yesterday we remember the close; of to-morrow the beginning is more impressed on our mind. See Arab. أمس adv. yesterday, أمس subst. yesterday, comp.

אמש *vesperi fecit*; and for to-morrow, see Heb. בקר morning and morrow, like Germ. *Morgen*; Gr. *avqov* to-morrow, from *avqa* morning air; Arab. غدا morning, غدا morrow, غدا to-morrow. Hence

2. *night, darkness*, genr. Job 30, 3 *they flee אמש שואה ומשאה into the night or darkness of desolate wastes*, the pathless desert being strikingly compared by the Orientals to night and darkness; see Jer. 2, 6. 31, and Is. 42, 16. Others: *yesterday of desolation*, i. e. places long since deso-

lated; but against this it may be urged, that أمس, according to Arabian grammarians, is spoken only of time just past.

אמת f. (for אמנה, r. אמן) c. suff. אמתי, אמתי.

1. *firmness, stability, perpetuity*, Ps. 19, 10, parall. אמנה לצה. Is. 39, 8 שלום ואמת *peace and stability*, i. e. firm and stable peace, by εν δια δυνω, comp. no. 2. Also *sureness, certainty*; Josh. 2, 12 אמנה אזה *a token of sureness*, i. e. sure and certain.

2. *faithfulness, fidelity, truth*, i. e. firmness and constancy in oneself, in keeping and executing one's promises, etc. Ascribed to a people Is. 59, 14. 15; to a king Ps. 45, 5; to God Ps. 30, 10. 71, 22. 91, 4. Very freq. joined with חסד, Ps. 25, 10. 40, 11. 57, 4. 11. 108, 5. 138, 2, all which passages, by εν δια δυνω, are to be understood of the faithful and constant goodness of God. So ענה חסד to deal kindly and truly with any one, to show him sincere kindness, Gen. 24, 49. 47, 29. Josh. 2, 14. 2 Sam. 2, 6. 15, 20.

3. *truth*, as opp. to falsehood, Gen. 42, 16. Deut. 22, 20. 2 Sam. 7, 28. אמרים אמרי words which are truth Prov. 22, 21. Ascribed to the word of God Ps. 119, 142; to prophecies Jer. 26, 15; to the servant of God Is. 42, 3. Hence אמרי רהנה *the truth of Jehovah*, often put for his true doctrine, the true religion. P 25, 5. 26, 3. 86, 11.

4. *good faith, uprightness, integrity*. Ex. 18, 21 אמר שואר בצע men of integrity, not eager for gain. Neh. 7, 2. Judg. 9, 16. 19. Opp. רשע Prov. 8, 7. Spec. of a judge, uprightness, justice; Ps. 19, 10 *the judgments of Jehovah are upright, just*. Is. 16, 5. Prov. 29, 14.—Also *sincerity*, opp. to hypocrisy, Josh. 24, 14. 1 Sam. 12, 24. 1 K. 2, 4. Is. 10, 20.

אמתה f. (r. מהח to expand) plur. constr. אמתה, a sack, Gen. 42, 27 sq. 43, 18. 21. 22.

אמתי (true, veracious) *Amittai*, pr. n. of the father of the prophet Jonah, 2 K. 14, 25. Jon. 1, 1.

אמתי Chald. f. (for רח-) strong, mighty, Dan. 7, 7. R. מהן q. v.

אך interrog. adv. contr. from. אך II, pr.

where? **אַיָן** whence? 2 K. 5, 25 Cheth. Then, *where? whither?* 1 Sam. 10, 14.—Also of time, **אַדְרָאן** until when? how long? Job 8, 2.

Hence **אַנָה**, with ה local; but Milra Deut. 1, 28. Ps. 139, 7.

1. *whither?* also without interrogation Josh. 2, 5. Neh. 2, 16. Prægn. Is. 10, 3 **אַנָה תַעֲזָבוּ כְבוֹדְכֶם** *whither will ye (carry and) leave your wealth?*

2. *where?* Ruth 2, 19.

3. Of time, **אַדְרָאנָה** until when? how long? Ex. 16, 28. Ps. 13, 2. Job 18, 2 **אַדְרָאנָה תְּשִׁימוּן קִנְצֵי לְמַלְאִין** *how long ere ye make an end of words?*

4. Without interrogation, **אַנָה וְאַנָה** *hither and thither, any whither*, 1 K. 2, 36. 42.

אַן i. q. **אַוּן** Heliopolis, q. v.

אַנָא Chald. pron. 1 pers. I, Dan. 2, 8; oftener **אַנָה** 2, 23. 3, 25. 4, 6. As genit. Dan. 7, 15.

אַנָא Milél (read *anna*, not *onna*) interj. of entreaty, compounded from **אַה** and **נָא**, pr. *ah now! ah I pray thee!* With an imperat. Gen. 50, 17; or fut. apoc. as Opt. Neh. 1, 5; elsewhere absol. Ex. 32, 31. Dan. 4, 4. Written also **אַנָה** Milél, 2 K. 20, 3. Is. 38, 3. Jon. 1, 14.

* I. **אַנָה** (for **אַנָה**, Arab. **أَنَّه**) i. q. **אַנָה**, **אַנָה**, **אַנָה**, onomatopoeitic, *to sigh, to groan*, Is. 3, 26. 19, 8. Hence the noun **אַנָה**, Gr. *ἀνία* (*ἀνιάω, ἀνιάω*), and **אַנָה**.

* II. **אַנָה** in Kal not used, *to approach, to come to meet, to be present*.

Arab. **أَنَّى** to be in good time, **أَنَّى** fit time. Conj. V, X, to delay, to be patient, pr. to take time. IV, to retain.

PIEL *to cause to meet, to let fall in with*, spoken of God, Ex. 21, 13.

PUAL pr. to be made to meet, i. q. to be brought upon, to befall, e. g. evil, calamity, sent from God, Prov. 12, 21. Ps. 91, 10.

HITHPA. *to seek occasion against* any one, c. ה 2 K. 5, 7.

Deriv. **אַנָה**, **אַנָה** II (for **אַנָה**), **אַנָה**.

אַנָה *whither? when?* see **אַן**.

אַנָה Chald. I, see **אַנָא**.

אַנָה see in **אַנָא**.

אַנָה we, pron. i. q. **אַנָהוּ**, once Jer. 24, 6 Cheth. This unusual form, which is found also in Rabbinic, is derived from **אַנָה**, as **אַנָהוּ** from **אַנָהוּ**; and from it come the suffixes **נָהוּ**, **נָהוּ**. In Keri is read the common **אַנָהוּ**, but most prob. **אַנָה** is the genuine reading.

אַנָין Chald. pers. pron. 3 plur. i. q. Heb. **הֵם**, they, Dan. 2, 44. Fem. **הֵנָּה** they, 7, 17, and in this passage strictly for *sunt, they are*. The more regular fem. form would seem to be **הֵנָּה**; but **הֵנָּה** stands in all the editions, so e. g. Ex. 1, 19 Onk.—The form **אַנָין** comes from **אַנָהוּ**, and **אַנָין** or **אַנָין** from **אַנָהוּ**, the demonstrative syllable **אַן** (*ecce!*) being prefixed. So also in the Talmud, **אַנָהוּ** i. q. **הוּא**. See under **אַנָהוּ**, note. In the Targums also **הֵנָּהוּ**, fem. **הֵנָּהוּ**. Syr. **هَئِذَا** and **هَئِذَا**.

אַנָוָשׁ m. 1. *a man*, (see below in **אַנָשׁ**), i. q. **אַדָּם**, but only in poetic style. Rarely in the sense of the singular, Ps. 55, 14. Job 5, 17; more usually collect. for the whole human race, *man*, Job 7, 17. 15, 14. Ps. 8, 5. The same is **בְּנֵי-אָנוּשׁ** Ps. 144, 3.—Spec. a) Of a multitude, *the common people, vulgus*; hence Is. 8, 1 **בְּחַרְט אָנוּשׁ** pr. *with a man's stylus*, i. e. with common letters, not artificial, so that the common people may read without difficulty; see Comment. on Is. l. c. and Rev. 13, 18. 21, 17; also *κατὰ ἀνθρώπων* Gal. 3, 15. b) *wicked men*, Ps. 9, 20. 56, 2. 66, 12. Comp. **אַדָּם** no. 1.

2. *Enos*, pr. n. of a son of Seth and grandson of Adam, Gen. 4, 26. 5, 6. 9.

* **אַנָה** in Kal not used, kindr. with the roots **אַנָה** I, **אַנָה**, **נָאָס**.

NIPH. *to sigh, to groan*, pr. to bemoan oneself, Fr. *se plaindre*, Ex. 2, 23. Joel 1, 18. Aram. Ethpa. id.—With **עַל** Ez. 21, 12, **בְּן** Ex. 2, 23, of that on account of which one groans.—Hence

אַנָהוּ f. plur. **אַנָהוּ**, *a sighing, sigh, groaning*, Ps. 31, 11. Lam. 1, 22. Is. 21, 2 **כָּל-אַנָהוּ** *all the sighing on account of her* i. e. Babylon. 35, 10. 51, 11.

אַנָהוּ pers. pron. 1 plur. comm. *we*, the common form; whence by aphæresis

נָחֵה. Arab. **نَحْنُ**. Gen. 13, 8. 29, 4. 42, 31. etc. See אָנְכִי, note.

אָנְכִי, אָנְחָה, אָנְחָה, Shald. id. Dan. 3, 16. 17. Ezra 4, 16.

אָנִי, with distinct accent אָנִי, pers. pron. 1 pers. sing. of both genders, *I*, i. q. אָנְכִי q. v. Pleon. joined with the 1 pers. of verbs, espec. in the books of the silver age of the Hebrew, as אָמַרְתִּי אָנִי Ecc. 2, 1. 11. 12. 15. 18. 20. 3, 17. 4, 1. 2. 4. 7. 7, 25. Mostly in the nominative case; and put for the oblique cases only where these already precede, Heb. Gramm. § 119. 3.—Sometimes it includes the idea of the subst. verb, i. q. *I am*, Gen. 15, 7. 24, 24.—See אָנְכִי, note.

אָנִי comm. *a ship*, or rather collect.

ships, a fleet, navy. Arab. **إِنَاءٌ**, plur. **أِنَائِي** and **أَوَانِي**, *a vessel*, espec. for water, a bucket, urn, pitcher, so called from the idea of retaining and containing, comp. אני Conj. IV. Comp. in Engl. *vessel for ship*; also Gr. *γαυλός* a milk-pail, and *γαῦλος* ship, Hdot. 3. 136; *σκαφίς* milk-pail and ship; Heb. תִּבְרָה and גִּבְרָה Is. 18, 2.—So 1 K. 9, 26. 27. 10, 11 where it is joined with a verb masc. v. 22. Is. 33, 21, in both passages with a fem. In all these passages it seems to be a collective, to which the corresponding noun of unity is אָנִי, after the analogy of the Arabic *nomina ricis et singularitatis*, as **تَبَنَةٌ** one stalk of straw, **تَبَنٌ** straw, see De Sacy Gramm. Arabe I. § 577; whence also אָנִי wants the plural. The author of Chronicles by way of explanation has twice put for it the plur. אָנִי; see 1 K. 9, 26, comp. 2 Chr. 8, 18; 1 K. 10, 22, comp. 2 Chr. 9, 21. Vulg. always *classis*, Syr. *ships*.

אָנִי f. noun of unity corresponding to collect. אָנִי, *a ship*, Prov. 30, 19. Jon. 1, 3. 5. Plur. Gen. 49, 13. Judg. 5, 17. אָנִי סוֹחֵר merchant-ships Prov. 31, 14. אָנִי תַרְשִׁישִׁי *ships of Tarshish* Is. 23, 1; spoken genr. of any large merchant-ships (see in תַרְשִׁישִׁי) 2 Chr. 9, 21. Ps.

48, 8. Is. 2, 16. אָנִי אָנִי *ship-men, sailors*, 1 K. 9, 27.

אָנִי f. *sighing, mourning*, Is. 29, 2. R. אָנִי I.

אָנִי (sighing of the people) pr. n. m. *Aniam*, 1 Chr. 7, 19.

* אָנִי m. *lead*, Lat. *plumbum*, i. q. אָנִי; hence for *a plumb-line, plummet*, Am. 7, 7 אָנִי חוֹמָה *a wall of the plumb-line*, i. e. built by rule, plumb. v. 8 *I will lay the plumb-line to my people Israel*, i. e. I will destroy utterly as if by rule and measure; comp. Is. 34, 11. 2 K. 21, 13.—This word appears to be primitive;

at least the Arabic verb **أَنَكَ** to be gross, unwieldy, dull, is prob. a denom. derived from lead, pr. to be leaden. Corresponding is Arab. **أَنَكَ**, Syr. **أَنَكَ**. Eth. by transp. **አንቀ**, also Armen. **անգանակ**, which comprehends both black and white lead.

אָנִי (Milra), in Pause with a change of tone אָנִי (Milél), 1 pers. pron. of both genders, *I*, i. q. אָנִי. This is the primary and fuller form, and is in general more rare than the shorter one; yet in the Pentateuch it is more frequent, while in some of the later books, as the Chronicles and Ecclesiastes, it wholly disappears. The Phenicians have the same form written אנך, see Inscr. Citiens. 2, 1. 3, 1, in Monumenta Phœnicicæ; the ancient Egyptians and Copts also have it written ANoK, ANoG; while Aram. **אנא**, Arab. **أَنَا**, Eth. **አን**, accord more nearly with the form אָנִי.

NOTE. The striking resemblance of the Hebrew personal pronouns to those of the ancient Egyptian language, appears from the following table; in which the capital letters are those found in the ancient writing, and the small vowels are inserted from the Coptic.

	Pron. sep.	Suffix.
1.	ANoK	A, I
2. m.	eNToK	K
2. f.	eNTO	T
3. m.	eNToF	F
3. f.	eNToS	S

P ^{ur.} 1.	ANaN	N
2.	eNTOTeN	TeN
3.	eNTSeN	SeN

This table shows clearly the following points: a) All the Egyptian separate pronouns are compounded, by prefixing to the proper kernel of the pronoun the prosthetic syllable *an, ant, ent*, which must have had a demonstrative meaning, and served to give more body and force to the pronominal word. b) This prosthetic syllable, at least *an*, is found in the Hebrew pronouns of the first and second persons: 1. *an-oki, an-i*. 2. *anta* (sometimes *an-ka*), f. *an-ti, an-t*. Plur. 1. *an-ahnu*. 2. *an-tem, an-ten*. The *third* pers. has it not in biblical Hebrew; but the Talmud frequently has *an-ah* *he, ipse*; Plur. *an-ehin* for *an-ehon*. c) The demonstr. prosthetic syllable *an, in, (an,)* has a clear analogy to the Heb. demonstr. *הֵן, ecce! lo!* and may originally not have been prefixed to the *third* person in Hebrew, because this could not be pointed at as present. But we clearly find the same syllable in the *Nun epentheticum* (so called) inserted in the suffixes of verbs future; and there is therefore scarcely a doubt, that this *Nun* belongs strictly to the pronoun.—For a fuller exhibition of the pronouns, see Heb. Gram. pp. 293, 294, edit. 13. Leipzig. 1842.

* *אָנָן* in Kal not used, Chald. *אָנָן* to be grieved, to be sad, to mourn. Arab.

أَنَّ to groan, to sigh.

ἩΠΡΟ. *ἄνῃ* pr. 'to show oneself sad;' hence to complain, to murmur, Lam. 3, 39; with the notion of impiety, Num. 11, 1.

* *אָנָס* to urge, to press, to compel; kindr. are *אָנָץ, אָנָץ, אָנָץ*, q. v. Once Esth. 1, 8 *אָנָס אָנָן* none did compel sc. the guests to drink.—This root is frequent in the Targums for Heb. *אָנָץ, אָנָץ, אָנָץ*. Syr. Ethpe. *أَنَّ* to be compelled; Pa. *أَنَّ* for *ἐπιβάλλουαι* Wisd. 14, 19.

אָנָס Chald. id. Dan. 4, 6 [9] *אָנָס אָנָס* no secret presseth upon thee, troubleth thee.

* *אָנָת* fut. *אָנָת, אָנָת*, to breathe; also to breathe hard through the nostrils, to

snort; found in the verb only trop. to be angry, comp. *הָפִיחַ* Ps. 10, 5.—Constr. absol. Ps. 2, 12. 60, 3. 79, 5; or with *אָ* of the object, Is. 12, 1. 1 K. 8, 46. Ps. 85, 6. Found only in the loftier and poetic style; in prose the more common form is

ἩΠΡΟ. pr. to show oneself angry, hence to be angry, i. q. Kal, c. *אָ* Deut. 1, 37. 4, 21. 9, 8. 20.

Deriv. *אָנָת* II.

אָנָת Chald. only in plur. c. suff. *אָנָתֵיהוּ*, i. q. Heb. *אָפִיחַ*, the face, visage, Dan. 2, 46. 3, 19. In the Targums we more frequently find the contracted form *אָפִיחַ*, with a plural termination, Targ. Gen. 32, 30. Deut. 1, 17. 34, 10. Cant. 1, 11.—A Dual *אָפִיחַ* is not found in Chaldee.

אָנָת f. name of an unclean bird, to which are ascribed several species (*לְמִינֵיהֶן*) Lev. 11, 19. Deut. 14, 18. Sept. *χαυδοπιός*, i. e. a bird haunting clefts and chasms in the banks of rivers, perh. *sand-piper*. Bochart in Hieroz. II. 335 sq. renders it with the Rabbins *angry bird*

and understands the bird *عَنْق* i. e. the wrathful, a species of eagle; which would also accord with the Heb. etymology from *אָנָת*. Among the more irascible birds is also the *parrot*, and so both the Arabic versions.

* *אָנָץ* 1. Pr. Lat. *angi, to choke, to be in anguish*; hence of cries extorted by pain and anguish, to shriek, to sob, to groan, Germ. *Angstgeschrey*, Jer. 51, 52. Ez. 26, 15.—Kindred are the roots *אָנָץ, אָנָץ, אָנָץ*, and words depending from them, as *ἀγγι, ἀνάγγη, angere, angustus*, Germ. *enge, Angst*, Engl. *anguish, anxious*; and more softened *אָנָת, אָנָת* for *אָנָת*.—Chald. *אָנָץ*, Syr. *أَنَّ*, id.

2. From the idea of *choking* (see *אָנָץ*) comes also the signif. of *collar, אָנָץ*, and to adorn with a collar, see *אָנָץ*

hence also the neck, *عَنْق*. From its slender neck, a she-goat or kid is called in Arab. *عنان* q. d. long-neck, in Heb. perhaps anciently *אָנָץ, אָנָץ*, comp.

عَنْق to have a slender neck. From the goat, is derived the word for *roe*, i. e. *אָנָץ*; comp. Lat. *caprea* from *capra*.

ἩΠΡ. i. q. Kal no. 1, Ez. 9, 4. 24, 17

הַאֲנִיָּקָה *sob in silence*, i. e. forbear to cry out.—Hence

אֲנִיָּקָה f. constr. אֲנִיָּקָה 1. a *shriek, cry, mourning*, Mal. 2, 13; of captives Ps. 79, 11. 102, 21; of the wretched Ps. 12, 6.

2. Lev. 11, 30, a species of reptile, prob. of the *lizard* genus, having its name from the moaning cry uttered by some species of lizards. Sept. and Vulg. *mus araneus* or *shrew-mouse*. See Borchart Hieroz. I. 1068 sq.

* אָנַשׁ i. q. נִישׁ, Syr. نَف (comp. Gr. νόσος,) *to be sick, ill at ease*; found only in Part. pass. אָנִישׁ, f. אֲנִישָׁה, *ill, desperate, incurable, fatal*, of a disease or wound, Jer. 15, 18. Mic. 1, 9. Job 34, 6. Trop. of grief Is. 17, 11, like חֹלָה, חֹלָה; of a day of calamity Jer. 17, 16; of a malignant disposition Jer. 17, 9.

NIPH. *to be very sick*, 2 Sam. 12, 15.

* אָנִישׁ m. a primitive word, not used in the sing. pr. *a man, vir*, and then *man* in general, *homo*. Instead of it the Hebrews used the contracted and softened form אִישׁ *a man*, comp. Gr. εἷς for εὗς, gen. εἰός; and also the prolonged form אֲנִישׁ *homo*. From this primary form comes fem. אִישָׁה for אֲנִישָׁה *a woman*, and plur. אֲנִישִׁים *men*.—The signif. of sickness and disease, which lies in the root אָנַשׁ, is derived from another source, the primary syllable נִישׁ; and has no connection with this substantive root.

אָנִישׁ Chald. and אֲנִישׁ Dan. 2, 10, stat. emphat. אֲנִישָׁה Dan. 2, 38, and אֲנִישָׁה 5, 21, also אֲנִישָׁה 4, 13 Cheth. *man, homo*, and collect. *men, mankind*, Dan. 4, 29. 30. So in אֲנִישׁ בֶּרֶךְ i. q. בְּרִי-אָדָם *son of man*, i. e. man, homo; Dan. 7, 13 *lo! אָנִישׁ בָּבֶרֶךְ אֲנִישׁ* *one like the son of man came with the clouds of heaven*, i. e. the king of the fifth empire, the Messiah. From this passage in Daniel was derived the appellation of the Messiah which in the times of our Saviour was the most common of all, viz. *Son of man*. Besides the N. T. traces of it are found also in the apocryphal Book of Enoch, written about the time of Christ's birth, but before the death of Herod the Great. See c. 46, ed. Oxon.—Plur. בְּנֵי אֲנִישָׁה Dan. 2, 38. 5, 21.

PLUR. אֲנִישִׁים after the Heb. form, Dan. 4, 14

אֲנִישָׁה Chald. i. q. Heb. אֲנִישָׁה q.

Pron. 2 pers. Sing. m. *thou*, Dan. 2, 29 31. 37: 38. 3, 10. 5, 13. 18. 22. 23. 6, 17 21 Cheth. This form is a Hebraism peculiar to the biblical Chaldee, instead of the usual אָנִישׁ, אִישׁ, comm. gend. and for that reason not acknowledged by the Masorites, who everywhere regard אִישׁ as redundant, and substitute in Keri אֲנִישָׁה.

אֲנִישָׁה Chald. *ye*, pron. 2 pers. plur. Dan. 2, 8. In the Targg. id. also אֲנִישָׁה.

אָסָא (prob. physician) *Asa*, pr. n. m. a) A king of Judah, son of Abijam and grandson of Rehoboam, who died after a reign of 41 years, 914 B. C. 1 K. 15, 9 sq. 2 Chr. c. 14–16. b) 1 Chr. 9, 16.

* אָסָה obsol. root, i. q. Arab. اذى, (י and ס being interchanged, see under י,) *to be hurt, injured*, and trans. *to hurt, harm, injure*.—Hence אָסִין and אָסָא.

אָסָה m. (ר. סָהָה) pr. a vessel for holding ointment, *an oil-flask*, 2 K. 4, 2.

אָסִין m. (ר. אָסָה) *hurt, harm, mischief*, done to any one, Gen. 42, 4. 38. Ex. 21, 22. 23.

אָסִיר m. (ר. אָסַר) plur. אֲסִירִים, *a band, bond*, Ecc. 7, 26. אֲסִירֵי הַבַּיִת Jer. 37, 15 *the house of bonds*, i. e. prison.

אָסִיר Chald. id. Dan. 4, 12. Ezra 7, 26.

אָסִיף m. (ר. אָסַף) *collection, ingathering* of fruits, Ez. 23, 16. 34, 22. Formed after the analogy of the like nouns קָצִיר, הָרִישׁ, זָמִיר.

אָסִיר m. (ר. אָסַר) plur. אֲסִירִים, *one bound, a captive, prisoner*, Job 3, 18. Ps. 68, 7. It differs from אָסִיר, in that the latter retains the force of a participle, while אָסִיר is a substantive; see Gen. 39, 20.

אָסִיר m. (ר. אָסַר) 1. id. Is. 10, 4. 24, 22. 42, 7.

2. *Assir*, pr. n. m. a) Ex. 6, 24. 1 Chr 6, 7. b) 1 Chr. 6, 8. 22.

* אָסַם obsol. root, i. q. שָׁם, שָׁם, *to put, to set, to lay up*; comp. Aram. אָסַן, אָסַן, (מ and נ being interchanged,) *to heap up, to lay up*, whence אָסַן and אָסַן אָסַן a *heaping up, provision*, אָסַן אָסַן store-houses.—Hence

אָסַפִּים plur. *store-houses*, Deut. 28, 8. Prov. 3, 10. In the East these are often under ground, and are now called *Mat-mârât*, *مطورات*.

* אָסַף obsol. and doubtful root, Aram. *to lay up, to hoard*, see in אָסַם. Hence

אָסַפָּה pr. n. m. *Asnah*, Ezra 2, 50. It is an appellative, signifying either *store-house*, or *thorn-bush* i. q. Chald. אָסַנָּה, Heb. סִנְהָ.

אָסַפְפָּר *Asnappar*, Sept. Ἀσσηναφάρ, Vulg. *Assenaphar*, pr. n. of an Assyrian king or satrap, who is said to have led out colonies into Palestine, Ezra 4, 10.—Bohlen compares Sanscr. *Senâpa*, leader of an army; see also סִנְחַרְיָב.

אָסַנְתָּה *Asenath*, Egyptian pr. n. of the daughter of Potiphar priest of Heliopolis, the wife of Joseph, Gen. 41, 45, 46, 20. The LXX, whose authority is considerable in Egyptian pr. names, write it Ἀσενέθ, Ms. Alex. Ἀσενέθ, which may be written in Egyptian thus, אֲס-נִיֶּט she is of *Neith*, i. e. belongs to *Neith* the *Minerva* of the Egyptians (אֲס she is); like *Asisi*, אֲס-חֶע she is of *Isis*, i. e. devoted to her. A different explanation is given by Jablonsky in Opusc. II. 209. Panth. Ægypt. I. 56. For the goddess *Neith*, see Jablonsky l. c. and Champollion Panthéon Egyptien no. 6.

* אָסַף, imper. אָסַף, אָסַפָּה Num. 11, 16, plur. אָסַפּוּ Ps. 50, 5; fut. אָסַף, in plur. et c. suff. אָסַפּוּ, אָסַפּוּ, rarely with א quiescent or dropped אָסַף, אָסַף, אָסַף 1 Sam. 15, 6. 2 Sam. 6, 1. Ps. 104, 29.—Pr. *to scrape, to scrape together*, kindr. with the verbs אָסַף (whence אָסַף whirlwind), אָסַף, also אָסַף, and the harsher אָסַף q. v. Hence

1. *to collect, to gather*, as fruits Ex. 23, 10; ears of grain Ruth 2, 7; money 2 K. 22, 4. Also *to gather together, to assemble men, a people, nations*, Ex. 3, 16. Num. 21, 16. 2 Sam. 12, 28. Constr. with acc. to which is sometimes added אָ of pers. or place *to or at which*; Gen. 42, 17 אָסַף אֹתָם אֶל-מִשְׁמַר and he gathered them together into prison, i. e. put them all together in prison. 1 Sam. 14,

52. 2 Sam. 11, 27. Gen. 6. 21; also אָסַף 2 K. 22, 20.—Hence

2. *to gather to oneself, to take, to receive*, espec. to one's hospitality and protection, Deut. 22, 2. Josh. 20, 4. אָסַף מִן-מַצְרַיִם 2 K. 5, 3 sq. *to receive one from leprosy*, i. e. to restore a leprous person, so that he is again received into the society and intercourse of others.

3. *to gather up*, i. e. *to contract, to draw up or back, to withdraw*. Gen. 49, 33 he gathered up his feet into the bed. 1 Sam. 14, 19 אָסַף יָדָה withdraw thy hand, i. e. desist. Joel 2, 10 the stars אָסַפוּ נְגִהָם withdraw their brightness, i. e. shine no more.—Hence

4. *to take back or away*, espec. that which one has formerly given. Ps. 104, 29 אָסַף רֵיחוֹם רִגְוֵינִי thou takest away their breath, they die. Job 34, 14. Gen. 30, 23 אָסַף אֱלֹהִים אֶת-תְּרַפְּתִי God hath taken away my reproach. Is. 4, 1, 10, 14.

5. *to take out of the way, to destroy*, Judg. 18, 25. 1 Sam. 15, 6 אָסַף עִמּוֹ lest I destroy thee with them. Ez. 34, 29 אָסַף אֶסְוִי רָעָב taken away by famine, consumed. Jer. 8, 13. Zeph. 1, 2. Comp. the roots אָסַף, אָסַף.

6. *to bring up the rear, to be a rearward, agmen claudere*, as collecting and bringing together the stragglers, Is. 58 8. Comp. Pi. no. 3.

NIPH. 1. *to be collected, gathered together, assembled*, with אָ of place, Lev. 26, 25; לְ 2 Chr. 30, 3; אָ 2 Sam. 17, 11; though more commonly אָ in this phrase signifies *against*, Gen. 34, 30. Ps. 35, 15. Also אָ אֶל-עִמּוֹ Gen. 49, 29, אָ אֶל-אֲבוֹתָיו Judg. 2, 10, and simpl. אָ Num. 20, 26, *to be gathered to one's people, fathers*, etc. i. e. to depart into Sheol, Hades, where the Hebrews supposed all their ancestors to be congregated. The *being gathered to one's people or fathers*, is expressly distinguished both from death and from burial, Gen. 25, 8, 35, 29. 2 K. 22, 20. Different are those passages in which אָ denotes the gathering of the dead slain in battle for the purpose of burial, Jer. 8, 2. Ez. 29, 5. Job 27, 19.

2. *to be received*, comp. in Kal no. 2, e. g. a leprous person, i. q. *to be restored*, as healed, Num. 12, 14. Reflex. of a sword, Jer. 47, 6 *put up thyself into thy scabbard*

3. *to be taken away, to depart, to perish*, Is. 16, 10. 60, 20. Jer. 48, 33. Hos. 4, 3.

PIEL 1. i. q. Kal no. 1, *to collect, to gather*, Is. 62, 9.

2. *to receive in hospitality*, Judg. 19, 18.

3. i. q. Kal no. 6, *to bring up the rear, to be a rear-ward*, Num. 10, 25. Josh. 6, 9. 13. Is. 52, 12.

PUAL pass. of Piel no. 1, *to be collected, gathered together*, Is. 24, 22. 33, 4.

HITHPA. *to gather themselves together, to be assembled*, Deut. 33, 5.

Deriv. אָסִיף, and the six here following.

אָסַף (collector) *Asaph*, pr. n. m. a) A Levite, the chief of David's singers, 1 Chr. 16, 4. 5; in a later age celebrated also as a poet and prophet, 2 Chr. 29, 30; to whom twelve Psalms (50, 73-83) are ascribed in their titles; and whose posterity, בְּנֵי אָסַף, in the times of Ezra and Nehemiah still occupied themselves with sacred poetry and song. 1 Chr. 25, 1. 2 Chr. 20, 14. 29, 13. Ezra 2, 41. 3, 10. Neh. 7, 44. 11, 22. b) 2 K. 18, 18. Is. 36, 3. c) Neh. 2, 8.

אָסָף (after the form אָדָם) only in Plur. אָסָפִים *collections*, i. e. *stores, store-houses*, 1 Chr. 26, 15. 17. אָסָפֵי הַשְּׁעָרִים *the store-chambers of the gates*, Neh. 12, 25.

אָסָף *collection, ingathering, harvest*, espec. of fruits, Is. 32, 10. 33, 4. Mic. 7, 1.

אָסְפָה f. *a gathering together, assemblage*. Is. 24, 22 pleon. אָסְפֹה אָסְפָה *they are gathered together with a gathering*, i. e. in one gathering, all at once.

אָסְפוֹת f. only in Plur. אָסְפוֹת, *assemblies, congregations*, espec. of wise and learned men to dispute on divine things. Ecc. 12, 11 אֲסָפוֹת בְּעֵלֵי אָסְפוֹת *masters of assemblies*, i. e. members, associates of such assemblies, i. q. הַקְּמִים in the other clause. In Arabic *المقامة المقامة*; though the Arabian *consessus*, مقامات, are a different thing from these Jewish assemblies. [Others: *masters of collections*, i. e. compilers, composers of books; so Kimchi.—T.

אָסְפִים see אָסַף.

אָסְפָסִים m. pr. *collected*, adj. dimin. used in contempt for *a mixed multitude, rabble, vagabonds*, scraped together from

every quarter and following the Israelites in their exodus; with art. אֲסָפָסִים Num. 11, 4, Aleph being quiescent.—The same is called in Ex. 12, 38 רֶבֶב רֶבֶב.

אָסְפָרְנָא (Milél) Chald. adv. *diligently, carefully, speedily*, Ezra 5, 8. 6, 8. 12. 13. 7, 17. 21. 26. Sept. ἐπιδείσιον, ἐπιμελῶς, ἐτοιμῶς. Vulg. *studiose, diligenter*.—The etymology is doubtless to be sought in the Persian language, comp. אָדְרָוּדָא; but in respect to the root and signification there is little certainty. Bohlen, Symb. p. 21, regards it as from از فرنان *from wisdom*, i. e. *wisely, diligently*. Kosegarten prefers with Castell to compare اسپری and سپری, *wholly, perfectly*.

אָסְפָתָא Pers. *Aspatha*, pr. n. of a son of Haman, Esth. 9, 7. Prob. Sanscr. *Asvadāta*, Pers. اسپداده, 'ab equo datus,' (i. e. by Bramah under the form of a horse,) comp. Gr. Ἀσπαδής. So Benfey, Pott.

* אָסַר fut. יִאָסֵר and יִאָסֵר, c. suff. יִאָסְרֶהוּ, יִאָסְרֶהוּ.

1. *to bind, to make fast, to bind to any thing, kindr. with אָזַר* and other roots of binding, which see in art. אָזַר. Chald.

אָסַר, Syr. آسّر Arab. أسّر, Eth. አሰረ, and አሰረ id.—E. g. an animal, Gen. 49, 11; a victim, Ps. 118, 27; a sword upon the thigh, Neh. 4, 12; a person with cords, Ez. 3, 25.—Hence

2. *to bind, to put in bonds*, Gen. 42, 24; espec. in fetters, chains, Ps. 149, 8. Jer. 40, 1. 2 K. 25, 7. Part. אָסוּר *one bound, a captive, prisoner*, Ps. 146, 7; metaph. of a captive to woman's love, Cant. 7, 6.

3. *to put in prison, to hold in confinement*, although not bound, 2 K. 17, 4. 23, 33. Part. אָסוּר *a prisoner*, Gen. 40, 3. 5. Is. 49, 9. בֵּית הָאָסוּרִים *the house of prisoners*, i. e. prison, Judg. 16, 21. 25; contr. אָסַר אָסַר Ecc. 4, 14. Arab. أسّر id. أسْر captivity.

4. *to make fast animals to a cart or vehicle, i. e. to harness, to yoke*. 1 Sam. 6, 7 וַאֲסַרְתֶּם אֶת-הַפָּרוֹת בְּגִלְגָּלָה *and yoke the kine to the cart*. v. 10. Also with acc. of the vehicle, *to harness a chariot*, Gen. 46, 29; or absol. 1 K. 18, 44 וַיֵּרֶד אָסַר *harness thy chariot and go down*. 2 K. 9, 21

אָה Chald. also, Dan. 6, 23.

אָה כִּי 1. pr. *yea more, that; but also, but even.* Ez. 23, 40 *yea furthermore, that ye did send for men from far.* Hab. 2, 5.—Gen. 3, 1 *כִּי אָמַר אָה כִּי אֱלֹהִים*, put for *כִּי הָאָה*, *is it even so, that God hath said?*—Hence

2. Lat. *nedum*, pr. *much more, how much more*, when preceded by an affirmative, 1 Sam. 14, 30. 2 Sam. 4, 11; where a negative precedes, *how much less*, Job 25, 6. Sometimes with *כִּי* omitted, id.

II. אָה m. (for אָנָה, r. אָנָה) c. suff. אָפּ, אָפּוֹ, אָפּוֹ, dual אָפּוֹרָם, pr. 'a breathing-place,' the member with which we breathe; hence

1. *the nose*, Arab. **أَنْف**, Eth. **አንፋ**, id. Spoken of men Num. 11, 20, and of animals Job 40, 24; anthropop. of God, Ps. 18, 9. אָה גִּבְיָהּ *pride*, see גִּבְיָהּ. Also אָה רִיחַ *breath or blast of the nose*, spoken of the hard breathing of an angry person, Job 4, 9. Hence

2. *anger*, which shows itself in hard breathing. אָה בַּעַל Prov. 22, 24, and אִישׁ אָה 29, 22, *an angry man*. Very often of *the anger of God*, Deut. 32, 22. 29, 19. Job 36, 13.

DUAL אָפּוֹרָם 1. Pr. 'the two breathing-places,' i. e. *the nostrils*, Gen. 2, 7.

2. *anger*, chiefly in the phrases אָרְךָ אָפּוֹרָם *slow to anger*, patient, and קָצֵר אָפּוֹרָם *short* i. e. *quick of anger*, impatient; see in אָרְךָ, קָצֵר.

3. Meton. *the face, countenance*, Syr. **أَفْ**, Chald. **אַנְפִּין**. Gen. 3, 19. Frequent in the phrase *to bow oneself* אָפּוֹרָם אֶרְצָה *the face to the ground*, Gen. 19, 1. 42, 6. לְאַפֵּי דָוִד *before David* 1 Sam. 25, 23, for the common לְפָנַי.

4. *two persons*, as if dual from Sing. אָה in the signif. of *face, person*; comp. **πρόσωπον**, **פָּנִים**, and Syr. **أَفْ**. 1 Sam. 1, 5 *מִנְּה אָהוּ אָפּוֹרָם* *a portion of two persons*, i. e. a double portion. See more fully in Thesaur. p. 127. Others, *he gave to Hannah one portion in anger*, i. e. with sadness, in a sad and sorrowful spirit; words signifying anger being sometimes transferred to express the idea of grief, sadness.

5. *Appaim*, pr. n. m. 1 Chr. 2, 30. 31.

* אָפַד fut. וְאָפַד, *to gird on, to put on* sc. the high-priest's ephod, אָפּוֹד, Ex. 29, 5. Lev. 8, 7.

Deriv. the two following, and אָפּוֹד.

אָפּוֹד (i. q. אָפּוֹד ephod,) pr. n. m. *Ephod*, Num. 34, 23.

אָפְדָה f. 1. Inf. of r. אָפַד, *a girding on, putting on*, sc. of the ephod, Ex. 28, 8.

2. *a covering, overlaying* of a statue with gold, *plating*, Is. 30, 22, i. q. אָפְדָה. Idols of wood were often thus overlaid with plates of gold or silver, **περιζύσσεια, περιάγγυρα**, Ep. Jer. 6, 34.

אָפְדָן i. q. Syr. **أَفْدَانٌ** *a palace*; Dan. 11, 45 **אָפְדָנִי אָפְדָנִי** *his palace-like tabernacles*.—It is i. q. Arab. **قَدَانٌ** a high tower, castle, fortress, with Aleph. prosthetic followed by Dag. forte; comp. אָפְדָרִיךְ, also דָּם, Chald. אָדָם, אָדָם, blood; אָנָן, אָנָן, a garden.—R. אָפְדָן q. v.

* אָפַה imp. אָפּוֹ for אָפּוֹ Ex. 16, 23; fut. וְאָפַה 1 Sam. 28, 24; *to cook*, spec. *to bake*, e. g. bread or cakes in an oven. Chald. Syr. id. Arab.

אָפּוֹ, whence **مِيقَى** oven. furnace. In the occidental languages comp. Gr. **ἐψω, ἐπιτύω, πίτω**, Lat. *epulae, epulari*.—Gen. 19, 3. Lev. 26, 26. Is. 44, 15. 19. With two acc. of the material and of that which is prepared from it; Lev. 24, 5 *וְאָפַתָּ אֹתָהּ שְׁתֵּים עָשָׂר חֲלוּת* [of] *it twelve cakes*; comp. Lehrs. § 219. Part. אָפָה *a baker* Gen. 40, 1. אָפִים *chief of the bakers, chief-baker*, an officer of the Egyptian court, Gen. 40, 2 sq. The same dignity exists among the Mogols.

אָפּוֹד *to be cooked, baked*, Lev. 6, 10. 7, 9. Plur. אָפּוֹדִים Lev. 23, 17.

Deriv. אָפּוֹדִים, אָפּוֹדִים.

אָפָה *an ephah*, see אָפָה.

אָפּוֹ and אָפּוֹנָה, Aleph paragog. like רָבוֹ, רָבוֹנָה; pr. *here, hic*, and of time, *now*; but always a particle postpositive, which gives emphasis to the preceding word, like the Greek enclitics **ποτέ, πως, που**, Lat. *tandem*. It is subjoined: a) To interrogative pronouns.

and adverbs, Engl. *now*, Gen. 27, 33. Ex. 33, 16 **בַּמָּה אָפּוֹא** *wherein now?* Is. 22, 1 **מִהֲלָךְ אָפּוֹא** *what aileth thee now?* Job 17, 15 **אִיָּה אָפּוֹא** *where now?* Judg. 9, 38. Is. 19, 12. Gen. 27, 37 **וּלְכָה בְּנִי וְלָמַדְתָּ מֵהָאָפּוֹא** *and what now shall I do for thee, my son?* b) To negative and affirmative particles or words. Job 9, 24 **אִם לֹא אָפּוֹ** *if not now* (God), i. e. if it be not God, who is it? 24, 25. The contrary is found Gen. 43, 11 **אִם כֵּן אָפּוֹ** *if so now*. c) In exhortations and wishes. Job 19, 6 **דָּעוּ אָפּוֹא** *know now*, know therefore, Sept. *γινώτε οὖν*. 19, 23. 2 K. 10, 10. Prov. 6, 3.—Corresponding is Chald. **פּוּן** indeed, truly, now, etc. see Buxtorf Lex. 1706. The primary force of **אָפּוֹ** is demonstrative, as in **פּוֹ הָאָפּוֹ**, *here*; with **אָ** prefixed, which is also demonstrative, like **הָאָפּוֹ** *ecce!* Comp. Rabb. **אִיהוּא**, **אִיהוּ**, **אִיהָא**, **אִיהוּא**, i. q. **הוּא**, **הוּיָא**. See Hupfeld in Zeitschr. für d. Morg. II. p. 128, 137.—This **אָפּוֹ** *σου* enclitic, and the interrogative **אִיָּפּוֹ** *σου*, are kindred.

אָפּוֹד m. (by Syriasm for **אָפּוֹדִי**) constr. also **אָפּוֹד** 1 Sam. 2, 18. Syr. **أَفْد** from the Heb. **אָפּוֹד**.

1. *an ephod*, a garment of the high priest, worn over the tunic and outer garment or pallium, **אָפּוֹד מְעִיל** Ex. 28, 31, 29, 5; without sleeves, and divided below the armpits into two parts or halves, of which one was in front covering the breast and belly, and the other behind covering the back. These were joined above on the shoulders by clasps or buckles of gold and precious stones, and reached down to the middle of the thighs; they were also made fast by a belt around the body, **הַשֵּׁבֶט הָאָפּוֹד**; see Ex. 28, 6–12.—Besides the high-priest, the ephod was sometimes worn also by other persons; e. g. by David as leading the sacred choir and dance 2 Sam. 6, 14; by Samuel as the high-priest's minister 1 Sam. 2, 18, 28; and also by some priests of lower rank.—As to the material, the ephod of the high-priest was of gold, purple, scarlet, and byssus; that worn by others was usually of linen.

2. *an image, statue* of an idol, comp. **אָפּוֹדָה** no. 2. Judg. 8, 27; prob. also in Judg. 17, 5, 18, 17–20. Hos. 3, 4.

3. *Ephod*, pr. n. m. Num. 34, 23.

אָפּוֹחַ (refreshed, from an obsol. root **אָפּוֹחַ** i. q. **פּוּחַ**, **فَاح**, to breathe, to blow,) pr. n. m. *Aphiah*. 1 Sam. 9, 1.

אָפּוֹל adj. (r. **אָפּוֹל**) *late, slow of growth*, long in ripening, spoken of fruit and grain, Ex. 9, 32.—Pr. weak, tender, see the root no. 2.

אָפּוֹק or **אָפּוֹקִי**, m. (r. **אָפּוֹק**) constr. **אָפּוֹקִי**, plur. **אָפּוֹקִי**.

1. *a pipe, tube*, from the idea of holding, containing, see r. **אָפּוֹק** no. 1. Job 40, 18 **נְחוֹשֶׁת אָפּוֹקִי** *tubes of brass*.—Spec. a) *a channel, bed* of a brook or stream, Is. 8, 7. Ez. 32, 6; also for *the bottom* of the sea, 2 Sam. 22, 16. b) *a brook, torrent*, Ps. 42, 2, 126, 4. Joel 1, 20. Hence c) *a valley* itself, as watered by a stream or torrent, i. q. **נַחַל**, Arab. **وادي**, *wady*, Ez. 6, 3, 34, 13, 35, 8, 36, 4, 6.

2. Adj. *strong, mighty*, see r. **אָפּוֹק** no. 2. Job 41, 7 [15] **אָפּוֹקִי מְגִנִּים** *the strong of shields*, i. e. the strong shields or scales of the crocodile. 12, 21 *he looseth the girdle of the mighty*; parall. **נְדִיבִים**.—Ewald ad Cant. 5, 12, ascribes to this word the notion of *swiftness*; but arbitrarily.

אָפּוֹקִי see in **אָפּוֹק** no. 1

אָפּוֹר see **אָפּוֹרִי**.

* **אָפַל** a root not used in Hebrew; Arab. **أَفَلَ** is:

1. Pr. *to go down, to set*, as the sun; comp. the kindr. roots **אָבַל**, **נָבַל**, **נָפַל**; hence *to be dark, obscure*.

2. *to fail, to be weak, tender*; spec. of plants, *to be late, of slow growth*.

Deriv. from no. 1, **אָפַל**, **אָפַל**, **אָפַלָה**, **אָפַלָה**; from no. 2 **אָפַל**.

אָפַל *dark*, e. g. the day, Am. 5, 20.

אָפַל m. *darkness, gloom*, espec. *thick darkness*, a poetic word, Job 3, 6, 10, 22, 28, 3, 30, 26. Trop. for *misfortune, calamity*, Job 23, 17; also of a place of ambush, Ps. 11, 2.

אָפַלָה f. (r. **אָפַל**) *darkness, thick darkness*, Ex. 10, 22. Comp. **אָפַל**. Trop. for *misfortune, calamity*, Is. 8, 22. Plur. **אָפַלוֹת** Is. 59, 9.

אֶפְלַל (judgment, r. פָּלַל) *Ephlal*, pr. n. m. 1 Chr. 2, 37.

* אָפֵן obsol. root, prob. *to turn, to revolve*, like פָּנָה.—Hence אֹפֶן a wheel, and

אֶפֶן m. *time, season*, from the idea of turning, revolving, see r. אָפֵן; comp. הַיּוֹר, הַקּוֹפֵחַ, περίοδος, and other words which denote a *year*, many of which signify pr. a circle, as *annus*, whence *annulus* a ring, Gr. *ἐνιαυτός*. Hence Prov. 25, 11 *דְּבַר דְּבַר עַל־אָפְנָיו* a word spoken in its times, i. e. in due season, timely. (On the form אֶפְנָיו for אָפְנָיו see *Lehrg.* p. 575.) So among the ancient intpp. Symm. Vulg. Abulwalid, who rightly

compares Arab. أَقَان time. Or, if we may take אָפֵן as i. q. אֹפֶן a wheel, the phrase עַל־אָפְנָיו might be rendered *upon its wheels*, as a proverbial expression implying *quickness, celerity* in replying. So Syr. 𐤀𐤃 and 𐤀𐤃, 𐤀𐤃, in *rota*, i. e. quickly, rapidly.

* שָׁבַת *to cease, to fail, to have an end*, Gen. 47, 15. 16. Ps. 77, 9. Is. 16, 4. Kindred perh. is שָׁבַט.—Hence

שָׁבַת pr. *cessation, a coming to an end*; hence

A) Subst. m. 1. *an end, extremity*. אֶרֶץ שָׁבַת the *ends of the earth*, poet. and hyperbol. for the remotest regions, Ps. 2, 8. 22, 28. al.

2. Dual אֶפְסָרִים pr. *the extremities* i. e. *soles of the feet*; e. g. Ez. 47, 3 כִּי אֶפְסָרִים *waters of the soles*, i. e. not deep, not rising above the soles. Comp. פֶּסַח. Chald. Syr. Vulg. *ankles*.

B) Adv. 1. *no more, no further*, i. q. אֵין עוֹד, Is. 5, 8. 54, 15. Am. 6, 10. Deut. 32, 36. Also, *none besides*, Is. 45, 6. 46, 9. Once with עוֹד 2 Sam. 9, 3; and so with Yod parag. עוֹד אֶפְסָרִי Is. 47, 8. 10. Zeph. 2, 15 אֲנִי וְאֶפְסָרִי עוֹד *I am, and there is none besides*.—With prep. בְּאֵפְסָרִים i. q. בְּאֵין עוֹד, *with no more*; Job 7, 6 בְּאֵפְסָרִים *with no more of hope*, i. e. *without hope*. Prov. 14, 28. Also for בְּאֵין Dan. 8, 25.

2. *nothing, nought*, Is. 41, 12. 29. בְּאֵפְסָרִים *for nothing*, i. e. without cause, Is. 52, 4. מִבְּאֵפְסָרִים *of or from nothing*, i. e. something from nothing, Is. 40, 17; see מִן 1. b. ב. ב.

3. Adv. of restriction, limitation, *no-*

thing but, only, Num. 22, 35 comp. v. 20. 23, 13.

4. Conj. כִּי אֶפְסָרִי pr. *only that*, i. q. *nevertheless, but yet*, Num. 13, 28. Deut. 15, 4. Am. 9, 8.

אֶפְסָרִים *Ephes-Dammim*, pr. n. of a place in the tribe of Judah, 1 Sam. 17 1; for which 1 Chr. 11, 13 פֶּסַח־דָּמִים.

אֶפְסָרִי found only once, and prob. a wrong reading for אֶפְסָרִים; spoken of the nothingness of idols, Is. 41, 24 פְּעֻלַּתְכֶם מִבְּאֵפְסָרִים, where the other clause has מִבְּאֵין. Some of the Rabbins regard אֶפְסָרִי as being i. q. אֶפְסָרִי *viper*; and render, *your work is worse than vipers*; but wholly against the context, in which idols are said to be altogether nought. Better therefore with Vulg. Chald. Saad. to replace מִבְּאֵפְסָרִים, which is read in the similar passages Is. 40, 17. 41, 12. 29; and is also very frequent in these chapters.

אֶפְסָרִי comm. (f. Is. 59, 5) *a viper, adder*, any poisonous serpent, Joel 20, 16. Is. 30, 6. 59, 5. Arab. أَفْعَى. R. אֶפְסָרִי q. v.

* אָפַתּוּ i. q. כָּבַב, *to surround, to encompass*, but only poetic, c. acc. Ps. 18, 5. 116, 3. 2 Sam. 22, 5. Jon. 2, 6; עַל Ps. 40, 13.—It is not contracted in flexion, whence אֶפְסָרִי, אֶפְסָרִי.

* אָפַק in Kal not used. 1. *to hold, to contain*, i. q. הִחִיז, הִחִיזָה Hiph. no. 1. b; see אָפַק no. 1, and Hithpa.

2. *to be firm, strong*, see אָפַק no. 2; the idea of *holding*, espec. of *holding firmly*, being often transferred to strength. Arab.

أَفَقَّ to overcome, to conquer; أَفَقَّ to excel (pr. to prevail, to be strong) in liberality, in eloquence, etc. أَفَقَّ excellent, pre-eminent.

ΗΙΘΡΑ. *to contain oneself*, i. e. *to withhold or refrain oneself* from giving way e. g. to affection Gen. 43, 31. 45, 1; to grief Is. 42, 14; to anger Esth. 5, 10; to conscience 1 Sam. 13, 12. So Gen. 45, 1 and Joseph could not refrain himself. Is. 63, 15 הִתְאַפְקִי אֵלַי רַחֲמֶיךָ *thy compassion toward me refraineth itself*. 1 Sam. 13, 12 of Saul, *I forced myself and offered*

a burnt-offering, i. e. did violence to my conscience, since I knew that this was forbidden.

Deriv. the two following and אָפֶּק.

אָפֶּק (strength, a fortress, strong city) pr. n. *Aphek*.

1. A city in the tribe of Asher, Josh. 13, 4. 19, 30; also called אָפֶּק Judg. 1, 31. This can hardly be any other than *Apheca*, a city of Mount Lebanon near the sources of the river Adonis, celebrated for a temple of Venus; the ruins are still called *Afka*, and are situated between Byblus and Heliopolis or Baalbec. See Burckhardt's Travels in Syria etc. p. 25, or p. 70 Germ. and p. 493 note.

2. A city near which Benhadad was defeated by the Israelites, 1 K. 20, 26 sq. To this corresponds the *Apheca* of Eusebius, situated east of the sea of Galilee near Hippus, Onom. s. v. *Ἀφεκά*. It is called also by Arabian writers **أفبك** and **فبك** *Feik*; and is described by Seetzen and Burckhardt under this name; see Travels in Syria etc. p. 279.

3. A city in the tribe of Issachar near Jezreel, famous for several battles with the Philistines, 1 Sam. 4, 1. 29, 1; comp. 28, 4. Either this or the *Aphek* in no. 1 was the residence of a Canaanitish king, Josh. 12, 18.

אָפֶּקָה (strong place) *Aphekah*, pr. n. of a city in the mountains of Judah, Josh. 15, 53.

* אָפֶּר a root of doubtful signification, kindred with אָפֶּר; prob.

I. to cover, i. q. **عَفَّرَ**; whence אָפֶּר a covering.

II. to be whitish, Arab. **عَفَّرَ**; whence אָפֶּר ashes; unless this comes perhaps from the idea of grinding, pulverizing, אָפֶּר i. q. אָפֶּר. Comp. אָפֶּר, אָפֶּר.

אָפֶּר m. (r. אָפֶּר) *ashes*, Num. 19, 9. 10. 2 Sam. 13, 19. Used chiefly in reference to mourning, Jer. 6, 26. Lam. 3, 16; where also belong the phrases, Ps. 102, 10 *I have eaten ashes like bread*, and Esth. 4, 1 **וַיִּלְבַּשׁ שֵׁשׁ וְאָפֶּר** *he put on sackcloth and ashes*, comp. 4, 3. Is. 58, 5. So in paronomasia, **אָפֶּר וְאָפֶּר** *dust and ashes*, Job 30, 19. 42, 6.—Metaph. of any thing light, worthless, fallacious, Job

13, 12 **מִשְׁלֵי אָפֶּר** *maxims of ashes*, i. e. empty, fallacious. Is. 44, 20 **רֹקֵחַ אָפֶּר** *feeding on ashes* i. e. grasping after them as driven by the wind, i. q. elsewhere **רֹקֵחַ רֵיחַ** to feed upon the wind, see in רֹקֵחַ no. 3.—For the difference between אָפֶּר and אָפֶּר, see in אָפֶּר.

אָפֶּר m. (r. אָפֶּר) a covering for the head, *head-band, turban*, 1 K. 20, 38. 41. Sept. *τελαμών*. Chald. and Abulwalid, by the help of their respective languages, employ for it almost the same word, the former **מִקְפָּרָה**, the latter **مِقْفَرَة** i. e. cap, helmet. The same word exists in Syriac, **مَنْحَر** i. e. the turban or tiara of the priests and bishops.—Others make it by transpos. i. q. אָפֶּר ornament of the head.

אָפֶּרֶת m. *the young of birds, a brood*, Arab. **فَرخ**, comp. **פָּרַחָה**. Deut. 22, 6. Ps. 84, 4. R. **פָּרַח** to break forth, to sprout, as plants; in Arab. also of the young of animals.

אָפֶּרֶיִן m. *a sedan, litter, a portable couch or palanquin*, once Cant. 3, 9, i. q. **מִשָּׁה** in v. 7. Sept. *φορτέιον* litter, comp. Athen. 5. 5; Vulg. *ferculum*. Talmud. אָפֶּרֶיִן and **פִּירְיָה** bed; and so also Syr. **فِرْيَا**.—The root is **פָּרַח**, Chald. **פָּרָא**, *to be borne along, to run*, comp. **פָּרַח** no. 2, Gr. *φέρω*, Lat. *fero*; like *currus* from *currendo*, *τρόχος* from *τρέχειν*, *φορτέιον* *ferculum* from *φέρειν ferre*.

אָפֶּרַיִם (perh. double land, twin-land, comp. **מִצְרַיִם**) pr. n. *Ephraim*.

1. The youngest son of Joseph, and founder of the tribe of Ephraim, **בְּנֵי אָפֶּרַיִם** Num. 10, 22, and simpl. **אָפֶּרַיִם** Josh. 16, 10; the territory of which lay almost in the middle of the Holy Land, Josh. 16, 5 sq. In this tract was **הַר אָפֶּרַיִם** *mount Ephraim, or the mountains of Ephraim*, Josh. 19, 50. 20, 7. 21, 21. Judg. 2, 9. 3, 27.—Different is *the forest of Ephraim* 2 Sam. 18, 6, which according to the context is to be sought beyond the Jordan, comp. 17, 24–29; prob. so called from the slaughter of the Ephraimites, Judg. 12, 1 sq.—2 Sam. 13, 23 **עַם אָפֶּרַיִם** *at Ephraim*, i. e. in the territory of Ephraim.

2. The *kingdom of Ephraim*, i. e. of the ten tribes, or Samaria, so called because the tribe of Ephraim was the most important, and also because the family of Jeroboam the first king was of that tribe, 1 K. 11, 26. So espec. in the prophetic books, Is. 9, 8, 17, 3, 28, 3. Hos. 4, 17, 5, 3 sq. 9, 3 sq. Is. 7, 2 *Syria resteth על אפרים upon Ephraim*, i. e. the Syrians are encamped in the territory of Ephraim.—When the land of Ephraim is meant, it is fem. Hos. 5, 9; when the people, masc. Is. 7, 8. Comp. אפרתה no. 2.

אפרסיה Chald. plur. *Apharsites*, pr. n. of a people from which a colony was sent to Samaria, Ezra 4, 9. Hiller understands the *Parrhasii*, a tribe of eastern Media; better the Persians themselves, see in פרס. The Aleph is prosthetic, as in the two names here following.

אפרסכניא Ezra 4, 9, and אפרסכניא Ezra 4, 9, Chald. plur. *Apharsachites*, *Apharsathchites*, pr. n. of two Assyrian tribes otherwise unknown; unless perhaps they are to be regarded as one and the same. Not improb. the *Parataceni*, between Persia and Media; comp. Hdot. 1, 101.

אפרת Gen. 48, 7, oftener

אפרתה with He parag. Gen. 35, 16, 19. Ruth 4, 11, (land, region,) pr. n. *Ephrath, Ephratah*.

1. A city in Judah, called also *Bethlehem*, Gen. 48, 7; more fully *Bethlehem-Ephratah*, Mic. 5, 1.

2. i. q. אפרים *Ephraim*, Ps. 132, 6. Comp. אפרתי no. 2.

3. As pr. n. f. 1 Chr. 2, 19, 50, 4, 4.

אפרתי m. 1. an *Ephrathite*, a Bethlehemite, 1 Sam. 17, 12. Plur. אפרתיים Ruth 1, 2.

2. i. q. an *Ephraimite*, Judg. 12, 5, 1 K. 11, 26; perh. 1 Sam. 1, 1. Comp. אפרתה no. 2.

אפתם Chald. adv. perh. *in the end*, at last, from the Pers. *فدام* end, at last, comp. Pehlv. *Afdom* end. Once Ezra 4, 13 *ואפתם מלכים ההזוק and so at last bring damage to the kings*; comp. v. 15, 22, where אפתם is wanting.—Sept. *ואפתם* και τοῦτο, Peshito *ואפתם*. Aben Ezra and others, by conjecture from the con-

text, render it *revenue* (of the kings); so the English version.

* אצב a doubtful root, perh. i. q. עצב, to work, to toil.—Hence

אצבון *Ezbon*, pr. n. m. a) A son of Gad, Gen. 46, 16; called also אצוני q. v. b) 1 Chr. 7, 7; but comp. 8, 3.

אצבע f. (r. אבע I) c. suff. אצבעי, plur. אצבעות; for אצבע, Aleph. prosthet.

1. a *finger*, Ex. 31, 18; espec. the fore-finger, which is more usually *dipped* in any thing, comp. r. אצב. Lev. 4, 6 sq. 14, 16. Ex. 8, 15 *אצבע אלהים הוא this is the finger of God*, i. e. this is done by the power of God himself. Plur. *the fingers*, for the hand, Ps. 8, 4, 144, 1. As a measure, e. g. *four fingers* thick, Jer. 52, 21.

Chald. id. Arab. *أصبع*, Syr. *زيت*, espec. of the fore-finger.

2. With רגלים, pr. *finger of the feet*, i. e. a *toe*, 2 Sam. 21, 20.—Chald. Syr. Arab. id.

אצבע Chald. f. id. plur. אצבעין *fingers*, Dan. 5, 5; *toes*, Dan. 2, 41, 42.

אציל m. (r. אצל 1) 1. a *side*, i. q. אצל. Is. 41, 9 *אצילי הארץ the sides of the earth*, i. e. the extremities, remotest countries, as elsewhere הארץ בנפות הארץ. In the other clause it is קצוה הארץ.

2. Adj. i. q. Arab. *أصيل* pr. *deep-rooted*, striking its roots deep and firmly into the earth; hence metaph. 'sprung from an ancient and noble stock,' *noble*, Ex. 24, 11. See, for both the Heb. and Arabic words, under r. אצל no. 1. In Engl. the corresponding metaphor is drawn from the *stock* or trunk.

אציל m. (r. אצל) a *junction, joint*; hence plur. אצילות *אצילי joints of the hands*, i. q. *the knuckles*, Jer. 38, 12. Ez. 41, 8. The same are to be understood in Ez. 13, 18, where the sewing of cushions 'for all the joints of the hands' is put hyperbolically to express the extreme luxury of the females; since usually cushions are placed at most only under the elbow.

* אצל 1. i. q. Arab. *وصل*, to join, to connect; whence אציל joint, אצל אציל

no. 1, the side, near by. Arab. **أَصَلَ** root, as that which joins a tree to the ground,

أَصَلَ to take root deeply, pr. to be firmly joined to the ground; metaph. to be of an ancient and noble stock, comp. **אָצִירֵל** no. 2.

2. Denom. from **אָצֵל**, pr. to put aside, to separate, comp. **יָנַב**; hence with **מִן** to take from or of any thing, Num. 11, 17; to keep back from, to refuse, Ecc. 2, 10. With **לְ**, to reserve for any one, Gen. 27, 36; comp. **הַבְּדִיל** and **נָרַם** c. **לְ**.

NIPH. to be drawn in, contracted, Ez. 42, 6.

HIPH. fut. **וַיִּאָצֵל**, i. q. Kal no. 2. Num. 11, 25.

Deriv. see in Kal no. 1.

אָצֵל (noble) *Azel*, pr. n. m. a) 1 Chr. 8, 37. 9, 43; in Pause **אָצֵל** 8, 38. 9, 44. b) A place near Jerusalem on the east of the Mount of Olives, (in Pause **אָצֵל**.) Zech. 14, 5. Perh. appellat. side or root of a mountain, i. q. **אָסֵל**.

אָצֵל m. (r. **אָצֵל**) c. suff. **אָצֵלִי** 1. a side, i. q. **אָצִירֵל** no. 1, so called from joining, see r. **אָצֵל** no. 1. 1 Sam. 20, 41 **מֵאָצֵל הַיְּהוּבָה** from the south side, from the south. **מֵאָצֵל פִּי** from one's side, 1 K. 3, 20; also i. q. at the side of, by, Ez. 40, 7; comp. **מִן** no. 3.—More freq. as

2. Prep. at the side of, i. e. by, near, Gen. 41, 3. Lev. 1, 16. 6, 3. 10, 12. 1 Sam. 5, 2. 20, 19. Joined also with verbs of motion to a place, Gen. 39, 10. 2 Chr. 28, 15.

אָצִירֵהוּ (whom Jehovah reserved) *Azaliah*, pr. n. m. 2 Chr. 34, 8.

* **אָצַם** an uncertain root, perh. i. q. **אָצַם**, to be strong.—Hence

אָצַם *Ozem*, pr. n. m. a) 1 Chr. 2, 15. b) ib. 2, 25.

אָצַעְדָה f. i. q. **אָצַעְדָה** with Aleph prosth. pr. *step-chain, ankle-chain*, i. q. **אָצַעְדָה** no. 2, q. v. Hence, without reference to the etymology, *an arm-band, bracelet*, Num. 31, 50. 2 Sam. 1, 10.

* **אָצַר** to lay up, to store, to treasure up, 2 K. 20, 17. Is. 39, 6. Am. 3, 10.—The primary idea is that of *shutting up, enclosing, restraining*; comp. the kindr.

roots **הָצַר**, **צָצַר**, also **אָצַר**, **אָסַר**, and Arab. **أَصَرَ** to shut up, to restrain, kindr. with which are **أَسَى** and **حَصَرَ**.

NIPH. pass. Is. 23, 18.

HIPH. 'to cause to store up or treasure up,' i. e. to set one over the store-house or treasury, to make treasurer; Neh. 13, 13 **וַאֲצָרָה עַל אוֹצְרוֹת** and *I made treasurers over the treasuries.*

Deriv. **אָצַר**, and

אָצַר (treasure) *Ezer*, pr. n. m. Gen. 36, 21. 30.

אָצַר see **אָצַר**.

אָקְדָה m. a species of gem, precious stone; prob. as the name would indicate, a flaming, sparkling gem, from r. **קָדַח** to kindle. Once Is. 54, 12.

אָקוּ m. (r. **אָנָק**) a roe, roe-buck, Lat. *caprea, capreolus*, from **אָנָק** or **אָנָק** i. q. Arab. **عناق** she-goat, and Talmud. **אָקָא** a goat, with the ending **וּ** i. q. **וּן**; just as Lat. *caprea* is from *capra*. Deut. 14, 5. See more under r. **אָנָק** no. 2. Comp. Bochart Hieroz. I. p. 900 sq.

אָר see **אָר** light, and **יָאָר**.

אָרָא (perh. i. q. **אָרִי** lion) *Ara*, pr. n. m. 1 Chr. 7, 38.

אָרָאֵל prob. i. q. **אָרִיאֵל** lion of God, hero.—Hence

a) **אָרָאֵלִי** (of heroic birth, son of a hero) *Areli*, pr. n. m. Gen. 46, 16. Num. 26, 17.

b) Also the difficult word **אָרָאֵלָם** Is. 33, 7, *their hero*, or rather collect. *their heroes*, i. e. those of Israel, Engl. Vers. *their valiant ones*; in which interpretation no change is required in the form, except dropping the Dagesh from the letter **ל**, i. e. **אָרָאֵלָם**. The common reading with Dagesh has doubtless arisen from another interpretation anciently received, in which **אָרָאֵלָם** was regarded as contracted from **אָרָאֵה־לָם**, **אָרָאֵה־לָהֶם**, Symm. et Theod. *ἰδοὺ ὀφθαλμοὺς αὐτοῖς*, Jerome *ecce videntes*; see also Chald. Syr. See Comment. on Is. l. c. and Thes. Heb. pp. 146, 1248.

* **אָרַב** fut. **יָאָרַב** 1. to knot, to knit, to interlace, Lat. *nectere*; whence **אָרְבֵּה** net-work, lattice. Kindr. is **עָרַב** to min-

gle, Arab. **אַרְבַּ** to tie a knot, II id. **אַרְבֵּ** a knot.

2. to lie in wait, to lie in ambush. Arab.

אַרְבַּ to be cunning, astute, III to act cunningly, pr. intricately. Verbs of knitting or weaving, also of twisting, spinning, sewing, are often transferred to wiles and plots, opp. to upright and open dealing; comp. **צָמַר**, **פָּהַל**, Gr. *δόλον* v. *μητιν ὑφαίνειν*, *κακά* v. *δόλον ὑφαίνειν*, *nectere insidias* v. *scelera, suere dolos*, Germ. *Trug spinnen*, Engl. *to weave plots*.—Constr. c. **לְ** Ps. 59, 4. Prov. 24, 15. Josh. 8. 4; acc. Prov. 12, 6; **עַל** Judg. 9, 34. Elsewhere also to watch, to reconnoitre in ambush, Judg. 9, 32. 21, 20; c. inf. et **לְ** Prov. 1. c. Ps. 10, 9. Part. **אַרְבֵּ**, **הָאֲרֵב**, a *lier-in-wait*, often collect. *liers-in-wait, an ambush*, a band of soldiers placed in ambush, Josh. 8, 14. 19. 21. Judg. 20, 33 sq. Hence with plur. Judg. 20, 37.

PIEL i. q. Kal, c. **עַל** 2 Chr. 20, 22; absol. Judg. 9, 25.

HIPH. to lay wait, to set an ambush, fut. **וַיִּרְבַּ** for **וַיִּאַרְבַּ**, 1 Sam. 15, 5.

Deriv. **אַרְבַּ**, **אַרְבֵּ**, **אַרְבָּה**, **אַרְבָּה**, **מֵאַרְבַּ**, and pr. names **אַרְבַּ**, **אַרְבָּאֵל**.

אַרְבַּ (ambush) Arab, pr. n. of a city in the mountains of Judah, Josh. 15, 52. Hence prob. the gentile n. **אַרְבֵּי** *Arbite* 2 Sam. 23, 35.

אַרְבַּ m. 1. a lying-in-wait, ambush, of wild beasts, Job 38, 40.

2. Place of lying-in-wait, covert, lair of wild beasts, Job 37, 8.

אַרְבַּ m. c. suff. **אַרְבֵּוֹ**, wait, insidious attempts, plots; Jer. 9, 7 **וַיִּבְקַרְבֵּוֹ יְשׁוּעָה** and in his breast he layeth his wait, his plots.

אַרְבָּאֵל see **בֵּית אַרְבָּאֵל** in **בֵּית** no. 12. d.

אַרְבָּה m. (r. **רָבָה**) a locust, Ex. 10, 4 sq. Lev. 11, 22. Joel 1, 4. Ps. 78, 46. Spoken also of a particular species, prob. the *gryllus gregarius* or common migratory locust, Lev. 11, 22. Joel 1, 4.—On the various species of locusts, see Bochart Hieroz. II. 447.

אַרְבָּה f. i. q. **אַרְבַּ**, Plur. constr. **אַרְבָּוֹת**; only Is. 25, 11 **עַם אַרְבָּוֹת** עם אַרְבָּוֹת

יְדֵי God will humble his (Moab's) pride with the plots of his hands, i. e. the plots which his own hands have woven, in allusion to the primary meaning of the root; see in r. **אַרְבַּ** no. 1, 2.

אַרְבָּה f. (r. **אַרְבַּ**) once in Sing. Hos 13, 3; elsewhere only Plur. **אַרְבָּוֹת**.

1. net-work, laced work; hence a lattice, a window, sc. as closed by a lattice and not with glass, Hos. 13, 3. Ecc. 12, 3.

2. a dove-house, dove-cote, as shut in with lattice-work, Is. 60, 8.

3. a chimney, or hole for the smoke covered with lattice-work, Hos. 13, 3. Comp. Voss ad Virg. Georg. 2. 242.

4. **אַרְבָּוֹת הַשָּׁמַיִם** the windows of heaven, i. e. sluices, flood-gates, which are opened to let fall the rain, Gen. 7, 11. 8, 2. 2 K. 7, 19. Is. 24, 18. Mal. 3, 10.

5. **אַרְבָּוֹת** *Aruboth*, pr. n. of a place, prob. in the tribe of Judah, 1 K. 4, 10.

אַרְבַּעַת f. and **אַרְבַּעָה** constr. **אַרְבַּעָה** m. See Heb. Gram. § 95. 1.

1. Card. num. four, for **רִבְעַ** with Aleph prosthet. which is wanting in the derivatives, as in **רִבְעֵי**, **רִבְעֵי**, etc. With suff. **אַרְבַּעָהֶם** they four Ez. 1, 8. 10. Dual **אַרְבַּעָתָם** fourfold, quadruple, 2 Sam. 12, 6. Plur. **אַרְבַּעִים** forty Gen. 8, 6. The number forty, like seven and seventy, is sometimes used by the Orientals as a common and indefinite round number; e. g. Gen. 7, 17. Jon. 3, 4. Ez. 4, 6. etc. Comp. *Chil minâr*, the forty towers, spoken of the ruins of Persepolis; see more in Lehrs. p. 700. Thes. Heb. p. 1258.

2. *Arba*, pr. n. of a giant of the race of the Anakim, Josh. 14, 15. 15, 13. 21, 11. Comp. **קַרְיַת אַרְבַּע**.

אַרְבַּעַת and **אַרְבַּעָה** Chald. i. q. Heb. four, Dan. 3, 25. 7, 2. 3. 6. 17.

* **אַרְבַּעַת** fut. **אַרְבַּעַת** Is. 59, 5, **אַרְבַּעַת** Judg. 16, 13.

1. to plait, to braid, Judg. 16, 13. Kindr. are **אַרְבַּעַת**, **אַרְבַּעַת**.

2. to weave, e. g. of the spider, whence Gr. *ἀράχνη*, Is. 59, 5.—Part. **אַרְבַּעַת** weaving Is. 19, 9; and subst. a weaver Ex. 28, 32. Is. 38, 12. **אַרְבַּעַת** a weaver's beam, *jugum textorium*, 1 Sam. 17, 7.

אַרְבַּעַת m. 1. any thing plaited, a braid, Judg. 16, 14. R. **אַרְבַּעַת** no. 1.

2. *a weaver's shuttle.* Job 7, 6 **יְמֵי קַלְפֵּי** **מְנִי-אַרְבֵּי** *my days are swifter than a weaver's shuttle*; comp. 9, 25.

אַרְגֹב (for **רַגֵב** heap of stones, from **ר**. **רַגֵב** i. q. **רָגַם**) *Argob*, pr. n.

1. A region beyond Jordan, containing sixty cities, anciently subject to Og king of Bashan, Deut. 3, 4. 13. 1 K. 4, 13. [A vestige of it remains in the fortress and city *Payasû* beyond Jordan, Joseph. Ant. 13. 15. 5; mentioned also by Eusebius as *Egyá* (read *Egyabá*), fifteen Roman miles west of Gerasa. Now **رَاجِب** *Rájib*, with ruins; see Bibl. Res. III. App. p. 166. Buckingham. Arab. Tr. p. 12.—R.

2. A man, 2 K. 15, 25.

אַרְבֵּן Chald. *purple*, i. q. **אַרְבָּנָן**, Dan. 5, 7. 16. 29; also once by Chaldaism 2 Chr. 2, 6.—Arab. **أَرْجَوَانٌ**, Syr. **أَرْجَوَانٌ**. For the root see under **אַרְבָּנָן**, note.

אַרְבֵּז m. *a box, chest, coffer*, hanging from the side of a cart or wain, 1 Sam. 6, 8. 11. 15. The form is for **רָבֵז** with Aleph prosthet. from **ר**. **רָבֵז** to be moved, shaken; whence also Arab. **رَجَازَةٌ** a sack of stones suspended from a camel by way of equipoise.

אַרְבָּמָן m. 1. *purple, reddish purple*, a precious colour obtained from certain species of shell-fish or muscles found on the coasts of the Mediterranean, Gr. *πορφύρα*, Lat. *purpura*, 1 Macc. 4, 23. Plin. H. N. 9. 60 sq. So Ez. 27, 7. 16. **בְּגָד אַרְבָּמָן** *a purple cloth or covering*, Num. 4, 13. Different is the cerulean purple, **הַכֵּלֶה** q. v.—Comp. under the word **אַבְרִישָׁה**, and Bochart Hieroz. II. 740 sq. Braun de Vestitu sacerdotum p. 201 sq. Amati de restitutione Purpurarum, edit. 3. Cesenæ 1784. Heeren Hist. Werke XI. p. 84.

2. Any thing dyed with purple, *purple cloths*, Ex. c. 25. 26. 27. Ez. 27, 16. Prov. 31, 22. Jer. 10, 9.

NOTE. The etymology of this word, and of the kindred **אַרְבָּנָן**, has been traced with great probability by F. Benary in the Sanscrit; Berl. Jahrb. 1841. p. 141. The form **אַרְבָּמָן** is Sanscr. *rágaman*, and **אַרְבָּנָן** is Sanscr. *rágavan*, 'tinged with a red colour;' from *râga*

red colour, with the formative syllable *mat, vat*, see Wilson's Sanscr. Dict. p. 700. a. *Rágaman* and *rágavan* are put in the nom. the primary forms being *rágamat, rágavat*.

* **אַרְרַד** obsol. root, perh. i. q. **תָּרַד**, **פָּרַד**, *to flee*.—Hence the pr. names **אַרְרֹד** and the two following:

אַרְרָדָי pr. n. *Ard*, a grandson of Benjamin Num. 26, 40, or a son Gen. 46, 21.—The gentile n. is **אַרְרָדִי** Num. 1. c.

אַרְרֹדוֹן (fugitive) *Ardon*, pr. n. m. 1 Chr. 2, 18.

* I. **אַרָה** 1. *to pluck, to pull, to pluck off, to gather*, e. g. leaves, Cant. 5, 1. grapes from a vine Ps. 80, 13.—Ethiop. **ḌLP** to pluck off, to gather, e. g. fruits. herbs; and **ḌZZ** to harvest.

2. *to feed by pulling, cropping*, in the manner of flocks and herds. Hence **אַרְרָה** and **אַרְרָה** a crib, manger, rack, from which animals *pull* or crop their fodder; **אַרְרִי** lion, pr. one pulling in pieces; **אַרְרַנְבָה** a hare, pr. cropping the grass. So other animals have their names from the idea of plucking, cropping, as **בְּרִיר**, **בְּעִיר**, **בָּזָם**, **חֲסִיל**, **סָלְפָם**, Arab.

כַּרְוִי lamb, from **כָּרַף** to pluck.

3. *to gather, to collect*, see Ethiop. above; hence **אַרְרֹן**.

Deriv. see in no. 2, 3.

* II. **אַרָה** i. q. Arab. **أَرَى**, **أَرَى**, *to burn, to inflame*, **أَر** to kindle; kindr. with Heb. **הָרָה**, **הָרַר**, and the occidental *areo, ardeo, uro*.—Hence **אַרְרִיאֵל** no. 2, hearth or altar of God.

אַרָה Chald. also **אַרָה** q. v. *lo! behold!* Dan. 7, 6. 7. 13.—Not found in other Chaldaic books; but kindred with it are in Chald. and Talmud. **לֹהַר** *lo*, **לֹהַר** *lo*, then *for, because*, (like Chald. **לֹהַר** *lo, if*;) and **אַרְרִיאֵל** *because*; also Samar. **לֹהַר** *lo*, then *for, because*. This demonstrative force exists elsewhere likewise both in the syllables **אַל**, **הַל**, (see **הַל**, **אַל**, **אַלָה**, **הַלָה**, **הַלָה**, Arab. **أَل**;) and also in **הַר**, **הַר**, (comp. **הַלָה**, **הַלָה**, *here, in this place*;) so that it is hard to say which form is the more ancient and

primitive.—Commonly אַרִי is held to be by transposition from רִאֵי see *ye*.

אַרְנָד (for רִנָד Aleph. prosthet. prob. wandering, place of fugitives, from r. רִנָד q. v.) *Arvad, Aradus*, a Phœnician city situated on a small island near the coast, founded according to Strabo by fugitives from Sidon, Strab. 16. 2. 13; see the etymology above. Ez. 27, 8. 11. The Arabian geographers write it *رَوَاد*, *Ruwād*, which is now the name of the island. See Rosenmüller *Bibl. Geogr.* II. i. p. 6 sq. W. M. Thomson in *Miss. Her.* 1841, p. 98.—The gentile n. is אַרְוַדִי *Arvadite* Gen. 10, 18. 1 Chr. 1, 16.

אַרֹד (perh. i. q. צִירֹד wild-ass) *Arod*, pr. n. m. Num. 26, 17. Gentile n. אַרֹדִי *Arodite* Gen. 46, 16. R. אַרִי.

אַרְרָה and אַרְרִיָה f. after the form הַפְּשֵׁה, Plur. absol. אַרְרָה 2 Chr. 32, 28, (by Syriasm for אַרְרוֹת, as אַהֲלִים for אַהֲלִים,) plur. constr. אַרְרִיָה 1 K. 4, 26 [5, 6] and אַרְרוֹת 2 Chr. 9, 25. R. אַרְרָה I.

1. *a crib, manger, rack*, whence cattle in a stall *pull out* their fodder, see the root אַרָה I. 2; hence for *stall, stable*, 2 Chr.

32, 28.—Arab. *أَرِي* stall, *أَرِي* crib.—By transpos. אַרְרוֹת 2 Chr. 32, 28.

2. *a stall of horses*, i. e. a certain number which usually stood in one stall, or were harnessed to one vehicle; perhaps *two*, as this was the number harnessed to a chariot, Engl. *a pair, span, team*. 1 K. 4, 16 [5, 6] and *Solomon had forty thousand stalls [pairs?] of horses*.

אַרְוֹד adj. (denom. from אַרְוֹ) of *cedar, cedrinus*, Ezra 27, 24.—Others explain it *firm, stable*; comp. r. אַרְוֹ.

אַרְוֹכָה and אַרְוֹכָה f. in some copies also אַרְכָה, but against the Masora, see J. H. Michaelis ad Jer. 30, 17. R. אַרְוֹ.

1. *a long bandage*, applied by a physician in order to heal a wound, see the root no. 1. E. g. *עָלְתָה אַרְוֹכָה לְ* the *bandage is applied to any one*, i. e. his wound is healed, Jer. 8, 22. Neh. 4, 1 [7]. 2 Chr. 24, 13; also in Hiph. *לְ* אַרְוֹכָה *to apply the bandage to any one*, i. e. to heal his wound, Jer. 30, 17. 33, 6. Everywhere metaph. of the restoration of

the state Jer. l. c. or the repairing of the walls 2 Chr. Neh. II. cc.—Hence

2. *a healing, health; trop. welfare, prosperity*, Is. 58, 8. Arab. *أَرِيكَة* healing of a wound.

אַרְוֹמָה *Arumah*, pr. n. of a city near Neapolis, Judg. 19, 41; perh. the same with רִוְמָה 2 K. 23, 36.

אַרְוֹמִים 2 K. 16, 6 Cheth. a corruption from אַרְוֹמִים, which is read in Keri; see in אַרֹם.

אַרְוֹן and אַרְוֹן comm. gend. (m. 1 Sam. 6, 8. f. 4, 17. 2 Chr. 8, 11,) *an ark, chest*, in which things to be preserved are *collected*, from r. אַרָה I. 3. Arab.

אַרְוֹן and אַרְוֹן a wooden chest, espec. a coffin. Spoken of a money-chest 2 K. 12, 10. 11; of a mummy-case or coffin Gen. 50, 26; but most frequently of the sacred *ark*, in which the two tables of the law were deposited, called more fully אַרְוֹן הַעֲדוּת *the ark of the law* Ex. 25, 22. 26, 33; אַרְוֹן בְּרִית וְהוֹדָה Deut. 10, 8. 31. 9. 25; אַרְוֹן הַבְּרִית Josh. 3, 6. 4, 9; אַרְוֹן יְהוָה 1 Sam. 5, 3. 4. 6, 8 sq.

אַרְוֹנָה 2 Sam. 24, 20 sq. *Araunah*, pr. n. of a Jebusite, written in v. 16 Cheth. אַרְוֹנָה, in v. 18 Cheth. אַרְנָנָה; in 1 Chr. 21, 18 sq. אַרְנָן *Ornan*.

* אַרְוֹ a root not in use, Arab. *أَرَو* to contract oneself, to shrink together, hence to be compact, firm; אַרְוֹ firm, stable, אַרְוֹ a tree firmly rooted. Hence A. Schultens and many after him derive Part. pass. אַרְוֹ *made fast, firm*, Ez. 27, 24. But most of the ancient versions here render אַרְוִים *made of cedar, cedrini*, as a denom. from אַרְוֹ, after the form נְחוּשֵׁה brazen, see *Lehrg.* p. 512; and to these we do not hesitate to accede.—Hence מְרֹוּ for מְאַרְוֹ, and

אַרְוֹ m. plur. אַרְוִים, constr. אַרְוִי, *a cedar*, so called from the firmness of its roots, which is common to all trees of the pine genus, *Theoph. Hist. Plant.* 2. 7. It is the *cedrus coniferi*, or *pinus cedrus*, known as *the cedar of Lebanon*, a tree uncommonly tall, Is. 2, 13. 37, 24. Am. 2, 9; and wide-spreading Ez. 31, 3; formerly very frequent on Mount Leba-

non Ps. 29, 5. 92, 13. 104, 16, but now greatly reduced in number; Bibl. Res. in Pal. III. p. 440. The wood is odoriferous, without knots, and exceedingly durable; and was therefore much used in the temple and the royal palaces for ornamental work, and espec. for the wainscot and ceiling. Hence put for *cedar-work*, wainscoting, 1 K. 6, 18. Arab. ^{SoF}أرز, which is still in use among the inhabitants of Lebanon; Ethiop. አርዘ, Aram. ארזא, ארזו. —There is therefore no ground for understanding ארז to be *the pine*, and not *the cedar*, according to Celsius in Hierob. I. 106 sq.

ארז f. denom. from ארז, *cedar-work*, e. g. wainscoting, Zeph. 2, 14. The fem. has the force of a collective, as in עצה wood, Lehrg. 477.

* I. ארז to go, to walk, to be on the way, as finite verb once Job 34, 8. Chald. ארז id. Similar is Gr. ἄρχουσι, and softer forms from the same stock are ארז, ארז. —Part. ארז a wayfarer, traveller, Judg. 19, 17. 2 Sam. 12, 4. Jer. 14, 8. Plur. ארז. 1. Fem. ארז collect. a company of travellers, espec. of merchants, a caravan, συνωδία, Gen. 37, 25. Is. 21, 13. See Lehrg. p. 477. Comp. ארז, ארז.

Deriv. ארז—ארז.

* II. ארז to decree, to appoint, i. q. ארז, whence ארז i. q. ארז, something appointed, fixed. Corresponding is Arab.

أرذ to appoint a time; whence أرذ a set time, era, epoch, أرذ to date a letter, أرذ a chronicle, annals. Perh. kindr. with r. ארז q. v.

ארז (perh. for ארז wayfaring) Arah, pr. n. m. a) Ezra 2, 5. Neh. 7, 10. b) 1 Chr. 7, 39.

ארז, plur. ארז, constr. ארז; c. suff. ארז, ארז, ארז, in place of which sometimes in Mss. and editions ארז, ארז, ארז, see J. H. Mich. ad Job 13, 27; comm. gen. e. g. masc. Prov. 2, 15, comp. Job 6, 18. 19; fem. Prov. 15, 19; a poetic word, a way, path, road, i. q. ארז. Chald. ארז, Syr.

ארי, Samar. ארי id.—Gen. 49, 17. Judg. 5, 6. Ps. 19, 6. ארז the paths of the seas Ps. 8, 9; comp. ὑγὰ μέλευθα Hom. II. 1. 312. ארז the path of life i. e. to life or happiness Prov. 5, 6.—Hence: a) Metaph. way i. e. manner of life and conduct, i. q. ארז. So ארז false way, i. e. false and deceitful conduct, life, Ps. 119, 104. ארז the ways of Jehovah, i. e. a way of life pleasing to God, Ps. 25, 4. 119, 15. Is. 2, 3. The idea of a way is often preserved, as Prov. 4, 14. 8, 20. b) i. q. mode, manner, Gen. 18, 11 ארז להרז it ceased to be with Sarah after the manner of women, by euphemism for the menses, comp. 31, 35. c) The ways or paths of any one, i. q. his condition, lot, Job 8, 13. Prov. 1, 19. Comp. in Engl. 'the way it goes with him.' d) Poet. ארז is put for a wayfarer, traveller, Job 31, 32. Plur. ארז the travellers of Tema, the caravans, Job 6, 19.

ארז Chald. plur. c. suff. ארז, ארז, ארז, i. q. Hebr. ways, i. e. metaph. counsels of God, Dan. 4, 34; affairs, destinies of any one, Dan. 5, 23.

ארז f. company of travellers, caravan; see under r. ארז I.

ארז f. (r. ארז II) an appointed portion of food or provision, an allowance, delivered out daily or at fixed times, 2 K. 25, 30. Jer. 52, 34. Hence genr. a portion of food, meal, Prov. 15, 17. Jer. 40, 5.

ארי m. plur. ארי 1 K. 10, 20, elsewhere ארי 1 K. 10, 19. 2 Chr. 9, 18. 19, a lion, q. d. the puller in pieces, the render (see r. ארז I. 2). Num. 24, 9. 1 Sam. 17, 34 sq. 2 Sam. 23, 20. al. ארי a young lion Judg. 14, 5; ארי a lion's whelp Jer. 51, 38. Trop. as the emblem of strength and valour, Num. 23, 25; of fierceness and cruelty, Prov. 28, 15. See Bochart Hieroz. I. 715 sq. Syr. ארי.

ארי m. compounded from ארי and ארז.

I. lion of God, i. e. lion-like champion, hero. a) Collect. 2 Sam. 23, 20 ארי two lion-like champions of Moab; see ארי and ארי 1 Chr. 11, 22.

Comp. Arab. **لَيْثُ اللَّهِ** and **أَسَدُ اللَّهِ**

lion of God, an epithet of heroic warriors; also Pers. **شیر خدا** *Shiri khoda* lion of God.—Spoken of Jerusalem, Is. 29, 1, 2, q. d. *city of heroes*, which should never be subdued; though others refer this passage to no. 2.—Hence b) As pr. n. m. *Ariel*, Ezra 8, 16.

II. *hearth* i. e. *altar of God*, comp. **אָרְיָה** hearth, fire-place, from r. **אָרָה** II; spoken of the altar of burnt-offerings, Ez. 43, 15, 16.

אָרִידַי *Aridai*, Pers. pr. n. of the ninth son of Haman, Esth. 9, 9. Comp. *Aridaio*; i. e. *the strong*, from Pers. *art, ard*.—Perh. from *Airyadao* 'digna dans' (Benfey), or *Aryaday* 'donum Ariæ' (Bohlen). Comp. the next article.

אָרִידַתָּה *Aridatha*, pr. n. of the sixth son of Haman, Esth. 9, 8.—The etymology like the preceding article.

אָרִיָּה i. q. **אָרִי**, with **ה** parag. comp. **אָשָׁה** and **אָשָׁה**; more frequent than **אָרִי**, but used only in the sing. *a lion*, Gen. 49, 9. Deut. 33, 22. Judg. 14, 8. al. Spoken of a powerful and cruel enemy, Is. 15, 9. Jer. 4, 7. Is. 21, 8 **וַיִּקְרָא אֶרְיָה** and he cried as a lion. Comp. Rev. 10, 3.

אָרִיָּה Chald. id. Dan. 7, 4. Plur. emphat. **אָרִיָּוָהָה** Dan. 6, 8.

אָרִיָּה see **אָרִיָּה**.

אָרִיּוֹךְ *Arioch*, an Assyrio-Chald. pr. n. a) A king of Ellasar Gen. 14, 1, 9; comp. Judith 1, 6. b) A captain of the royal guard at the court of Babylon, Dan. 2, 14.—Sanscr. *Aryaka* venerandus; Bohlen.

אָרִיסַי *Arisai*, Pers. pr. n. of a son of Haman, Esth. 9, 9.—Sanscr. *Aryāsāya* sagitta Ariæ; Bohlen.

* **אָרָךְ** 1. pr. trans. *to make long, to prolong, to extend* in a straight line; kindr. with **אָרָךְ**, where see. Hence **אָרִיבָה** a long bandage. Comp. Syr. **أَرَى** to prolong, Arab. **أَرَكَ** to defer; to delay.

2. Intrans. fut. **יִאָרָךְ**, plur. **יִאָרְכוּ**, *to be long, prolonged*; Syr. Arab. Samar. id. Aph. **أورى**, **أورى**, to prolong.—Ez.

31, 5. Gen. 26, 8 **וַיְהִי כִי אָרְכוּ-לוֹ שָׁם** and it came to pass when the time there was long to him, i. e. when he had lived there a long time. Ez. 12, 22.

HIPH. **הָאָרָךְ** 1. *to make long, to prolong*, Ps. 129, 3; *to extend or thrust out the tongue*, Is. 57, 4. **הָאָרָךְ יָמֵי פ'** *to prolong the days of any one, to grant him long life*, 1 K. 3, 14; also **הָיָה יָמֵי** *to prolong one's own days, to live long, to be long lived*, Deut. 4, 26. 40. 5, 30. 17, 20. 22, 7. Is. 53, 10; and without **יָמֵים** Prov. 28, 2. Ecc. 7, 15. 8, 12.

2. Intrans. *to be made long*, 1 K. 8, 8. Espec. of time, as **הָאָרְכוּ יָמָיו** *his days are made long*, i. q. *to live long*, Ex. 20, 12. Deut. 5, 16. 6, 2. 25, 15. Comp. no. 1.

3. *to retard, to delay, to defer*, as **הָאָרָךְ אַפִּי** *to defer one's anger*, i. e. *to be patient*, **μακροθυμος**, Is. 48, 9. Prov. 19, 11. So too **נָפְשׁוֹ** id. Job 6, 11. Comp. **אָרָה אַפְּיָה** in **אָרָה**.

4. *to remain long, to tarry*, Num. 9, 19, 22.

Deriv. **אָרִיבָה**, and those here following.

אָרָךְ Chald. i. q. Hebr. *to make long*; also *to fit, to adapt*. Part. **אָרִיךְ** *fit, meet*, Ezra 4, 14.—Talmud. id. Arab. **آرك** *attissimus, dignissimus*.

אָרָךְ adj. found only in constr. **אָרָךְ**. 1. *long*, Ez. 17, 3 **אָרָךְ הָאָבֵר** *having long pinions or wing-feathers*.

2. *tardy, slow*, in the phrases **אָרָךְ רוּחַ** *slow of spirit* Ecc. 7, 8, and **אָרָךְ אַפְּיָה** *slow of anger, patient*, **μακροθυμος**, Prov. 15, 18. 16, 32. Ex. 34, 6. Num. 14, 18. Comp. Syr. **بَحِيظٌ** *patient*, Arab. **ذو طول** *long*, i. e. *long-suffering, longanimis*.—Once **אָרָה אַפְּיָה** is **τὸ μακροθυμον**, *patience*, Jer. 15, 13. Opp. **קָצֵר רוּחַ**.

אָרָךְ adj. f. **אָרְבָּה**, *long*, e. g. of space, Job 11, 9; of time, 2 Sam. 3, 1.

אָרָךְ (length) *Erech*, pr. n. of a city of Babylonia, Gen. 10, 10. Among the ancient interpreters, Pseudo-Jon. Targ. of Jerus. Jerome, and Ephrem understand *Edessa*; but Bochart, Phaleg IV. 16, more correctly regards it as *Areca* or *Arecca*, situated on the confines of Babylonia and Susiana; comp. Ammian. 23, 21.

אַרְךָ m. c. suff. אָרְכוּ, *length*, Gen. 6, 15. Ex. 26, 2 sq. 27, 1 sq. אַרְךָ יָמַיִם *length of days, long life*, Ps. 21, 5. 91, 16. אַרְךָ יָמַיִם לְאָרְךָ *as long as I live* Ps. 23, 6. אַרְךָ אֲפָסִים *patience* Prov. 25, 15.

אַרְכָּה Chald. fem. *length, a lengthening*, spoken of time, Dan. 4, 24, 7, 12.

אַרְכָּה see אֲרוּכָה.

אַרְכּוּבָה Chald. fem. *the knee*, Dan. 5, 6. In the Targums רְכוּבָא, רְכוּב, the prosthetic Aleph being dropped. See in r. רָכַב.

אַרְכָּוִי Chald. plur. אֲרֻכְוָא, *gentile n. Archevites* Ezra 4, 9; from the city אַרְךָ Gen. 10, 10.

אַרְכִּי *gentile n. Archite, an inhabitant of a city or district אַרְכָּה situated in the territory of Ephraim*, Josh. 16, 2, different from the city of like name in Babylonia. 2 Sam. 15, 32. 16, 16.

* אָרַם a root not in use, i. q. רוּם, רוּם, הָרַם, עָרַם, רָאָם, *to be high*; comp.

Arab. نَمَّ intumuit, extulit se.—Hence אַרְמִיּוֹן, and

אַרְם constr. אָרַם pr. n. *Aram, pr. high region*, q. d. *Highlands*, opp. פְּנִינָן *Lowlands*.

1. *Aramæa, the Aramæans, i. e. Syria, the Syrians*, constr. with a verb masc. sing. 2 Sam. 10, 14. 15. 18. 1 K. 20, 26; plur. 2 Sam. 10, 17. 19. 1 K. 20, 20; rarely with sing. fem. Is. 7, 2. To the Greeks also this ancient and domestic name of Syria was not wholly unknown; see Hom. Il. 2. 783. Hesiod. Theog. 304. Strabo 13. 4. 6. ib. 16. 4. 27. The name *Aramæa* however was of wider extent than *Syria*, and comprehended also Mesopotamia; although Pliny and Mela ascribe to Syria the same and even a greater extent; Plin. H. N. 5. 15. 12. Mela 1. 11. Where it stands alone, אָרַם, it is for the most part to be understood of Western Syria, or Syria strictly so called; Judg. 3, 10. 1 K. 10, 29. 11, 25. 15, 18; espec. the territory of and around Damascus, Is. 7, 1. 8. Am. 1, 5; which is more definitely called אֲרַם הַמְּשָׁק *Syria of Damascus* 2 Sam. 8, 5. Where Mesopotamia is meant, the expression is אֲרַם נְהַרְרִים *Syria of the two rivers* Gen.

24, 10. Deut. 23, 5. Judg. 3, 8; or פְּדָן אָרַם *Padan Aram, Plain of Syria*, Gen. 25, 20. 28, 2. 5. 6. 7; and ellipt. פְּדָן Gen. 46, 7; rarely simply אָרַם Num. 23, 7, where however it is made definite by a description; comp. אֲרַמִּי.—The kingdoms of Western Syria in the time of David, (not of Mesopotamia, as is often supposed,) were the following: אָרַם צוּבָה *Aram Zobah*, see צוּבָה; אָרַם בֵּית רְהוֹב *Aram Beth Rehob*, see בֵּית רְהוֹב in בֵּית no. 12. pp; אָרַם מַעֲכָה *Aram Maacah*, see מַעֲכָה; and also others; but these all became afterwards subject to the kings of Damascus, 1 K. 20, 1.—Comp. *gentile n. אַרְמִי, אַרְמִי*.

2. *Aram, pr. n. m.* a) A son of Ke-muel and grandson of Nahor, Gen. 22, 21. He seems to have given his name to the region of Syria. Comp. רָם. b) 1 Chr. 7, 34.

אַרְמִיּוֹן m. (ר. אָרַם) plur. constr. אֲרַמְיֹתָה *a fortress, castle, palace*, so called from its height, Is. 32, 14. Prov. 18, 19. al. Also אַרְמִיּוֹן בֵּית הַמֶּלֶךְ *the fortress of the king's house*, the innermost part, as the highest and strongest, q. d. *the citadel*, 1 K. 16, 18. 2 K. 15, 25. J. D. Michaelis (Suppl. 128) and after him most modern interpreters here translate it *the women's*

apartment, comparing Arab. اَرْم i. q. حَرَم conclavia, Gol. p. 78, and حَرَم *Haram*; but there is no trace of this in the ancient interpreters, nor is there any reason for departing from the simple explanation above given.—Spoken of the citadel of a hostile metropolis, Is. 25, 2.

אַרְמִי i. q. אַרְמִי, fem. אַרְמִיָּה, adv. *Aramaice, in Aramæan or Syriac*, Dan. 2, 4. Ezra 4, 7. Is. 36, 11.

אַרְמִי *gentile n. an Aramæan, Syri-an, i. e. an inhabitant either of Western Syria* 2 K. 5, 20; or also of Mesopotamia, Gen. 25, 20. 28, 5. 31, 20. 24. Fem. אַרְמִיָּה 1 Chr. 7, 14.—Plur. אַרְמִיִּים 2 K. 8, 29; and by aphæresis הַרְמִיִּים 2 Chr. 22, 5.

אַרְמִי (q. d. Palatinus, from אַרְמִיּוֹן) pr. n. m. *Armoni*, 2 Sam. 21, 8.

* אָרַן a root not in use; Arab. اَرَن *to be active, nimble*; whence اَرْنَا *wild goat* Hence

אַרְנֵי (wild goat) *Aran*, pr. n. of a Horite, Gen. 36, 28. 1 Chr. 1, 42.

אַרְנֵי see **אַרְוֵי**.

אַרְנֵי m. 1. *the pine, pinus*, Is. 44, 14. In the Talmud of Babyl. (Para fol. 96. 1) are joined **אַרְנֵי** וברושים **אַרְנֵי** וברושים. Sept. *πίπυς*, Vulg. *pinus*.—So called, because when agitated by the wind it emits a tremulous sound; from r. **רָנַן**, i. e. **אַרְנֵי** contr. for **אַרְנֵי**, as **הָרָנַן** for **הָרָנַן** מִרְנָה from **רָנַה**. See **הָרָנַן**.

2. *Oren*, pr. n. m. 1 Chr. 2, 25.

אַרְנַבְתָּ f. epicæn. *a hare*, Lev. 11, 6.

Deut. 14, 7. Arab. **أَرَنْبٌ**, Syr. **أَرَنْبٌ** id. See Bochart Hieroz. I. 994 sq. who regards this quadriliteral as compounded from **אַרְהָ** to crop, and **נִיב** produce, fruit.

אַרְנוֹן and **אַרְנֵי** (for **רָנוֹן** a noise, murmur; concr. a noisy or murmuring stream,) *Arnon*, pr. n. of a torrent (**נַחַל**) with a valley of like name, running from the eastward into the Dead Sea, anciently the northern boundary of Moab and the southern of the Ammonites; now called **الموجب** *el-Môjeb*. Num. 21, 13 sq. 22, 36. Deut. 2, 24. 36. 3, 8 sq. 4, 48. Is. 16, 2. al. See Burckhardt's Travels in Syria, etc. p. 372. Also Comment. on Is. 16, 2. Bibl. Res. in Palest. II. p. 204.

אַרְנוֹנָה see **אַרְנוֹנָה**.

אַרְנַן (active, nimble, see r. **אַרְנַן**) *Arnan*, pr. n. m. 1 Chr. 3, 21.

אַרְנַן (id.) *Ornan*, pr. n. of a Jebusite, on the site of whose threshing-floor Solomon built the temple. 1 Chr. 2, 15. 2 Chr. 3, 1. Comp. **אַרְנוֹנָה**.

אַרְעָה Chald. st. emph. **אַרְעָה**. 1. *the earth*, i. q. Heb. **אַרְצָה**, **ע** and **צ** being interchanged, see under **ע**. Dan. 2, 35. 39. 3, 31. al.

2. *the ground*, and as adv. *low, below*. Dan. 2, 39 *after thee shall arise another kingdom מִנְּךָ אַרְעָה lower than thee*, inferior to thee. Comp. Chald. **אַרְעָה**, **אַרְעָה**, low; **מִלְּבַס** for **מִלְּבַס** at the lowest part, below.—Hence

אַרְעֵיתִי Chald. f. *the ground*, the lowest part, *bottom* of a pit, Dan. 6, 25.

אַרְפָּד (prop. support, i. e. a strong city, for **רָפַד** from r. **רָפַד**,) *Arpad*, pr.

n. of a city and region of Syria, not far from the city Hamath, with which it is often coupled, governed by its own kings, and to be distinguished from **אַרְבֵּי** q. v. 2 K. 18, 34. 19, 13. Is. 10, 9. Jer. 49, 23. [More prob. the same with **אַרְבֵּי** *Arvad*, i. e. the island Ruwâd, with its territory on the adjacent coast; which was contiguous to that of Hamath. The interchange of **פ** and **ו** (like **ב** and **ו**) is not unnatural.—R.

אַרְפַּחְשָׁד *Arphaxad*, pr. n. of the third son of Shem, and denoting at the same time a people or region of country, Gen. 10, 22. 24. 11, 10–13. The conjecture of Bochart is not improbable (Phaleg. 2. 4), that it is the province *Ἀρφαξαχίτις*, *Arrapachitis*, in northern Assyria near Armenia (Ptol. 6. 1), the primitive country of the Chaldeans; see Comment. on Is. 23, 13. Josephus, Ant. I. 6. 4, *Ἀρφαξάδος δὲ τοὺς νῦν Χαλδαίους καλουμένους Ἀρφαξαδαίους ὠνόμασεν*. Bohlen ad Gen. l. c. compares Sanscr. *Aryapakshatâ* '(a land) by the side of Asia;' comp. Borussia i. q. *Po-rus*, near the Russians.

* **אַרְצָה** a root of uncertain signif. Arab. **أَرْضٌ** *low, inferior*; but this is derived rather from the primary idea *earth*.

אַרְצָה comm. *gend.* (rarely *masc.* Gen. 13, 6. Ps. 104, 6. Is. 9, 18; or when the earth is put for its inhabitants, Is. 26, 18. 66, 8.) *c. suff.* **אַרְצֵי**, *c. art.* **הָאָרֶץ**, He loc. **אַרְצָה**, *the earth*, Arab. **أَرْضٌ**, Chald. **אַרְעָה**, Syr. **أَرْضًا**.—Spec.

1. *the earth, orbis terrarum*, opp. to the heavens; **וְהָאָרֶץ וְהַשָּׁמַיִם** Gen. 1, 1. 2, 1. 4, and **אָרֶץ וְשָׁמַיִם** Gen. 2, 4, *the heavens and the earth*, the whole universe. Synecd. for the inhabitants of the earth, Gen. 9, 19. 11, 1. 19, 31.

2. *the earth, land*, opp. to the sea, Gen. 1, 28.

3. *a land, country*, Ex. 3, 8. 13, 5. Gen. 21, 32 **אָרֶץ פְּלִשְׁתִּים**. Ruth 1, 7 **אָרֶץ**. So *the land of any one* is either the country subject to him, as *the land of Sihon* Neh. 9, 22; or consecrated to any one Jer. 2, 7. 16, 18; or in which one dwells Deut. 19, 2. 10. 28, 12; or was born, q. d. one's father-land Gen. 24. 4.

betrothed, Ex. 22, 15. Deut. 22, 28. Part. אַרְשָׁה Deut. 22, 23. 25. 27.—Chald. אַרְס Pe. and Pa. id.

* אַרְשׁ obsol. root, i. q. Arab. **ورش** *to desire, to long for.* Hence

אַרְשֶׁת f. *desire, longing*, Ps. 21, 3. Sept. δέσους, Vulg. voluntas.

אַרְתַּחְשֶׁתָּא Ezra 4, 8. 11. 23. 6, 14, אַרְתַּחְשֶׁתָּא 7, 1. 7, אַרְתַּחְשֶׁתָּא 4, 7, *Artaxerxes*, pr. n. of several Persian kings; in Greek written Ἀρταξέρξης, by the Armenians Արտաշես Ardashes, by the modern Persians اردشیر, *Ardeshir*; by the ancient Persians, in the inscriptions of Nakshirustam in Niebuhr's Reisebeschr. II. tab. 27, according to De Sacy, ארתחשתר *Artakhshetr, Artakhshatra*; whence by interchanging the letters *r* and *s*, and by transposition, arose the form *Artakhsharta* and the Heb. *Artakhshast, Artakhshasta*, as above. Comp. Lassen in Zeitschr. f. d. Kunde des Morgenl. VI. p. 160.

This name is compounded from the syllable *art*, strong, mighty, (comp. the pr. names Ἀρτοβύρης, Ἀρταβύζης, Ἀρτοφύρης,) and *hshtr*, which in the ancient usage denoted *king*, like the Zend and Sanscr. *kšatra*. Nor yet is Herodotus to be taxed with error in rendering it *mighty warrior* (6. 98), comp. *kšatra* 'soldier;' since kings also were warriors. See Lassen Keilschrift p. 36.

Two kings of this name are mentioned in the O. Test. a) *Pseudo-Smerdes* Ezra 4, 7. 8. 23 comp. 24, who not improb. took the name of Artaxerxes on his accession. b) *Artaxerxes Longimanus*, in whose seventh year Ezra led out a colony into Palestine, Ezra 7, 1. 7: 11. 12. 21. 8, 1; and from the twentieth to the thirty-second year of whose reign Nehemiah was governor of Judea, Neh. 2, 1. 5. 14. 13. 6. See more fully in Thesaur. p. 155, 156.

* אַשׁוּר obsol. root, prob. i. q. אָסַר *to bind.* Hence the two following:

אַשׁוּרָא (whom God hath bound sc. by a vow) pr. n. m. *Asareel*, 1 Chr. 4, 16.

אַשְׁרֵיָא (vow of God) pr. n. m. *Asriel*, Num. 26, 31. Josh. 17, 2. 1 Chr. 7, 14. Patronym. is אַשְׁרֵילִי *Asrielite*, Num. 1. c.

* אַשׁ c. suff. אֶשׁוּ Job 18, 5, אֶשְׁכֶם Is. 50, 11, comm. *gend.* (rarely masc. Job 20, 26. Ps. 104, 4. Jer. 48, 45; comp. on the gender of words signifying *fire*. Lehrg. p. 546 note,) *fire*, comp. Chald. אַשְׁתָּא, אַשְׁתָּא, *fire, fever*, Syr. **أش** fever, Ethiop. **ሕት** *fire*, Arab. **أَنْيَسَة**

which however is rarely used. The branches of this very ancient stock are widely spread throughout the languages of Asia and Europe; comp. Sanscr. *ush*

to burn, Pehl. and Pers. **آتش**, perh. Lat. *æstus*, Germ. *heitzen, heiss*.—Spec

1. *the fire of God*, often for *the lightning*. 1 K. 18, 38. 2 K. 1, 10. 12. 14. Job 1, 16;

comp. Ex. 9, 23 and Pers. **آتش آسمان** Trop. for *the anger and wrath of God*, (comp. Virg. *Æn.* 2. 575 *exarsere ignes animo, subit ira*, etc.) Deut. 32, 22 אֵשׁ קָדְחָהּ בְּאָפְרִי *a fire is kindled in mine anger*. Jer. 4, 4. 15, 14. 21, 12. Lam. 2, 4. Ez. 22, 21. In like manner *fire* is put for *ardour* in men, q. d. burning zeal or passion, Jer. 20, 9. Ps. 39, 3. 4.

2. Poet. *fire for war*, e. g. *to be consumed by fire*, i. q. *to be consumed, wasted by war*, Num. 21, 28. Jer. 48, 45. Judg. 9, 15. 20. Is. 10, 16. 26, 11. Ps. 21, 10. So אֵשׁ קָדַחְתָּ *to kindle a fire*, metaph. to kindle a war, to excite the tumult of war, Is. 50, 11.—The same figure is frequent in the Arabian poets; comp. Comment. on Is. 7, 4.

3. Trop. for *destruction, ruin*, of any kind, both of men and things, Job 15, 34. 20, 26. 22, 20. 31, 12. Is. 1, 31. 30, 30. 33, 11. 14.

4. *heat, scorching*, of the sun, Joel 1, 19, 20. 2, 3. 5.

5. *a flashing, brightness, splendour*, e. g. of arms Nah. 2, 5. אֲבָנֵי אֵשׁ *stones of fire, glittering gems*, Ez. 28, 14. 16; comp. Stat. Theb. 2. 276 *arcano florentes igne smaragdi*.

Deriv. אַשָּׁה, q. v.
אֶשׁ Chald. st. emphat. אַשְׁתָּא, id. Dan 7, 11.

* אֵשׁ i. q. נֵשׁ, *there is, there are*, 2

Sam. 14, 19. Mic. 6, 10. Arab. ^{أَيْسَ},
Chald. אֵיִתִי, אֵיִתָּהּ.

אֵשׁ (*osh*) Chald. plur. אֵשִׁין, *foundations*, Ezra 4, 12, 5, 16. R. אֵשֶׁשׁ. Arab. ^{أَسْ}.
أس.

* אֵשֶׁב obsol. root, perh. i. q. ^{أَشَبَّ},
חִשַׁב, חִשְׁבָּה, *to mingle, to compute*.—
Hence

אֵשְׁבֵל (for אֵשְׁבֵאל sententia Dei) *Ashbel*,
pr. n. of a son of Benjamin, Gen. 46,
21. 1 Chr. 8, 1. Hence patronym. אֵשְׁבֵלִי
Ashbelite Num. 26, 38.

אֵשְׁבָן (i. q. חִשְׁבָּן) pr. n. m. *Eshban*,
Gen. 36, 26.

אֵשְׁבַע (I adjure) pr. n. m. *Ashbea*,
1 Chr. 4, 21.

אֵשְׁבַעַל *Eshbaal*, pr. n. of a son of
Saul, 1 Chr. 8, 33, 9, 39; i. q. אֵשֶׁבֶשׁתָּ
p. 45.

* אֵשֶׁד obsol. root, i. q. Chald. and
Syr. אֵשֶׁר, אָמַר, *to pour, to pour out*.—
Hence the two following:

אֵשֶׁד m. *an outpouring*. Num. 21, 15
אֵשֶׁה הַנְּחִלִים i. e. places where the tor-
rents from the mountains are poured out,
or flow down, into the valleys and plains
below, q. d. *ravines*.

אֵשְׁדָה f. id. *outpouring* of torrents, a
low place or *ravine* at the foot of a moun-
tain where a torrent flows down, Josh.
10, 40, 12, 8. אֵשְׁדוֹת הַפִּסְגָּה *the ravines*
of Pisgah, for the foot or base of the
mountain, Deut. 3, 17, 4, 49. Josh.

12, 2, 3. Comp. ^{So} سَفْح foot of a mountain
or hill, from سَفَح to pour out.

אֵשְׁדוֹד (strong-hold, castle, for אֵשְׁדוֹד
from אֵשְׁדוֹד) pr. n. *Ashdod*, Gr. Ἀζωτός, one
of the five principal cities of the Philis-
tines, (assigned to the tribe of Judah
Josh. 15, 47,) Josh. 11, 22, 15, 46. 1 Sam.
5, 1. Is. 20, 1. It was a key of Pales-
tine towards Egypt; comp. Is. l. c. and
Hdot. 2, 157. A village still stands upon
its site, called *Esdūd*; see Rosenm.
Bibl. Geogr. II. ii. p. 374 sq. Bibl. Res.
in Palest. II. p. 368.—The gentile n. is
אֵשְׁדוֹרִי, fem. אֵשְׁדוֹרִי, and this latter adver-

bially, *in the dialect of Ashdod*, Neh. 13,
24.

* אֵשְׁדָה obsol. root, i. q. Arab. ^{أَسَا} for
أَسُو.

1. *to prop, to support*, i. q. אֵשֶׁשׁ.

2. Metaph. *to heal, to cure*.

Deriv. ראשֶׁדָה and pr. n. ראשֶׁדָה.

אֵשְׁדָה fem. i. q. אֵשׁ, *fire*, as in Chald.
Jer. 6, 29 Cheth. מֵאֵשְׁדָהֶם עֲפָרָה *by their*
fire the lead (is consumed). Keri מֵאֵשׁ דָּהָם
consumed by fire.

אֵשְׁדָה m. constr. אֵשְׁדָה, plur. constr. אֵשִׁי,
a sacrifice, offering, so called from the
fire (אֵשׁ) which consumes it, as πυρὸν
from πῦρ, q. d. *the sacred fuel* to be burn-
ed before God, with אֵשֶׁה parag. like אֵשֶׁה;
אֵשֶׁה; אֵשֶׁה. Spoken of every kind
of sacrifice and offering, and once even
of those not burned, Lev. 24, 7, 9. Most
freq. in certain ritual formulas, as אֵשְׁדָה
רִיחַ נִיחֹחַ לַיהוָה *a sacrifice of sweet odour*
unto Jehovah Lev. 1, 9, 13, 17, 2, 2, 9, 3, 5.
אֵשְׁדָה לַיהוָה Ex. 29, 41. Lev.
8, 21; ellipt. אֵשְׁדָה לַיהוָה *a sacrifice to*
Jehovah sc. of sweet odour Lev. 2, 16.
Ex. 29, 18, 25. Plur. אֵשִׁי הַזֶּה *sacrifices*
of Jehovah, i. e. offered to him, Lev. 2,
3, 10.

אֵשְׁדָה (for אֵשְׁדָה, fem. of the form
אֵשְׁדָה, constr. אֵשְׁדָה (fem. of the form
אֵשִׁי) which is sometimes also put
for the absol. Deut. 21, 11. 1 Sam. 28, 7.
Ps. 58, 9; c. suff. אֵשְׁדָה, אֵשְׁדָה, אֵשְׁדָה,
etc. once אֵשְׁדָה Ps. 128, 3; Plur. once
אֵשְׁדָה Ez. 23, 44, elsewhere always
נָשִׁים (for אֵשְׁדָה by aphæresis, from sing.
אֵשְׁדָה), constr. נָשִׁי, c. suff. נָשִׁי,
נָשִׁי, נָשִׁי.

1. *a woman, female*, of any age or con-
dition, married or unmarried. Cant. 1, 8
הַנְּשִׁים הַנְּשִׁים O thou fairest among wo-
men! 5, 9, 6, 1. Gen. 31, 35 לִי הַדֶּרֶךְ
the way of women is upon me, i. e. I have
what is usual with women, the menses.
2 Sam. 1, 26 *thy love to me was . . . pass-
ing the love of women*. Job 42, 15. Of
unmarried females Gen. 24, 5. Is. 4, 1.—
Spec. a) As the name of the *sex*, and
thus applied to animals, *a female*, Gen.
7, 2; so Lat. *femina*, French *femelle*, Gr.
γυνή in Aristotle. See אֵשׁ no. 1. a.
With the artic. collect. *women*, the fe-
male sex, Ecc. 7, 26. b) *a wife*, opp.

to a husband, Gen. 24, 3. 4. 25, 1. 26, 34. 28, 1. 34, 4 sq. אִשָּׁתְּ אָבִיךָ *thy father's wife*, i. e. *thy step-mother*, Lev. 18, 8. 11. Comp. 1 Cor. 5, 1. Frequent in the phrase לָקַח לָוּ לְאִשָּׁה *to take to oneself a woman for a wife*, Gen. 4, 19. 6, 2. Spoken also of a concubine, Gen. 30, 4; of one betrothed, Gen. 29, 21. c) As a term of reproach for a man who is weak, cowardly, effeminate, Is. 19, 16. 3, 12. Jer. 51, 30. Nah. 3, 13. Comp. Hom. *Ἀγαυίδες οὐκ εἶν' Ἀγαυοί*. Virg. *Æn.* 9. 617. d) Joined in apposition with various nouns, e. g. אִשָּׁה זֹנֵה *a harlot* Josh. 2, 1; אִשָּׁה פְּרִילָגֶשׁ *a concubine* Judg. 19, 1; אִשָּׁה אֶלְמָנָה *a widow* 1 K. 7, 14; אִשָּׁה נְבוֹרָה *a prostitute* Judg. 4, 4; אִשָּׁה יִשְׂרָאֵלִיתָ *a woman of Israel* Lev. 24, 10. e) With genit. of an attribute, instead of an adjective, e. g. אִשָּׁה חֵזֶל *a capable woman* Ruth 3, 11; אִשָּׁה מְרִיבֹנִים *a contentious woman* Prov. 27, 15; אִשָּׁה זְנוּבִים *a prostitute* Hos. 1, 2. f) Emphat. of a true *woman*, such as she should be, Ecc. 7, 28; see אָדָם no. 2, comp. in יִשְׂרָאֵל no. 1, and the saying of Diogenes, 'I seek a man.'

2. Followed by אַחֹרָה or רְעוּתָה, *one, another; altera, altera*; see under these words.

3. *every one*, Ex. 3, 22. Am. 4, 3.

NOTE. In Chaldee the word for *woman* is אִתְהָא, st. emph. אִתְהָא, plur. אִתְהָא. Syr. اِنْتَا, plur. اِنْتَا. Arab. نِسْوَانٌ, plur. نِسْوَاتٌ, امْرَاَةٌ, plur. امْرَاَتٌ. Also اُنْتَى woman, plur. اُنْتَى. Ethiop. አንሱት *anest* (not *anset*) which also is put for plur. *women*.

אִשְׁוֶרָה see אִשְׁוֶרָה.

אִשְׁוֶרָה m. (ר. אִשְׁוֶרָה) *darkness, obscurity*, only Prov. 20, 20 Keri בְּאִשְׁוֶרָה הַשֶּׁקֶט; in Cheth. בְּאִשְׁוֶרָה הַשֶּׁקֶט. The Targ. gives the like orthography in Chaldee, אִשְׁוֶרָה אִתְהוֹן הַשְׁוֶרָה.

אִשְׁוֶרָה or אִשְׁוֶרָה m. only c. suff. אִשְׁוֶרָה, plur. c. suff. אִשְׁוֶרָה. R. אִשְׁוֶרָה.

1. *a step, going*, Prov. 14, 15. Ps. 40, 3. Metaph. in reference to virtue and piety, e. g. to follow the steps of Jehovah, Job 23, 11; also one's steps are said to slide and fall, Ps. 37, 31. 73, 2. Comp. צֶדֶק.

2. 1. q. אִשְׁוֶרָה, a species of *cedar*,

Arab. *Sherbin*. Ez. 27, 6 אִשְׁוֶרָה עֲשׂוֹתֶיךָ *thy benches* (or *decks*) *they make of ivory, the daughter of the Sherbin-cedars*, i. e. ivory inlaid in cedar wood, bordered with it; comp. Virg. *Æn.* 10. 136. See in אִשְׁוֶרָה.

אִשְׁוֶרָה (ר. אִשְׁוֶרָה) 1. i. q. אִשְׁוֶרָה, *a step*, constr. with a fem. Job 31, 7.

2. Rarely אִשְׁוֶרָה 1 Chr. 5, 6, with He local אִשְׁוֶרָה Gen. 25, 18, pr. n. *Assyria*, Hos. 9, 3. 10, 6. Zech. 10, 10; more fully אִשְׁוֶרָה אִשְׁוֶרָה Is. 7, 18. Also *the Assyrians*, constr. c. masc. Is. 19, 23. 23. 13. 30, 31. 31, 8. Ps. 83, 9. Hos. 14, 4. In the cuneiform inscriptions it is written *Ásurá*; see Lassen über d. Persepol. Keilschr. p. 71-79.—The name *Assyria* is variously employed by the Hebrews, e. g.

a) *Assyria proper*, in the ancient sense, Gen. 10, 11. 22, seems to have comprehended nearly the same countries which Ptolemy (6.1) assigns to *Assyria proper*, viz. those lying east of the Tigris, between Armenia, Susiana, and Media, and espec. *Adiabene*. b) Usually it stands for *the Assyrian empire*, which comprehended also *Babylonia* and *Mesopotamia*, Is. 10, 9. 10, comp. Comment.

on Is. 39, 1; and extended to the *Euphrates*, Is. 7, 20, which river therefore is put as the emblem of the *Assyrian empire* Is. 8, 7. So too the name *Assyria* comprehends also *Babylonia* in Hdot. 1. 102. 106. Strabo 16 init. Arrian Exped. Alex. 7. 7. 6. Once also in the O. Test. the provinces beyond the Tigris seem to be left out of view, and the Tigris is thus said to flow *on the east* of *Assyria*, קְדָמָה אִשְׁוֶרָה, Gen. 2, 14. c) After the overthrow of the *Assyrian empire*, the name *Assyria* continued to be sometimes used of the countries over which that empire had formerly extended, and of the new kingdoms which had then taken its place, e. g. of *Babylonia* 2 K. 23, 29. Jer. 2, 18 (comp. Is. 8, 8). Lam. 5, 6; also *Judith* 1, 5. 2, 1. 5, 1; of *Persia* Ezra 6, 22, where *Darius* is called אִשְׁוֶרָה.—Hitzig attempts to show that אִשְׁוֶרָה is put also for *Syria*, Is. 19, 23. Ps. 83, 9. (Begr. d. Kritik p. 98. Jes. p. 235.) But his arguments are not convincing.

אִשְׁוֶרָה plur. אִשְׁוֶרָה *Asshurim*, pr. n. of an Arabian tribe Gen. 25, 3; perh. the

אִשְׁוֶרָה plur. אִשְׁוֶרָה *Asshurim*, pr. n. of an Arabian tribe Gen. 25, 3; perh. the

אִשְׁוֶרָה plur. אִשְׁוֶרָה *Asshurim*, pr. n. of an Arabian tribe Gen. 25, 3; perh. the

same which is called in 2 Sam. 2, 9 אַשְׁרֵי, to be sought in the vicinity of Gilead.

אַשְׁחִיר (perh. blackness, black, r. שָׁחַר) pr. n. m. *Ashur*, 1 Chr. 2, 24. 4, 5.

אַשְׁרָה f. (r. אָשָׁה no. 1) *a support, column*; Plur. c. suff. אַשְׁרוּתֶיהָ Jer. 50, 15 Keri, Sept. ἐπ' ἀλάσεις αὐτῆς, Vulg. better *fundamenta ejus*. Comp. Arab. ^{أَسِيَّة} column. In Cheth. is אַשְׁרוּתֶיהָ from a form אַשְׁרָה.

אַשְׁמָא *Ashima*, the domestic idol of the city of Hamath, 2 K. 17, 30. The name is of uncertain etymology; most prob. it stands in connection with Pers. اسمان *asumân* heaven, Zend. *açmânô*.

אַשְׁרָה see אָשָׁה.

אַשְׁשָׁ m. (r. אָשַׁשׁ) *a foundation*. Arab. ^{أَسَاس} ^{أَسَاس} ^{أَسَاس} ^{أَسَاس} ^{أَسَاس}. Found only in plur. אַשְׁשִׁים *foundations*, i. e. *ruins* of buildings destroyed to the foundations, so that those alone remain. (Comp. מוֹקְדִים Is. 58, 12 of ruins.) Is. 16, 7 קִרְיַת־קֶרֶשׁ אַשְׁשִׁי *the ruins of Kir-hareseth*, i. e. of the city Kerak. In Jer. 48, 31, where there is an imitation of this passage in Isaiah, is read אַנְשֵׁי קִרְיַת־קֶרֶשׁ *the men of Kir-heres*; but there is no need of supposing an exact correspondence in such passages. Later writers employed the words of earlier prophets only so far as they were applicable to their purposes; and sometimes added explanations, or even changed them, e. g. substituting for difficult or perhaps obsolete words others more easy and in current use. See *Gesch. der Heb. Spr.* p. 37 sq. and *Comment. on Is.* l. c.

אַשְׁשָׁה f. 2 Sam. 16, 19. 1 Chr. 16, 3; Plur. אַשְׁשִׁים Hos. 3, 1, and אַשְׁשִׁוֹת Cant. 2, 5, *a cake, cakes*, Lat. *liba*, spec. such as were prepared from dried grapes or raisins, pressed or compacted into a certain form, from r. אָשַׁשׁ; so אַשְׁשִׁי ^{רַאֲשֵׁי} *raisin-cakes* Hos. l. c. They are mentioned as delicacies with which the weary and languid are refreshed, 2 Sam. 1 Chr. Cant. ll. cc. and were also offered to idols in sacrifice, Hos. l. c. They differ-

ed from אַמְזִיק i. e. grapes dried, but no compacted into the form of cakes; and also from דְּבִלָה i. e. figs pressed into cakes.—The etymology is doubtless to be sought in the idea of pressing together; (see the root, and comp. בָּנָן a cake, from בָּנָן to make firm, also אַשְׁחִירָה from אָשַׁשׁ to spread out;) and not in that of fire, אָשׁ, as if cakes prepared with fire. The same word occurs in Pseudo-Jon. Ex. 16, 31, where אַשְׁשִׁי is for Heb. אַשְׁחִירָה; also in the Mishna, Nedarim 6. 10, where אַשְׁשִׁים denotes a kind of food prepared from lentiles, prob. cakes made from boiled lentiles.

אַשְׁשָׁ m. *a testicle*, Lev. 21, 20. Syr. ^{أَشْأ} and Ethiop. አሰሰ id. The form is for אַשְׁשָׁה from r. שָׁכַח, (as אַמְשָׁ, from ^{أَمَسَا}), Ethiop. ሰሰ to indicate, to inform, whence ሰሰ index, informer. So in Lat. *testis, testiculus*.

אַשְׁשָׁ plur. אַשְׁשָׁלוֹת and אַשְׁשָׁלוֹת as if from אַשְׁשָׁלוֹת, comp. אַרְמוֹן; masc. Num. 13, 23.

1. *a bunch, cluster*, pr. *the stem or stalk* of a cluster, Lat. *racemus*; spoken of berries or flowers hanging in clusters like grapes, e. g. of dates, Cant. 7, 8; of the flowers of the henna, alhenna, Cant. 1, 14; but chiefly of the *vine*, either fully with דִּבְבָן 7, 9; or absol. Is. 65, 8. Mic. 7, 1. Once Gen. 40, 10 אַשְׁשָׁל is distinguished from עֵנָב, and denotes *the stem, racemus*, strictly so called, e. g. הִבְשִׁילוּ אַשְׁשָׁלוֹתֶיהָ עֵנָבִים, i. e. *and its stems* (the cluster-stems of the vine) *ripened the grapes*, the berries, i. e. shot forth ripe grapes.—Corresponding is Arab. عَيْتَالٌ, اَيْتَالٌ, palm-

branch, Ethiop. አሰሰ a grape, a vine, whence the verb ሰሰ to bear grapes; Syr. and Chald. ^{سجول} ^{سجول}, a grape, cluster. Among all this variety of orthography, the etymology is doubtful. Perhaps אַשְׁשָׁ may be for אַשְׁשָׁל, from שָׁכַל, ^{شكّل}, to bind, to braid, to plait, q. d. *a braid* of grapes; comp. עֵנָב.

2. *Eshcol*, pr. n. a) Of a valley abounding in vines, in the southern part of Palestine, Num. 13, 23. 24. 32. 9.

Deut. 1, 24. See Bibl. Res. in Palest. I. p. 316. b) Of a man, Gen. 14, 13. 24.

אֲשְׁכֶנָז Ashkenaz, pr. n. of a people and region in northern Asia, sprung from the Cimmerians (אֲשֶׁר) Gen. 10, 3, and situated in the vicinity of Armenia Jer. 51, 27; unless perhaps it was a province of that country itself. A similar form is אֲשֶׁנִּי.—The modern Jews understand by it *Germany*, and even call this country by the Heb. name; a rare specimen of ignorance in geographical matters.

אֲשָׁר m. for אָשָׁר, Aleph prosthet. a gift, present, Ez. 27, 15. Ps 72, 10. R. אָשָׁר II, i. q. אָשָׁר, to hire, to reward.

* אָשַׁל obsol. root, Arab. أَثَل and أَثَل i. q. أَصَل to strike deep root, to be deeply rooted, أَثَلَة a root, stock, origin. Hence

אָשַׁל (Kimchi אָשַׁל) i. q. Arab. أَثَل, a tamarisk, myrica, *Tamarix orientalis* Linn. 1 Sam. 22, 6 תַּחַת הָאֲשַׁל under the tamarisk-tree. 31, 13, the parall. passage to which in 1 Chr. 10, 12 has תַּחַת הָאֲזָלָה under a terebinth or tree generally.—Then perh. any large tree, (like אֲזָלָה, אֲזָל,.) and collect. trees, a wood, grove, Gen. 21, 33.—An accurate description of the tree אָשַׁל is given by J E. Faber, in Fab. and Reiskii Opusc. med. ex monum. Arabum, p. 137; see also R. K. Porter's Travels II. p. 311.

* אָשָׁם Lev. 5, 19. Num. 5, 7, also אָשָׁם Lev. 4, 13. 5, 2. 3. 4. 17; fut. אָשָׁם.

1. to fail in duty, to transgress, to be guilty, Engl. Vers. to trespass. Arab.

أَشَام id. أَشَام causat. reum judicavit, أَشَام and أَشَام fault, guilt, a mulct, comp. Ethiop. ለሠዎ fault, guilt, ለሠዎ malefécit. The primary idea seems to be that of negligence espec. in one's gait,

whence أَشَام a camel of slow gait, faltering, weary. Comp. أَشَام, أَشَام.—Lev. 4, 13. 22. 27. 5, 2. 3. 4. 17. Jer. 50, 7. The person towards whom one fails in duty is put with אָשָׁר Num. 5, 7. Lev. 5, 19; that in which one is guilty, with אָשָׁר Lev. 5, 5, with אָשָׁר Hos. 13, 1. Ez. 22, 4.—

Others, in several passages, render אָשָׁם to acknowledge oneself guilty, as Hos. 5, 15. Zech. 11, 5. Lev. 4, 22. But there seems no good reason to depart from the common acceptation of אָשָׁם, since we need only render in Hos. I. c. until they suffer punishment, as in no. 2; in Zech. I. c. and are not punished; in Lev. I. c. when a ruler hath sinned through ignorance . . . then he is guilty, has contracted guilt; here אָשָׁם is i. q. אָשָׁר in c. 5, 1. 17.

2. to bear one's guilt, i. e. its consequences, to suffer punishment, to be punished, Ps. 34, 22. 23. Is. 24, 6. Jer. 2, 3.

3. i. q. אָשָׁם and אָשָׁם, to be laid waste, destroyed, spoken of altars Ez. 6, 6. Comp. Syr. أَمْسَحَم a desert.

NIPH. to be punished; hence to be destroyed, to perish, e. g. flocks, Joel 1; 18.

HIPH. to punish, and hence to destroy. Ps. 5, 11.

Deriv. the three following.

אָשָׁם m. c. suff. אָשָׁמוֹ, plur. c. suff. אָשָׁמוֹ.

1. fault, blame, guilt, which one contracts, Gen. 26, 10. Jer. 51, 5.—Hence

2. Meton. trespass, i. e. the thing through which guilt is contracted, Num. 5, 7. 8.

3. a sacrifice for fault or guilt, Engl. Vers. a trespass-offering, 1 Sam. 6, 3 sq. 2 K. 12, 17. Is. 53, 10. Ez. 40, 39. In the Mosaic law these sacrifices for fault or trespass-offerings (אָשָׁמוֹ) are carefully distinguished from sacrifices for sin or sin-offerings (חַטָּאוֹת). Not only were the rites and ceremonies of each different; (see Lev. 5, 1–26, or 1–19 and 6, 1–7; 7, 1–7, comp. 4, 1–35. 6, 17–23 or 24–30;) but the different victims pertaining to each were sometimes conjoined in one and the same offering, (as Lev. 14, 10 sq. Num. 6, 12 sq. comp. Lev. 5, 7–10,) and the particular faults or sins are carefully enumerated by the lawgiver, which were to be expiated by this or that rite; see Lev. c. 5. 14, 12. 24. 19, 20–22. Num. 6, 11. 12. Still, the precise point of distinction between the two kinds of faults or sins, has hitherto been sought in vain See Jos. Ant. 3. 9. 3. Philo de Victimis 2. p. 247. ed. Mang. Rosenm. ad Lev. 5, 6. Carpzov. Antiquit. S. cod. p. 707 sq.

אָשֵׁם m. adj. verbal 1. *in fault, guilty*, Gen. 42, 21. 2 Sam. 14, 13.

2. *bringing a trespass-offering*, Ezra 10, 19.

אָשָׁמָה f. 1. Inf. of the verb אָשֵׁם (like אָהָבָה, אָהָרָה, אָהָבָה), *a being in fault, trespassing*; Lev. 5, 26 [6, 7] מְכַל אֲשֶׁר רָעָהוּ מִכָּל לְאֻשְׁמָה בָּהּ *of all that he hath done in trespassing therein*, i. e. every thing in which he is in fault. Lev. 4, 3 לְאֻשְׁמָה הָעֵם i. e. so that the people incur guilt.

2. *a fault, blame, guilt*, Engl. Vers. *trespass*, 1 Chr. 21, 3. 2 Chr. 24, 18, 28, 13. Am. 8, 14 אֲשָׁמָה שְׁמֵרוֹן *the guilt of Samaria*, i. e. its idols. Plur. אֲשָׁמוֹת 2 Chr. 28, 10. Ps. 69, 6.

3. *the bringing of a trespass-offering*, see in אָשָׁם no. 3. Lev. 5, 24 [6, 5] בְּיוֹם אֲשָׁמָה *in the day when he bringeth his trespass-offering*. Comp. אָשָׁם no. 2.

אֲשָׁמוֹתָּהּ see אָשָׁמָה.

אֲשָׁמִים m. plur. i. q. שְׁמִים, Aleph prosthet. pr. *fatness*; hence *fat fields*, fertile fields (comp. Gen. 27, 28); Is. 59, 10 בְּאֲשָׁמִים כְּמַתִּים *in fertile fields we are as the dead*. The Rabbins and Jerome render it *darkness*, comp. Lam. 3, 6; but see Comment. on Is. I. c.

אֲשָׁמָה, אֲשָׁמוֹרָה, f. (r. שָׁמַר,) constr. אֲשָׁמֹתָ (once absol. Judg. 7, 19), Plur. אֲשָׁמוֹת, *a watch*, φυλακή, a part of the night, so called from the military watches. Among the ancient Hebrews there were only three night-watches; the *first* or אֲשָׁמוֹתָּהּ Lam. 2, 19; the *middle* Judg. 7, 19; and the *third* אֲשָׁמֹתָּהּ הַבֶּקֶר Ex. 14, 24. 1 Sam. 11, 11. Later and in the times of the N. T. there were four, after the Roman manner.

* אֲשָׁן obsol. root, perh. I. *to be hard, firm, strong*; Chald. אֲשִׁין, אֲשִׁין, hard, strong; comp. עֲשִׁין, Arab. أَثِينٌ, hard, strong, robust.

II. *to be dark, obscure*, see אֲשָׁן.

אֲשָׁנָב m. *a lattice*, i. e. a latticed window, through which the cool breeze passes, Judg. 5, 28. Prov. 7, 6. R. שְׁנָב q. v.

אֲשָׁנָה (the strong, fortified) *Ashnah*, pr. n. of two cities in the tribe of Judah, Josh. 15, 33, 43.

אֲשָׁעָן (prop. support) *Eshean*, pr. n. of a city in Judah, Josh. 15, 52. R. שְׁעָן.

* אֲשָׁה obsolete root, Syr. اَمَّاف to use incantation, enchantment. Simonis places the primary power in the notion of *covering*, hiding; whence Syr. to use incantation, pr. to practise hidden arts, comp. לָאֵט, לָאֵט; also אֲשָׁפָה a quiver, so called a *recondendo*. Kindred with the signif. of incantation is בָּשָׁה.

Deriv. the two following.

אֲשָׁפָה Heb. and Chald. *an enchanter, magician*, Dan. 2, 10. Plur. Heb. אֲשָׁפִים Dan. 1, 20. 2, 2; Chald. אֲשָׁפִין, emphat. אֲשָׁפִיא (from a Sing. אֲשָׁפָה) Dan. 2, 27, 4, 4, 5, 7, 11, 15. Syr. اَمَّاف enchanter.

אֲשָׁפָה f. c. suff. אֲשָׁפָהוּ, *a quiver*, perh. so called as *covering* and concealing the arrows, see r. אֲשָׁה. Is. 22, 6, 49, 2. Jer. 5, 16. Ps. 127, 5. Job 39, 23. Lam. 3, 13 בְּנֵי אֲשָׁפָהוּ *the sons of his quiver*, his arrows.

אֲשָׁפֶנֶז *Ashpenaz*, pr. n. of a chief eunuch in the court of Nebuchadnezzar, Dan. 1, 3. Roediger well compares Pers. اسپ, Sanscr. *açvas*, horse, and *nâsa* nose; pr. 'nose of the horse.' A similar form is אֲשָׁפֶנֶז.

אֲשָׁפָר an obscure word, found only twice, 2 Sam. 6, 19. 1 Chr. 16, 3; where Vulg. *assatura bubulae carnis*, deriving it absurdly enough from אֵשׁ fire and פָּר bullock. Engl. Vers. *a good piece of flesh*. But there can be little doubt that it was a certain measure of wine or drink, *a measure, cup*, for שָׁפָר with Aleph prosthet. from r. שָׁפָר no. 3, i. q. Ethiop. ሰረረ, to measure, whence ሰረረ a measure, cyathus, see Ludolph Lex. Æthiop. p. 187; comp. kindr. סָפָר to number.—An approach to the truth was made by L. de Dieu, who, following the same etymology, understands a portion of the sacrifice *measured out*.

אֲשָׁפָתָהּ m. *a dunghill, fimetum*, for שָׁפָתָהּ (Neh. 3, 13) with Aleph prosthet. from r. שָׁפָה to put, to place, perh. also to heap up, comp. שִׁים. So הָאֲשָׁפָתָהּ Neh. 2, 13, 3, 14, 12, 31, contr. הָשָׁפָתָהּ 3, 13, *the dunghill-gate, dung-gate*, in

to that place *which*. Ex. 32, 34; בְּאֲשֶׁר *in* that place *which*, i. e. where, Ruth 1, 17. Lehrg. § 198.

2. Often אֲשֶׁר is merely a sign of relation, which serves to give to substantives, adverbs, and pronouns, a relative sense; as אֲשֶׁר אֶת־עִפְרַיִם *which dust* Gen. 13, 16; אֲשֶׁר אֶת־הַשָּׂדֶה *which field* 49, 30; אֲשֶׁר שָׁמָּה *where*, from שָׁם there; מֵאֲשֶׁר מִשָּׁם *whence*, from מִשָּׁם thence; לְאֲשֶׁר לוֹ *to whom*, from לוֹ to him; מִמֶּנּוּ אֲשֶׁר בּוֹ *in whom*; מִמֶּנּוּ אֲשֶׁר לְשׁוֹנוֹ *whose tongue* Deut. 28, 49, etc. Indeed this is the usual mode in which the Hebrews express the oblique cases of the relative, Lehrg. p. 743; with a very few exceptions not as yet noted by any one, that I am aware of, viz. בְּאֲשֶׁר Is. 47, 12, for אֲשֶׁר בְּהֵם (Targ. עִם אֲשֶׁר, Syr. (י)סחס); and אֲשֶׁר עִמּוֹ Gen. 31, 32, for אֲשֶׁר עִמּוֹ with whom.

3. אֲשֶׁר לְ serves to circumscribe the genitive, like the Talmudic שֶׁל, espec. where several genitives depend on one governing noun, and in the later Hebrew; e. g. 1 Sam. 21, 8 אֲשֶׁר לְשֹׂאֵלֵי אֶבְיֵיר הַרְעִים *the chief of Saul's herdsmen*. Cant. 1, 1 שִׁיר הַשִּׁירִים אֲשֶׁר לְשֹׁמְרֵי הַשִּׁיר *the Song of songs of Solomon*, i. e. Solomon's Song of songs. See Lehrg. p. 672, 673.

4. In the later Hebrew אֲשֶׁר is sometimes redundant, like the Aram. דִּי, דִּי; e. g. Esth. 1, 12 דִּבְרֵי הַמִּלְכָּה אֲשֶׁר בִּרְדֵי הַמֶּלֶךְ; see v. 13, where אֲשֶׁר is omitted; comp. 2 Sam. 7, 14, 9, 8. See in art. דִּי.

B) It passes over also into a relat. Conjunction, like Heb. כִּי, Aram. דִּי, דִּי, Ethiop. H, Gr. ὅτι, Lat. quod, Germ. dass, Engl. that. Its various uses, in which it has a great resemblance to כִּי, may be reduced to the following:

1. *that, quod*, after verbs of seeing, hearing, knowing, Ex. 11, 7; of finding Ecc. 7, 29; of speaking Esth. 3, 4; confessing Lev. 5, 5; swearing 1 K. 22, 16, etc. Also after nouns of like power, Is. 38, 7. Ecc. 5, 4. The manner in which the neut. of the relative passes over into this power, is exemplified in the following passages: Josh. 2, 10 שָׁמַעְנוּ אֶת אֲשֶׁר-הוּא *we have heard that which (how) Jehovah dried up the waters of the Red sea*. 1 Sam. 24, 11. 19.

2 Sam. 11, 20. 2 K. 8, 12. Deut. 29, 15. Is. 38, 7 *this shall be to thee a sign, that,* etc. Comp. no. 9.

2. *that, in order that, ut*, denoting end, purpose, aim, before the Fut. Deut. 4, 40 *and ye shall diligently keep his statutes which I command you this day*, אֲשֶׁר יוֹמַר לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ *that it may be well with thee and with thy children*. 6, 3. Ruth 3, 1. Gen. 11, 7. 2 K. 9, 37. Ps. 144, 12. Also after a verb of asking, Dan. 1, 18.—More fully אֲשֶׁר לְמַעַן *in order that*, see in מַעַן; once אֶת־אֲשֶׁר Ez. 36, 27.—Neg. לֹא אֲשֶׁר *that not, lest*, Ecc. 7, 21. Esth. 1, 19, 2, 10.

3. Causal, *because that, because*, before a Præt. Gen. 30, 18, 31, 49, 34, 27. Josh. 4, 7, 22, 31. 1 K. 15, 5. Ecc. 4, 9, 8, 11. Rarely before a Fut. referring to something still uncertain, 1 K. 8, 33; comp. 2 Chr. 6, 24, where in the same connection is כִּי. More fully אֲשֶׁר הַחֵה אֲשֶׁר, רָצַן אֲשֶׁר, see no. 9. Like כִּי it is also put at the beginning of an answer assigning a reason where one has been demanded; 1 Sam. 15, 19 *wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil . . . ?* 20 *And Saul said unto Samuel, because that (אֲשֶׁר) I have obeyed the voice of the Lord, . . . and have brought Agag . . . and have utterly destroyed the Amalekites*, i. e. because, in doing as I have done, I have obeyed (I think) the divine command. Vulg. 'imo audivi vocem domini.'—Sometimes it may be more conveniently rendered *for*, Deut. 3, 24; so Sept. Syr. Vulg. Here too belongs אֲשֶׁר לְמַעַן Dan. 1, 10 (comp. אֲשֶׁר לְשֹׁמְרֵי Cant. 1, 7), pr. *for wherefore? for why?* and hence i. q. *ne, lest*, Syr. لَمَّا. See under מַעַן D. 3. b.

4. Conditional, *if that, if*, Lev. 4, 22, comp. אִם in vv. 3, 27. Deut. 11, 27, comp. אִם v. 28. Deut. 18, 22. 1 K. 8, 31 (comp. 2 Chr. 6, 22). 2 Chr. 6, 29. Before a Fut. Gen. 30, 38. Is. 31, 4. Josh. 4, 21.—Rarely it is concessive, *if that*, i. q. *although*, Ecc. 8, 12.

5. Of time, *when*. ὅτι, pr. 'the time that;' before the Præt. Deut. 11, 6 *when the earth opened her mouth*. 1 K. 8, 9. Ps. 139, 15. 2 Chr. 35, 20 אֲשֶׁר הִכִּין יְהוֹשֻׁפָּת *when Josiah had repaired the*

temple. Comp. Syr. ? Mark 11, 3. Matt. 26, 54, 28, 1.

6. Of place, *where*, *ov*, pr. 'the place that,' for אֲשֶׁר שָׁם, Num. 20, 13. Ps. 95, 9. Is. 64, 10. Also for אֲשֶׁר שָׁמָּה *whither, whithersoever*, Num. 13, 27. Ps. 84, 4. Is. 55, 11. Comp. Syr. ? Heb. 3, 9 for *ov*.

7. i. q. כַּאֲשֶׁר, *as, like as*, in protasis Ex. 14, 13, Sept. *ὡς ἰσόπον*. 1 K. 8, 24. Followed by כֵּן Jer. 33, 22. Also in *what way, how*; Job 37, 17 *knowest thou how thy garments become warm?*

8. As a sign of the apodosis, pr. 'then is it that,' etc. i. q. *then*, like כִּי no. 5, where see. With אִם preceding, Is. 8, 20 אִם לֹא יֵאמְרוּ בְּדַבַּר הַזֶּה אֲשֶׁר אֵין־לֹו שִׁחַר *if they speak not thus, then shall there be to them no dawn*. Like כִּי and וְ (Lehrg. p. 723) it is put where a nominative absolute precedes; 2 Sam. 2, 4 *the men of Jabesh-Gilead אשר קברו אה-שאול then they buried Saul*. Also with other cases absolute, espec. those marking time and place; Zech. 8, 23 בִּימֵים הַהִמָּה אֲשֶׁר בְּיָמֵינוּ *in those days, then shall ten men take hold, etc.* Deut. 1, 31 בְּמִדְבָּר אֲשֶׁר רָאִיתָ *in the desert, there thou hast seen*; comp. 2 Sam. 14, 15 וְעַתָּה אֲשֶׁר בָּאתִי *and now, so am I come*. Chald. כִּי־נָ. — This usage of the particle אֲשֶׁר is denied by Ewald, Heb. Gram. p. 650; but in so doing he seems to have overlooked the fact, that the Heb. and Aram. particles כִּי, וְ, דְ, all have the like origin and signification.

9. Prepositions to which אֲשֶׁר is subjoined are converted into conjunctions; comp. כִּי. E. g. אַחֵר אֲשֶׁר *after that*; לְבַד מֵאֲשֶׁר *until that, even to*; אֲשֶׁר לְבַד מֵאֲשֶׁר *aside from that, except*, Esth. 4, 11; תַּחַת אֲשֶׁר *in order that*; וְעַתָּה אֲשֶׁר *on account of that, because*; comp. Lehrg. p. 636.—Once אֲשֶׁר is put first, עַל כֵּן אֲשֶׁר Job 34, 27, i. q. אֲשֶׁר עַל כֵּן *on this account that, because*.

C) With prefixes.

1. בְּאֲשֶׁר a) Pr. in what place, *where, wheresoever*. Ruth 1, 17. Judg. 5, 27, 17, 9; followed by שָׁם *there*, Job 39, 30. More fully בְּאֲשֶׁר־שָׁם Gen. 21, 17, and שָׁם בְּמִקּוֹם אֲשֶׁר שָׁם 2 Sam 15, 21. The

same sense may be retained in 1 Sam. 23, 13. 2 K. 8, 1, where it is commonly rendered *whither, whithersoever*, as if for אֲשֶׁר שָׁמָּה. b) *in that, because*, i. q. Syr. בְּאֲשֶׁר, Gen. 39, 9. 23. Ecc. 8, 4. c) בְּאֲשֶׁר לְ *on account of, because of, propter*, where it takes the nature of a preposition, Jon. 1, 8. Contracted בְּשֵׁל ib. 1, 7, 12. Both forms correspond to Syr. בְּ

2. כַּאֲשֶׁר see after כֵּן.

3. מֵאֲשֶׁר pr. from that, i. e. *since, because*, Is. 43, 4.

אֲשֶׁר m. (r. אֲשֶׁר) *happiness, blessedness*, found only in plur. constr. אֲשֶׁרִי, where it takes the nature and force of an interjection; as אֲשֶׁרִי הָאִישׁ lit. *O the happiness of the man*, i. e. *Happy the man!* Ps. 1, 1. 2, 12. 32, 1. 2. 33, 12. So by an ellipsis of the relative, Ps. 65, 5 אֲשֶׁרִי הַבְּחֵר *happy he whom thou chooseth*. With suff. אֲשֶׁרִיךָ *happy art thou!* Deut. 33, 29; אֲשֶׁרִיךָ for אֲשֶׁרִיךָ Ecc. 10, 17, אֲשֶׁרִיךָ Prov. 14, 21, and אֲשֶׁרִיךָ for אֲשֶׁרִיךָ Prov. 29, 18, אֲשֶׁרִיכֶם Is. 32, 20. For the shorter plural form of Segholate nouns, e. g. אֲשֶׁרִיךָ for אֲשֶׁרִיךָ, see in Lehrg. p. 575, 576. In the present word this shorter form pertains to its use in exclamation. Comp. the Gr. and Lat. exclamatory phrases, *ἡσυχαστὴς, ἡσυχαστὴς, ἡσυχαστὴς, ἡσυχαστὴς, terque quaterque beatus*; Germ. *viel Glück!*

אֲשֶׁר id. c. suff. et pref. בְּאֲשֶׁרִי pr. *with my happiness*, i. q. *happy am I*, Gen. 30, 13.

אֲשֶׁר־אֵלָהּ Milél (upright towards God) *Asharelah*, pr. n. of a Levite and singer, 1 Chr. 25, 2; in v. 14 written אֵלָהּ וְיִשְׂרָאֵל.

אֲשֶׁרָה f. rarely אֲשֶׁרָה Mic. 5, 13. Deut. 7, 5; Plur. אֲשֶׁרִים and אֲשֶׁרִים.

1. *Asherah*, a goddess of the Heb. idolaters, to whom they made statues, images, (מִפְלָצָה,) 1 K. 15, 13. 2 Chr. 15, 16; and whom they often worshipped together with Baal, as at other times Baal and Astarte (Judg. 2, 13. 10, 6. 1 Sam 7, 4. 12, 10). 1 K. 18, 19 *prophets of Baal . . . prophets of Asherah*. 2 K. 23 4 of Baal, of Asherah. and of all the host of heaven. Judg. 3, 7 and served אַחֵר־בָּאֵלִים וְאֵת־הָאֲשֶׁרֹת *Baals and Asherahs*, comp. 2 K. 17, 16. 21, 3. 2 Chr. 33

3. Judg. 6, 25. Once, where in the same context mention is made of אֲשֶׁרָה 2 K. 23, 6. 14. 15, and also of עֲשֶׂתְהָרָה v. 13, the latter seems to pertain to the idolatrous worship of the Sidonians, and the former to that of the Hebrews.

2. *a statue, image, of Asherah*, made of wood, *a wooden pillar*, of great size, Judg. 6, 25–27; which on account of its height was fixed or *planted* in the ground, Deut. 16, 21. An *Asherah* or statue of this sort stood near the altar of Baal at Samaria from the time of Ahab, 1 K. 16, 32. 33. 2 K. 10, 26. 17, 16; on the high place of Bethel, 2 K. 23, 15; at Ophra, Judg. 6, 25; and even in the temple at Jerusalem from Manasseh until Josiah, 2 K. 21, 3. 7. 23, 6.—Plur. אֲשֶׁרִים, *Asherahs, pillars, columns*, often coupled with the cippi or stone pillars (מַצְבֵּוֹת) consecrated to Baal, 1 K. 14, 23. 2 K. 17, 10. 23, 14. 2 Chr. 14, 2. Mic. 5, 12. 13. Ex. 34, 13. Deut. 7, 5. 12, 3; with בְּעֵלִים Judg. 3, 7; with הַמְּנִיִּם Is. 17, 8. 27, 9. 2 Chr. 34, 4. 7; and with other species of idols, Deut. 7, 5. 12. 3. 2 Chr. 31, 1. 33, 9.—That these pillars were of wood appears especially from the fact, that whenever they are destroyed they are always said to be cut down and burned, Ex. 34, 13. Judg. 6, 25. 2 K. 23, 6. 15. etc.

NOTE. Of the ancient versions some render this word *Astarte*, others *a wooden pillar*, others *a tree*. Sept. very frequently ἄλσος, Vulg. *lucus*, (Engl. *a grove*.) by which they seem to have understood a sacred tree; but see 2 K. 17, 10. In the Mishna too it is explained by אֵילֵן נִעְבֵּד 'a tree that is worshipped.' The primary signification of the word may pertain either to the *goddess*, her nature and qualities; or to the *statue* or figure of the goddess. The latter has recently been maintained by Movers in a learned dissertation on this word (Phœnizier I. p. 560 sq. Bonn 1840); according to whom אֲשֶׁרָה is pr. *right, upright*, then *a pillar*, and at last a female divinity of the Canaanites worshipped under the figure of *an upright pillar*, often as the partner (σύμβουμος) of Baal in his altars, but different from Astarte; comp. the epithet of Diana, Ὀφθία, Ὀφθωσία. The former idea was adopted by me,

(Thesaur. s. h. v. et in Append.) referring אֲשֶׁרָה to the nature and qualities of the goddess herself; though I admit, that the proper and primary signification of the word was afterwards neglected and obliterated, as is not uncommon. According to this view אֲשֶׁרָה is pr. *Fortune, happiness*, (comp. אֲשֶׁר no. 3, אֲשֶׁר Gen. 30, 13, espec. אֲשֶׁרִי.) and hence became an attribute of *Astarte*, or Venus as *Fortunaatrix*, which was made great account of among the Hebrew idolaters; see the arts. מְנִי, מְנִי. To this we may add, that the Romans too regarded Venus as the giver of good fortune and a happy lot; comp. the expressions: *Venerem jacere* Suet. *venerereus jactus* Cic. et al. And I am still induced to regard this view with favour, by the analogy of other similar names derived obviously from the nature and qualities of heathen gods, and very rarely if ever from the form of their statues or images; e. g. בְּעֵלִים, עֲשֶׂתְהָרָה, הַמְּנִיִּם. It is however quite possible that, the proper signification of אֲשֶׁרָה, אֲשֶׁרִים, being afterwards neglected, these words might come to be used of rude pillars and wooden statues; just as the Gr. Ἐκμῆς was used of any human statue which terminated below the breast in a square column, although it might represent any thing or every thing but Mercury.

אֲשֶׁרָנָה Chald. *a wall*, so called as being upright, see r. אֲשֶׁר no. 1. Ezra 5, 3. For the form, see in בְּשִׁנָּה.

* אֲשֶׁשׁ obsol. root, pr. *to cram or press together*, to make compact, either by treading, stamping, or in any other way; comp. Arab. أَثَّط to tread, to stamp, to subdue. Kindr. is אֲצִץ to press, to urge; also אֲצִץ and the roots there adduced.—Hence אֲשֶׁרֶשֶׁה a pressed cake of dried grapes; אֲשֶׁשׁ a foundation, sc. as made firm by stamping; also Arab. أَثَّط Conj. II, to found, to make firm; comp. אֲשֶׁה to prop.

NOTE. Hithp. הִתְאֲשֶׁשׁ see under r. אֲשֶׁר p. 45.

אֲשֶׁה see אֲשֶׁה.

אֶשְׂתָּאֵל (perh. recessus, as if Inf. from Syr. ܐܫܬܐܠ to recede, to withdraw, 1 Tim. 5, 11) *Eshtaol*, pr. n. of a city belonging to the tribe of Dan, situated in the plain of the tribe of Judah, Josh. 15, 33, 19, 41. Judg. 13, 25, 16, 31. Eusebius places it fifteen Roman miles north of Eleutheropolis on the way to Nicopolis.—Gentile n. אֶשְׂתָּאֵלִי 1 Chr. 2, 53.

אֶשְׂתִּתְּרֵר Chald. *rebellion* Ezra 4, 15, 19; verbal of Conj. Ithpa. from r. שָׂרַר to strive, q. v.

אֶשְׂתוֹן (womanish, uxorious, from אֶשְׂתָּאֵל) pr. n. m., *Eshton*, 1 Chr. 14, 11, 12.

אֶשְׂתִּמְוֵה Josh. 15, 50, and אֶשְׂתִּמְרֵעַ אֶשְׂתִּמְרֵעַ (obedience, as if Inf. of Arab. Conj. VIII, from r. שָׂמַע) *Eshtemoh*, *Eshtemoa*, pr. n. of a Levitical city in the mountains of Judah, Josh. 21, 14, 1 Sam. 30, 28, 1 Chr. 4, 17, 19, 6, 42. Still called *Semû'a*, a large village south of Hebron; Bibl. Res. in Palest. II. p. 194, 627.

אֶת Chald. comm. gend. i. q. Heb. אוֹת, *a sign, portent*, synonym. חֲמִיּה Dan. 3, 32, 33, 6, 28. R. אֶתָּה.

אֶת i. q. אַתָּה *thou*, q. v.

אֶת, with distinctive accent אֶתְּ, pers. pron. 2 pers. fem. *thou*, often. The form is apocopated from the fuller אַתְּי, where see. Sometimes joined with a masc. Ez. 28, 14. Deut. 5, 24.

* I. אֶת, with Makk. אֶתְּ, c. suff. אֶתְּ, אֶתְּ, in Pause אֶתְּ, אֶתְּ, אֶתְּ, אֶתְּ, (all which are just as often written fully,) אֶתְּ, rarely אֶתְּ Josh. 23, 15, אֶתְּ, אֶתְּ Ex. 35, 26, more rarely אֶתְּ Gen. 32, 1, אֶתְּ Ez. 23, 45, אֶתְּ v. 47.

1. Pron. demonstr. *αὐτός, ipse, self, this same*. This primary demonstr. power appears less in the early Hebrew; but would seem to have been preserved in the language of common life, and afterwards to have emerged and become current in the later books, as also in Rabbinic and Syriac. Josh. 22, 17 *is it too little for us* אֶתְּ כִּי אֶתְּ אֶתְּ *this same iniquity of Peor?* Hagg. 2, 17 אֶתְּ אֶתְּ אֶתְּ *yet ye yourselves turned not to me*. Dan. 9, 13 *as is written in the law of Moses* אֶתְּ כִּי-תִרְעַה הַיּוֹאֵר בְּאֵה עֲלֵינוּ *all this same evil is come upon us*, e. g. as an-

nounced in Lev. c. 26 and Deut. c. 28. Jer. 38, 16 אֶתְּ עָשָׂה לָנוּ אֶתְּ הַחַיִּים *the same who gave us this life*. 2 K. 6, 5 *as one was felling a beam, the iron* (אֶתְּ-הַבְּרִזְלִית) *fell into the water*, where the word *iron* is at least to be pronounced with a certain emphasis. Neh. 9, 19 1 Sam. 17, 34 בָּא הַיָּאֵרִי וְאֶתְּ-הַלֵּב *there came the lion and namely the bear*; or perh. *with the bear himself*, comp. *αὐτῆ* *σὺν φόρμυγγι* Hom. II. 9. 194. Others, *and with the bear*.—Here belong also in the O. T. the following: a) The reflexive use of אֶת, as אֶתְּ *αὐτόν*, אֶתְּ *αὐτούς*. Ez. 34, 2 *wo to the shepherds* אֶתְּ רֵעִים *who do feed themselves*, i. q. נִפְשָׁם v. 8. 10. Jer. 7, 19. Num. 6, 13. b) In Ezekiel it is read four times without a noun following, being put for *αὐτό, this, it, itself*; while every where else, in a relaxed sense (see no. 2), it requires a noun or suffix; so Ez. 43, 7 אֶתְּ מְקוֹם אֶתְּ כִּסְאִי וְאֶתְּ מְקוֹם בְּפוֹת רַגְלֵי *this (αὐτό) is the place of my throne and this the place of the soles of my feet*. Ez. 47, 17, 18, 19; comp. v. 20, where אֶתְּ is read in the same context.*—Comp. the Rabbinic formula, *אֶתְּ הַיּוֹם בְּאוֹתוֹ הַיּוֹם* *αὐτῆ ἡ ἡμέρα* *on the same day*, that very day; *בְּאוֹתוֹ* *in the same hour*, that very hour; also Syr. *ܐܬܘܢ*, comp. *αὐτοῦ, a se ipso*.

NOTE. Some have questioned the above use of this particle, choosing rather to refer the passages cited, and others like them, to its use with an accusative; but with little success. See Maurer's Comm. II. p. 608. The origin of the word, which is treated of below, is not contrary to the above view; but rather favours it.

2. By degrees אֶת lost much of its primitive force; so that as set before nouns and pronouns already definite, it came to add little of demonstrative power; e. g. אֶתְּ הַדָּבָר, like Engl. *the thing itself, the same thing*, often put redundantly for simpl. *this thing, the thing*. As to

* Some have suspected the reading in v. 17, 18, 19; and have proposed to substitute אֶתְּ, as in v. 20. But the similar passage in c. 43, 7, where אֶתְּ could not well be substituted, supports the common reading. Maurer supplies: *lo! the place, etc.* Sept. *ὡς αὐτῆ τὸν τόπον* x. τ. λ.

case, it is put: a) Rarely before the *nominative*, e. g. 2 Sam. 11, 25 אֶל-רַרְעֵהּ let not this thing displease thee. 1 Sam. 20, 13. Neh. 9, 32. Not to mention, further, the examples where את is coupled with a passive verb, as Gen. 4, 18 וַיִּוָּלַד לְחֵנוֹךְ אֶת-עֵרֶרֶר and there was born unto Enoch Irad; for which construction see Heb. Gr. § 140, 1. a. For the examples, see Lehrs. p. 682–685. Maurer Comment. on Hagg. 2, 5. b) Very freq. and chiefly, before the object of a proposition, when definite; comp. the pronouns αὐτός, ipse, which espec. in the oblique cases αὐτοῦ, αὐτῷ, αὐτόν, ipsum, ipsi, lose in a degree their demonstrative power. Hence it passes over into a particle designating a determinate object; so that Heb. אֶת-הַשֶּׁמֶרֶם, which would be pr. i. q. αὐτόν τὸν οὐρανόν, becomes in common usage i. q. τὸν οὐρανόν, like Gr. αὐτῆν Χρυσήϊδα II. 1. 143, without emphasis for Χρυσήϊδα; also אֶתְּךָ pr. αὐτόν σε, σεαυτόν, and then simpl. σε. In this manner את is put very frequently before substantives made definite by the article, as אֶת הַשֶּׁמֶרֶם וְאֶת אֶתְּךָ Gen. 1, 1, comp. אֶתְּךָ וְשִׁמְרִים 2. 4; or by a genitive or suffixes added, Esth. 9, 14. Ruth 2, 15; also before proper names, Jon. 2, 1. In all these constructions it is far more frequent in prose than in poetry. Very rarely is את put before nouns not made definite; Ex. 2, 1. 21, 28. 2 Sam. 18, 18. Prov. 13, 21. Ecc. 3, 15.

NOTE. The origin of this particle is still uncertain. Corresponding to it in the Semitic languages are Chald. אַתְּ, Syr. اَنْتَ, ipse; but these are of rare occurrence. Kindred are Ethiop. enta who (pr. demonstr. like all relatives), Egypt. ent who; and espec. the demonstr. syllable ent, which in the Egyptian language is prefixed to the personal pronouns, as ent-oten ye, ent-sen they, ent-of he. Here the simple and genuine forms are oten, sen, of. The form ent-sen corresponds entirely to the Heb. אֶתְּהֶם, אֶתְּהֵךְ, and ent-of to the Heb. אֵתְּוֹ; yet all these forms express the nominative. See the Table in אֶתְּכִי, note. Heb. Gr. p. 293. edit. 13. From ent comes both אֵת (as אֵת from אֵתְּתָה) and אֵתְּ; comp. Sanscr. état, Gr. αὐτός.—Others

refer את, אֵת, to the Aram. אֵתְּתָה, אֵתְּתָה i. q. אֵתְּ; so Hupfeld. On the demonstrative power of the letter ת, see Hupfeld in Zeitschr. f. d. Morgenl. II. p. 135.

II. אֵת, with Makk. אֵתְּ, c. suff. אֵתְּי, אֵתְּךָ, in pause and fem. אֵתְּךָ Gen. 6, 18 comp. 20, 18, אֵתְּוֹ, אֵתְּכֶם Gen. 9, 9. 11, אֵתְּהֶם; more rarely and chiefly in the books of Joshua, Kings, Jer. and Ezek. אֵתְּךָ, אֵתְּהָה, אֵתְּהֶם, where it might seem to be confounded with אֵת as sign of the accus. Strictly a Subst. denoting nearness, vicinity, prob. for אֵתְּהָה from ר. אֵתְּהָה II, to approach, as בֵּלְהָה from בֵּלְהָה. In common usage it passed over into a Preposition, of like force with עִם q. v.

1. with, apud, i. e. at, by, near, of nearness and vicinity, comp. עִם Gen. 19, 33. Lev. 19, 13. Job 2, 13. 1 K. 9, 26 Ezion-geber אֵתְּ-אֵילֹתַי אֲשֶׁר אֵתְּ-אֵילֹתַי which is near by Eloth; comp. Judg. 4, 11. אֵתְּ-פָנַי with i. e. in the presence of any one, i. q. לְפָנַי, see in פָּנָה. Unusual is Gen. 30, 29, thou knowest what thy flock has become אֵתְּי אֵתְּךָ with me, i. e. under my care as their shepherd; comp. 39, 6 he took care for nothing אֵתְּוֹ אֵתְּךָ with him, i. e. so long as he had Joseph for his οἰκόνομος, v. 8.—Spec. a) As implying possession, like Lat. penes, comp. Gr. τὰ παρ' ἐμοῦ, Arab. كان معي, espec. of what one has in mind; Job 12, 3 אֵתְּ-מִי אֵתְּךָ אֵתְּךָ אֵתְּךָ אֵתְּךָ אֵתְּךָ who knoweth not such things? 14, 5 the number of his months is with thee, i. e. in thy mind, is determined by thee; comp. עִם no. 2. c. b) Rarely of motion to or towards a place, (like παρὰ c. acc. and vulg. apud te Inscr. Grut.) 2 Sam. 15, 23. Ps. 67, 2 רָאֵה פְּנֵי אֶתְּנִי, i. q. עָלֵינִי. Ps. 4, 7. c) i. q. besides, præter, (comp. παρὰ ταῦτα præter ista,) Ex. 1, 14. 1 K. 11, 1. 25. d) Ellipt. for מֵאֵת Gen. 49, 25, where מֵן is implied from the preceding context. e) In some phrases and examples אֵת might seem to stand more laxly for in; as in Lat. apud villam, apud forum, apud Hierosolyma Suet. Vesp. 93; apud Palæstinam Eutr. 7, 13; see Handii Tur-sell. p. 414, 415. But still, in all such cases, the notion of nearness can and ought to be retained; e. g. 1 Sam. 7, 16 and he judged Israel אֵתְּ-כָל-מְקוֹמוֹת הָאֵלֹהִים at all these places; the tribunals in

which justice was administered being in the gates of the cities, and therefore *at* or *by* the cities. 1 K. 9, 25 וְהִקְטִיר אֶת־זֶבַח אֲשֶׁר־בָּהֶן לְפָנָי יְיָ *and Solomon burned incense at that altar which was before Jehovah*; comp. Suet. Aug. 35, 'ut thure et mero supplicaret—*apud aram ejus dei etc.*' and Deut. 16, 6 שָׁם הַזֶּבֶחַ... אֶל־הַמִּזְבֵּחַ. Sacrifices were offered strictly at the altar, and in 1 K. l. c. this phrase is employed as if the usual one for offering incense.

2. *with, cum*, comp. עִם no. 1; pr. of accompanying, society, etc. Gen. 6, 13, 43, 16. Judg. 1, 16. Jer. 51, 59; of affinity 1 K. 3, 1; of a covenant Gen. 15, 18; of help, aid, Gen. 4, 1 *I have gotten a man-child אֶת־יְהוֹנָדָב with Jehovah*, i. e. with his help, through his aid. Jer. 1, 8, 15, 20. Also, to speak *with* any one 1 K. 8, 15; to fight or wage war *with* any one, where את can also be rendered *against*, Gen. 14, 9. 1 Chr. 20, 5. Prov. 23, 11. הֵלַךְ אֶת־יְהוָה *to walk with God*, q. d. as the companion of God, to live a life pleasing to God, Gen. 5, 24. עָשָׂה חֶסֶד עִמָּךְ *to do kindness i. e. to act kindly with any one*, Zech. 9. Deut. 1, 30; comp. Ruth. 2, 20. 2 Sam. 16, 17.

For עִמָּךְ see after הֵן.

NOTE. Noldius in his Concord. has everywhere confounded the two words, את I and II.

III. אֶת c. suff. אֶת־וּ 1 Sam. 13, 20; Plur. אֶת־יָם ib. v. 21, and אֶת־יָם Is. 2, 4. Mic. 4, 3. Joel 4, 10; an agricultural instrument of iron, having an edge and requiring to be sometimes sharpened, (1 Sam. l. c.) according to most of the ancient intpp. *a plough-share or coulter*, though in 1 Sam. l. c. it is joined with מְחַרְשֵׁת *plough-share*; according to Symm. and the Rabbins, *a mattock*. The LXX in Sam. l. c. use the more general word σκεῦος; comp. Arab.

أَتَات household-stuff, flocks and herds, utensils. Better perhaps to regard את as contr. for אֶת־ (as עֵת for עֵדָה from עֵדָה) i. q. Arab. أَدَاة instrument, أَدِي apparatus, instrument, espec. of war, from r. עָדָה אֶדָה to help, also to be furnished with instruments, apparatus; and then this general word is prob. put

for some particular kind of instrument, perhaps for the *coulter of a plough*; see the passages above cited from Isaiah and Micah.

אֶתְבַּעַל (with Baal, i. e. enjoying the favour and help of Baal) *Ethbaal*, pr. n. of a king of Sidon 1 K. 16, 31. Josephus calls him Ἰθόβαλος, Ἐθώβαλος, (אֶת־בַּעַל,) Ant. 8. 13. 1, 2. c. Apion. 1. 18.

* אֶתְהָא Deut. 33, 2, and אֶתְהָא Is. 21, 12, plur. אֶתְהָנִי Jer. 3, 22 for אֶתְהָנִי; Fut. יִתְהָא Job 37, 22, plur. יִתְהָאֵי Job 16, 22, contr. and defect. תִּתְהָא Mic. 4, 8, יִתְהָא Deut. 33, 21 and יִתְהָא for יִתְהָא Is. 41, 25; Imper. אֶתְהָי for אֶתְהָי Is. 21, 12. 56, 9. 12; most of which forms imitate the Aramæan.

1. *to come*, poetic instead of בֹּא.

Chald. אֶתָּא, Syr. اَتَا, Arab. اَتَا, in these languages the common prose forms. Constr. with לְ of pers. *to whom one comes* Jer. 3, 22, and עַר Mic. 4, 8. Part. plur. fem. הַבֹּאִיּוֹת *things to come* i. e. future, Is. 41, 23. 44, 7. 45, 11. Arab.

آتِي for آتِي future.

2. *to come upon any one, to happen to him*, e. g. evil, Job 3, 25, i. q. اَتَا c. acc.

3. *to go, to pass away*, Job 16, 22. Vulg. transeunt.

HIPH. *to bring*, i. q. הֵבִיא. Præt. plur. הֵבִיאוּ for הֵבִיאוּ Is. 21, 14; also the same form for Imper. Jer. 12, 9.

Deriv. אֶתְהוֹן.

אֶתְהָא Chald. Dan. 7, 22, inf. מֵתָא Dan. 3, 2, i. q. Hebr. *to come*, with עַל of pers. Ezra 4, 12. 5, 3.

APH. הֵבִיאוּ, inf. הֵבִיאוּ, by Hebraism, *to cause to come, to bring*, e. g. persons Dan. 6, 17. 25; things Dan. 5, 2. 23. Syr. اَمَد.

HOPH. borrowed from the Hebrew, but anomalous, הֵבִיאוּ, 3 fem. הֵבִיאוּ Dan. 6, 18, plur. הֵבִיאוּ 3, 13, *to be brought*.

אֶתְהָא pers. pron. 2 pers. m. *thou*. With distinctive accent אֶתְהָא (Milél) Gen. 3, 11, 4, 11. 27, 32; without ה five times in Cheth. אֶתְהָא 1 Sam. 24, 19. Ps. 6, 4. Ecc. 7, 22. Job 1, 10. Neh. 9, 6. In oblique cases: *of thee*, thine, 1 K. 21, 19; *thee* Prov. 22, 19; see Heb. Gr. § 119. 3. Lehrg. p. 727.—Instead of the ה

troubled, the Arabic and Ethiopic have
nt, أنت, f. أنت, vulg. انتى, אַנְתִּי, f.
 אַנְתִּי; the Syriac has Nun. occult, אַנְתִּי
 f. אַנְתִּי; and the same letter appears also
 in the Egyptian eNTOK, f. eNTO; all
 which are compounded of the demonstr.
 syllable *en* and the simple pronouns *ta*,
ti, *tok*, comp. Indo-europ. *tu*. See in
 אַנְתִּי, note. Heb. Gr. p. 293. edit. 13.

אֶתֶר f. (r. אֶתֶר) a *she-ass*, so called
 from its slow gait; Arab. أَتَان she-ass,
 both domestic and wild, Aram. אֶתֶרָא;
 אֶתֶר id.—Num. 22, 23 sq. אֶתֶר בְּנֵי אֶתֶרִי
son of his ass i. e. his ass's colt, Gen. 49, 11.
 Plur. אֶתֶרִים Gen. 12, 16. 32, 16.

אֶתֶר Chald. comm. gend. a *furnace*,
 i. q. Syr. אֶתֶר, Dan. 3, 6. 11. 15 sq.—
 The form אֶתֶר is for אֶתֶרֶן, from r. אֶתֶר
 to smoke; like אֶתֶרֶן for אֶתֶרֶן.

אֶתֶר Ez. 41, 15 Cheth. for אֶתֶרֶן q. v.

אֶתֶר i. q. אֶתֶר pers. pron. 2 pers. sing.
 fem. *thou*. This form is rare in the
 O. Test. occurring only seven times in
 Cheth. 1 K. 14, 2. 2 K. 4, 16. 23, 8, 1.
 Judg. 17, 2. Jer. 4, 30. Ez. 36, 13; the
 Yod being everywhere dropped through
 the *ἀσπυρία* of the Masorites, and אֶתֶר
 substituted, so that in the text itself the
 apparent form is אֶתֶר. Still, there can
 be no doubt but that this (אֶתֶר) is a
 genuine form, (comp. Arab. انتى and
 Syr. אַנְתִּי,) and even the more ancient
 and primary form, which the negligent
 pronunciation of common life afterwards
 abridged into אֶתֶר. Yod at the end of
 words is a mark of the feminine, as in
 אֶתֶרֶן.

אֶתֶר (perh. near, from אֶתֶר nearness,
 and the ending יֶתֶר,) *Ittai*, pr. n. m.
 a) A Gittite, one of David's military
 chiefs, 2 Sam. 15, 19. 22. 18, 2. b) A
 Benjamite 2 Sam. 23, 29; also written
 אֶתֶרֶן 1 Chr. 11, 31.

אֶתֶרֶן m. Ez. 41, 15 Keri, v. 16. 42, 3,
 5, a term of architecture signifying *in-*
crement, projection of a story or portico,
an offset, terrace, gallery. It is a verbal
 Hiph. from אֶתֶר Hiph. *to tear away, to*
cut off. So Böttcher recently, Proben p.
 350; but so too Abulwalid long before,

i. q. فصيل augment, increment, etc. see
 his words quoted in Thesaur. Append.
 s. h. v.

אֶתֶר pers. pron. 2 pers. plur. m. *ye*,
 joined less accurately with a fem. Ez.
 13, 20. Arab. أَنْتُمْ, Aram. אַנְתִּיךְ.

אֶתֶר Ex. 13, 20. Num. 33, 6, *Etham*,
 pr. n. of a place on the confines of Egypt
 and the Arabian desert; from which also
 the adjacent part of the desert as far as
 to Marah had the same name, Num. 33,
 8. Sept. Ὀθώμ. Jablonsky supposes it
 to be i. q. Egyptian אֶתֶרֶן i. e. bound-
 ary of the sea; Opusc. ed. te Water II.
 p. 157. See Bibl. Res. in Palest. I. p. 80.

אֶתֶרֶן 1 Sam. 4, 7. 14, 21. 19, 7.
 2 Sam. 5, 2. Ps. 90, 4; אֶתֶרֶן Mic. 2, 8.
 Is. 30, 33; once אֶתֶרֶן 1 Sam. 10, 11;
 Adv.

1. *aforetime, of old*, spoken of time
 long past, Mic. 2, 8. Is. 30, 33.
2. *yesterday*; so in all the other pas-
 sages above cited.

NOTE. There exists likewise a form
 אֶתֶרֶן q. v. Also Syr. أَتَر, Chald.
 אֶתֶרֶן. The form seems compo-
 unded from אֶתֶר *with, at*, and אֶתֶר i. q.
 אֶתֶר, *fore-part, front*; hence of time,
antea, aforetime.

* אֶתֶר obsol. root, Arab. أَتَر i. q. أَتَر
to take short steps, to go slowly; Conj.
 IV to stop, to stand still; comp. أَتَم
 to delay.—Hence אֶתֶרֶן a *she-ass*.

אֶתֶר in some Mss. and editions for
 אֶתֶרֶן *perennity, perpetuity*, Mic. 6, 2.
 Job 33, 19. See אֶתֶרֶן.

אֶתֶרֶן pers. pron. 2 pers. plur. fem. *ye*;
 only once Ez. 34, 31, where some Mss.
 read אֶתֶרֶן. Elsewhere with He parag.
 אֶתֶרֶן, but only Gen. 31, 6. Ez. 13, 11.
 34, 17; also Ez. 13, 20 אֶתֶרֶן after the
 analogy of the forms אֶתֶרֶן, אֶתֶרֶן. Nun
 added at the end of words is a sign of
 multitude, espec. in the fem. comp. אֶתֶרֶן,
 אֶתֶרֶן.

אֶתֶרֶן f. a *gift, reward*, spec. as given
 to a harlot, Hos. 2, 14 [12]. R. אֶתֶרֶן.

אֶתֶרֶן (giving, munificent, from אֶתֶרֶן)
Ethni, pr. n. m. 1 Chr. 6, 26 [41].

אתחן Ez. 16, 34. 41, and אתחן m. (for אתחן, Aleph. prosthet. from r. אתחנה,) c. suff. אתחניי.

1. *a gift, hire, e. g. of a harlot, absol.* Ez. 16, 31. 34; and with זונה added Deut. 23, 19. Metaph. of fruits and produce of the fields, regarded by idolaters as gifts from the idols, Hos. 9, 1. Mic. 1, 7; comp. Is. 23, 17. 18.

2. *Ethnan, pr. n. m.* 1 Chr. 4, 7.

* אתח Chald. subst. m. c. suff. אתחה.

1. *a place, Dan. 2, 35. Ezra 5, 15. 6, 5.* 7. In the Targums freq. Syr. et Samar. בן id.—Hence אתחרי the place where

Ezra 6, 3, i. q. *where*, a pleonasm very common in Aramæan, Syr. ? אַזְ; comp. אתח in מקום, in מקום.

2. Perh. *track, i. q.* Arab. أثر, أثر, Ethiop. ለር. Hence אתח for אתח Dan. 7, 6. 7, *after, i. q.* على اثر, في اثر, pr. in the track; with aff. אתח after thee Dan. 2, 39. Syr. and Samar. صَد.

אתחרים (places, regions) Atharim, pr. n. of a place in the south of Palestine. Num. 21, 1 אתחריים by the way of Atharim.

Beth, ביה, the second letter of the Hebrew alphabet; as a numeral denoting 2. The Hebrew name is contracted from ביה, house, tent, to which the earliest form of this letter seems to have borne a resemblance. See Heb. Gr. p. 291. edit. 13. Monumm. Phœn. p. 21.

It passes over into the other labials, e. g. a) Into פ, as פזר and פזר to disperse; פקע and פפ to cleave; פרוזל Aram. פרוזל, פרוזל, iron; פזר and פזר to be weak. b) Rarely into י, as ירבב, ירבב, great; also into ו quiescent, as ורבב for ביה-שבב; comp. in the occidental languages βόσσω *vescor, pascor; βύδω vado.* c) Into ט, the sounds of these two letters being very nearly related in the mouth of an oriental; e. g. פריא and פריא fat; פראנה and פראנה pr. n. of a Babylonish idol; פחן to try; זמן זמן time; זמן זמן to prune a vine; זמן זמן and זמן זמן pr. n. of a stream; זמן זמן i. q. זמן זמן a writing, poem; Arab.

בכה for مكة Mecca. Comp. βλιτω for μέλι mel, honey; scamnum, scabellum; marmor, Fr. marbre, Engl. marble, etc.

ב, before monosyllables sometimes ב (see Heb. Gr. § 100), c. suff. ביה, ביה, rarely בכה Ps. 141, 8, in Pause and fem. בם, ביהם; בני, בני; בני, בני;

f. ביהן; Arab. ب, rarely ب; Ethiop. ቤ; rarely ቤ; Syr. ب; a prefix Preposition, for the origin of which see the note at the end of the article; primarily denoting the being and remaining *in a place*, Gr. ἐν, Lat. in; then transferred to the ideas of nearness and society or accompaniment, *at, by, with*; and coupled also with verbs of motion.

A) Pr. in, Lat. in c. abl. Gr. ἐν.—Spec. 1. in, pr. of the being in a place, (which might be more fully and precisely expressed by ביהן, ביהן,) as ביהן in the city, ביהן in the house, ביהן in the pit, בארץ in the land or province, ביהן in (the place) which, i. q. where.—Here belong also the following: a) The formulas ביהן in the eyes (pr. in the sight of the eyes), באיני, באיני; comp. ἐν ὀφθαλμοῖς Hom. Il. 2. 587, in oculis Q. Curt. 9. 4. b) The idiom ביהן 'to drink in a cup,' as in Engl. i. e. to drink what is in a cup, for 'to drink out of a cup,' Gen. 44, 5. Am. 6, 6, comp. Chald. Dan. 5, 2. So Gr. ἐν γρησοφ, ἐν ποτηροῖς πίνειν Xen. Anab. 6. 1. 4. Fr. 'boire dans une tasse,' 'puiser dans une fontaine.' The analogy of these other languages speaks decidedly against the explanation of Fâsi, that the vessel is here to be conceived of as an instrument, q. d. to drink with a cup.

2. As denoting the being in the midst of a number or multitude, *in, among*; Lam. 1, 3 בְּגוֹיִם *among the nations*. Gen 23, 18 שַׁעַר עִירוֹ *among all that went in at the gate of his city*, i. q. in their presence, before them. Spec. a) When a person or thing is one individual or part from among a large number. Cant. 1, 8 הַיָּפֶה בְּנָשִׁים *O thou fair (fairest) among women*. 2 Sam. 15, 31 אֲחִיתוֹפֶל *is among the conspirators*, i. e. one of them. Ps. 118, 7 יְהוָה בְּעֵזְרִי *Jehovah is among my helpers*, i. e. is my helper. Ps. 54, 6. 99, 6. Judg. 11, 35. (Comp. *ἐν σοφοῖς εἶναι.*) Ps. 139, 16 *my days were predestined* וְלֹא אָחַד בָּהֶם *and there was not yet one among them*, i. e. of them. 1 Sam. 11, 11 בָּם שְׁנַיִם *two among them*, of them. Ex. 14, 28. Lev. 16, 36. Deut. 1, 35. Hence: b) After several verbs, when they relate only to a part of a large number; e. g. הָקֵה *to smite among* i. e. of them, a part of them, 2 Sam. 23, 10; diff. from הָקֵה c. accus. to smite them. Ps. 78, 31. Comp. בָּ אָכַל בָּ, שָׁתָה בָּ, *to eat of, to drink of*, Prov. 9, 5. c) Gen. 7, 21 *and all flesh (animals) died* . . . וּבְבֵהֵמָה *and among the birds, and among the cattle, and among the wild beasts*, etc. i. e. even all the birds, the cattle, and the wild beasts, etc. 8, 17. 9, 2. 10. Hos. 4, 3.

3. As referring to the bounds, limits, by which any thing is circumscribed, *in, within, intra*, e. g. בְּשַׁעְרֶיהָ *within thy gates* Ex. 20, 10. בְּחַמּוֹתַי *within my walls* Is. 56, 5.

4. Of high objects, spoken of being upon them, *in, on, upon*; as בְּהָרֵב *in or on Horeb* 1 K. 8, 9. בְּאֹהֶל מוֹעֵד *on the tabernacle* Num. 14, 10. Deut. 31, 15. בְּסוּסִים *upon horses* Is. 66, 20. So Gr. *ἐν τῷ ὄρει, ἐν ὑπλοῖς.*

5. Trop. of a being or happening in time, *in, within*; as בְּרֵאשִׁיתָהּ *in the beginning* Gen. 1, 1. בְּשָׁנָה הַחַיָּה *in that year* Judg. 10, 8. בְּשָׁלֹשׁ שָׁנִים *in three years*, i. e. *within* three years, Is. 16, 14. Comp. בְּשָׂרָם, בְּעוֹר, —So of being in any situation, condition; as בְּשָׁלוֹם *in peace* 1 Sam. 29, 7. So in later Hebrew even before adverbs, as בְּכֵן, בְּכֵה; see בָּן, פֶּה.

6. Trop. of the mode or manner, the norm or rule, *in, after*; comp. *ἐν τῷ τρό-*

πῶ, ἐν τῷ νόμῳ, Lat. 'hunc in modum, Heb. עַל no. 1. a. η. Thus בְּדַרְכָּהּ *in (after) the manner of* Am. 4, 10. Is. 10, 24. 26; and, after the same analogy, בְּדַבַּר *in (after) the commandment of*, הַלְךָ בְּעֵצָה *the counsel of the wicked* Ps. 1, 1. Gen. 1, 26 בְּצַלְמֵנוּ *in our image after our likeness*. v. 27. 5, 1, 3. *Adam begat a son בְּדַמּוּתוֹ בְּצַלְמוֹ*. The original form is here conceived of as the rule or standard, within which the copy is kept.—Hence, without further addition, בָּ takes the signif. *in, after, according to, secundum*; as Gen. 21, 12 בְּדַרְכָּהּ יִקְרָא *in (after) Isaac shall thy seed be named*; comp. עַל, נִקְרָא *ἐπι τινος*. Also *in the manner of, as, like as*; comp. in Greek *ἐπὶ θηρός* in the manner of beasts, like beasts, Arab. في البرنسا 'in homine,' i. e. in the manner of men. So Job 34, 36 *because of his answers* אֲנִי בְּאֲנָשֵׁי אֲנִי *in the manner of wicked men*; Sept. ὡς περ οἱ ἄσφροες. Two Mss. here read בָּ; and others translate, 'among wicked men,' contrary to the context. Is. 44, 4 *and they (the Israelites) shall spring up* בְּבֵין הַחֲצִיר *as among grass*, i. e. joyously and luxuriantly; parall. *as (בָּ) willows by the water-courses*; Sept. ὡς, and several Mss. and editions read בָּ. (It would be absurd to translate: 'the Israelites shall spring up in among the grass.') Ps. 37, 20 בְּלוּ בְּעָשָׁן כְּלוּ *they (the wicked) shall vanish away as the smoke*; parall. *as (בָּ) the beauty of the pastures*. Against the sense: *they vanish away in smoke*, we have here the parall. passage, Ps. 102, 4 בְּלוּ בְּעָשָׁן יָמַי *my days are consumed as smoke*, parall. בְּמוֹקֵד. Zech. 10, 5, parall. בָּ. Hos. 10, 15 *as the morning-dawn (בְּשַׁחַר) shall the king of Israel be cut off*. Others, *to-morrow*, i. e. speedily.—The remarks of Ewald and others against this signif. of בָּ are not satisfactory. (Ewald Gr. p. 607. Winer's Lex. p. 109. Fäsi in Jahn's Jahrb. I. p. 183 sq.) As has been shown, it is not only susceptible of entire explanation and has the clearest analogies in several languages; but also in several of the passages above cited, (which those writers do not notice or else interpret

contrary to the context and in a forced manner,) it is necessary, and was therefore adopted in the ancient versions and even by copyists, who sometimes wrote בָּ as an explanatory gloss.

7. After verbs of motion, in the several relations of no. 1-4, *in, into, eis*. So with verbs signif. to go in, Gen. 19, 8, 31, 33; to send, Lev. 16, 22. Deut. 7, 20; to place, put, lay, 'ponere in loco,' Gen. 27, 17. Also, *into and through* any thing, so as to come out on the other side; Deut. 15, 17 *thou shalt take an awl and thrust it through his ear and into the door*; comp. 1 Sam. 18, 11, 19, 10.—So too *in, among*, Deut. 4, 27. 1 K. 11, 2; *on, upon*, 1 K. 2, 44 *Jehovah shall return thy wickedness upon thine own head*. Lev. 20, 9. Comp. בָּ דָרַךְ to tread upon; בָּ בָטַח metaph. to put trust upon or in.

B) The other main signification is, *at, by, with*, expressing nearness; used also in several tropical senses, and put after verbs of motion.

1. Pr. *at, by, near, on*; בְּעֵין *at a fountain* 1 Sam. 29, 1; בְּנְהַר כְּבָר *by the river Chebar, Chaboras*, Ez. 10, 15 (Gr. *ἐν ποταμῷ by the river*); בְּשָׁמַיִם *on the sky*, *ἐν οὐρανῷ*, Prov. 30, 19. Here belong also: a) The phrases, *יום בְּיוֹם* *day by day*, every day, q. d. so that one day touches the other; *חֹדֶשׁ בְּחֹדֶשׁ* *month by month* 1 Chr. 27, 1; *שָׁנָה בְּשָׁנָה* *year by year* Lev. 25, 33. b) The formula בְּ נִשְׁבַּע *to swear by* any one, i. e. appealing to him and invoking his name, Gen. 21, 23, 22, 16. So *to curse by* any one, 1 Sam. 17, 43. Arab. *بِاللَّهِ* *by God*. Here בָּ may indeed be referred to no. 4 below, as expressing that *to or towards* which one turns in taking an oath; comp. in Engl. 'I swear to God.'

2. Closely connected with the preceding is the signif. *with*; spoken: a) Of accompaniment, Num. 20, 20 *בְּעַם כְּבִיר* *with much people*. Is. 8, 16 *בְּלִמְדֵי* *with my disciples*, i. e. they taking part. Jer. 11, 19 *עֵץ בְּלִחְמוֹ* *the tree with its fruit*. Hence בְּלֹא, בְּאֵין, בְּבִלִי, *without*. Hence too a) Verbs of coming followed by בָּ denote a coming *with* something, i. q. *to bring*; see בּוֹא, נָרַד, קָדַם, פָּקַד; comp. Lehrg. p. 818. De Sacy Gramm.

Arabe I. p. 47. edit. 2. β) As it is said, Ps. 55, 19 *they come with many against me*, and Deut. 28, 62 *ye shall be left with few*, i. e. few of you shall remain; so also it is said, Num. 13, 23 *they bare it (the cluster) upon a staff* בְּשֵׁנַיִם *with two*, i. e. by two at a time, Vulg. *duo viri*. b) Of help, aid, *with, by*; Ps. 18, 30 *with thee* (בְּךָ) i. e. with thy help *I have run upon a troop*. 44, 10 *thou (O God) goest not forth with our armies*. 14, 5, 60, 14. Is. 26, 13. c) Of the instrument; as *with the sword* בְּחֶרֶב Josh. 10, 11; *with the feet* בְּרַגְלָיִם Ez. 34, 11; *to cry with the throat*, i. e. aloud, with full voice, Is. 58, 1; *to burn with fire*, בְּאֵשׁ, Lev. 8, 32; *by the hand of Moses*, בְּמֹשֶׁה, *by Moses* בְּעַבְדֵי to serve *with* any one, i. e. to impose labour or service upon him, Lev. 25, 29; see in עָבַד.—Sometimes also of the *material*, regarded as an instrument, *with, of, out of*. Ex. 38, 8 *he made the laver . . . with (out of) the mirrors*. 1 K. 7, 14 *to work all works* בְּחַדְשָׁה *with copper*, i. e. out of copper, or as in Engl. *in copper*. Lev. 13, 52. 2 Chr. 9, 18. In like manner of the *cause, author*; as, to punish *with* hunger Lam. 2, 19; to prophesy *by* Baal Jer. 23, 13; and also of the efficient cause or agent after *passive* verbs, Num. 36, 2. Is. 45, 17. d) With a noun of quality בָּ forms a periphrasis for an adjective; as Ps. 29, 4 *the voice of Jehovah is (בְּכֹחַ) with power*, i. e. powerful. Also for adverbs; *בְּחֵסֶד* *with haste, hastily*, Ex. 12, 11. *בְּהִבְיָה* *understandingly, wisely*, Prov. 3, 19. e) *בְּכֹל-זֹאת* *with all this*, i. e. for, in spite of, all this, Is. 9, 11, 16, 20, 10, 4, 47, 9. The בָּ here denotes something as done *with, along with*, other acts; hence pr. 'though all this has occurred or will occur, yet *along with* it this other will also take place.'

3. Spoken of price, wages, exchange, *for, at*, (derived from the local signif. *at, by, comp. loco*.) Deut. 19, 21 *נַפְשׁוֹ* *for thy daughter*. Is. 7, 23 *a thousand vines at (בָּ) a thousand shekels*, i. e. worth so much. 2 Sam. 23, 17 *בְּנַפְשׁוֹתָם* *with jeopardy of their lives*.

4. As implying motion quite *to a place*

or thing, *to, unto, upon*; different from אל *towards* a place, which does not imply that the object is actually reached; this latter idea being still more definitely expressed by עד *even to, usque ad*. Gen. 11, 4 *a tower whose top* ראשו בשמים *may reach unto heaven*, comp. Jer. 51, 9 with אל. 1 K. 16, 11 מִשְׁתָּחִין בְּקִיר *mingens ad parietem, upon (against) the wall*; see in שְׁתָּחַן.—With ב in this sense are construed a large number of verbs, which denote motion *to or upon* any thing, and in Latin are compounded with *in or ad*; as ב אָחִזַּק, אָחִזַּב, אָחִזָּה, to lay hold upon; ב נָגַע to touch upon; ב פָּגַע to rush upon; ב קָרַא to cleave *to, or hang upon*; ב קָרַא to call *to or upon*; also ב נָגַד to chide *at*; ב שָׁאַל, ב דָּרַשׁ, to ask or seek *at, etc.* Especially: a) After verbs of sense; as ב רָאָה, ב שָׁמַע, to look upon or *at*; ב שָׁמַע to hear or listen *to*; ב הִרְחִיחַ to smell *to or at*; sometimes too with the accessory idea of sympathy, usually complacent, rarely painful, as Gen. 21, 16 אֶל-אֶרְצָהָ I cannot look upon the death of the child. 29, 32. 1 Sam. 1, 11. Lehrg. p. 814 b) In a hostile sense upon, i. e. against; as ב כָּל יָדוֹ his hand is upon (against) every man Gen. 16, 12. 2 Sam. 24, 17; ב נָלַחַם to fight against; ב מָרָה, ב מָעַל, ב גָּנַד, to rebel or be faithless against any one; ב הִרָה אַתָּה anger is kindled against.

5. Implying a reference or respect to any thing, e. g. a) *in respect to, as to*, 1 K. 5, 22 [8]. b) *for, i. e. for the sake of, because of*; Gen. 18, 28 בְּחַמְשָׁה *because of five*. Ex. 10, 12. 2 K. 14, 6. Jon. 1, 14. c) *about, concerning*, after verbs of rejoicing, see שמח, גִּיל, עָלַץ; speaking of or about, see דָּבַר; testifying, see עָנָה.

C) Particular consideration is demanded by that peculiar idiom of the Hebrew and Arabic called *Beth pleonastic*, *با الزيادة*, or also *Beth essentia*. In Arabic, where it is far more frequent, it is commonly put before the predicate, espec. where this is a participle or adjective, and in negative or interrogative sentences; rarely is it prefixed to a substantive, Hamaš. ap. Schult. ad Prov. 3, 26; never to the subject. This use of it therefore approaches near to that

of the Accusative after the substantive verb in Arabic; so that one might say promiscuously, *ما الله بغافل*, and *ما الله غافلا*, *God is not remiss*; where the former construction may be explained, 'God (acts) not as if remiss'; Fr. en, e. g. 'vivre en honnête homme.'

In the same manner most of the examples in the O. Test. may be explained; and thus this use of ב approaches near to its use in comparison, see in A. no. 6. Ex. 6, 3 *I appeared unto Abraham* בָּאֵל שְׁתֵּי *as God Almighty*, q. d. *in the character of God Almighty*. Is. 40, 10 הִנֵּה אֲנִי רִבּוֹא בְחֹזֶק *lo! the Lord will come as a strong one*. Ex. 32, 22 *thou knowest the people that they are evil*; Vulg. *promus ad malum*, bent on evil. Ecc. 7, 14 בְּיוֹם טוֹבָה הָיִיתָ בְּטוֹב *in the day of joy be thou joyful*, pr. *conduct thyself as joyful*. Prov. 3, 26 הִנֵּה יְהוָה בְּכִסְלֶךָ *Jehovah shall be thy hope*. Ps. 68, 5 בְּרַחֲמֵי שְׁמוֹ *his name is Jah*. (Targ. Jon. שְׁמִיָּה. Sept. Syr. Vulg. omit ב; comp. Josh. 47, 4. 48, 2.) Is. 26, 4 בְּיְהוָה *for Jah (i. e. eternal, unchangeable) is Jehovah*.—Some of these and other passages may indeed be differently explained; but it is in vain to deny the existence of the idiom itself in Hebrew, as has been done by Ewald, Heb. Gramm. p. 607; and after him by Winer, Lex. p. 109. Still it is not less certain, that many examples which have been referred to this idiom, do not belong under it; but are to be otherwise explained. So Hos. 13, 9 בִּי יִשְׂרָאֵל שְׁחָתָה יִשְׂרָאֵל בִּי, where Vulg. *perditio tua, Israel, tantummodo in me auxilium tuum*; but, comparing c. 7, 13, it should be so explained: *This hath destroyed thee, O Israel, that (thou art) against me thy helper*. 1 K. 13, 34 render: *and for this cause (בְּדַבַּר הַזֶּה) the house of Jeroboam fell into sin*.—In three examples, all in the later Hebrew, ב seems clearly to be prefixed to the subject; e. g. Ezra 3, 3 בִּי בְּאִמָּה עָלִיָּהֶם, unless this is a mingling of two constructions, *אִמָּה עָלִיָּהֶם* and *בְּאִמָּה הֵם*. 1 Chr. 9, 33 בִּי יוֹזָמִים וְנִלְוָה עָלֵיהֶם בְּמִלְאָכָה, where yet we might render, 'it was incumbent on them to be in the work.' 7, 23 בִּי בְרָעָה הָיְתָה *because evil was in his house*, i. e.

calamity. Perhaps this is a solecism of the later age of the Hebrew.

D) With the Infinitive ב forms a periphrasis for the Lat. gerund, Engl. *in* with pres. particip. as בְּשֹׂחֵק *in ridendo*, Engl. *in laughing*, Prov. 14, 13. More commonly it may be better expressed in Engl. by an adverb or conjunction with a finite verb; e. g. a) *while, when*, i. q. *in that*, of time, comp. in A. no. 5. Num. 35, 19 בְּפִנְיָו *when he lighteth upon him*. Prov. 30, 32. Cant. 5, 6. Esth. 2, 8. b) *when, after*, with a past tense, of time completed, comp. in A. no. 5; the infin. here having the force of the præter. Gen. 33, 18 בְּבֹאוֹ מִפֶּדֶן אֲרָם *when he had come from Mesopotamia*, after he came, etc. 2, 4. Ex. 3, 12. Is. 20, 1. Job 42, 10. c) *though, even if*, comp. in B. 2. e. Ps. 16, 3 בְּהִמְיֵר אֲרִץ *though the earth be changed*. Is. 1, 15. d) *because*, comp. in B. 5; בְּעָזְבָם *because they had forsaken*, 2 Chr. 28, 6.

NOTE. The opinion of the ancient Grammarians is not improbable, that ב was originally apocopated from בֵּית, בִּי, *in the house, within, in*; as ל from אֵל, מ from מִן. This view may be supported on the following grounds: a) The Chald. בֵּי, Syr. ب, not only signifies *house*, but also has the power of the particle ב *in*, not unfrequently in the Targums, as Cant. 1, 9. 2, 15. b) Even now in the East the word بیت *house*, in geographical names, is often abridged into بی, as بیسان *Beisân* for Heb. בית שֵׁאן *Beth-shean*; see note on Burckhardt's Travels in Syria, I. p. 491. Germ. c) An example of the same abbreviation occurs in the O. Test. itself, in the form בֵּית שֵׁתָרָה for בֵּית שֵׁתָרָה *the house of Astarte*; comp. *Bebeten* in Euseb. and Jerome, for *Beth Beten*. d) The Persian exhibits a like analogy; in which are promiscuously employed the separate forms בָּ *in*, בָּ *with*, and the inseparable ב. — Comp. Arab. فی prob. for بى, and also other words not less violently abbreviated, as בֵּן, see ב below; and בָּרָא whence בָּרָא הוֹם, בָּרָא הוֹם, Chald. בָּרָא הוֹם, Arab. جَهَنَّم, Gr. γέννα.

ב Chald. *in*, i. q. Heb. e. g. *in heaven*, *in a dream*, Dan. 2, 19. 28, comp. Heb. A. 1; to drink *in vessels* Dan. 5, 2, comp. A. 1. b; to be given *into one's hand* Dan. 11, 11, comp. A. 7; *with the hand* Dan. 2, 34, comp. B. 2. c.

ב in proper names appears as a contraction for בֵּן *son*; as in בְּרָקֶר i. q. בְּרִיקָר *son of stabbing*; see also בְּמָהֵל, בְּעֵלִים, בְּשֵׁלָם, בְּרִשָׁע. See Schol. ad Hamasa ed. Freitag, p. 3. Roediger de Libb. Hist. interp. Arab. p. 20, 21.

בָּאָה f. *an entrance, entry*, Ez. 8, 5. R. בּוֹא to enter.

בְּאוֹשׁ Chald. adj. *bad, wicked*, Ezra 4, 12. R. בְּאוֹשׁ.

* בְּאָר in Kal not used, Arab. بَار *to dig*, e. g. a well, ditch. Kindred roots are בּוֹר, בְּרַר, also פָּאָר, Lat. *forare*, Germ. *bohren*, Engl. *to bore*. Comp. בּוֹר, בְּאָר, בְּאָר.

PIEL 1. *to dig in, to grave*, e. g. letters on stone, to inscribe, c. עַל Deut. 27, 8. Hab. 2, 2.

2. *to expound, to declare*, pr. to dig out, to dig out and explain, Deut. 1, 5.

Deriv. בּוֹר, בְּרִי, בְּרוּחָה or בְּרוּחֵי, and those here following.

בְּאָר f. plur. בְּאָרוֹת, constr. בְּאָרוֹת Gen. 14, 10.

1. *a well*, Arab. بئر, Syr. بئر, id. Gen. 24, 11. 20. 26, 19. 21. al. Often more fully בְּאָר מַיִם Gen. 21, 19, 26, 19.—Different from a fountain (עֵינָן) on the surface of the ground or flowing from a rock; although a *well* (בְּאָר) may also be called a *fountain* (עֵינָן), as Gen. 16, 7 comp. v. 14. 24, 11. 13. 16. Spoken of pits of bitumen Gen. 14, 10.

2. *a pit*, Ps. 54, 24. 69, 16.

3. *Beer*, pr. n. a) A station of the Israelites in the confines of Moab, Num. 21, 16–18; prob. the same place which in Is. 15, 8 is called more fully בְּאָר אֱלִים *Beer-elim*, i. e. well of heroes. b) A place in Palestine, Judg. 9, 21. Perh. בְּאָר שִׁבְעֵי, so Studer; more prob. the place now called *el-Birch* in the plain of Judah; see *Bibl. Res. in Palest. II. p. 132.*

בְּאָר אֱלִים, see בְּאָר no. 3. a.

בְּאֵר לַחַי רֹאִי (well of life of vision, i. e. a vision of God, comp. Judg. 6, 22 sq.) *Beer-lahai-roi*, pr. n. of a well on the southern borders of Palestine, Gen. 16, 14, 24, 62, 25, 11. The etymology above given is that of the sacred writer, Gen. 16, 14. By neglecting the vowels, one might also conjecture it to be for בְּאֵר לַחַי רֹאִי *well of the jaw-bone* (or rock) of vision, i. e. well of the conspicuous rock, comp. Judg. 15, 19; or also 'well of the far seen region,' comp. Arab. عَارِضَةُ jaw-bone, region.

בְּאֵר שֶׁבַע (well of the oath, i. q. שְׁבִיעָה, according to Gen. 21, 31, 26, 33) *Beer-sheba*, pr. n. of an ancient city on the southern border of Palestine, 2 Sam. 24, 7; whence the phrase, in describing the limits of Palestine: מִדֶּן עַד-בְּאֵר שֶׁבַע from *Dan to Beer-sheba* Judg. 20, 1; and of the kingdom of Judah: מִנְּבֶעַת עַד-בְּאֵר שֶׁבַע from *Geba to Beer-sheba* 2 K. 23, 8.—Still called *Bir es-Seba*, with two deep wells; see *Bibl. Res. in Palest. I.* p. 300-3.

בְּאֵרָא (well, fountain) pr. n. m. *Beer-a*, 1 Chr. 7, 37.

בְּאֵרָה (id.) pr. n. m. *Beerah*, 1 Chr. 5, 6.

בְּאֵרוֹת (wells) *Beeroth*, pr. n. of a city of the Gibeonites Josh. 9, 17, afterwards belonging to the tribe of Benjamin, Josh. 18, 25. 2 Sam. 4, 2. After the exile it was still in existence and inhabited, Ezra 2, 25. Neh. 7, 29. Now *el-Bireh* on the great road north of Jerusalem; *Bibl. Res. in Palest. II.* p. 132.—Gentile n. בְּאֵרְחֵי 2 Sam. 4, 2, 23, 37; and contr. בְּרֵחֵי 1 Chr. 11, 39. Comp. in בְּרוֹחֵי.

בְּאֵרוֹת בְּנֵי יַעֲקֹב, *Wells of the sons of Jaakan*, pr. n. of a station of the Israelites in the desert, Deut. 10, 6. In the parallel passage Num. 33, 31 ellipt. בְּנֵי יַעֲקֹב. See *Bibl. Res. in Palest. II.* p. 583.

בְּאֵרִי (q. d. fontanus) *Beeri*, pr. n. m. a) The father of Hosea, Hos. 1, 1. b) Gen. 26, 34.

בֹּאֵר (by Syriasm for בְּאֵר) i. q. בּוֹר, which is the more usual form, a cistern, 2 Sam. 23, 15. 16. 20, Cheth. where Keri

has בּוֹר, as also 1 Chr. 11, 17. 18, 22; comp. *Gesch. der Heb. Sprache*, p. 40, not. 46. Plur. בְּאֵרוֹת Jer. 2, 13.

* בְּבֹאֵשׁ fut. יִבְבֹּאֵשׁ 1. to have a bad smell, to stink, Ex. 7, 18. 21. 8, 10, 16, 20. Comp. בֹּאֵשׁ.

2. i. q. Chald. to be bad, wicked, to be of a bad disposition; see בְּבֹאֵשׁ, בְּבֹאֵשִׁים, בְּבֹאֵשֵׁה and Hiph. no. 3. Arab. بَسُوت to be bold, audacious, pr. to be bad; comp. Germ. böse.—Among Orientals the idea of bad smell is often transferred to a bad disposition; just as a good smell is put for a good and pleasant disposition; comp. בְּבֹשֶׁם to have a good smell, to be fragrant, and Syr. صَمْر to be pleasant;

בּוֹב to be good, and Arab. طَاب to have a good smell.

NIPH. to be made to stink; metaph. to become loathsome, hateful, with בָּ and יָאָה (אָה) of pers. 1 Sam. 13, 4. 2 Sam. 10, 6. 16, 21. Comp. Engl. 'to be in good or bad odour.'

HIPH. 1. to cause to stink, Ecc. 10, 1. Metaph. to make loathsome, hateful, with בָּ of pers. Gen. 34, 30. More fully Ex. 5, 21 הִבְבֵּשְׁתֶּם אֶת-רֵיחֵנוּ ye have made our odour bad, i. e. ye have made us loathsome, objects of hatred.

2. Intrans. to stink, pr. to make a stink; Ex. 16, 24. Ps. 38, 6. Metaph. to be loathsome, hateful, c. בָּ 1 Sam. 27, 12.

3. to act badly, wickedly, like Syr. اَعْتَاب. Prov. 13, 5 a righteous man hateth false words, וְרָשָׁע וְרָחֲפִיר, but the wicked man acteth wickedly, and causeth shame, sc. by his falsehoods.

HITHPA. i. q. Niph. c. עָם 1 Chr. 19, 6. Deriv. those here following.

בְּבֹאֵשׁ Chald. to be bad, evil, with עַל to displease, Dan. 6, 15.

Deriv. בְּבֹאֵשׁ.

בְּבֹאֵשׁ (bēdsh) m. a stink, stench, Amos 4, 10; c. suff. בְּבֹאֵשׁוֹ, בְּבֹאֵשִׁים, Joel 2, 20. Is. 34, 3.

בְּבֹאֵשֵׁה f. a bad plant, weed, Job 31, 40.

בְּבֹאֵשִׁים only in Plur. Is. 5, 2, 4, bad grapes, unripe and sour, *labruscæ*, Fr. *lambrusques*, i. e. wild grapes, worthless, as Jerome and Jarchi well. Kimchi

ענבים נבאשים, Saad. ענבים רעים, Aqu. *σαπριαί*, Symm. *ἀτελή*. The same use of the word is found in the Mishna, Maa-seroth I. § 2; where for אבשים is to be read באשים, as appears from the gloss of Tanchum of Jerusalem. See a full discussion in Comm. on Is. I. p. 230. II. p. 364; where it is shown that the sense of *aconitum* or *wolf's bane*, *monk's hood*, so commonly received among modern interpreters, rests upon a mere error of Celsius, Hierobot. II. p. 199.

באתר Chald. *after*, see in art. אתר.

בבה f. (Kamets impure, for נבבה; נבבה, r. נבב) pr. a hollow, hole; and hence a gate, door, like Arab. بَاب.

In Hebrew found only in the phrase עין בבה the gate of the eye, i. e. the pupil, which is literally the door to the interior of the eye, Zech. 2, 12 [8]. Corresponding is عَصَا, Chald. בבה, בבה.—Another etymology which I formerly followed, has perhaps no less probability; namely, that בבה may be ^{بؤبؤ} for באבה i. q. ^{بؤبؤ} boy, puellus, Syr. ^{بؤبؤ} صدسا, from the onomatop. بابا παλ-παζέω; and then this is transferred to the pupil of the eye, like אישון q. v.

בבי pr. n. m. *Bebai*, Ezra 2, 11. 8, 11. Neh. 7, 16.—Pehlvi *bab* signifies father.

בבל Babel, i. e. confusion, for בבלל from r. בבל, Gen. 11, 9; comp. Syr. ^{בבל} عصا confusion of speech, stammering; and for the dropping of the second letter comp. טפטה for טפטה Leherg. 134, 869. Others regard it as i. q. Arab. باب gate i. e. court of Bel; comp. the Sublime Porte. *Babel*, *Babylon*, is the name of the most ancient and celebrated city of Asia, the metropolis of Babylonia, Gen. 10, 10. 2 K. 17, 24. 20, 12 sq. Mic. 4, 10. al. It was situated in lat. 32° 32' on both banks of the Euphrates. Its ruins are still visible near the small city Hil-

lah, ^{بابل} حلة, and have recently been explored and described with great accuracy and learning. See Hdot. 1. 178, 183. Strabo 16. 1. 6. R. K. Porter's Travels II. p. 283 sq. C. J. Rich Memoirs on the Ruins of Babylon. Ritter's Erdkunde

Th. XI. pp. 865–925. Berl. 1844.—The name of the city is also applied to the province *Babylonia*, Ps. 87, 4. 137, 1. Is. 14, 4; whence often מלך בבל the king of *Babylonia*, a title ascribed also to the kings of Persia, as to Cyrus, Ezra 5, 13; and Artaxerxes, Neh. 13, 6. Comp. אשר.

בבלי Chald. plur. emphat. בבליא *Babylonians*, Ezra 4, 9.

בג a Persian word signifying *food*, Pers. ^{باج} باه, in Arab. ^{باج} باج, comp. ^{φάγειν} φάγειν, and the Phryg. βίκος bread Hdot. 2. 2. Found in the compound פתבג q. v. and also in Ez. 25, 7 Cheth. ^{נתייה לבג לגוים} נתייה לבג לגוים *I will give thee for food to the nations*. Here the Keri has לבו for a spoil, which also the ancient versions express; and this is likewise supported by the similar passages in Jer. 15, 13. 17, 3, and espec. Ez. 26, 5. 34, 28. The reading לבג is therefore prob. a mere error of transcription, like ליה for לה in Ez. 47, 13.

* בגר fut. ויגר, once ויגר Mal. 2, 10; pr. to cover, whence בגר a covering, garment.—Hence

1. to act covertly, deceitfully; to deal falsely, faithlessly, treacherously. Verbs of covering, concealing, are often thus transferred to deceit and treachery; comp. ^{لبس} לבס to cover, to clothe, to dissemble; Samar. ^{לג} לג to defraud, c. ^ב ב Ex. 21, 8; ^{קבע} קבע to cover, to hide oneself, whence ^{קבע} קבע; also to defraud; comp. ^{מצל} מצל, ^{הגל} הגל, and ^{דגל} דגל. — Constr. absol. 1 Sam. 14, 33. Job 6, 15; oftener with ^ב ב of pers. (comp. ^ב ב B. 4.) q. d. to treacherously desert any one Judg. 9, 23. Lam. 1, 2; espec. towards a friend Lam. 1. c. a spouse Ex. 21, 8; God Hos. 5, 7. 6, 7. Rarely with ^{מן} מן Jer. 3, 20; acc. Ps. 73, 15 ^{בנייה בנתייה} בנייה בנתייה *I should deal falsely with the generation of thy children*. Part. ^{בוגר} בוגר, plur. ^{בגרים} בגרים, *treacherous dealers* s. towards God, the *ungodly*, *wicked*, Sept. ^{παράνομοι} παράνομοι, transgressors, Prov. 2, 22. 11, 3. 6. 13, 2. 15. Ps. 25, 3. 59, 6. Jer. 9, 1. Part. plur. fem. ^{בגרוה} בגרוה *treacheries* Zeph. 3, 4.

2. to oppress, to pillage, to spoil, i. q. ^{הבוגר} הבוגר, ^{בוגר} בוגר; c. ^ב ב, Is. 21, 2 ^{השויך} השויך; ^{השויך} השויך *the spoiler spoileth and the*

waster wasteth. 24, 16 בגדים בגדי ובגד the spoilers spoil, yea, the spoilers spoil the spoiling. 33, 1.—With the idea of *impudence, shamelessness*, Hab. 2, 5.

Deriv. the three following.

בגד in pause בגד; c. suff. בגדי, בגדו, as if from בגד, the ד without Dag. lene, contrary to the rule, Lehg. p. 94; Plur. בגדים, בגדי, once בגדוֹתֶיךָ Ps. 45, 9; m. once fem. Lev. 6, 20.

1. *a covering, cloth*, in which any thing is wrapped, Num. 4, 6–13; also for a bed, *a coverlet*, 1 Sam. 19, 13. 1 K. 1, 1.

2. *a garment, robe*, usually the outer garment of the Oriental, Gen. 39, 12. 13. 15. 41, 42; espec. costly, 1 K. 22, 10. 2 Chr. 18, 9. בגדו מלא his lap-full 2 K. 4, 39. Sept. ἰμάτιον, στολή.

3. *faithlessness, treachery*, Jer. 12, 1.

4. *a spoiling, rapine*, Is. 24, 16.

בגדוֹת see in בגד no. 1, fin.

בגוד adj. (Kamets impure, Lehg. § 120. 3) f. בגודוֹה, *faithless, treacherous*, Jer. 3, 7. 10 R. בגר.

בגורי *Bigvan*, pr. n. of a man of rank who returned with Zerubbabel from the exile, Ezra 2, 2. 14. 8, 14. Neh. 7, 19.—Perh. Chald. בגאי husbandman, Syr. بَغ garden, which passed over also into the Persian باغ *bāgh*, garden. Or i. q. Pers. *Buyāio*; Hdot. 3. 128; according to Bohlen, Sanscr. *bhagī, bhagasan*, happy.

בגתא (perh. garden, gardener, see בגרי) *Bigthā*, pr. n. of a eunuch in the court of Xerxes, Esth. 1, 10. For another etymology see אֲבִגְתָּא.

בגתן (id.) *Bigthan*, id. Esth. 2, 21; also בגתנא Esth. 6, 2. Comp. Pers. and Sanscr. *bhagadāna* 'gift of fortune'; Bohlen.

I. בַּר m. pr. *separation, thing separated*, from r. בָּרַד I.—Hence

1. *a part*, Ex. 30, 34 בַּר בָּבַר *part for part*, i. e. like parts, equal portions. Plur. בָּרִים spec. *parts of the body, the members, limbs*, Job 18, 13. 41, 4; of a tree, *the branches* (comp. Gr. κῶλα) Ez. 17, 6. 19, 14; hence *staves, bars, poles*, for bearing any thing, Ex. 25, 13 sq. Num.

4, 6 sq. Metaph. *bars of a city*, its princes, chiefs, Hos. 11, 6.—Sing. with prefix, לְבַר a) Adv. *apart, separately, by oneself*. Ex. 26, 9 *five curtains by themselves (לְבַר)*, *six curtains by themselves (לְבַר)*. 36, 16. In this sense a suffix is often added: Gen. 21, 28 and *Abraham set seven ewe-lambs לְבָרָהּ by themselves*. 30, 40. 32, 17. 43, 32. al.

b) Oftener לְבַר c. suff. is i. q. *alone; solus, a, um*; Gen. 2, 18 *לֹא-טוֹב הָיְתָה הָאָדָם לֵבְדוֹ* *it is not good for man to be alone*, pr. man's being in his separation. אֲנֹכִי לְבָרָהּ *I alone* Num. 11, 14; אַתָּה לְבָרָהּ Ex. 18, 14; וַעֲקֹב לְבָרָהּ Gen. 32, 25; הַפְּהִינִים לְבָרָהּ Gen. 44, 20. Also after oblique cases, as Dat. לָךְ לְבָרָהּ *towards thee alone* Ps. 51, 6; Genit. Ps. 71, 16 אֲדֹקָתְךָ לְבָרָהּ lit. *the righteousness of thee, of thee alone*, i. e. *thy righteousness, thine only*. c) Adv. of restriction, limitation, *only*, in the later Hebraism, Ecc. 7, 29. Is. 26, 13. d) With מִן it passes over into a Prep. *apart from, besides*; Ex. 12, 37 *besides children*. Num. 29, 39. Josh. 17, 5; with עַל Ezra 1, 6. The same is מִלְּבָרָהּ Gen. 26, 1. Num. 17, 14; c. suff. מִלְּבָרָהּ *besides him* Deut. 4, 35; מִלְּבָרָהּ אֲשֶׁר *besides that which* Num. 6, 21.

2. Spec. *a thread, collect. thread, yarn*, espec. of linen, comp. אֲבָטָן; hence *linen*, i. e. fine white linen, Ex. 28, 42. 39, 28. Lev. 6, 3. Plur. בָּרִים *linen garments* Ez.

9, 2 sq. Dan. 10, 5.—Arab. بَرّ byssus.

II. בַּר m. plur. בָּרִים, from r. בָּרַד II:

1. *empty talk, lies, vain boasting*, Job 11, 3. Is. 16, 6. Jer. 48, 30.

2. i. q. אֲנִשֵּׁי בָרִים, *liars, boasters*, spoken of conjurers and false prophets, Is. 44, 25. Jer. 50, 36.

* בָּרָא 1. *to form, to fashion*, spoken of a potter; and this sense is preserved in the Zabian بَرّ.

2. *to devise, to invent, to feign*, with מִלְּבָרָהּ 1 K. 12, 33 where Sept. well ἐκλάσαστο. Neh. 6, 8. Part. c. suff. בָּרָאָם by Syriasm for בָּרָאָם Neh. 1. c.—Arab.

بَدَأ to begin; IV, to produce something new, to devise and do first; comp. دَع I, IV, to feign.

* I. **בַּדַּד** 1. pr. to *disjoin, to divide, to separate*, like Arab. **بَدَّ**.—The notion of cutting or tearing apart, and hence of dividing, lies in the primary syllable **בד**, as likewise with various modifications in the kindred and harder syllables **בח**, **פח**, **פח**; comp. **בַּדַּל**, **בַּדַּק**, **בַּחַח**, **בַּחַל**, **בַּחַח**, **בַּחַח**, **בַּחַח**, **בַּחַח**, **בַּחַח**, **בַּחַח**. Kindred also are the syllables **בו**, **בץ**, **בץ**; for which see under **בָּצַע**, **בָּצַע**.

2. to *separate oneself, to be alone, solitary*. Part. **בֹּדֵד** *alone, solitary*, Ps. 102, 8. Hos. 8, 9. Is. 14, 31.

Deriv. **בַּד** I, and **בַּדַּד**.

* II. **בַּדַּד** i. q. **בִּטְאָה** q. v. **βυττολογεῖν**, *blatere*, to babble, i. e. to talk idly. Talmud. **פִּטְפִּט**, **פִּטְפִּט**.—Hence **בַּד** II.

בַּדַּד m. *separation*, i. q. **בַּד** I. Hence in Acc. as adv. *separately*, i. e. *solitary, alone*, Lev. 13, 46. Is. 27, 10 **עִיר בְּצוּרָה בַּדַּד** the strong city is left solitary, i. e. desolate. Deut. 32, 12 **יְהוָה בַּדַּד יְנַחֵנִי** Jehovah alone did lead him.—Also **לְבַדַּד** pr. in *separation*, i. q. *solitary, alone*, Num. 23, 9. Ps. 4, 9. Mic. 7, 14.

בַּדַּד (separation, part.) *Bedad*, pr. n. m. Gen. 36, 35.

בַּדַּד see **בַּד**.

בַּדְדָּה (prob. i. q. **בְּבַדְדָּה** servant of Jehovah, see **בַּדְדָּן**) *Bedeiah*, pr. n. m. Ezra 10, 35.

בַּדְדָּל m. (r. **בַּדְדָּל**) *stannum* of the ancients, i. e.

1. alloy of lead, tin, or other inferior metals, combined with silver in the ore and separated from it by smelting, *dross*; Pliny *plumbum nigrum*, H. N. 34. 16.—Is. 1, 25 **אֶסְרֶה כָּל-בְּדִילֶיךָ** I will remove all thy alloy, i. e. all thy impure and spurious parts. Comp. **סִיג ב**.

2. tin, *plumbum album*, Num. 31, 22. Ez. 22, 18. 20. 27, 12.

* **בַּדְדָּל** in Kal not used, kindr. **בַּחַל**, **בַּחַל**, to separate.

HIPH. 1. to separate, to divide, Lev. 1, 17; e. g. two places by a curtain or wall, Ex. 26, 33. Ez. 42, 20; or things mixed together, Gen. 1, 4. Part. **מַבְדִּיל** *dividing, a divider*, Gen. 1, 6.—For the construction see no. 2.

2. Trop. of the mind, to discern between different things, to distinguish. Lev. 10, 9. 10 ye shall drink neither wine nor strong drink . . . that ye may discern between what is holy and unholy. 11, 47. 20, 25.—In both these significations (no. 1, 2) constr. c. **וַיִּבִּין**—**בִּין** Gen. 1, 4. 7. Ex. 26, 33; **לְבִין**—**בִּין** Is. 59, 2; **לְ**—**בִּין** Gen. 1, 6.

3. to separate from others, to select, to choose out, in a good sense; with **מִן** Num. 8, 14. 16, 9. Lev. 20, 24. 26; also with **לְ** of that to or for which one is destined, 1 K. 8, 53. Without **מִן** Deut. 4, 41. 10, 8. 1 Chr. 25, 1; absol. Deut. 19, 7. Ez. 39, 14.

4. to separate out, to shut out, e. g. a mixed multitude from a people, with **מִן** Neh. 13, 3, **מִמֶּלֶךְ** Is. 56, 3. With **לְרֵעָה** Deut. 29, 20.

NIPH. 1. Pass. of Hiph. no. 3, to be separated, to separate oneself, with **מִן** Ezra 6, 21. 9, 1. 10, 11. Also to be selected, chosen out, Ezra 10, 16; with **לְ** to or for any thing, 1 Chr. 23, 13.

2. Pass. of Hiph. no. 4, to be separated, shut out, Ezra 10, 8.

3. Pr. to separate oneself from a place, i. e. to go away, to depart, with **מִן** of place, Num. 16, 21; with **אֶל** of pers. to whom one departs, 1 Chr. 12, 8.

Deriv. **בַּדְדָּל**, **מַבְדִּילוֹת**, perhaps **בַּדְדָּל**, also

בַּדְדָּל m. a part, piece, e. g. of an ear, **אָזְן**, Am. 3, 12.

בַּדְדָּל a costly article of merchandise, mentioned along with gold and precious stones Gen. 2, 12, and described as resembling the Arabian manna Num. 11, 7; which latter consisted of white grains and scales, and is elsewhere compared to hoar-frost, see Ex. 16, 14. Num. 1. c. though according to Burckhardt, the colour of the present manna is a dirty yellow; Travels in Syria, etc. p. 599 sq. Most of the ancient interpreters, e. g. Aqu. Symm. Theodot. Vulg. Josephus (Ant. 3. 1. 6), understand **βδέλλιον** *bdellium*, a whitish gum or resin which distils from a tree growing in Arabia, India, and Babylonia; pellucid, approaching to the colour of frankincense, and with grains like frankincense, but larger; Plin. H. N. 12. 9 or 19. With this accord

the various names *μάδειλον, βδολχόν* (which latter rests on conjecture, see Diosc. 1. 71 or 80), *βδέλλα, βδέλλιον*.—On the other hand, *bdellium* is not of so costly a nature as to be properly ranked among gold and gems; or as that the region of Havilah should become celebrated for producing it. Hence, the opinion of the Rabbins is not to be contemned, which also Bochart has learnedly supported (Hieroz. II. 674–683), viz. that *בְּדֵלָה* signifies *a pearl*, collect. *pearls*, which are found in great numbers on the shores of the Persian Gulf and of India, and which may not unaptly be compared with the grains of manna. Bochart also gives the etymology, as being quadril. *בְּדֵלָה* from *ר. בְּדַל*, i. q. something *selected, precious*, and hence *a pearl*; comp. Arab. *قَرِيد* a pearl, from *ر. فَرَس* i. q. *בְּדַל*.

בְּדָן *Bedan*, pr. n. a) A judge of Israel, 1 Sam. 12, 11; not found written with these letters in the book of Judges. Sept. and Syr. read *בְּרָק*; the Targ. explains it by *בְּנֵי-דָן* a Danite; see *ב* for *בן* p. 109. But *בְּדָן* is doubtless i. q. *עֲבָדָיון* Judg. 12, 13, 15; the *ע* being dropped, as was often the case among the Phenicians in the word *עבד* for *בדאשמן* *Bodostor* for *עבד אשמן*. See Monumm. Phœnic. pp. 174, 175. b) 1 Chr. 7, 17.

* *בְּדָק* 1. *to sunder, to make a breach*; whence *בְּדָק*. Comp. under *ר. בְּדַר* I.

2. Denom. from *בְּדָק*, *to repair breaches*, and genr. *to repair, to rebuild*, 2 Chr. 34, 10. Syr. *صَرَف* and *صَرَف* id.

בְּדָק m. c. suff. *בְּדָקָה*; *a breach, gap, chink*, in a building 2 K. 12, 6. 7. 8. 9; in a ship Ez. 27, 9. 27.

בְּדִקָר *Bidkar*, pr. n. of one of Jehu's captains, 2 K. 9, 25.—The form is contr. for *בְּוִדִקָר* son of stabbing, i. e. stabber; see *ב* p. 109.

* *בְּדַר* Chald. PA. *בְּדַר*, *to scatter* Dan. 4, 11; i. q. Heb. *בְּזַר*, *פָּזַר*.

* *בְּדָה* obsol. root, prob. *to be clean, pure*; hence in Arabic trop. of *neatness*,

elegance, whence *בְּהָ* to be neat, bright, beautiful; but also of *emptiness*, whence *בְּהֵי* to be empty, waste, of a house.—Hence

בְּהָ m. (for *בְּהֵי*, a Segolate form) *emptiness, voidness*, concr. *empty, void*; found thrice in paronomasia with *הָהוּ* Gen. 1, 2. Jer. 4, 23. Is. 34, 11.

* *בְּהַט* obsol. root, either i. q. Arab. *بهت* to lie, to feign; or i. q. Aram. *בְּהַט*, Heb. *בוּש*, pr. to be white, shining; Redslob.—Hence

בְּהַט Esth. 1, 6, a species of *marble* used for pavements; Sept. Vulg. *σμαργαδίνης, smaragdites*. Arab. *بَهْت*, according to the Camoos p. 176, is a species of stone, either perh. *white marble*, or *imitation marble*; so called as *feigning* the appearance of marble; comp. *ר. בְּהַט*.

בְּהִילוֹ Chald. f. *haste*, Ezra 4, 23. *ר. בְּהַל*.

בְּהִיר adj. *bright, shining*, of the sun Job 37, 21. *ר. בְּהַר*.

* *בְּהַל* or *בְּהִל* in Kal not used, *to tremble, to be in trepidation*; comp. by transp. *בְּלָה*, and Ethiop. *ሀሀሀ* to inspire terror, *ל* and *ר* being interchanged.

NIPH. 1. *to tremble, to shake*, e. g. of the bones Ps. 6, 3; the hands Ez. 7, 27; trop. of the soul, Ps. 6, 4.—Hence

2. *to be in trepidation, to be amazed, confounded*, to be struck with terror, consternation; Ex. 15, 15. 1 Sam. 28, 21. 2 Sam. 4, 1. Ps. 48, 6. Ez. 26, 18; with *מִפְנֵי* Gen. 45, 3. Job 23, 15. Ecc. 8, 3. Including also the idea of despondency, Job 4, 5. Is. 21, 3.

3. *to flee in trepidation*, in consternation, Judg. 20, 41. Hence genr. *to hasten* to or after any thing, c. *לְ* Prov. 28, 22 *נִבְהַל לְהוֹן אִישׁ רַע-עֵינָיו* the man of evil eye hasteth after riches, i. e. anxiously seeks to be rich. Ecc. 8, 3 *אַל-תְּהַבֵּל מִפְּנֵי הַלָּהָה* be not hasty to go out of his sight, i. e. depart not arrogantly, perversely.

4. *to perish suddenly*, as with fright, *to be destroyed*; Ps. 104, 29 *תְּהַבֵּל תְּהַבֵּל* they perish at once, sc. thy creatures. So Ps. 90, 7, as required

by the parallelism. Comp. **בְּהִלָּה**. Part. fem. **נִבְהִלָּה** subst. *sudden destruction* Zeph. 1, 18; comp. **נִהַרְצָה**.

PIEL 1. *to cause to tremble, to terrify, to confound, to strike with terror and consternation*, Ps. 2, 5, 83, 16. Dan. 11, 44. Job 22, 10. Hence *to cause to despond*, Ezra 4, 4 Keri.

2. *to hasten, to quicken*, Esth. 2, 9. Hence with inf. c. **לְ**, i. q. **מִהָר**, *to hasten to do any thing, i. e. to do it hastily, rashly*, Ecc. 5, 1, 7, 9.

PUAL *to be hastened, quickened*. Prov. 20, 21 Keri. **נִהֲלָה מִבְּהִלָּה** *a possession hastily gotten, i. e. acquired with anxious haste*. Hence part. **מְבִהֵל** *hastened, quickened*, Esth. 8, 14.

HIPH. 1. i. q. Pi. no. 1. Job 23, 16.
2. i. q. Pi. no. 2. Esth. 6, 14.
3. Caus. of Kal no. 3, *to drive out in haste, to thrust out*, 2 Chr. 26, 20.

בְּהִל Chald. in Pe. not used.

ITHPE. Inf. **הִתְבְּהִלָּה** subst. *haste, speed*, with pref. **בְּ** adv. *in haste, quickly*, Dan. 2, 25, 3, 24, 6, 20.

PA. *to terrify, to put in trepidation*, Dan. 4, 2, 16, 7, 15.—ITHPA. pass. Dan. 5, 9.

Deriv. **בְּהִילוּ**.

בְּהִלָּה f. (r. **בָּהַל**) *terror*, Lev. 26, 16. Plur. Jer. 15, 8. With the art. *terror*, καὶ ἐξοχόν, i. e. *sudden destruction*, Is. 65, 23. Ps. 78, 33.

* **בָּהֵם** a root not in use, pr. *to shut, to close*, spec. the mouth, hence *to be mute, dumb*. Arab. **بهم** IV to shut, X to be mute, dumb. The like signification is found in many roots ending with the letter **ם**, and denoting sounds produced with the mouth shut; as **הָהֵם**, **אָלֵם**, **בָּלֵם**, **דָּהֵם**, **הָהֵם**, **שָׁהֵם**, comp. Lat. *hem*, Gr. *μύω*. Other roots ending with the same letter designate murmuring, whispering, humming sounds, which likewise are produced with the mouth closed; as **נָהֵם**, **הָהֵם**, **נָהֵם**, Arab. **همهم**, βρέμω, fremo, βρουμάουαι, **הָהֵם**, Germ. *brummen*, Engl. *to hum*.

בְּהִמָּה f. constr. **בְּהִמָּת**, c. suff. **בְּהִמָּתוֹ**, **בְּהִמָּתָהּ** (as if from **בְּהִמָּת**); Plur. **בְּהִמָּוֹת**, constr. **בְּהִמָּוֹת**; *a beast, pr. a dumb beast*, from r. **הָהֵם**; spoken usually of

the larger land quadrupeds, opp. to birds and reptiles; but see in Plur. no.

2. Arab. **بهيمة**. Gen. 6, 7, 20, 7, 2, 8, 23, 8, 20. Ex. 9, 25. Lev. 11, 2. Prov. 30, 30 **בְּהִמָּה לִישׁ עֹבֵר** *the lion, a mighty one among the beasts*.—Spec.

1. Collect. *domestic beasts, cattle*, Lat. *pecus*; opp. **חַיַּת הָאָרֶץ** Gen. 1, 24, **חַיַּת הַשָּׂדֶה** 2, 20, 3, 14, **חַיַּת הַשָּׂדֶה** 7, 14, 21. Lev. 25, 7, i. e. *beasts of the field, wild beasts*. The word **בְּהִמָּה** includes both **צֹאן** and **בָּקָר**, Gen. 47, 18. Lev. 1, 2.—Elsewhere
2. *beasts of burden*, as asses, camels, opp. **מְקָנָה**, Gen. 34, 23, 36, 6. Num. 32, 26, 2 K. 3, 17. Comp. Is. 30, 6, 46, 1.

3. Poet. also for *beasts of the field, wild beasts*; so in plur. **בְּהִמָּוֹת** Deut. 32, 24. Hab. 2, 17; espec. with **הָאָרֶץ** Deut. 28, 26. Is. 18, 6, **הַשָּׂדֶה**, **שָׂדֵי** 1 Sam. 17, 44. Joel 1, 20, **יַבֵּר** Mic. 5, 7.

PLUR. **בְּהִמָּוֹת** 1. *beasts, quadrupeds*, see above.

2. Plur. majest. joined with sing. masc. *Behemoth, i. e. the great beast, huge quadruped*, by which name is designated the *hippopotamus*, Job 40, 15. So Bochart, Hieroz. II. p. 754 sq. Ludolf, Hist. Æthiop. I. 11. Others wrongly understand *the elephant*; as Drusius, Grotius, Schultens, J. D. Michælis ad h. l. Schoder in Hieroz. Spec. I. p. 2 sq.—Probably under the form **בְּהִמָּוֹת** there lies concealed some Egyptian name for the hippopotamus, so modified as to put on the appearance of a Semitic word; see in **אֲבָרָה**. Thus Π-εγε-αωοιτ P-ehemout would signify *the water-ox*; by which epithet (*bomarino*) the Italians also designate the hippopotamus; see Jablonsky Opusc. ed. de Water, I. 52. It is true that this word so compounded is not now found in the remains of the Coptic language; but the objection urged (Lee's Heb. Lex. p. 74), that it is formed contrary to the laws of language, is not valid. It is said indeed that *ehé* (ox) is of the fem. gender, and that the word for water is *mou*, not *mout*. But *ehé* is of the comm. gender and is frequently used as masculine, see Peyron p. 46; and the *t* in *mout* may be an article postpositive, see Lepsius Lettre à Rosellini p. 63.

* **בָּהֵן** obsol. root, prob. i. q. **בָּהֵם**,

בְּהֵם Conj. IV, to shut up, to cover.—

Hence the two following:

בָּהֵן m. *the thumb* when followed by **יָד**, so called as shutting and covering the hand; also *the great toe* when followed by **רֶגֶל**; so Ex. 29, 20. Lev. 8, 23 sq. 14, 14. 17. 25. 28. Plur. constr. **בְּהַיְנוֹתָ** Judg. 1, 6, 7, from a lost sing. **בְּהַיֵּן**. Arab.

بُهُم, and in vulgar Arab. **بُهُم** id.

בָּהֵן (thumb) *Bohan*, pr. n. of a son of Reuben; from whom also comes the name **אֶבֶן-בְּהֵן** *Stone of Bohan*, a place on the confines of Judah and Benjamin. Josh. 15, 6, 18, 17.

* **בָּהֵק** obsol. root; Syr. **أَبْهَق** to be white, spec. with leprosy; Chald. **בְּהֵק** to be bright, shining, **בְּהֵיק** bright, shining. Comp. **בְּהַר**.—Hence

בָּהֵק m. *vitiligo alba, white scurf, morphev*, an efflorescence on the skin, not uncommon in the East, consisting of spots of a palish white, **בְּהַרוֹת בְּהוֹת**, resembling the leprosy, but harmless, and neither contagious nor

hereditary. Lev. 13, 39. Arab. **بَهَق** ap. Avic. See more in Thes. p. 183.

* **בָּהַר** obsol. root, Arab. **بَهَرَ** to shine, to be bright, trop. to be conspicuous. Ethiop. **በርሀ** to be light, bright, **በርሀ** light, **በርሃ** a light, luminary. The primary idea lies in being tremulous, glittering, glancing; comp. **בְּהַל**.—Hence **בְּהַר** and

בְּהַרְתָּ f. plur. **בְּהַרוֹת**, a brightness, i. e. a spot in the skin, for the most part white. When such a spot is lower than the rest of the skin, and has in it white hairs, it is a symptom of the oriental leprosy, Lev. 13, 2-4. 18-23. 24-28. Otherwise it is harmless, whether it be a scar, or arise from a burning, or from the morphev, **בָּהֵק**, ib. v. 38. 39.—Jahn wrongly supposes the word **בְּהַרְתָּ** to be the name of a particular disease, the *λευκη* of Hippocrates; Archæol. I. § 215. Different is **בָּהֵק** *bohak* q. v. the name of a particular disease consisting of whitish spots.

* **בּוּא** præt. **בָּא**, once **בִּנְי** Milèl for

בָּאנִי 1 Sam. 25, 8; imp. **בּוּא**, **בָּא**, twice **בָּאָה** Milèl 1 Sam. 20, 21. 1 K. 13, 7; inf. **בּוּא**, once **בָּאָה** Milra 1 K. 14, 12; fut. **יבוא**, **וּבֹא**, once **וּבֹבֵי** 1 K. 12, 12 Cheth. with He parag. and suff. sometimes irreg. **תְּבֹאָהָה** Deut. 33, 16, **תְּבֹאָהָהָ** Job 22, 21, **תְּבֹאָהָרִי**, **תְּבֹאָהָה** 1 Sam. 25, 34; see Index at the end of the volume.

1. to go or come in, to enter; Ethiop. **በቃኝ** id. Arab. **بَا** to return. Kin-

dred is **بَاة** *coūndi sensu*. Corresponding are Sanscr. *va* to go, Gr. *βαίω*, whence *βαίω*, *vado*, see signif. no. 3, which although less frequent is perhaps the primary one. Opp. **יָצָא** Josh. 6, 1, 1 K. 15, 17.—The place into which one goes, as a house, city, country, ship, is put with **בָּ** Gen. 19, 8. Deut. 23, 25. 26; **אֶל** Gen. 6, 18. 7, 1. 19, 3; **לְ** Esth. 6, 4; with He local Gen. 12, 11. 14; and poet. c. acc. Ps. 100, 4. Lam. 1, 10, comp. Lat. ‘ingredi urbem;’ whence Gen. 23, 10. 18 **יָרְדוּ אֵלֵי שַׁעַר עִירוֹ** those entering the gates of his city. Prov. 2, 19.—The person to whom one enters, is put with **אֶל** Gen. 6, 20. 7, 13; with **בָּ**, to enter into e. g. one’s body, Ez. 2, 2 **רוּחַ בְּרִי רִוּחַ** the spirit entered into me (comp. μένος ἄνδρας εἰσέρχεται II. 17. 157). 2 K. 18, 21.—Spec. a) **בּוּא אֶל-אִשָּׁה** to go in unto a woman, an euphemism for sexual intercourse, Gen. 6, 4. 16, 2. 30, 3; rarely

with **עַל** Gen. 19, 31. Arab. **بَاة** and **بَاة** id. b) to go or come into the house of a husband, spoken of a bride. Josh. 15, 18. Judg. 1, 14; with **אֶל** Dan. 11, 6. Comp. Hiph. no. 1. c) **בּוּא בְּמִשְׁפַּח עִם** to enter into judgment with any one, i. e. to bring before a tribunal, to arraign, Is. 3, 14. Job 22, 4. Ps. 143, 2. d) **יָצָא וּבֹא** to go out and come in, to go out and in, spoken of one’s daily walk and life, 1 Sam. 29, 6. Deut. 28, 6. Ps. 121, 8. Different is to go out and come in before the people, i. e. to lead out a people to war, spoken of a military leader, commander, Num. 27, 17. 1 Sam. 18, 16. 2 Chr. 1, 10; also without **הָעָם** **לְפָנַי הָעָם** Josh. 14, 11. 1 K. 3, 7; comp. Deut. 31, 2 of Moses. Comp. Hiph. e) **בּוּא בְּ** to enter in with any one, i. e. to have intercourse with, Josh. 23, 7. 12. Hence **בּוּא בְּאִלָּה**, et c.

acc. אָלָה, *to enter into an oath*, see אָלָה; אָלָה; בְּרִיתָהּ *into a covenant*, see בְּרִיתָהּ; בָּסוּד *to enter into the secret counsels* of any one, to become his confederate, Gen. 49, 6. With אָל, Gen. 15, 15 אֶל-אֲבוֹתָיו *to go unto one's fathers*, i. q. to be gathered to one's fathers, to enter into Sheol; see אָסַף Niph. f) *to enter upon an office, duty*, 1 Chr. 27, 1. Opp. רָצָא 2 K. 11, 9. g) *to enter sc.* into his chamber Ps. 19, 6, spoken of the sun, i. q. *to go down, to set*, Sept. δύνω. Gen. 15, 12. 17, 28, 11. al. Opp. רָצָא. h) *to come in*, spoken of the annual produce of the earth, *to be brought in, to be gathered*, Lev. 25, 22; hence of profits, revenues, *to come in, to be rendered*, 1 K. 10, 14. 2 Chr. 9, 13. Comp. הִבְיִיאָה. Opp. רָצָא *to go out, to be expended*.

2. *to come*, very often in O. T. Opp. הִלֵּךְ, Gen. 16, 8. 1 Sam. 20, 21. 22. Ecc. 5, 15. With אָל of pers. or place Gen. 37, 23; Ex. 18, 23; 2 Sam. 16, 5; 1 Sam. 9, 12. Is. 49, 18; also acc. and hence Lam. 1, 4 בָּאֵי מוֹעֵד *those coming to the festival*. Often of inanimate things, Gen. 43, 23. Job 37, 9. 38, 11; espec. of time, Jer. 7, 32. Ecc. 2, 16; whence הַבָּאִים *the coming days*, adv. in the time to come, Is. 27, 6; comp. אָתָּה. Spec. a) *to come with any thing*, i. e. to bring it, to offer, see בָּ B. 2. 1 K. 13, 1. Ps. 66, 13. Ecc. 5, 2 פִּי בָא הַחֲלוּם בְּרַב עֵינָן *for a dream brings much ado*, i. e. many and empty matters. Ps. 71, 16 אָבוֹא בְּגִבּוֹרֹת אֲדַבֵּר *I will come with the mighty deeds of the Lord*, i. e. I will recount and celebrate them; parall. אֲזַכִּיר.

Comp. Pers. آوردن *to bear and to narrate*; also Lat. *ferunt*. b) *to come lit.* even unto the coming, *until one come*, Judg. 3, 3, and ellipt. לְבָא Num. 13, 21. 34, 8, for *even unto, usque ad*, in geographical descriptions. The same is עַד-בָּאָה *until thou comest* Gen. 19, 22; בָּאָה, בָּאָה, id. Gen. 10, 19. 30, 13. 10. c) With עַד, *to come to a place or person* Ex. 22, 8; and metaph. *to reach or attain unto any one, be equal to*, 2 Sam. 23, 19; אָל 2 Sam. 23, 23. Arab. بَاء *to be equal, like*; comp. Germ. *gleichkommen*. d) *to come upon any one, to fall upon unexpectedly*; e. g. of an enemy, *to attack*, Gen. 34, 27.

1 Sam. 12, 12. Job 15, 21; of calamity Job 20, 22. In prose for the most part constr. c. אֶל Gen. 1 Sam. 11. cc. אָל Gen. 32, 8; in poetry with acc. and לְ Job 3, 25. Is. 47, 9. Rarely spoken of good, something desired, c. אֶל Josh. 23, 15; acc. Job 22, 21. Ps. 119, 41. 77. Arab

أَلَا c. acc. *to come upon any one, to fall upon*. e) i. q. *to come to pass, to be fulfilled, accomplished*, e. g. of desire, Prov. 13, 12; espec. of prophecies 1 Sam. 9, 6. Deut. 13, 2. 18, 22. Judg. 13, 12; of a sign given by a prophet, 1 Sam. 10, 7. Opp. שׁוּב, נָפַל. f) *to come with their names*, i. e. *to be enumerated by name*, 1 Chr. 4, 38.

3. Rarely simpl. *to go*, i. q. הִלֵּךְ, the place whither being usually expressed. Gen. 37, 30 אֵינִי בָא אֲנִי *whither shall I go? whither turn myself*. Gen. 45, 17. Jon. 1, 3 *he found a ship תַּרְשִׁישׁ going to Tarshish*. Is. 7, 24. 22, 15. Num. 32, 6. Job 2, 11. With dat. pleon. לָהּ 1 Sam. 22, 5.—Metaph. *to walk, to live*, i. q. תִּלְקַח, הִתְהַלֵּךְ; so with אֶת and כִּם *with any one*, i. e. *to have intercourse with, to associate with*, Ps. 26, 4. Prov. 22, 24.

HIPH. הִבְיִיאָה, 2 pers. הִבְיִיאָה, c. suff. הִבְיִיאָהוּ Ps. 66, 11, הִבְיִיאָהוּ Ez. 23, 22; more freq. הִבְיִיאָהוּ, הִבְיִיאָהוּ; plur. הִבְיִיאָהֶם Lev. 23, 10, and הִבְיִיאָהֶם 1 Sam. 16, 17; inf. הִבְיִיא, once הִבְיִיא Ruth 3, 15, with pref. לְהִבְיִיא, twice לְבִיא 2 Chr. 31, 10. Jer. 39, 7; fut. וְיָבִיא, וְיָבִיא, with א dropped אָבִי 1 K. 21, 29; causat. of Kal in most of its significations.

1. *to cause to come in*, i. e. *to lead or bring in*, e. g. into a house Gen. 43, 17; a ship Gen. 6, 19; a land Ex. 6, 8. Spec. a) *to bring home a wife* Judg. 12, 9, see in Kal no. 1. b. b) *to bring into judgment*, i. e. before a tribunal, Job 14, 3. Ecc. 11, 9, see in Kal no. 1. c. c) *to lead out and in a people* i. e. *to and from war*, spoken of a king or other military leader, Num. 27, 17. 1 Chr. 11, 2; see in Kal no. 1. d. d) *Also to cause the sun to go down, to set*, Am. 8, 9; see Kal no. 1. g. e) Spoken of inanimate things, e. g. *to bring in fruits, produce*, i. q. *to bring home, to gather*, 2 Sam. 9, 10; *to bring or bear in*, Sept. εἰσφέρειν, Gen. 27, 10. Lev. 4, 5

16. to put in, to insert, e. g. the hand into the bosom Ex. 4, 6; staves or poles into rings Ex. 25, 14, 26, 11.

2. to bring to any one, to lead up, pr. of persons or animals; with אָל or לְ to any one, Gen. 2, 19, 22, 43, 9, 44, 32; to let come, i. e. to call for, to admit, Esth. 5, 10, 12. Also of things inanimate: a) to bring to any one, Gen. 27, 10, 30, 14, 31, 39, 33, 11. 2 Chr. 9, 10. Gen. 37, 2 וַיָּבֵא אֶת־דְּבָרָם רָעָה אֶל־אָבִיהֶם he brought to their father an evil report concerning them. b) i. q. to offer, e. g. a present 1 Sam. 9, 7, 25, 27; a sacrifice Gen. 4, 4. c) With עַל to bring upon one any evil, destruction, e. g. the deluge Gen. 6, 17; calamity Jer. 4, 6, 5, 15. More rarely with לְ Jer. 15, 8, and אֶל 32, 42. d) to bring to pass, to fulfil, to accomplish, e. g. one's words, purpose, a prophecy, Is. 37, 26, 46, 11. Jer. 39, 16. Comp. Kal no. 2. e.

3. to bring with oneself, to bear, to carry away, 2 Chr. 36, 7. Dan. 1, 2. Sept. ἀποφέρω. Hence a) Simpl. to bear, to carry, i. q. נָשָׂא. Job 12, 6 who carries his god in his hand, see in אֱלוֹהִים no. 1, p. 54. Ps. 74, 5 פָּנִיבָרְא לְמַעְלָה . . . as one who beareth upward axes, i. e. lifteth up, as a wood-cutter. b) to bring back, to let return; comp. Arab. جَاء to return, IV to let return. Deut. 33, 7 hear, Jehovah, the voice of Judah, וְאֶל־עַמּוֹ הָרִבְיָאוּ and bring him back unto his people. c) to bring away any thing, i. e. to get, to acquire, comp. Arab. جَاء c. ب. Ps. 90, 12 וְנִבְרִיא לִבָּב חָכְמָה that we may acquire a heart of wisdom, a wise heart.

HOPH. הוּבָא 1. Pass. of Hiph. no. 1, to be led or brought in, Gen. 43, 18. Ps. 45, 15; to be brought in, Lev. 10, 18. 2 K. 12, 10 sq. to be put in, inserted, Ex. 27, 7.

2. Pass. of Hiph. no. 2, to be brought or led to any one, Lev. 13, 2, 9, 14, 2; to be brought to any one, Gen. 33, 11.

Deriv. הַבִּיאָה, מְבוּא, also מוּבָא.

בויב a root usually assumed for the forms נְבוּב and בְּבָה; which belong rather to r. נָבַב q. v.

* בויז fut. יְבוּז, to despise, to contemn; kindr. is בָּזָה. The primary idea is i. q. בוּס q. v. to tread under foot, which also is put for contempt, comp. Prov. 27, 7.— Constr. c. acc. Prov. 1, 7; oftener c. לְ

Prov. 11, 12, 13, 14, 21, 23, 9. Cant. 8, 1, 7. Prov. 6, 30 לֹא רְבוּזוֹ לַעֲנֹב men do not despise a thief, i. e. do not overlook his crime and let him go unpunished; comp. 30, 17. In Zech. 4, 10 בִּזִי is read in præter. 3 pers. for בִּזִי, as if from בִּזּוּ.

Deriv. the two following:

בויז m 1. contempt, Job 12, 5, 31, 34.

2. Buz, pr. n. a) The second son of Nahor Gen. 22, 21; also as the name of a people and district of Arabia Deserta Jer. 25, 23. Gentile n. is בּוּזִי Buzite, Job 32, 2. b) 1 Chr. 5, 14.

בויזה f. contempt, meton. one contemned, collect. despised ones Neh. 3, 36 [4, 4].

בויזי (pr. a Buzite, see in בויז no. 2. a.) pr. n. Buzi, a priest, the father of the prophet Ezekiel, Ez. 1, 3.

בויזי Bavai, pr. n. m. of Persian origin, i. q. בְּבַי, Neh. 3, 18.

* בויז not used in Kal, prob. to roll up, to involve, to entangle, and hence to perplex; comp. אָפַק and הִפֵּף to turn, to turn about, Arab. بَانَ to be confused and perplexed, e. g. a business, نَبِكَ to entangle oneself in evil.

NIPH. נְבוּהָ, Part. plur. נְבוּבִים Ex. 14, 3; to be perplexed, disquieted, Esth. 3, 15; to wander in perplexity, in perturbation, Joel 1, 18. Ex. 1. c.

Deriv. מְבוּהָ.

בויל m. (for רְבוּל, r. רָבַל) 1. Pr. rain, see the root no. 1; hence as the name of the eighth Hebrew month, Bul, i. e. rainy month, from the new-moon of November to that of December, 1 K. 6, 38.

2. produce, increase, i. q. הַבִּיאָה, Job 40, 20.—Hence Is. 44, 19 עֵץ בּוּל stock or trunk of wood, as in Chaldee.

* בויים obsol. root, prob. to be high, whence בָּמָה high place, q. v. This root is not found in the other Semitic dialects, (yet see Syr. صَعَلَ 1 Sam. 10, 23 Pesh.) but obvious traces of it are extant in the languages of the Indo-European family; as Pers. بام top of any thing, roof; βωμός altar, tumulus, and βούνος hill; pomus, of tall trees; and in the Teutonic tongues Bom, Boom, Baum.

* **בון** with its deriv. see in **בין**.

בונה (discretion) pr. n. m. *Bunah*, 1 Chr. 2, 25.

בני see **בני**.

* **בוס** fut. **בוסים**, *to tread down, to trample under foot*, e. g. in neglect and contempt, Prov. 27, 7. Also *to trample in pieces, to stamp upon enemies*, i. e. utterly to subdue them, Is. 14, 25. 63, 6. Ps. 44, 6. 60, 14. Part. **בוסים** Zech. 10, 5.—The idea of *treading* is expressed in many languages by the syllable *pat* variously inflected; e. g. Sanscr. *pati way, pad, pada, foot, path to go*; Zend *pethō, pāte, a path*, (Pers. **پا** foot,) Gr. *πάτος, πατέω*, and *πούς* for *ποδς*, gen. *ποδός*, Lat. *pes, pedis*, also *petere*, Low Germ. *padden, pedden*, i. q. *πατέω*, Pfad, Engl. *path, also to pad, to pat*; in Heb. *t* being changed to a sibilant, *pas, bas*. In the kindred sense of *stamping in, cramming*, is **אבס**; in that of *despising*, **בוז**, **בזה**, like Gr. *πατέω* II. 4. 157. Comp. also **הבב**, **טפה**.

בוס Pil. **בוסיס** *to tread down a place, land*, i. e. *to lay waste*, with the accessory idea of pollution, profanation, Jer. 12, 10. Is. 63, 18. Comp. *καταπατέω* i. q. *βεβηλοῦν* 1 Macc. 3, 45. 51. Rev. 11, 2; also **רמס**.

בוש HOPH. part. **בוש** *trodden under foot*, e. g. a corpse, Is. 14, 19.

בוש HITHPAL. **הבוש** *to be cast forth to be trodden under foot*, Ez. 16, 6. 22. Comp. **התרפס**.

Deriv. **הבושה**, **מבושה**, and pr. n. **בוים**.

* **בויע** a root not in use, which with kindr. **בצה**, **נבע**, signifies *to swell*, and is then variously applied, e. g. to water as *boiling up, gushing forth*; to ulcers and pustules as *breaking forth, rising in the skin*. Hence **אבעצה**.

* **בוץ** obsol. root, i. q. Arab. **باص** mid. Ye, *to be white*, c. acc. to surpass in whiteness; II to make white; IX and XI to be of a white colour; whence

אبيض white, bright. Kindr. are Chald. **אבץ**, **בטיץ**, **עבץ**, stannum, tin; also **בוש**. Comp. also Pers. **ويش** white, bright, Germ. *weiss*, High Germ. *biess*. Hence **ביצה** egg, and

ביץ m. *byssus*, also *cloth of byssus*, so called from its whiteness; see r. **בוץ** and Rev. 19, 8. 14; comp. also further in Thesaur. p 190. Spoken of the finest and most precious stuffs, as worn by kings 1 Chr. 15, 27, by priests 2 Chr. 5, 12, and by other persons of high rank or honour Esth. 1, 6. 8, 15. The word is of Aramæan origin, and is therefore used spec. of the Syrian byssus Ez. 27. 16, which seems to be there distinguished from the Egyptian byssus or **יש** ib. v. 7. Elsewhere it seems not to differ from **יש**, and is often put for it in the later Hebrew, 1 Chr. 4, 21. 2 Chr. 3, 14; comp. Ex. 26, 31. So **صدي** and Chald. **בוץ** in O. and N. T. for Heb. **יש** and Gr. *βύσσοσ*.—After long inquiry and dispute, whether the cloths of byssus were of linen or cotton, (see Celsii Hierobot. II. 167 sq. Forster de Byssu antiquor. Lond. 1776,) recent minute investigations at London with the aid of the microscope have decided the controversy so far as relates to cloths found around Egyptian mummies, and shown that the threads are linen. See Wilkinson's Manners and Cust. of the Anc. Egyptians, III. p. 115.

בוץ (shining, glittering, from **בס** to shine) *Bozez*, pr. n. of a rock near Gibeah, 1 Sam. 14, 4.

* **בוק** i. q. **בקק**, *to empty*; hence **מבוקה**, and

בוקה f. *emptiness*, i. e. *desolation, devastation*, comp. **בקק**. Once Nah. 2, 11 **בוקה ומבוקה** intens. for *uttermost desolation*, like **שמה ומשמה**, **שמה ומשמה**, from the roots **שומ**, **שמם**.

בוקר pr. a *herdsman*, keeper of cattle, denom. from **בקר** q. v. In a wider sense also of a *shepherd*, Am. 7, 14, comp. v. 15. Vulg. *armentarius*, which is like comprehensive; comp. Virg. Georg. 3. 344.

I. **בור** and **בר** m. (for **באר**, **באר**, r. **באר**), plur. **בורות**.

1. a *pit*, Arab. **بورة**, 1 Sam. 13, 6. 1 Chr. 11, 22.

2. Spec. a *cistern*, Gen. 37, 20 sq. **בורות הצובים** *cisterns hewn*, sc. in the rock, Deut. 6, 11. Cisterns when with

out water were often used as prisons, Zech. 9, 11. Jer. 38, 6 sq.—Hence

3. i. q. a prison, *dungeon*, Is. 24, 22; more fully ביה הבור Jer. 37, 16. Ex. 12, 29.

4. a *sepulchre, the grave*; freq. in the phrase יורדי בור *those who go down to the sepulchre*, i. e. the dead, Ps. 28, 1. 30, 4. 88, 5. Is. 38, 18. 14, 19 אל-אבני-בור *who go down to the stones of the sepulchre*, i. e. those laid in costlier sepulchres hewn in the rock. יר בור *even to the sepulchre* Prov. 28, 17. Is. 14, 15 נרפתי-בור *the recesses of the sepulchre*.

II. בור *alkali*, see בו II.

* בור i. q. בור, *to search out, to examine, to prove*, once Ecc. 9, 1 inf. לבור; comp. 3, 18 לבקם.

* בוש, praet. בושתי; part. plur. בושים; fut. יבוש.

1. *to be ashamed, to feel shame*. So Chald. Syr. בהח, ܒܗܚ; comp. also

Arab. بَهَتَ, بَهَتَ *to be astonished, amazed, struck dumb*; Lat. *pudere, pudor*. The primary idea seems not to lie in blushing, but in paleness and terror, thus kindr. with בוץ and בצה. [Or rather perh. *to be hot, to glow*, and then *to blush*, comp. רבש.—T.] Ezra 8, 22 בשהי לשאל *I was ashamed to ask* 9, 6. Once followed by a finite verb, Job 19, 3 לא-תבשוני *ye are not ashamed, ye stun me*, i. e. shameless ye stun me. With מן of that of which one is ashamed, Ez. 36, 32; comp. 43, 10. 11.—Hence

2. Spec. *to be disappointed* in one's hope or expectation, which is often conjoined with blushing and shame, Jer. 14, 3. Job 6, 20. Ascribed to enemies and wicked men who are put to flight after vain attempts, Ps. 6, 11. 25, 3. 31, 18. 35, 4. Also to persons oppressed with sudden calamity, Jer. 15, 9. 20, 11; to husbandmen disappointed of their harvest, Jer. 14, 4; comp. Is. 19, 9, and הוביש. On the contrary, it is said those who trust in God *shall never be ashamed, disappointed*, Ps. 22, 6. 25, 2. 3. With מן of that which disappoints the hope, Jer. 2, 36.

3. Trop. of the mind, i. q. *to be confused, perplexed, troubled*; comp. Arab.

بَهت. So espec. in the phrase יר בוש; Judg. 3, 25 *they waited יר בוש until they were ashamed*, i. e. perplexed, troubled. 2 K. 2, 17.

4. Once apparently spoken of that which disappoints the hopes of any one; comp. בשה. Hos. 13, 15 יבוש מקורו *his fountain shall be ashamed*, i. e. shall dry up, comp. Jer. 14, 3; followed by יחרב. But more prob. יבוש is here equivalent to ירבוש.

NOTE. This verb is frequent in poetry, and rare in prose; see in no. 2, 4. Kal is not found in the Pentateuch; see Hithpal.

PIL. ביש to delay, pr. to shame or disappoint a person waiting; constr. c. inf. et ל Ex. 32, 1. Judg. 5, 28. Comp. יר בוש Judg. 3, 25.

HIPH. יחביש, 2 pers. הובישו.

1. *to shame, to put to shame, to frustrate evil designs*, i. q. *to disappoint*, Ps. 14, 6; so of God, Ps. 44, 8. 119, 31. 116.

2. *to bring to shame, to disgrace*, Prov. 29, 15.

3. Intrans. *to do shameful things, to act shamefully*; comp. הירע, היטיב. Part. משביל *shameful, base, wicked*, opp. משביל, Prov. 10, 5. 14, 35. 17, 2. The idea of wickedness includes also folly; and elsewhere words signifying folly (בסיל) are transferred to wickedness. Fem. מבישה Prov. 12, 4, opp. חיל. אשה חיל.

NOTE. Another form of Hiphil, הוביש, see under the root יבש.

HITHPAL. *to be ashamed*, Gen. 2, 25. This seems to have been the prose form; comp. in התאנה, התאבל.

Deriv. מבשים, בשה, בושנה.

בושה f. *shame*, Ps. 89, 46. Ez. 7, 18. Obad. 10. Mic. 7, 10.

* ביה Chald. *to pass the night*, Dan. 6, 19. In Targg. often for לון. Syr. ܒܝܗ id. also to sojourn, to remain; Arab.

בֵּיט mid. Ye, Ethiop. ቤጥ, *to pass the night, to remain*.—Hence is commonly derived the word ביה house; but see in ביה.

בוז m. (ר. בוז) c. suff. בזה, *prey, spoil, booty*, spoken of men and beasts carried away in war, (elsewhere שבי, מלקח.)

and also of goods or property plundered by an enemy; Num. 14, 3. Jer. 15, 13. 49, 32. **בְּזוּ** **בּוּ**, see in **בְּזוּ**. Very frequently in the phrase **הָיָה לְבַז** to become a prey, to be carried off as spoil, Num. 14, 31. Deut. 1, 39. Is. 42, 22; sometimes c. dat. Ez. 26, 5. 34, 28. Also **לְבַז** to give for prey, as spoil, Jer. 17, 3. Ez. 25, 7 Keri.

* **בְּזָא** *ἄπας λεγόμε*. Is. 18, 2 a people... **בְּזָא** **אֲשֶׁר** **בְּזָא** **נְהָרִים** **אֲרָצוּ** whose land rivers rend, i. e. break up into parts, **בְּזָא** i. q. **בְּזוּ**; or perh. *divide up*, **בְּזָא** i. q. **בְּזָעוּ** fr. Chald. **בְּזַע** to cleave. The allusion is to Ethiopia; see Comm. on Is. l. c.

* **בְּזוּהוּ** i. q. **בּוּזוּ**, to despise, to contemn; pr. to tread under foot, see **בּוּזוּ**, **בוּס**, Constr. c. acc. Num. 15, 31. Ps. 22, 25. 102, 18; more rarely with **לְ** 2 Sam. 6, 16, and (suitably to the primary idea) **עַל** Neh. 2, 19. Opp. **כִּבְדַּר** 1 Sam. 2, 30. Also Prov. 19, 16 **בּוּזָה** **דְּרָכָיו** he that despiseth his ways, i. e. overlooks them, lives heedlessly. Esth. 3, 6 **וַיִּבֹז** **בְּעֵינָיו** **לְשֵׁפַח** **דָּר** and he despised to lay hands on Mordecai alone, i. e. this was too little. Ps. 73, 20.

NIPH. part. **נִבְזָה** despised, contemned, Is. 53, 3. Ps. 15, 4.

HIPH. i. q. Kal, Esth. 1, 17.

Deriv. **בְּזוּיוֹן**, pr. n. **בְּזוּיוֹתָהָ**, also **נִמְבָּזָה**, **נִמְבָּזָה**, also

בְּזוּה verbal adj. of the intrans. or pass. form, despised, contemned. Is. 49, 7 **בְּזוּהוּ** **נַפְשׁוֹ** despised of men, i. q. **בְּזוּרֵי** **עַם** Ps. 22, 7.

בְּזוּה i. q. **בּוּזוּ** (ר. **בּוּזוּ**) prey, booty, found only in the later Hebrew; comp. Aram. **בְּזוּ**. 2 Chr. 14, 13. 28, 14. Ezra, 9, 7. Neh. 3, 36. Esth. 9, 10 sq. Dan. 11, 24. 33. Often joined with the synon. **שָׁלַל** and **שָׁבַר**.

* **בְּזוּ**, plur. **בְּזוּזוּ**, **בְּזוּזוֹתוֹ**, once **בְּזוּזוֹתוֹ**; inf. **בּוּזוּ**, fut. **רִבּוּזוּ**; to prey upon, to spoil, i. e. to size as prey, to plunder. Arab. **بَزَّ** Conj. I, VIII. Aram. **בְּזוּ**, **בַּז**, id. The primary notion seems to be that of pulling in pieces, scattering; comp. the kindred roots **בָּזַע**, **בָּזַק**, **בָּזַר**. Hence Chald. **בְּזָבַז** to squander, to dissipate, from which is commonly derived **נְבִיבָזָה** gift, q. v.—Construed: a) Absol. Num. 31, 53. 1 Sam. 14, 36. b) With acc. of the prey, to seize as prey, to carry off as

spoil, Gen. 34, 29. Num. 31, 9. Deut. 2, 35. 3, 7. **בּוּזוּ** **בּוּזוּ** to prey the prey, i. e. to take the prey, Is. 10, 6. 33, 23; **בּוּזוּ** **שָׁלַל** id. 2 Chr. 28, 8. c) With acc. of a city, country, persons, Gen. 34, 27. Ez. 39, 10. 2 K. 7, 16. 2 Chr. 14, 13. Is. 42, 22.

NIPH. **נִבּוּזוּ**, plur. **נִבּוּזוֹתוֹ**, inf. and fut. **רִבּוּזוּ**, **רִבּוּזוּ**, to be spoiled, plundered, pass. of Kal lett. c. Amos 3, 11. Is. 24, 3.

PUAL. id. Jer. 50, 37.

Deriv. **בְּזוּהָ**, **בְּזוּהָ**.

בְּזוּיוֹן m. (ר. **בְּזוּהָ**) contempt, Esth. 1, 18.

בְּזוּיוֹתָהָ (contempt of Jehovah) *Bizjothjah*, pr. n. of a place in the south of Judah, Josh. 15, 28.

* **בְּזַק** obsol. root, *probi* to scatter, to disperse, like Syr. **صَف**. The Arab.

بَزَق is to spit, to sow seed; also to rise, as the sun, pr. to scatter his rays; in which sense of radiating, coruscating, it would seem to be kindr. with **בָּרַק**; for the interchange of **ז** and **ר**, see under **ר**. Hence

בְּזַק m. *ἄπας λεγόμε*. Ez. 1, 14. i. q. **בְּרַק**, lightning, flash of lightning. So all the ancient versions; also Abulwalid and Kimchi.

בְּזַק (lightning) *Bezek*, pr. n. of a Canaanitish city, whose king was Adonibezek; Judg. 1, 4 sq. 1 Sam. 11, 8. As to its site, see Studer on Judg. l. c.

* **בְּזַר** to scatter, to disperse, to dissipate, i. q. **פָּזַר**, Dan. 11, 24. Arab. **بَزَرَ** Conj. II, and **بَذَرَ**, to sow seed; comp. Aram. **בְּזַר**.

PIEL. to scatter enemies, to put to flight, Ps. 68, 31.

בְּזוּתָהָ *Biztha*, pr. n. of a eunuch in the court of Xerxes, Esth. 1, 10. Perh. i. q. Pers. **بسته** *beste* ligatus sc. membro, i. e. spado.

בְּחוּן m. verbal adj. i. q. **בִּהְנוּ**, a trier of metals, assayer, Jer. 6, 27. R. **בְּחָן**.

בְּחוּן m. (Dag. impl.) a watch-tower, tower, built by a besieging army, Is. 23, 13 Keri. R. **בְּחָן** no. 2.

בְּחוּרֵי m. plur. **בְּחוּרֵי**, constr. **בְּחוּרֵי**, (after the form **קַטְנוּל**, Dag. f. impl. to distinguish it from **בְּחוּרֵי**,) a youth

young man, pr. a *chosen youth*, i. e. choice, one in the prime of manhood, etc. See part. בַּחֲוִיר in r. בָּחַר no. 2. Or perhaps the signif. may be derived from the kindr. בָּבַר no. 3, whence Arab. بَيَّرَ virgin.—E. g. Judg. 14, 10. 1 Sam. 8, 16. It denotes pr. a young man of ripe vigour, but unmarried, Ruth 3, 10. Is. 62, 5; often joined with בַּחֲוִירָה Deut. 32, 25. Lam. 1, 18. 2, 21. al. Spec. *young men for young warriors*, Is. 9, 16. 31, 8. Jer. 18, 21. 49, 26. 51, 3. Am. 4, 10. Comp. שָׂכַל and גִּלְדִּית.

בַּחְרִים see בַּחְרִית.

בַּחֲוִיר Is. 23; 13 Cheth. see בַּחֲוִיר.

בָּחִיר m. (r. בָּחַר) verbal adj. *chosen, elect*, ἐκλεκτός, found only in the phrase of the *chosen of Jehovah*, spoken of Saul, 2 Sam. 21, 6; of Moses, Ps. 106, 23; of the people of Israel, Is. 43, 20. 45, 4, parall. יְהוָה; of pious men and prophets, or of the Messiah, Is. 42, 1. Plur. of the righteous Is. 65, 9. 15. 22. Ps. 105, 43.

* בָּחַל I. i. q. בָּעַל no. 3, with בָּ, to *loathe, to abhor*; comp. Syr. صَبَلٌ having nausea, sick at the stomach. Zech. 11, 8 נַפְשָׁם בָּחְלוּ בִּי *their soul abhorred me*.—This signification may be drawn either from the kindr. בָּעַל, or also from בָּחַן and בָּחַר in the sense of *rejecting*.

II. i. q. Arab. بَخِلٌ to be *greedy, avaricious*. Hence PUAL Prov. 20, 21 Cheth. נִבְחַלְתָּ *wealth greedily gotten*. See Schult: Animadv. ad h. l. The ancient versions express the sense of the Keri מִבְּחַלָּה.

* בָּחַן fut. יִבְחֵן 1. to *try, to prove, to put to the test*, espec. metals, like the synon. צָרָה; Jer. 9, 6. Zech. 13, 9. Ps. 66, 10. Metaph. Job 23, 10 בְּחַנְנֵי בְּזָהָב *let him try me, I shall come forth as gold*; also neglecting the primary force, Job 12, 11 מִלֵּין תִּבְחֵן *doth not the ear try words?* 34, 3. a) Often of God as trying the hearts or minds of men, Ps. 7, 10. 17, 3. Prov. 17, 3. Ps. 81, 8; espec. by sending calamities upon them, Job 7, 18. b) Of men as proving or tempting God, i. q. נִסָּה. i. e. by doubt,

unbelief, Mal. 3, 10. 15. Ps. 95, 9.—Chald. בַּחֲוִיר, Syr. صَبَّ, to try, to examine. The Arabic in this sense has Conj. I, VIII, ب and م being interchanged; pr. to rub, to rub upon, and hence to try metals, sc. by rubbing them upon the lapis Lydius or touch-stone, Gr. βιάσασθαι.

2. to *keep a look-out, to watch*; whence בַּחֲוִיר, watch-tower.

NIPH. to be tried, proved, Gen. 42, 15. 16. Job 34, 36.

PUAL בַּחֲוִיר id. Ez. 21, 18 בִּי בַּחֲוִיר *for it is tried*, i. e. trial is made, comp. Schnurer ad h. l. Sept. οὐ δεδικαλωται. Others take בַּחֲוִיר as a noun, for trial sc. is made.

Deriv. the two following, and בַּחֲוִיר, בַּחֲוִיר.

בַּחֲוִיר m. a *watch-tower, tower*, see the root no. 2. Is. 32, 14 תֵּפֶל וּבַחֲוִיר *the hill (Ophel) and the tower upon it*; prob. the tower upon the hill Ophel mentioned in Neh. 3, 26. 27.

בָּחַן m. *trial, proof*. Is. 28, 16 אֲבָן בָּחַן *a tried stone*, i. e. proved and found suitable for a foundation-stone. Ez. 21, 18, see in r. בָּחַן Pu.

* יִבְחֵר fut. יִבְחֵר 1. to *prove, i. q. to try, to examine*; like Syr. صَبَّ, i. q. Hebr. בָּחַן. We place this signification first, although it is rare and mostly found only in the later Hebrew; since trial must precede choice. The primary idea is either that of *rubbing* upon the lapis Lydius or touch-stone, so as then to be i. q. בָּחַן q. v. or else it lies in cutting in pieces and scrutinizing, comp. בָּקַר, صَبَّ no. 1. Corresponding are Gr. περιάω, Lat. perior, whence experior, comperior, periculum, peritus.—Is. 48, 10 בַּחֲרִיתִּיךָ *I have proved thee in the furnace of affliction*. Job 34, 4. 2 Chr. 34, 6, where the Chethibh is to be thus read: בָּחַר בְּתֵיחֵם *he proved their houses*, i. e. examined the houses of the idolaters.

2. to *approve, i. q. to choose, to select*. Comp. Arab. صَخَّرَ VIII to choose out the best, to take the best part; صَخَّرَ, صَخَّرَ, thing selected, chosen.—Job 9, 14. 15, 5. 29, 25. Often c. dat. לִי to choose for oneself Gen. 13, 11. Ex. 17, 9. Josh. 24, 15.

The thing chosen is put in the accus. see the examples already quoted; also more freq. with ב, (comp. ב B. 4.) Deut. 7, 6. 14, 2. 18, 5. Num. 16, 5. 17, 20. 1 Sam. 10, 24. 16, 8. 9. al. Once with על as marking desire, see על no. 4, Job 36, 21; also מן implying preference, Ps. 84, 11.—Part. בחר, plur. constr. בחרים 1 Sam. 26, 2. a) *chosen, select*, Ex. 14, 7. b) *choice, excellent*, Cant. 5, 15.

3. *to choose, i. q. to like, to delight in, to desire*; c. acc. Gen. 6, 2. Is. 1, 29. 2 Sam. 15, 15 אֲשֶׁר־יִבְחַר אֲדוֹנָי according to all that my lord shall please. Prov. 1, 29. 3, 31; Is. 14, 1 בְּיִשְׂרָאֵל and he will yet delight in Israel. Zech. 1, 17. 3, 2; 1 Sam. 20, 30, where yet many Mss. read ב. Once præg. with על of pers. 2 Sam. 19, 39 כֹּל אֲשֶׁר־תִּבְחַר עָלַי כל אֲשֶׁר־תִּבְחַר עלי whatsoever thou shalt desire to lay upon me, that I will do for thee.

NIPH. 1. *to be chosen, i. e. to be worthy of choice, with מן to be better, rather to be chosen*, Jer. 8, 3.—Part. נבחר *chosen, choice, excellent*. כֶּסֶף נִבְחָר choice silver Prov. 10, 20. 8, 10. 19; with מן *choicer than, rather to be chosen, better*, Prov. 16, 16. 22, 1.

2. With ל, *to be chosen by any one, i. e. to be acceptable, pleasing to him*, Prov. 21, 3.

PUAL *to be chosen, selected, only* Ecc. 9, 4 Chethibh.

Deriv. בחר, בחרות, בחור, בחור, מבחר, מבחר, pr. n. וּבְחָר, and the two here following:

בְּחָרִים (young men's village) *Bahurim*, a small town of Benjamin, beyond the Mount of Olives; Bibl. Res. in Palest. II. 103. n. 3.—2 Sam. 3, 16. 16, 5. 17, 18. 19, 17. 1 K. 2, 8.—Hence Simonis derives the gentile n. בְּחָרוּמִי *Baharumite* 1 Chr. 11, 33; and with the letters transposed בְּרָחֵמִי 2 Sam. 23, 31.

בְּחָרִים (after the form זְקָנִים) m. plur. Num. 11, 23, and בְּחָרוֹת Ecc. 11, 9. 12, 1, *youth, youthful age*. Comp. בחר.

* בָּטָא and בָּטָה, i. q. בַּר II, βαττολογεῖν, *bläterare, to babble, i. e. to talk idly, unadvisedly*, onomatop. like the Greek, Latin, and English words. Part. בוטא *an idle talker, babbler*, Prov. 12, 18.

PIEL id. Lev. 5, 4. Ps. 106, 33. In

both these passages בָּטָא is added intensively, see שָׁפָה in שָׁפָה no. 1.

Deriv. מְבַטֵּא.

* I. בָּטַח 1. *to trust, to confide, to place hope and confidence in any one*. Chald. and Samar. id. but rare. Arab

بَطَح to throw one down upon his back, to throw in his face; whence Heb. בָּטַח perh. pr. 'to cast oneself or one's cares upon any one;' comp. גָּלַל Ps. 22, 9.—With ב Prov. 11, 28. Ps. 28, 7; עַל 2 K. 18, 20. 21. 24; אֵל Ps. 4, 6. 31, 7. With dat. pleon. Jer. 7, 4 אֶל־תִּבְטְחוּ לָבֶטֶחַ trust not for yourselves in lying words. v. 8. 2 K. 18, 21. Rarely in this sense absol. Job 6, 20; but often

2. Absol. *to be confident, i. e. to be secure, without fear*, Judg. 18, 7. 10. 27. Jer. 12, 5. Job 40, 23 בְּיַדְּיָהּ יִרְדֶּן וְבִטְחָהּ בִּירְגִימָה יִרְדֶּן he feareth not, though Jordan break forth over his mouth, i. q. Engl. over his head. Prov. 11, 15 שֵׁנָא הַקְּעִים בְּטִיַח he that hateth suretyship is sure, i. e. secure, has nothing to fear. Opp. רַע יְרוּעֵ. Further: a) In a good sense, of the trust and security of the righteous, Is. 12, 2. Prov. 28, 1. Job 11, 18. b) In a bad sense, of those who place trust and confidence in the things of this world, and have no fear of God nor of his punishments, Is. 32, 9. 10. 11. Prov. 14, 16. Comp. שָׁאֵן, שָׁלָה, שָׁלָה.—Part. בָּטַח *trusting, confiding, in an active signif.* Is. 26, 3 בָּהּ בְּטִיַח for he is trusting in thee. Ps. 112, 7.

HIPH. fut. apoc. רִבַּטַח 1. *to cause to trust, to persuade to trust*, with אֵל and עַל, Is. 36, 15. Jer. 28, 15. 29, 31.

2. Absol. *to make secure, without fear*, Ps. 22, 10.

Deriv. בָּטַח, בָּטָח, בָּטְחוּ, בָּטְחוּ, מְבַטֵּחַ.

* II. בָּטַח transp. i. q. طَبَخ, *to cook, to ripen*; whence אֲבָטִיחַ a melon, where see more.

בָּטַח m. (r. בָּטַח I) 1. *trust, confidence*, as adv. *confidently, boldly*, Gen. 34, 25.

2. *security, fearlessness*, Is. 32, 17.—Elsewhere always לְבָטַח and בָּטַח adv. a) *in security, without danger, i. e. securely, safely*; so יוֹשֵׁב בְּטִיַח וְיֹשֵׁב לְבָטַח.

בטח, *to dwell securely, safely*, 1 Sam. 12, 11. Lev. 25, 18. 19. 26, 5. Deut. 33, 12. b) *securely*, i. e. without fear, Mic. 2, 8; also as implying too great security, want of care and caution, Judg. 8, 11.

3. *Betah*, pr. n. of a city of Syria, ich in brass, situated in the territory of Hadadezer, 2 Sam. 8, 8. In the parall. passage 1 Chr. 18, 8 written בטחה.

בטחה f. *trust, confidence*, Is. 30, 15.

בטחון m. *trust, confidence*, Is. 36, 4; *hope* Ecc. 9, 4. R. בטח I.

בטחות f. plur. Job 12, 6, *security, tranquillity*. R. בטח I.

* בטל to be vacant, comp. בטן; espec. *to be free from labour*; hence, *to cease, to rest from*, Ecc. 12, 3. Arab.

בטל and Ethiop. በጠጠ to be empty, vain; more rarely, to cease.

בטיל Chald. id. Ezra 4, 24.

PA. *to cause to cease, to hinder, to forbid*, Ezra 4, 21. 23. 5, 5. 6, 8.

* בטן obsol. root, pr. *to be vacant, empty, hollow*, i. q. בטל, בטל. Hence the three following:

בטן c. suff. בטני, fem. as being a female member, see no. 2; comp. Arab.

בטן and Lat. *cunnius*, both of which are for the same reason.

1. *the belly*, so called as being empty, hollow; comp. Gr. *κενέων, λαγών, κοιλία*.

Arab. בטן id. بَدَن body, mostly dead body, Ethiop. በጸገ dead body.—Spoken of the external belly, both of man Cant. 7, 3, and of beast Job 40, 16. Mostly of the internal belly, as the receptacle of food, Prov. 13, 25. 18, 20. Job 20, 20. Ecc. 11, 5. Ez. 3, 3.—Also as the place of the fœtus, and hence

2. *the womb*, Gen. 25, 23. 24. מן־הבטן Judg. 13, 5. 7. מבטן Is. 48, 8. 49, 1, and more fully מבטן אמי Ps. 22, 10. Judg. 16, 17, *from the womb*, i. e. as soon as born; hyperbol. i. q. from the tenderest years Job 31, 18. פרי בטן *fruit of the womb*, i. e. offspring, progeny, Gen. 30, 2. Deut. 7, 13. Is. 13, 18. Mic. 6, 7, always spoken of children already born, and not of the fœtus; also with gen. of the father, Mic. 1, c. Spoken of one child, בטני בר

son of my womb Prov. 31, 2, where the suffix refers to the mother; but in Job 3, 10 בטני *my womb* is for *my mother's womb*. Also in Job 19, 17 בני בטני *the sons of my womb* seem not to be the sons of Job, for these had perished, 1, 19 comp. 29, 5; but prob. his uterine brothers, ἀδελφοί, comp. Ps. 69, 9.

3. Trop. *the inmost part*, i. q. קרב. So בטן שאול *the womb of Sheol*, its deepest recesses, Jon. 2, 3. Espec. *the inmost part* of man, where he thinks and feels, like the heart, breast, reins, etc. Job 15, 35. 32, 18. Prov. 22, 18. חדרי בטן *chambers of the belly*, depths of the heart, Prov. 18, 8. 20, 27. 30. 26, 22. Hab. 3, 16 וחרני בטני *and my bowels trembled*. Comp. κοιλία Ecclus. 51, 21. John 7, 38.

4. *belly* of a column, *protuberance*, 1 K. 7, 20.

5. *Beten*, pr. n. of a place in Asher, Josh. 19, 25. Perh. *valley*, i. q. בטן, κοιλάς.

בטנים plur. Gen. 43, 11, *pistacia-nuts, pistachios*, a kind of nuts of an oblong shape, so called from their form, which is flat on one side and round or *bellied* on the other. They grow on a tree resembling the terebinth, *Pistacia vera* of Linn. which is found in Syria, Plin. H. N. 13. 10. The kindred dialects have not this

word; but בטמ, בוטמא, בטמא, signify *terebinth*, i. e. *Pistacia terebinthus* of Linn. a tree often confounded with the pistacia.

בטנים (pistacias) *Betonim*, pr. n. of a place in the tribe of Gad, Josh. 13, 26.

בי (for בעי, r. בעה, as בל for בעל) *entreaty, prayer*, in common use in accus. as a particle of entreaty, or rather of asking leave; everywhere joined with אדני, אדני, pr. *with entreaty*, i. q. Engl. *with leave, by permission*. Gen. 44, 18 בי אדני ודבר־נא עבדך דבר באזני אדני *with leave, my lord*. i. e. I beseech thee, *let now thy servant speak one word in my lord's ears*. Ex. 4, 10. 13. Num. 12, 11. Josh. 7, 8. Judg. 6, 13. 15. 13, 8. 1 Sam. 1, 26. 1 K. 3, 17. 26. Also when several speak, Gen. 43, 20 בי אדני רדד *and they said, With leave, my lord, we came down indeed*, etc. Of the

ancient versions, Sept. well $\delta\acute{\epsilon}\sigma\alpha\upsilon$, $\delta\acute{\epsilon}\sigma\mu\epsilon\theta\alpha$, Vulg. *obsecro, oramus*, Targg. בְּדַעַו , Syr. صَكَّ Judg. 13, 8 *cum rogatione, rogando*; all which correspond exactly to the Heb. בִּי , and confirm the etymology here proposed. Other opinions see reviewed in Thes. p. 222.

* בִּי præt. בִּנְהָה Ps. 139, 2, also בִּי Dan. 10, 1, בִּינְהִי Dan. 9, 2; inf. and imp. בִּי ; fut. יִבְיִן . apoc. and conv. יָבֵן , יִבְיֵן , see note under Hiphil; pr. *to separate, to distinguish*; comp. בִּי , בִּי , and

Arab. بَانَ mid. Ye intrans. to be separate, distinct; metaph. Conj. I, V, X, to be distinct, manifest, easily discerned. Hence *to discern, to mark, to understand*, all which depend on the power of separating, distinguishing, discriminating; comp. αἰολω Lat. *cerno, intelligo* for *inter-ligo*, Germ. *merken* comp. *Marke*, בָּקַר , בָּקַר , etc.—Spec.

1. *to perceive, to discern*, e. g. a) With the eyes, i. q. *to see*, c. acc. Prov. 7, 7; ב Neh. 13, 7; ל Job 9, 11. 23, 8. b) With the ears, i. q. *to hear*, Job 23, 5. Prov. 29, 19. c) By the touch, i. q. *to feel*, of inanimate things, Ps. 58, 10.

2. As implying will, purpose, *to mark, to attend, to give heed to*; c. acc. Dan. 9, 2. 10, 1. Ps. 5, 2. 94, 7. Deut. 32, 7. Prov. 23, 1; with ב , which seems peculiar to the later Hebrew, comp. in no. 1 above, Ezra 8, 15. Dan. 9, 2. 23; אֶל Ps. 28, 5; ל 73, 17. Job 14, 21. Deut. 32, 29. Is. 32, 4; עַל Dan. 11, 30. 37; absol. Ps. 94, 7.

3. *to discern mentally, to understand*; Dan. 12, 8 וְלֹא אָבִינִי *I heard, but I understood not*. Is. 6, 9; with בִּי 1 Sam. 3, 8. 2 Sam. 12, 19. Is. 43, 10.

4. To have understood, i. e. *to know, to be acquainted with*, c. acc. Ps. 19, 13. Job 38, 20; ל Ps. 139, 2. בִּי מִשְׁפָּט *to know the right* Job 32, 9. Prov. 28, 5. $\text{וְדַע$ בִּי Prov. 29, 7, comp. בִּינְהִי .

5. Absol. *to have understanding, to be intelligent, wise*, Job 42, 3. 18, 2 *be wise, then will we speak*. Hos. 4, 14. Part. plur. בְּנִיִּם *the wise, the prudent*, Jer. 49, 7.

NIPH. בִּי *to be intelligent, discreet, knowing*, Is. 10, 13.—Part. בִּי as particip. adj. *intelligent, discreet, knowing*, often joined with חָכֵם *wise*, Gen. 41, 33. 39. Deut. 1, 13. 4, 6. Is. 5, 21; opp. to words

signifying folly, Prov. 10, 13. 14, 33 בִּזְיוֹן ; דָּבָר *knowing of speech, eloquent*, 1 Sam. 16, 18.

PIL. בִּי i. q. Kal no. 2. Deut. 32, 10 $\text{וְיִסְבְּבֶנְהוּ רִבּוֹנָהוּ}$ *he compassed him about and gave heed to him*.

HIPH. הִבִּין , inf. הִבִּין , imp. הִבֵּן , part. מִבִּין ; see note below.

1. Pr. causat. e. g. a) Causat. of Kal no. 3, *to cause to understand*, i. e. *to declare, to explain*, Dan. 8, 16. 27. Neh. 8, 8 $\text{וְהִבִּינוּ בְּמִקְרָא}$. b) Causat. of Kal no. 4, *to teach, to instruct*, with acc. of pers. Neh. 8, 9. Ps. 119, 34. 73. 130. Is. 40, 14; also with acc. of thing added, Ps. 119, 27 $\text{וְהִבִּינוּ הָרָה פְקוּדֵיךָ הַבְּיָנִי}$ *teach me the way of thy precepts*. Prov. 8, 5. Elsewhere also with acc. of thing and dat. of pers. Job 6, 24. Dan. 11, 33; and with acc. of pers. and dat. of thing, Neh. 8, 7. Spoken also of one who reveals future events, Dan. 10, 14. c) Causat. of Kal no. 5, *to give understanding, to make intelligent*, Job 32, 8.

2. Like Kal, e. g. a) i. q. Kal no. 1, *to perceive*, e. g. a rumour, report, Is. 28, 19. b) i. q. Kal no. 2, *to mark, to give heed, to attend to any thing*, with ב Dan. 9, 23. 10, 11. Neh. 8, 12; אֶל Ps. 33, 15; absol. Dan. 8, 5. 17. c) i. q. Kal no. 3, *to discern mentally, to understand*, 1 K. 3, 9. d) i. q. Kal no. 4, *to know, to be acquainted with*, Job 28, 23. Mic. 4, 12. וְהִבִּין הַעֵתָה Dan. 1, 4. Prov. 1, 2, *to be knowing, skilled in any thing*, c. ב Dan. 1, 17; acc. Dan. 8, 23. Prov. 1, 6; absol. Is. 29, 16. e) i. q. Kal no. 5, *to have understanding, to be wise*, Is. 57, 1. Part. מִבִּין *wise, intelligent*, Prov. 8, 9. 17, 10. 24. 28, 7. 11.

NOTE. In the examples adduced under no. 2, are found only the Praeter, Infin. Imper. and Participle; which forms alone can with certainty be referred to this conjugation. The forms of the Fut. יִבְיִן , יִבְיֵן , etc. we have assigned to Kal; and only a few examples are found where they have a causative power, e. g. Is. 28, 9. 40, 14. Job 32, 8.

HITHPAL. הִתְבִּינָה 1. pr. *to show oneself attentive*, and hence for the most part i. q. Kal no. 2, *to mark, to attend, to consider*; absol. Jer. 2, 10. 9, 16. Job 11, 11; c. אֶל 1 K. 3, 21. Is. 14, 16; עַל Job 31, 1. Ps. 37, 10; עַד Job 32, 12. 38

Judg. 18, 31. 1 Sam. 1, 7. 24. 3, 15. 2 Sam. 12, 20. Ps. 5, 8. In other places בית and אהל are opposed, 2 Sam. 7, 6.

3. House of a king, a palace, castle, citadel; fully בית המלך 2 Sam. 11, 2. 9. 1 K. 9, 1. 10. 14, 26. 15, 18; בית המלכות Esth. 1, 9. Also καὶ ἐξοχῆς הַבַּיִת, whence אֲשֶׁר עַל הַבַּיִת one over the palace, i. e. the prefect of the palace, one of the king's attendants and ministers, to whom the key of the palace or royal castle was committed, Is. 22, 22; who also had charge over all the household affairs of the king, much like the mod. *Maréchal du palais, Marshal of the Court*, 1 K. 4, 6. 2 K. 10, 5. 15, 5. Is. 22, 15, comp. Dan. 2, 49. In later Hebrew called רב הבית Esth. 1, 8; comp. in no. 1.—Further, בית דוד the house i. e. palace of David, Is. 22, 22; בית פרעה the palace of Pharaoh Gen. 12, 15. Sometimes also of single parts of the royal palace or castle, yet consisting of an entire house, e. g. בית הנשים the harem Esth. 2, 3. 9. בית משקרה 2 Sam. 20, 3.

4. House of God, i. e. a temple; spoken of idol-temple, Is. 37, 38. 44, 13. 1 Sam. 5, 2. 5. Oftener of the temple of Jehovah at Jerusalem, called בית יהוה, בית האלהים, 1 K. 6, 5. 37. 7, 12. Is. 66, 1, and often. Comp. above in no. 1.

5. House of the dead, i. e. a sepulchre, espec. one costly, sumptuous, Is. 14, 18; comp. משכן Is. 22, 16. More fully called also בית העולם the eternal house, long home, Ecc. 12, 5.

6. a dwelling, habitation, place of any kind: a) Of men, e. g. Sheol, orcus, Job 17, 13. בית העם collect. houses of the people, i. e. of the citizens, Jer. 39, 8, i. q. בתי רדושלים 52, 13. בית עבדים house of servants, i. e. workhouse, prison, spoken of Egypt, Ex. 20, 2. b) Of animals, Job 39, 6. Ps. 84, 4. 104, 17; comp. Virg. Ge. 2. 209 antiquasque domos avium. בית עכביש the spider's house, her web, Arab. بيت العنكبوت Job 8, 14; house of the moth Job 27, 18. c) place, space, receptacle for any thing; בתי נפש perfume-boxes, smelling-bottles, Is. 3, 20. בתיים לבריהים, places for the bars, Ex. 26, 29. 36, 34. 37, 14. 38, 5. 1 K. 18, 32 and he made a trench זרע סאתים about the space (capacity) of two measures of seed. בית אבנים place of stones, i. e.

stony place in the soil, Job 8, 17. Neh. 2, 3. Ez. 41, 9 בית אשר לצדו the space of the side-chambers of the temple.

7. In the house, i. e. the inside, inner part, within, (opp. החוץ out of doors, without,) ברוח Ex. 28, 26, מבית Gen. 6, 14. Ex. 25, 11. 37, 2, and מברית 1 K. 6, 15, inside, inward, within, opp. מחוץ; comp. מבית ל, בית ל Ez. 1, 27, מבית ל, 1 K. 6, 16, למבית ל, 7, within a certain space. ל אל-מבית ל to within, Lat. intra c. accus. 2 K. 11, 15. Comp. אל A. 9.—From this signification comes the Chald. ב, in, whence also we have above derived the prefix ב; see p. 109, note.

8. Trop. of persons living together, a house, i. q. household, family, comp. Arab. أَهْل; i. e. including the wife, children, and all domestics, Gen. 7, 1. 12, 17. 35, 2. 36, 6. 42, 19. So the king's household, i. q. his court, courtiers, Is. 22, 18. בית פרעה i. q. עבדי פרעה Gen. 50, 4.—Hence

9. Of those descended from one's household, house, for descendants, posterity, lineage, race, i. q. בנים sons, children (hence joined with a Plur. Is. 2, 5), Gen. 18, 19. בית לוי i. q. בני לוי Ex. 2, 1. בית יוסף Josh. 17, 17; בית ישׂראל, בית יהודה, בית דוד, בית הנהניא house of David, his descendants, 1 Sam. 20, 16. Is. 7, 2. 13. οἶκος οὐσῶν Luke 1, 27. Like בני used also trop. as בני מלחמה i. q. מלחמהי, pr. my house of war, i. e. my adversaries, enemies, 2 Chr. 35, 21; בית מרי a stubborn house, people, Ez. 2, 5; and vice versa בית יהוה the house or family of God, i. q. Israel, Num. 12, 7. Hos. 8, 1; as οἶκος θεοῦ 1 Tim. 3, 15. In other phrases the figure of a house is more distinctly preserved: Ruth 4, 11 Leah and Rachel did build the house of Israel, i. e. founded the race of Israel. ל בנה בית ל to build up a house to any one, i. e. to give him posterity; spoken of one who marries his brother's widow (i. q. ל תם ל Deut. 25, 9; of God 1 Sam. 2, 35. 25, 28. 2 Sam. 7, 27. The same is ל עשה בית ל 2 Sam. 7, 11. Ex. 1, 21.

10. Trop. also of the things contained in one's house, goods, substance, wealth; Esth. 8, 1 בית המן, Sept. οσα ὑπαρχουσιν Ἀμάν, comp. v. 2. 7. Gen. 15, 2. Ex. 1, 21 So Gr. οἶκία, οἶκος.

11. בית אב, pr. father's house Gen. 24

23; *father's household* 31, 30. In the enumeration or census of the Hebrew tribes, משׁוּחַ, שְׁבֵטִים, they are divided into *families*, מִשְׁפָּחוֹת; and these again are subdivided into *households*, *ancestral houses*, בֵּית הָאֲבוֹת, 1 Chr. 7, 40. In this signification the Plural, instead of בְּתָרֵי אָב, takes the form בֵּית הָאֲבוֹת, as is common in Syriac; see in יוֹבֵל note. Heb. Gram. § 106. 3. c. Num. 1, 2 *number the children of Israel לְמִשְׁפָּחָתָם לְבֵית אֲבוֹתָם after their families and after their houses of fathers.* v. 18. 20. 22. 24. 26 sq. 2, 2 sq. Over these households, or houses of fathers, were ראשֵׁי בֵית אֲבוֹתָם Ex. 6, 14, ראשֵׁים לְבֵית אֲבוֹתָם 1 Chr. 5, 24; often by ellipsis ראשֵׁי הָאֲבוֹת Num. 31, 26. Josh. 14, 1, or שְׂרֵי הָאֲבוֹת 1 Chr. 29, 6, נְשִׂאֵי הָאֲבוֹת 2 Chr. 5, 2, i. e. heads, chiefs, princes of households, patriarchs.

12. Very often, espec. in later writers, בֵּית is put before the pr. names of cities and places, sometimes necessarily, as forming part of the name; at other times more loosely, so that it can also be omitted; see below in the letters, e, h, i, l, v, x. So Syr. **ܒܝܬ**, comp. Germ. *hausen* in *Nordhausen*, *Mühlhausen*. Such are the following:

a) בֵּית אָוֶן (house of nothingness i. e. of idols, see אָוֶן no. 1,) *Beth-aven*, a city in Benjamin, eastward from Bethel Josh. 7, 2. 1 Sam. 13, 5; with a desert of like name Josh. 18, 12. The Talmudists have confounded this city with the adjacent *Beth-El*, (lett. b,) which also is sometimes called by the prophets in contempt אָוֶן-בֵּית; see אָוֶן.

b) בֵּית אֵל (house of God) *Beth-El*, *Bethel*, a very ancient city of the Canaanites, afterwards belonging to Benjamin, in the time of Joshua still called לֵוִי Josh. 18, 13, comp. Gen. 28, 19 and לֵוִי; though once (Josh. 16, 2) it is more definitely called by both names. It lay upon high ground, 1 Sam. 13, 2. Josh. 16, 1, comp. Gen. 35, 1; and was for a long time the station of the sacred tabernacle, Judg. 20, 18. 26. 27. 21, 2. 1 Sam. 10, 3. Afterwards one of the calves of Jeroboam was set up here, 1 K. 12, 28 sq. Comp. אָוֶן-בֵּית and אָוֶן. Its ruins are still seen near the high road north of Jerusalem, and are now called *Beitin*; see *Bibl.*

Res. in Palest. II. p. 125-30.—For the origin of the name, see Gen. 28, 10 sq. 35, 1 sq. 9 sq.—The gentile n. is בֵּית הָאֵלִי *Bethelite* 1 K. 16, 34.

c) בֵּית הָאֵזֶל (house of firm root, i. e. fixed dwelling) *Beth-ezel*, a town of Judaea probably, Mic. 1, 11; where there is an allusion to this etymology.

d) בֵּית אַרְבֵּאל (house of God's ambush) *Beth-arbel* Hos. 10, 14; prob. i. q. *Ἀρβηλα* in Galilee 1 Macc. 9, 2, situated between Sepphoris and Tiberias, Jos. Ant. 12. 11. 1. ib. 14. 15. 4. de Vit. § 60. Now *Irbid*, a site of ruins, with a singular fortified cavern in the vicinity; see *Bibl. Res. in Palest. III. pp. 281, 282.*

e) בֵּית בַּעַל מְעוֹן Josh. 13, 17, elsewhere בֵּית מְעוֹן Num. 32, 38, and בֵּית מְעוֹן (house of habitation) Jer. 48, 23, *Beth-Baal-Meon*, a place or town assigned to the tribe of Reuben, but which soon came into the power of the Moabites. Its ruins, still called *میعون* *Mi'un*, are mentioned by Burekhardt, *Travels in Syria*, p. 365. The same place seems meant by בְּעֵן (for מְעוֹן) Num. 32, 3.

f) בֵּית בְּרָאִי (house of my creation) *Beth-birei*, a city belonging to the tribe of Simeon, 1 Chr. 4, 31; perh. corrupted from בֵּית לְבָאוֹת Josh. 19, 6.

g) בֵּית בָּרָה Judg. 7, 24, *Beth-bara*, a place near the Jordan, prob. for בֵּית עֲבָרָה (house of passage); comp. *Βηθαβαρά* John 1, 28 in many Mss.

h) בֵּית גֶּדֶר (house of the wall) *Beth-gader*, a place in the tribe of Judah, 1 Chr. 2, 51, i. q. גֶּדֶרָה q. v.

i) בֵּית גִּלְגַּל Neh. 12, 29, *Beth-Gilgal*, i. q. גִּלְגַּל q. v.

k) בֵּית גַּמּוּל (house of the weaned) *Beth-gamul*, a city of Moab, Jer. 48, 23.

l) בֵּית הַבְּלָחִים Jer. 48, 22, see הַבְּלָחִים.

m) בֵּית דָּגוֹן (temple of Dagon) *Beth-Dagon*, a city: α) of Judah, Josh. 15 41; β) of Asher, Josh. 19, 27.—Comp. mod. *Beit Dejan*.

n) בֵּית הָרֵם (house of the height, q. d. mountain-house) *Beth-haram*, Josh. 13 27, a city of Gad, called הָרֵן Num. 32, 36, afterwards *Julias* and *Livias*; see *Jos. Ant. 18. 2. 1. Jerome Onomast. s. v. Betharam.*

o) בֵּית הַהֶגְלָה (partridge-house) *Beth-hoglah*, a place in Benjamin on the con-

finest of Judah, Josh. 15, 6, 18, 19, 21. The ancient name is still preserved in *Ain Hajla* near Jericho; *Bibl. Res. in Palest. II. p. 268.*

p) **בֵּית הַחֵן** (house of grace) *Beth-hanan*, a place belonging to Judah or Dan, 1 K. 4, 9.

q) **בֵּית הַרוֹן** (house of the hollow) *Beth-horon*, the name of two towns belonging to the tribe of Ephraim, called *Upper* and *Lower Beth-horon*; both of which lay in the western part of the territory of that tribe, Josh. 16, 5, 21, 22; and the latter near the western extremity of Benjamin, Josh. 16, 3, 18, 13. Twice Beth-horon simply is mentioned, Josh. 10, 11, 2 Chr. 25, 13; where at least in Josh. l. c. the *Lower* Beth-horon is to be understood. These two towns still bear their ancient names; that on the mountain being *Beit 'Ur el-Fōka* (the upper), and the other in the valley being *Beit 'Ur et-Tahta* (the lower). Between them is a long, steep, difficult ascent or pass; Jos. l. c. 1 Macc. 3, 16, 24. The two towns and the pass lie on the present camel-road between Ramleh and Jerusalem. See *Bibl. Res. in Palest. HI. p. 59 sq.*

r) **בֵּית הַיְשִׁימוֹת** (house of desolations) *Beth-jeshimoth*, a town in Reuben near the Jordan. Num. 33, 49. Josh. 12, 3, 13, 20. It afterwards became subject to Moab, Ez. 25, 9.

s) **בֵּית פָּר** (house of pasture) *Beth-car*, 1 Sam. 7, 11, perh. a guard-house or garrison of the Philistines in the territory of Judah.

t) **בֵּית הַכֶּרֶם** (house of the vineyard) *Beth-hakkerem*, Jer. 6, 1. Neh. 3, 14, a town of Judah situated on a hill between Jerusalem and Tekoa, according to Jerome on Jer. l. c.

u) **בֵּית לְבָאוֹת** i. q. **בֵּית לְבָאוֹת** q. v.

v) **בֵּית לְעֶפְרָה**, see **עֶפְרָה**.

w) **בֵּית לֶחֶם** (house of bread) *Beth-lehem*, masc. Mic. 5, 1. a) A city of Judah, more fully **בֵּית לֶחֶם יְהוּדָה** Judg. 17, 7, 9. Ruth 1, 1, 2; also **בֵּית לֶחֶם אֶפְרָתָה** Mic. 5, 1, since Ephrath was anciently the name not only of the city itself, Gen. 35, 19, but also apparently of the circumjacent region. It was the seat of the family of David (Ruth l. c.) and the birth-place of the Saviour; and is hence

still celebrated under the same name, **בֵּית לַחַם** *Beit Lahm*, lying six Roman miles distant from Jerusalem, west of south. The gentile n. is **בֵּית הַלְּחִמִּי** *Bethlehemite* 1 Sam. 16, 1, 18, 17, 58. β) A city in the tribe of Zebulun, Josh. 19, 15.

x) **בֵּית מְלוּזָה**, see **מְלוּזָה**.

y) **בֵּית מְעוֹן**, see lett. e.

z) **בֵּית מַעֲכָה** (house of Maachah) *Beth-Maachah*, a place situated in or near Merj 'Ayūn, not far from Mount Hermon, 2 Sam. 20, 14. See in **אֶבֶל בֵּית מַעֲכָה**.

aa) **בֵּית הַמְרַחֵק** (house of remoteness) *Beth-merhak*, a place near the brook Kidron, 2 Sam. 15, 17.

bb) **בֵּית הַמְרַקְבוֹת** (house of chariots) *Beth-marcaboth*, a place belonging to the tribe of Simeon, Josh. 19, 5. 1 Chr. 4, 31.

cc) **בֵּית נַמְרָה** (house of limpid and sweet waters, see r. **נִמְר** II) Num. 32, 36. Josh. 13, 27, and **נַמְרָה** Num. 32, 3, *Beth-nimrah*, a city in the tribe of Gad, called *Bηθναβελίς* in the time of Eusebius, now *Nimrin*; *Bibl. Res. in Palest. II. 279.* The waters in the vicinity are called **מֵי נַמְרִים** Is. 15, 6.

dd) **בֵּית עֵדֵן** (house of pleasantness) *Beth-eden*, a city of Syria, the residence of a king, Amos 1, 5. Prob. the same called by the Greeks *Παράδεισος*, Ptolem. 5, 15, [and mentioned with Iabruda now Yebrūd on the eastern slope of Anti-Lebanon north of Damascus. Cellar. II. p. 374. *Bibl. Res. in Palest. III. App. p. 171.—R.*

ee) **בֵּית עֲזַמְוֹת** Neh. 7, 28, and simpl. **עֲזַמְוֹת** ib. 12, 29. Ezra 2, 24, a village in Judah or Benjamin, *Beth-azmaveth*.

ff) **בֵּית הָעֵמֶק** (house of the valley) *Beth-emek*, a place belonging to the tribe of Asher, Josh. 19, 27.

gg) **בֵּית עֲנוֹת** (house of response, perh. of echo) *Beth-anoth*, a place in Judah, Josh. 15, 59. Perhaps mod. *Beit 'Ainūn*; *Bibl. Res. in Palest. II. p. 186.*

hh) **בֵּית אֲנָת** (id.) *Beth-anath*, a place in Naphtali, Josh. 19, 38. Judg. 1, 33.

ii) **בֵּית עֶקֶד הָרֹעִים** (house of the shepherds' hamlet, comp. Arab. **عَقْد** hamlet, farm) a place near Samaria, 2 K. 10, 12; without **הָרֹעִים** v. 14.

kk) **בֵּית עֶרְבָה**, with art. **הָעֶרְבָה**

(house of the desert) *Beth-arabah*, a place on the confines of Judah and Benjamin, Josh. 15, 6, 18, 22; without בית Josh. 18, 18.

ll) בית פֶּלֶט (house of escape) *Beth-pelet*, a place in the south of Judah, Josh. 15, 27.

mm) בית פֶּעוֹר (temple of Peor, i. e. of Baal-Peor, see פֶּעוֹר) *Beth-Peor*, a city of Moab assigned to Reuben, noted for the worship of Baal-Peor, Deut. 3, 29, 34, 6. Josh. 13, 20.

nn) בית פַּזְעֵץ (house of dispersion) *Beth-pazzez*, a place in Issachar, Josh. 19, 21.

oo) בית צוּר (house of the rock) *Beth-zur*, a city in the mountains of Judah between Jerusalem and Hebron, Josh. 15, 58; fortified by Rehoboam 2 Chr. 11, 7; and again also by the Maccabees, 1 Macc. 14, 33. [The spot is now called *Beit Sûr* and *ed-Dirweh*; see *Bibl. Res. in Palest. I. p. 320. Biblioth. Sac. 1843. p. 56.—R.*

pp) בית רְהוֹב (house or region of the street) *Beth-rehob* Judg. 18, 28. 2 Sam. 10, 6; also רְהוֹב *Rehob*, (unless perhaps one denotes a district, and the other a city,) a city or district on the northern borders of Palestine Num. 13, 21, situated among the valleys of Lebanon not far from the sources of the Jordan. The adjacent part of Syria is called אֲרָם בית אֲרָם 2 Sam. 10, 6; אֲרָם רְהוֹב v. 8. [Prob. the region of Wady et-Teim west of Mount Hermon, and perh. including also Merj 'Ayân.—R.

qq) בית שָׁאן (house of quiet) Josh. 17, 11, 16, contr. בית שָׁן 1 Sam. 31, 10, 12, and בית שֵׁן 2 Sam. 21, 12, *Beth-shean*, *Beth-shan*, a city in the tribe of Manasseh, but long subject to the Canaanites and Philistines; situated on this side the Jordan, and afterwards called Scythopolis, Sept. Judg. 1, 27. Rabb. בֵּרְסָן. Now called بیسان *Beisan*; see *Bibl. Res. in Palest. III. p. 174.*

rr) בית הַשֵּׁטָה (acacia-house) *Beth-shittah*, a place near the Jordan between Beth-shan and Abel-meholah, Judg. 7, 22. Comp. *Bibl. Res. in Palest. III. p. 219.*

ss) בית שֶׁמֶשׁ (house of the sun) *Beth-shemesh*, the name of several cities: a) A Levitical city Josh. 21, 16, situated

in Judah on the confines of Dan and Philistia, Josh. 15, 10. 1 Sam. 6, 12 sq. 2 Chr. 28, 18; large and populous, 1 Sam. 6, 19. 1 K. 4, 9. 2 K. 14, 11. Constr. c. plur. 1 Sam. 6, 13, where it is to be understood of the inhabitants. Its ruins are still visible, called 'Ain Shems; see *Bibl. Res. in Palest. III. p. 18.* The gentile n. is בֵּית הַשְּׁמִשִּׁי *Bethshemite* 1 Sam. 6, 14, 18. β) In Naphtali, Josh. 19, 38. Judg. 1, 33. γ) In Issachar, Josh. 19, 22. δ) i. q. אוֹן, i. e. Heliopolis in Egypt, Jer. 43, 13. Comp. אוֹן.

tt) בֵּית הַתְּפֹּחַ (house of apples) *Beth-tappuah*, a place in Judah, Josh. 15, 53. Now called *Teffûh*; see *Bibl. Res. in Palest. II. p. 428.*

בֵּיתָה Chald. m. st. emphat. בֵּיתָה, constr. בֵּיתָה, c. suff. בֵּיתָה, plur. בֵּיתָה, i. q. Hebr. a house, Dan. 2, 5. בֵּית מַלְכוּת Ezra 6, 4, בֵּית מַלְכוֹ Dan. 4, 27, house of the king, palace. בֵּית אֱלֹהִים house of God, temple, Ezra 5, 2 sq. also simpl. בֵּיתָה id. v. 3. 9. 11.

בֵּיתָן m. constr. בֵּיתָן, a great house, palace, Esth. 1, 5. 7, 7. 8.

* בָּכָא obsol. root, i. q. בָּכָה, to drop, distil; hence to weep. Arab. بَكَأ to pour milk by drops.—Hence

בָּכָא 1. weeping, lamentation, Arab.

בָּכָא. So בָּכָא the vale of Baca i. e. of weeping, valley of lamentation, pr. n. of a valley in Palestine, prob. gloomy and sterile; hence the allusion in Ps. 84, 7 עָבְרִי בְעֵמֶק הַבָּכָא מֵעָרֵן הַשִּׁירֹהוֹהָ עֹבְרִי בְעֵמֶק הַבָּכָא (of lamentation) they make it fountains, i. e. it becomes so to the pilgrims.

2. Plur. בָּכָאִים 2 Sam. 5, 23. 24. 1 Chr. 14, 13. 14, the name of a certain tree, so called from its weeping i. e. distilling, q. d. weepers. According to Celsius, Hierobot. I. p. 335–340, i. q. the Arab.

בָּכָא, similar to the balsam-tree, and distilling white tears of a pungent acrid taste.

* בָּכָה fut. וּבָכָה, convers. וּבָכָה, i. q. בָּכָא, to drop, to distil, to flow in drops, see בָּכָה. Spec. to weep, and in this sense common to all the kindred languages and dialects, Ex. 2, 6. Gen. 43, 30.

2 Sam. 19, 2; often of a people making lamentation under public calamities, Num. 11, 10. 25, 6; also of the sorrow of a penitent, Ezra 10, 1. With acc. to weep for any one, to mourn, to lament; espec. for one dead, Gen. 23, 2. 37, 35. 50, 3; also with על of pers. or thing wept for, Lam. 1, 16. Judg. 11, 37; אל 2 Sam. 1, 24. Ez. 27, 31, and ל Jer. 22, 10. Job 30, 25. Further בכה c. על is to come weeping to any one, Num. 11, 13. Judg. 14, 16; also to weep upon any one, i. e. in his embrace, Gen. 45, 15. 50, 1.

PIEL to weep for one dead, to mourn, c. acc. Jer. 31, 15. Ez. 8, 14.

Deriv. בכיה, בכיה, בכי, בכיה.

בכה m. a weeping, Ezra 10, 1. R. בכיה.

בכור m. (בכר) 1. the first-born, firstling, both of man Gen. 25, 13. 35, 23; and of beast Ex. 11, 5. 12, 29. 13, 15. It denotes the eldest son on the father's side, Gen. 49, 3.—The first-born son enjoyed many rights and privileges, see בכורה no. 2; hence

2. Metaph. i. q. the first, the chief of its kind, whatever is most distinguished, pre-eminent. Job 18, 13 בכור מות the first-born of death, i. e. the chief among deadly diseases, the most terrible disease. By the common Heb. idiom disease is aptly termed the son of death, as being its precursor and attendant; so the Arabs call fevers بنات المنية the daughters of fate or of death; and the most fatal and terrible disease is here figuratively described as the first-born among many brethren.—Is. 14, 30 בכורי רעים the first-born of the poor, the very poorest, the most wretched, q. d. the chief among the sons of the poor; or the first-born (next descendants) of the present wretched and oppressed generation; see Comment. on Is. l. c.

NOTE. As Fem. the form בכירה q. v. is in use, i. e. first-born daughter.

בכור sing. Is. 28, 4 according to the Masora, see in בכורה; elsewhere only in plur. בכורים, בכורים, the first-fruits, spoken of fruit and grain, the first which is gathered from the trees or fields, Num. 13, 20; espec. of the first-fruits offered to God Lev. 2, 14. 23, 17. Neh. 10, 36. Sometimes ראשית is added, Ex. 23, 19. 34, 26. לחם הבכורים

bread of the first-fruits, made of the first new grain, Lev. 23, 20. יום הבכורים day of the first-fruits, the festival of Pentecost, Num. 28, 26.

בכורה, בכרה, f. (בכר) 1. Adj. first-born, firstling; Plur. בכורות the first-born offspring, of men Neh. 10, 37; of beasts Gen. 4, 4. Deut. 12, 6. 17. 14, 23.

2. Subst. earlier birth, seniority, opp. צעירה, Gen. 43, 33. משפט הבכרה right of primogeniture, birthright, Deut. 21, 17. Ellipt. for the same, בכורה Gen. 25, 31. 34. 27, 36.

בכורה f. (בכר) the first-ripe fig, early fig, regarded as a delicacy Mic. 7, 1. Hos. 9, 10. In Is. 28, 4 it is better to read with several Mss. בכורה with ה quiescent, instead of בכורה with the Masora and editions; the suffix is prosaic.—In Mauritania the early fig is still called באكورة, boccore, Span. albacora.

בכורה id. Plur. הבכורות Jer. 24, 2.

בכורה (first-birth, first-born) Bechorath, pr. n. m. 1 Sam. 9, 1.

בכיה f. (בכה) a weeping, mourning. Gen. 35, 8 אלוץ בכיה oak of weeping.

בכיה m. in Pause בכי, c. suff. בכי. R. בכיה.

1. weeping, lamentation, Gen. 45, 2. Is. 15, 3. 22, 4. al. בכיה בכי גדול to weep a great weeping, to make great lamentation, 2 Sam. 13, 36.

2. a weeping, dropping, trickling of water in mines, Job 28, 11. Comp. flere for rorare, stillare, Lucret. 1. 350, Gr. δάκρυον, and הרמזה.

בכים (the weeping) Bochim, pr. n. of a place near Gilgal, Judg. 2, 1. 5.

בכורה adj. fem. the first-born daughter, Gen. 19, 31. 29, 26. 1 Sam. 14, 49. It corresponds to בכור.

בכיה f. a weeping, mourning, Gen. 50, 4. R. בכיה.

* בכר in Kal not used, pr. to cleave, to open, to burst forth, i. q. kindr. בכר; hence to be first, to come or do first; also to be early, seasonable; to do early, seasonably. Referred

1. To the day, whence בכר to rise

early, to do any thing early, ⁹בִּכְרָה early time, morning; comp. kindr. בִּכְרִי.

2. To the year and its produce; hence בכוריים first-fruits, בכירה early fig,

⁹בִּכְרָה early fruit.

3. To the time of life, espec. birth; hence בכור, בכירה, first-born, יֶכֶר and ⁹בִּכְרָה a virgin, a woman who has her first child, בכר, בֶּכֶר, young camel.

PIEL 1. to bear early fruit, as a tree, Ez. 47, 12. Comp. Kal no. 2.

2. to make or constitute as first-born, to give the birthright to any one, Deut. 21, 16.

PUAL to be be treated as a firstling, to be devoted as a firstling sc. to God, Lev. 27, 26.

HIPH. part. f. מְבַכְרֶה one bearing her first child, Jer. 4, 31.

Deriv. see in Kal no. 2, 3.

בֶּכֶר m. (r. בֶּכֶר no. 3) a young camel, already fit for riding and light burdens; comp. עֶרֶר and עָגַל. Plur. constr. בכרי Is. 60, 6. Corresponding is Arab.

⁹בִּכְרָה young camel, which they describe as denoting the same age as ⁹בִּכְרָה *adolescens* in man. See Bochart Hieroz. I. p. 82 sq. See also more in Comment. on Is. l. c. and in Thes. p. 206.

בֶּכֶר (i. q. בֶּכֶר young camel) *Becher*, pr. n. m. a) A son of Ephraim, Num. 26, 35. Gentile n. בכרי ibid. b) A son of Benjamin, Gen. 46, 21.

בִּכְרָה f. a young she-camel, in heat Jer. 2, 23. See בכר.

בְּכֹרָה see בכורה.

בְּכֹרִי (i. q. בֶּכֶר הוא the first-born is he) *Bocheru*, pr. n. m. 1 Chr. 8, 38. 9, 44.

בְּכֹרִי (youthful) *Bichri*, pr. n. m. 2 Sam. 20, 1.

בֵּל (r. בָּלָה no. 3) 1. nothing, Ps. 17, 3 try thou me, בֵּל הַמַּצָּא thou shalt find nothing sc. of evil; unless like Sept. and Vulg. we connect בֵּל הַמַּצָּא וּמִזַּחֲרֵי בֵּל, thou shalt not find my evil thoughts, i. e. those which perh. lurk within me.

2. Adv. not, no, i. q. לֹא, but poetic; with præter. Ps. 10, 11. 21, 3; with fut.

Ps. 10, 4. 6. 49, 13. Prov. 10, 30. Is. 26, 24. Also not yet, i. q. scarcely, Is. 40, 24, comp. 2 K. 20, 4. Once for בָּבֶל i. q. בָּלָה, Ps. 32, 9 be not as horses . . . to be held in with bit and bridle בַּל קָרוֹב אֵלַיָּה lit. in not coming near to thee, i. e. because otherwise they avoid thee.—Put for is not, non est, the verb being omitted, Ps. 16, 3 טוֹבְחֵי בַל עֲלֶיָּהּ.

3. Conj. that not, lest, Lat. ne, i. q. אֵל, c. fut. Ps. 10, 18. 78, 44. Is. 14, 21.

בֵּל Chald. m. the heart Dan. 6, 15.

Syr. בָּל heart, mind, Arab. بَال id. for ⁹בָּאִי from בָּהָה, בָּלִי III to care for; pr. care, hence the mind as caring, full of care.

בֵּל contr. from בֵּעַל i. q. בַּעַל, *Bel*, *Belus*, the chief domestic god of the Babylonians, worshipped in the celebrated tower of Babylon, Is. 46, 1. Jer. 50, 2. 51, 44; also Sept. Dan. c. 14. Greek and Roman writers compare him with Jupiter, Diod. Sic. 2. 8, 9. Plin. H. N. 37. 10. Cic. de Nat. Deor. 3. 16. Here however we are not to understand Jupiter as the father of the gods, of whom the Orientals were ignorant; but, in accordance with the peculiar mythology of the Babylonians, which was wholly connected with the worship of the stars, it stands for the planet Jupiter, *stella Jovis*, Cic. de Nat. Deor. 2. 20. This planet was regarded as a good genius, the author and guardian of all good fortune and felicity, hence called by the Arabs ⁹بَلَكُ السَّعْدِ *Fortuna major*; and, together with the planet Venus, (see ⁹בֵּל *עֲשֵׂהְרָה*, *אֲשֵׁרָה*), was the object of worship to the Semitic nations. Comp. בָּר, מְנִי, and see בַּעַל no. 5.—Hence the frequency of this name in the compound pr. names of Chaldee men, as בְּלִשְׁאֵצַר, בְּלִשְׁשֵׁצַר, *Belesys*, *Belibus*, etc.

* בָּלָה Chald. i. q. Heb. בָּלָה. PA. to afflict, to vex, Dan. 7, 25. Comp. Heb. Pi. no. 2.

בְּלָאֲדָן (contr. from בַּעַלְאֲדָן i. e. Bel is his lord, worshipper of Bel) *Baladan*, pr. n. of the father of king Merodach-Baladan, 2 K. 20, 12. Is. 39, 1.

בִּלְגָּ in Kal not used, Arab. **بَلَج** to be bright, to shine forth, as the dawn; V, to be cheerful, to smile.

HIPII. 1. to cause to shine forth, metaph. Amos 5, 9 **עַל-עֵזוֹ שֹׁד הַמְבַלְגִים** who causeth desolation to shine forth upon the mighty, i. e. who bringeth it suddenly upon them; the figure being taken from the swift and sudden diffusion of the dawning light; comp. Joel 2, 2.

2. to make cheerful, to enliven oneself, i. e. to be or become cheerful, joyful, glad, Ps. 39, 14. Job 9, 27. 10, 20.

Deriv. **מְבַלְגִירָה**, and

בִּלְגָּה (cheerfulness) *Bilgah*, pr. n. m. Neh. 12, 5. 18; written in Neh. 10, 9 **בִּלְגִירָה**.

בִּלְדָּד pr. n. (prob. i. q. **בֶּן לָדָד** son of strife, quarreller, from r. **לָדָד** q. v. see in **ב** p. 109,) *Bildad*, the Shuhite, the friend of Job and the second disputant with him, Job 2, 11. 8, 1. 18, 1. 25, 1.

* **בִּלְהָ** in Kal not used, prob. i. q. **בָּהָל**, to tremble, to be in trepidation; comp.

Arab. **بَلَه** to be feeble, bashful, pr. timid.

PIEL **בִּלְהָ** to terrify, to frighten; hence to cause to despond, Ezra 4, 4 Cheth. In Keri is read the more usual **מְבַהֲלִים**.

Syr. **ܩܠܗܐ** quadril. to terrify.

Deriv. **בִּלְהָה**, and pr. names **בִּלְהָה**; **בִּלְהָן**.

* **בִּלְהָ** fut. **יִבְלֶה**, to fall, to fall away, to fail; like **יִבָּל**, where see.—Spec.

1. Of garments, to fall away, to decay, e. g. to be worn out, to wax old; with **מֵעַל**, Deut. 8, 4 **לֹא בָלָתָה מֵעַלְיָה** did not fall from thee, did not wax old or wear out. 29, 4; absol. Josh. 9, 13. Neh. 9, 21. Trop. of the heavens and earth as growing old and perishing like a garment, Is. 50, 9. 51, 6. Ps. 102, 27.

Arab. **بَلِيَ** to be worn out, as a garment.

2. Of persons labouring under disease, old age, cares, to fall away, to waste away, fail; comp. Gr. **παλαιός**, and with another flexion **μέλω** to care. Job 13, 28 **לֹא בָלָתָה מֵעַלְיָה** and he (**δεικτικῶς** for **I**) as a rotten thing falleth away, is consumed. Gen. 18, 12. Ps. 32, 3. Comp.

בָּלִי to care, to be consumed with cares, **בָּלִי** consumed with cares, **בָּל**, **בָּל**, **בָּל**, the heart, mind, as affected with cares, see Chald. **בל**. Ethiop. **በለ** to be or grow old.—Hence

3. to fail wholly, to be reduced to nothing; whence **בִּלְהָ**, **בִּלְהָ**, **בִּלְהָ**, nothing, not.

PIEL 1. Causat. of Kal no. 2, Lam. 3, 4. Hence genr. to consume, Ps. 49, 15. Is. 65, 22. Spoken of time, like Lat. *tempus terere*, Gr. **ἰσθῆναι βίον**, Engl. to wear out the time, i. q. to spend, to pass, Job 21, 13 **יָבִילוּ בְּשׂוֹב יְמֵיהֶם** they spend their days in prosperity.—Hence

2. to afflict, to vex, 1 Chr. 17, 9. Arab.

בָּלִי IV. id. **بَلَاء** and **بَلِيَّة** sorrow, affliction, calamity.—Comp. Chald. **בלא**.

Deriv. **בָּלִי**, **בָּלוּ**, **בָּלָה**, **בָּל**, **אָבַל**. **בָּלְהָיָה**, and the compounds **בָּלְהָיָה**, **בָּלְהָיָה**.

בָּלָה pr. n. see in **בָּלְהָה** lett. b.

בָּלָה adj. f. **בָּלָה**, decayed, worn out, old, e. g. garments, sacks, bottles, shoes, Josh. 9, 4. 5. Trop. of an adulteress, **בָּלָה נֶאֱמָרָה** worn out with adulteries, *ef-fete*, Ez. 23, 43. R. **בָּלָה**.

בָּלְהָה f. sing. once Is. 17, 14; often in Plur. R. **בָּלָה**.

1. terror, terrors, Job 18, 11. 24, 17. 27, 20. 18, 14 **מֶלֶךְ בָּלְהוֹת** the king of terrors; see in **צָרָה** Hiph.

2. sudden destruction, comp. **בָּלְהָה** no. 2. Ps. 73, 19 **תָּמוּ בְּהִלָּה** they perish with sudden destruction. Ez. 26, 21 **בָּלְהוֹת אֶתְהָה** Sept. **ἀπώλειόν σε δώσω, καὶ οὐχ ὑπάρξεις ἔτι**, Vulg. *in nihilum redigam te*. 27, 36. 28, 19.

בָּלְהָה (perh. bashfulness, see **בָּלָה** in Kal) *Bilhan*, pr. n. a) The handmaid of Rachel, the mother of Dan and Naphtali by Jacob, Gen. 30, 3 sq. 35, 22. b) A place belonging to the tribe of Simeon, 1 Chr. 4, 29; written also **בָּלָה** Josh. 19, 3; sometimes **בָּעָלָה** q. v.

בִּלְהָן (perh. bashful, modest) *Bilhan*, pr. n. m. a) Gen. 36, 27. b) 1 Chr. 7, 10.

בָּלוּ Chald. tribute of some kind, prob. a tax on articles consumed, *excise*,

Ezra 4, 13. 20. 7, 24. Comp. also בְּלוּא.
R. בְּלוּה.

בְּלוּא m. (r. בְּלוּה) only in plur. constr. בְּלוּאֵי Jer. 38, 12, and contr. בְּלוּי v. 11, *old clothes, rags*. The latter form (pron. *belo-vê*) is from a sing. בְּלוּ for בְּלוּי; but in some Mss. (see J. H. Michaelis) is read בְּלוּי, and in editt. בְּלוּי, after the form גּוּר, גּוּר, from a sing. בְּלוּי of the form אָבוּי.

בְּלִטְשָׁאצַּר (Bel's prince, i. e. whom Bel favours, compounded from בַּל, *tsha* an ending which in Zend marks the genitive, and *tsar* i. q. שׂוּר prince) *Belteshazzar*, an Assyrio-Babylonish name given to Daniel at the court of Nebuchadnezzar, Dan. 1, 7. 2, 26. 4, 5. 6. 15. 16. 10, 1.

בְּלִי subst. (r. בְּלוּה) 1. *consumption, destruction*, Is. 38, 17. Arab. بَلَى id.

2. *failure, nought, nothing*; hence as Adv. of negation, i. q. לֹא, joined with verbs and nouns; Gen. 31, 20. Hos. 7, 8. 8, 7. Is. 14, 6. 32, 10.—Sometimes בְּלִי is so closely joined with a subst. as to coalesce with it into one idea, like Engl. *in, un*; e. g. בְּלִי שֵׁם *no-name*, i. e. a bad name, *infamy*, Job 30, 8.

3. For בְּבְלִי *with no*, i. e. *without*, only in poetry; Job 8, 11 בְּלִי מַיִם *without water*. 24, 10. 31, 39. 33, 9. 34, 6. Ps. 59, 5.

4. With prepositions: a) בְּבְלִי pr. in defect of, *with no*, i. e. *without*, i. q. בְּלֹא. So בְּבְלִי דַעַח *without knowledge*, Job 55, 16; also i. q. *unknowingly, unawares*, Deut. 4, 42. 19, 4; *unexpectedly*, Job 36, 12. Comp. in no. 2.

b) לְבְלִי id. comp. לֵּי lett. B. 3. Job 38, 41 לְבְלִי-אֵכֶל *without food*. 41, 25. Is. 5, 14.

c) מִבְּלִי pr. from defect of, *from not*, i. e. a) *because not*, c. infin. Deut. 9, 28 מִבְּלִי יָכֹלֶה יְהוָה *because Jehovah was not able*, lit. from Jehovah's not being able. Is. 5, 13. With particip. *because no one, none*; Lam. 1, 4 מִבְּלִי מוֹעֵד *because no one came to the solemn festival*. Sometimes pleon. מִבְּלִי מוֹעֵד *because no one came to the solemn festival*. Sometimes pleon. מִבְּלִי מוֹעֵד, אֵין; 2 K. 1, 3. 6. 16. Ex. 14, 11. Syr. مَعْلَمٌ وَ مَعْلَمٌ because not.

β) *so that not*; Job 18, 15 בְּאֶהְלֵי לוֹ הַשֵּׁן תִּשְׁכַּן מִבְּלִי לוֹ *terror shall dwell in his tent, so that it shall be no longer his*, i. e. *terror shall take possession of the tent of the*

wicked, and drive him out of it. Job 6, 6. Deut. 28, 55. With particip. *so that no one*; מִבְּלִי יֹשֵׁב *so that no one dwells there*, so that there is no inhabitant, Jer. 2, 15. 9, 10; comp. Ez. 14, 15. With אֲשֶׁר forming a Conj. and with pleon. לֹא, Ecc. 3, 11 מִבְּלִי אֲשֶׁר לֹא-יִמְצָא הָאָדָם *so that man cannot find out*, etc.

d) עַד בְּלִי pr. until failure, i. e. *as long as, quamdiu*, Ps. 72, 7. Mal. 3, 10.

e) עַל-בְּלִי *because not*, with Præter. Gen. 31, 20.

בְּבִלְיָ m. (r. בְּבִלְיָ) pr. mixed, a mixture; spec. *meslin, mixed provender*, Lat. *far-rago*, made up of various kinds of grain, as wheat, barley, vetches, and the like, all mixed together, and thus sown or given to cattle, Job 6, 5. 24, 6. That grain is to be understood, is apparent from Is. 30, 24. See Varro de Re Rust. 1. 31. Plin. H. N. 18. 15 or 41.

בְּבִלְיָמָה compounded from בְּלִי and מָה, i. q. לֹא מְאֵמָה, *not any thing, nothing*, Job 26, 7. So at least Sept. Vulg. Syr. Chald. The Rabbins refer it to r. בְּבִלְיָ, and explain it by *bridle, band*.

בְּבִלְיָעַל compounded from בְּלִי not, with-out, and יַעַל use, profit; comp. הוֹצֵא use, profit; comp. Arab. وَعَلٌ and

to be of use, profit, and Arab. وَعَلٌ and وَعِلٌ i. q. شريف noble, prince. Not from בְּלִי and כּוֹל yoke, q. d. impatient of the yoke, obstinate, rebellious, as proposed by Fischer, Prolus. de Verss. Gr. p. 93.—Pr. *unprofitableness, worthlessness, nothingness*, yielding no profit or good fruit; comp. Arab. غير طایل useless, without fruit, bad. See note below.—Hence

1. *worthlessness, badness, wickedness*, as בְּבִלְיָעַל אִישׁ *a worthless man*, i. e. wicked, abandoned, 1 Sam. 25, 25. 30, 22. בְּבִלְיָעַל אָדָם Prov. 6, 12, and בְּבִלְיָעַל בְּנֵי בְּלְיָעַל 1 Sam. 25, 17, id. Plur. often בְּבִלְיָעַל אֲנָשִׁים, אֲנָשִׁים בְּנֵי בְּלְיָעַל 1 Sam. 2, 12, and בְּבִלְיָעַל בְּנֵי בְּלְיָעַל Deut. 13, 14. Judg. 19, 22. 20, 13. בְּבִלְיָעַל בַּח *a wicked woman* 1 Sam. 1, 16. הָבַר בְּבִלְיָעַל *an evil thing, wicked*, Ps. 41, 9. 101, 3; comp. Deut. 15, 9 מִן בְּבִלְיָעַל יְהוָה דָּבַר עִם לְבָבָהּ בְּבִלְיָעַל *lest there be a wicked thought in thy heart*.

2. *destruction*. Nah. 1, 11 יוֹצֵץ בְּבִלְיָעַל *purposing destruction*. Ps. 18, 5 נִתְּלִי

יִבְרַחַנִי floods of destruction terrified me; Sept. χεῖμαρφοὶ ἀνομίαι i. e. torrents of iniquity, q. d. of wicked men, enemies. Some of the moderns render it incorrectly: *torrents of the nether-world* or Sheol.

3. Ellipt. for אִישׁ בְּלִיעַל a wicked man, see no. 1. 2 Sam. 23, 6. Job 34, 18. Also a destroyer Nah. 2, 1; see no. 2.

NOTE. Hence was derived in later usage and in N. T. the pr. n. *Belial* or *Βελίαρ*, *Belial*, i. q. ὁ πονηρός, *Satan*. The Engl. Vers. also often gives בְּלִיעַל in the O. T. as a pr. n. *Belial*; but incorrectly. See Thesaur. p. 210.

* בָּלַל 1. to pour over, to oint, to wet all over; comp. Arab. بَلَّ to wet, to moisten, in הָבַל to flow, הוּלַל, הַלְלַל, הַלְלַל to sprinkle.—In Heb. only of oil; Part. pass. בְּשָׁמֶן בָּלוּהָ poured over with oil, e. g. oblations Lev. 2, 4. 5. 7, 10. 12. 14, 21. Num. 7, 13. 19.—Intrans. of persons, to be poured over with oil, to be anointed; Ps. 92, 11 בְּשָׁמֶן רִעַנָה I am anointed with fresh oil. Comp. the deriv. שָׁבַל and הַבְּלוּל.

2. to pour together, Gr. συγγέω, i. e. trop. to mingle, to confound, espec. language. Gen. 11, 7 הָבַח נִדְרָה וְנִבְּלָה שָׁם to confound their lips i. e. speech, which is further explained, so that they may not understand one another's speech. The form נִבְּלָה is for נִבְּלָה; see v. 9, and Lehrs. p. 372. Heb. Gr. § 66. 11. Comp. בָּלִיל. Arab. بَلْبَل to be confounded, as speech, confusion of languages; Conj. II, to stammer.

3. to smear, to soil, to stain; comp. הַלְלַל, הַלְלַל, cited in Kal. So in the deriv. הָבַל, הַבְּלוּל. Comp. Chald. בָּלַס to mingle, also to stain.

4. Denom. from בָּלִיל provender, to give provender to beasts, to fodder. Judg. 19, 21 וַיִּבְּלֵם לְחֵמְרִים, Vulg. et pabulum asinis praeuit.

HI PH. fut. plur. 1 pers. וַיִּבְּלֵם Is. 64, 5 as to form; but the signification is from r. בָּבַל, we fade, we wither, prob. for Hiph. 1 fut. וַיִּבְּלֵם; see Index.

HI THPO. to mix oneself, to be mixed, with בָּ Hos. 7, 8.

Deriv. בָּלִיל, הָבַל, הַבְּלוּל, שָׁבַל, and pr. n. בָּבַל.

* בָּלַם to bind together, to shut fast, to stop, spec. the mouth with a bit or muzzle, Ps. 32, 9. Syr. صَحَرَ id. Ethpe. to be shut, e. g. one's mouth, i. q. to be dumb, صَحْمًا a muzzle. In form and signif. בָּלַם is kindr. with אָלַם; see on roots ending in מ, under בָּהַם.

* בָּלַס (denom. from بَلَسَ. ΠΛΗ, fig. in Ethiop. also sycamore-fig.) to cultivate figs or sycamore-figs, to gather figs; comp. συκάζειν and ἀποσυκάζειν. Am. 7, 14 בּוֹלַס שְׁקָמִים, Sept. technically κλιζων συκάμινα, Vulg. vellicans sycamina, i. e. one who rips sycamore-figs, a process by which they were ripened. Theophr. Hist. Pl. 4, 2 πέπειται οὐ δύναται ἂν μὴ ἐπικνισθῆ. ἀλλ' ἔχοντες ὄνυχας σιδηρῆς ἐπικνίζουσιν. ἢ δ' ἂν ἐπικνισθῆ, τειωριῶν πέπειται. Plin. H. N. 13. 7. 14. Bochart Hieroz. I. 384 sq.

* בָּלַע fut. יִבְלַע 1. to swallow, to devour, with the idea of eagerness, greediness. Arab. بَلَعَ and quadril. بَلَعَم id.

Ethiop. ΠΛΩ to eat, to eat up. Kindr. roots are לוּעַ, חָלַע, and many others beginning with לַע.—Spoken of persons eating any thing greedily, Is. 28, 4; of animals, Ex. 7, 12. Jon. 2, 1. Jer. 51, 34. Gen. 41, 7. 24. In a proverbial expression, Job 7, 19 nor let me alone שֶׁר-בָּלַעֵי till I can swallow my spittle, i. e. not for a moment, as in Engli. 'till I can fetch a breath.' So in Arabic أَتَلَعْنِي رِيْقِي

let me swallow my spittle, i. e. give me a moment's time, Har. Consess. 15. p. 142. ed. De Sacy. See more in Schult. ad Job l. c. In like manner Pers. آخورد a swallowing of spittle, for delay. Comp. Pi. no. 1.

2. Metaph. a) to consume, to destroy, yet so that the figure of swallowing up, devouring, is preserved, e. g. to devour substance, wealth, Job 20, 18; comp. 'devorata pecuniam evomere' Cic. Pis. 37. Prov. 1, 12 let us swallow them up alive as Sheol, i. e. consume, destroy them. Ps. 124, 3. Comp. אָכַל no. 1. g. b) Ascrib-

ed to inanimate things, e. g. a chasm of the earth Num. 16, 30 sq. the sea Ps. 69, 16; comp. Ex. 15, 12.

NIPH. pass. of Pi. no. 2, to be swallowed up, destroyed, lost, Hos. 8, 8. Spec. of drunkards, Is. 28, 7 הַיַּיִן מִן הַיַּיִן they are swallowed up of wine, i. e. overcome, broken down. Comp. הִלֵּם, רִוּן, עָבַר. The Syriac Vers. retains the same word, *أَلْصَلَّحَ مَعَهُ مَعْنَى*; the Arabic in the same phrase uses the verb *بلغ*.

PIEL 1. i. q. Kal, to swallow; once ellipt. Num. 4, 20 nor shall they go in to look at the holy things כַּבְּלֵעַ for a swallowing sc. of spittle, i. e. not for a single moment; comp. in Kal. no. 1. Sept. well ἐξίπνω.—Metaph. אָנַן בָּלַע אִיְנוּיָהוּ to devour iniquity, to fill oneself with wickedness, Prov. 19, 28; comp. שָׁהָה Job 15, 16.

2. to destroy, spec. a) to give over to destruction, to ruin, Job 2, 3. 10, 8. Is. 49, 19. Hab. 1, 13. b) to destroy utterly, to exterminate, Ps. 21, 10. 35, 25; c. בָּן Job 8, 18. c) to lay waste a country 2 Sam. 20, 19. 20. Lam. 2, 8; also to waste, to spend property, Prov. 21, 20; to destroy counsel, i. e. to disappoint, to render vain, Is. 19, 3, comp. Ps. 55, 10; to destroy one's way, i. e. to lead him into destruction, Is. 3, 12.

PUAL pass. of Pi. no. 2, to be destroyed, to perish, Is. 9, 15. Impers. c. הָ, destruction is prepared for any one, 2 Sam. 17, 16.

HITHPA. id. to vanish away, Ps. 107, 27.—Hence

בָּלַע m. c. suff. בֹּלַעִי 1. a swallow, thing swallowed, devoured, Jer. 51, 44.

2. destruction, Ps. 52, 6.

3. Bela, pr. n. of a city near the southern extremity of the Dead Sea, called also צִיֵר (the small) Zoar, Gen. 14, 2. 8; comp. 19, 20 sq.

4. Bela, pr. n. m. a) A king of Edom Gen. 36, 32. b) Gen. 46, 21. c) 1 Chr. 5, 8.

בִּלְעָרִי c. suff. בִּלְעָרִי, בִּלְעָרִי, compounded from בַּל not, non, and עָרִי, עָרִי, to, even to.

1. Pr. not unto, nothing to or for, a particle of deprecating or declining any thing. Gen. 14, 24 אֲשֶׁר רַק אֲשֶׁר אֶכְלֵי

בִּלְעָרִי nothing for me, I ask nothing for myself, only that which the young men have eaten, etc. 41, 16 בִּלְעָרִי אֱלֹהִים בִּלְעָרִי אֶת־שְׁלוֹמִי פָרְנֵה it i not for me, God will answer as to the welfare of Pharaoh.

2. without. Gen. 41, 44 without thee, i. e. without thy knowledge and assent, shall no man lift up his hand, etc.

3. besides, Is. 45, 6. Ellipt. for בִּלְעָרִי אֲשֶׁר besides that which; Job 34, 32 בִּלְעָרִי אֲחִיָּה אֲחִיָּה הִרְרִי (if I have sinned) besides what I see, show thou it me.

Syr. *صَلَبَ مَعَهُ صَلَبَ*, id.

בִּלְעָרִי id. only with prefix מִן, i. e. מִבִּלְעָרִי.

1. without. Is. 36, 10 am I now come up without the Lord against this land? i. e. without his will and permission. Jer. 44, 19. Comp. בִּלְעָרִי no. 2.

2. besides, Ps. 18, 32. Num. 5, 20. Is. 43, 11.

בָּלַעַם (compounded from בַּל and עָם, perh. non-popularis, i. q. a foreigner, stranger) pr. n.

1. Balaam, a false prophet, Num. c. 22-24. Deut. 23, 5. 6. Josh. 13, 22. 24, 9. Mic. 6, 5. Sept. Βαλουάμ.

2. Bileam, a city of Manasse beyond Jordan, 1 Chr. 6, 55 [70]; elsewhere called רִבְלָעַם (רִבְלָה עָם) Ibleam q. v.

* בָּלַק to empty out, to make empty, waste, i. q. בָּקַק, and like it onomatopoeic, imitating the sound of emptying out a bottle. Is. 24, 1. Comp. Arab.

בָּלַק I, IV, to open a bottle.

PUAL part. f. מְרִבְלָקָה emptied out, i. e. wasted, desert, Nah. 2, 11.—Hence

בָּלַק (emptier, spoiler) Balak, pr. n. of a king of Moab in the time of Moses, Num. 22, 2 sq. Josh. 24, 9. Judg. 11, 25. Mic. 6, 5.

בִּלְשַׁאצַּר Dan. 5, 1. 2. 9. 22. 29. 30. 8, 1, and בִּלְשַׁאצַּר 7, 1, Belshazzar, pr. n. of the last of the Chaldean kings, whom the book of Daniel speaks of as the son of Nebuchadnezzar, 5, 2. 11. 13. 18. 22; comp. Bar. 1, 11. 12. Sept. Βαλτάσαρ. The last king of the Babylonians is called by Herodotus Βαβύνητος, 1. 188; by Berosus in Jos. c. Ap. 1. 20, Ναβόννηδος.—It seems to be i. q. בִּלְשַׁאצַּר q. v

בְּלָשׁוֹן (i. q. בֶּן-לָשׁוֹן son of the tongue, i. e. eloquent, see in ב p. 109) *Bilshan*, pr. n. of a man of rank who returned with Zerubbabel from the exile, Ezra 2, 2. Neh. 7, 7.

בְּלֹת or בְּלֹתָ a subst. not in use, from r. בָּלַה, after the form בָּלַח from בָּלַח, Lehrs. p. 507; pr. *nothing, a reducing to nothing*, i. q. בַּל, בְּלִי. Hence, in the construct state with Yod paragogic, comes the form:

בְּלֹתִי 1. Adv. of negation, i. q. לֹא, *not*, 1 Sam. 20, 26.

2. Prep. for. בְּבִלְתִּי, i. q. בְּלֹא, *without* Is. 14, 6; *except, besides*, where a negative precedes, Gen. 21, 26. Ex. 22, 19. Num. 11, 6. 32, 12.—With suff. בְּבִלְתִּי *besides thee* 1 Sam. 2, 2. In Is. l. c. render: *without me* (forsaken by me) *they shall sink down under the prisoners, and shall fall beneath the slain*, i. e. part of them as captives, exhausted with hunger, thirst, and toil, shall sink down under the feet of their companions, comp. בֵּין רַגְלֵיהֶם Judg. 5, 27; and part of them slain in battle shall be covered with the corpses of their fellows.

3. Conj. for בְּלֹתִי אֲשֶׁר *besides that* Dan. 11, 18; *except that, unless*, Gen. 43, 3 *ye shall not see my face בְּלֹתִי אֶחָיִיבֶם בְּלֹתִי אֶחָיִיבֶם except your brother be with you.* More fully בְּלֹתִי אִם *unless if, unless* it be *that*, Amos 3, 4; also simply *unless, save*, Judg. 7, 14. Gen. 47, 18.

4. With other prepositions: a) לְבִלְתִּי c. Inf. pr. *to not, in that not*, Judg. 8, 1. The Hebrews use this particle whenever the infin. with לְ (לִקְטֹל) is to be put negatively (לְבִלְתִּי קָטַל), and it may usually be rendered *so as not to do so* and so, *in not doing so* and so, etc. Ex. 8, 25 [29]. 9, 17; e. g. after verbs of resisting, Jer. 16, 12; of forgetting, Deut. 8, 11; of hindering, Num. 9, 7. Also, *so that not, lest*, Gen. 38, 9.—With acc. and inf. after verbs of commanding, Gen. 3, 11; of consenting, 2 K. 12, 9. Once pleonast. לְ לְבִלְתִּי 2 K. 23, 10. Thrice לְבִלְתִּי is followed by a finite verb for בְּלֹתִי, Jer. 23, 14. 27, 18. Ez. 13, 3.

b) מִבְּלֹתִי *from not, i. e. because not*, with Inf. Num. 14, 16; before a verbal noun Ez. 16, 28.

c) עַד בְּלֹתִי *until not, until none, with* Præter. Num. 21, 35. Deut. 3, 3. Josh. 8, 22. 10, 33; hence i. q. *so long as, quamdiu*, Job 14, 12. Comp. עַד בְּלֹתִי.

בְּמֹהָ Kamets impure, (r. בּוּם,) plur. בְּמֹה, constr. id. and בְּמֹתַי Deut. 32, 13. Is. 58, 14. Mic. 1, 3 Chethibh, but in Keri בְּמֹתַי, and so in the text Job 9, 8. Is. 14, 14. Amos 4, 13, see note; c. suff. בְּמֹתַי, etc.

1. *a high place, height*, a general word comprehending mountains and hills, see the root; 2 Sam. 1, 19. 25. בְּמֹתַי רֵעַר *mountains with forests*, Jer. 26, 18. Mic. 3, 12. Ez. 36, 2, comp. v. 1. בְּמֹתַי אֲרֹנוֹן *the heights of Arnon*, i. e. through which that river flows, Num. 21, 28.

2. *a fastness, strong-hold*, an inaccessible retreat; comp. Lat. *arx*, Germ. *Burg*. Ps. 18, 34 *עַל-בְּמֹתַי וְעַמְּרֵינִי he set me upon my fastnesses*, i. e. put me in safety from the enemy. Hab. 3, 19.—Whoever possesses the fastnesses of a country has also secure possession of the whole land; hence the poetical phrase: הָרָה עַל-בְּמֹתַי אֲרָץ *he walketh upon the fastnesses of the earth*, spoken of God as the Lord and governor of the world, Amos 4, 13. Mic. 1, 3. Deut. 33, 29. Trop. עַל-בְּמֹתַי־יָם Job 9, 8 *upon the fastnesses of the sea*; עַל-בְּמֹתַי־עָבַב Is. 14, 14 *above the fastnesses of the clouds*; all spoken in like manner of God. Also הַרְבִּיבִים הָאָרֶץ עַל-בְּמֹתַי אֲרָץ Deut. 32, 13. Is. 58, 14.

3. The Hebrews, like most other ancient nations, supposed that sacred rites performed on *high places* were particularly acceptable to the Deity; see Comment. on Is. 65, 7, and Vol. II. p. 316. Hence they were accustomed to offer sacrifices upon mountains and hills, both to idols and to God himself, 1 Sam. 9, 12 sq. 1 Chr. 13, 29 sq. 1 K. 3, 4. 2 K. 12, 2. 4. Is. 56, 7; and also to build there *chapels, fanes, tabernacles*, בְּתֵי הַבְּמֹתַי 1 K. 13, 32. 2 K. 17, 29; with their priests and other ministers of the sacred rites, כְּהֵנֵי הַבְּמֹתַי 1 K. 12, 32. 2 K. 17, 32. And so tenacious of this ancient custom were not only the ten tribes, (see the passages above cited,) but also all the Jews, that even after the building of Solomon's temple, notwithstanding the express law in Deut. c. 12, they conti-

nued to erect such chapels on the mountains around Jerusalem, and to offer sacrifices in them; and even those kings who in other respects strictly observed the law of Moses, until Josiah, did not abolish these unlawful sacrifices among the people, nor themselves desist from them; 2 K. 12, 14, 4. 15, 4. 35; comp. 2 Chr. 20, 33, 15, 17. 2 K. 23, 8. 9. 19. Ez. 6, 3. 20, 29. Lev. 26, 30. Even Solomon himself sacrificed in chapels of this sort, 1 K. 3, 2. 3, comp. 11, 7. See the author's discussion respecting these *high places* in Pref. to Gramberg's Religionsideen des A. T. Vol. I. p. xiv, etc.

4. Very often *במה* is i. q. *בית הבמה* *house of the high-place*, i. e. a *hill-chapel*, erected to God or to idols upon a mountain or hill, see in no. 3. 1 K. 11, 7. 14, 23. 2 K. 17; 9. 21, 3. 23, 15. Transferred also to any *chapel or fane*, e. g. in the valley of Hinnom, Jer. 7, 31; comp. Ethiop. *ጸብር* mountain, also cloister.—Prob. these chapels or fanes were sometimes *tents or tabernacles*, decked with curtains, Ez. 16, 16; comp. 2 K. 23, 7. Am. 5, 26. Such tabernacles were in use among the Carthaginians, and also among the ancient Slavi; Diod. 20. 25. *Mqne* in Creuzer's Symbol. 5. 176.

5. Rarely a *sepulchral mound, tumulus*, Gr. *βωμός*, Ez. 43, 7; comp. v. 8 and the intpp. on Is. 53. 9, where also this signification is applicable.

NOTE. The form of the Plur. constr. *בְּמִוְתֵי*, in which there is a double plural ending, has its counterpart in *רְאֲשׁוֹתֵי* 1 Sam. 26, 12; comp. Lehg. p. 541. The Masorites reject this form, and substitute for it *בְּמִוְתֵי*. This latter many pronounce *bā-m^othē*; but *י*, as being immutable, could not thus be shortened into *Hateph-Kamets*. More correctly therefore it is pronounced *bō-m^othē*, for *בְּמִוְתֵי*, from a sing. *בְּמִוְתָה* after the form *בְּשָׂה*, the *ה* being retained in the plural, as in *הַלָּה*, *הַלָּהוֹת*. But disregarding this judgment of the Masorites, it should prob. every where be read *בְּמִוְתֵי*, *בְּמִוְתֵי*.

בְּמִוְתֵי (son of circumcision, i. e. circumcised, for *בְּנֵי-מִוְתֵי*, see in ב p. 109) *Bimhal*, pr. n. m. 1 Chr. 7, 33.

בְּמִוְתֵי see *מו*.

בְּמִוְתֵי (heights) *Bamoth*, Num. 21, 19, more fully *בְּמִוְתֵי בַעַל* (heights of Baal) 22, 41. Josh. 13, 17, pr. n. of a town in Moab on the river Arnon.

* *בֵּן* (for *בְּנָה* from r. *בָּנָה* no. 3) constr. *בֵּן*, and so before the prefixes *בְּ*, *בִּ*, *בְּ*, without Makkeph; rarely *בֵּן* Prov. 30, 1. Deut. 25, 2. Jon. 4, 10, and always before the pr. n. *נִוֵּן*; once *בְּנֵי* (like *אֲבֵי*) Gen. 49, 11, and *בְּנֵי* Num. 24, 3. 15. Plur. *בְּנֵי* as if from a Sing. *בֵּן*; constr. *בְּנֵי*.

1. *a son*. Arab. *ابْن*, plur. *بَنُونَ*, constr. *بنی*, *بنو*; in the Phenician remains very often *בֵּן*; Aram. sing. *בֵּר*, *בֵּר*, from *בָּרָא* to beget, but with plur. *בְּנֵי*, *בְּנֵי*.—Spoken *καὶ ἐξοχῆν* of a king's son Is. 9, 5; comp. *בְּנֵי-מֶלֶךְ* Ps. 72, 1. Plur. *בְּנֵי* sons sometimes for children of both sexes, Gen. 3, 16. 21, 7. 30, 1. 31, 17. 32, 12. Deut. 4, 10; though this idea is more frequently put fully, *sons and daughters* *בְּנֵי וּבָנוֹת* Gen. 5, 4. 7. 10. 13. 11, 11 sq. In the Sing. there is also a trace of comm. gend. in *בְּנֵי-זָכָר* (more correctly *בֵּן זָכָר*) a man-child Jer. 20, 15; comp. *υἱὸς ἀρχῆν* Rev. 12, 5.—Poet. *sons of the Greeks* for the Greeks themselves Joel 4, 6, like *υἱὸς Ἀχαιῶν*; also *sons of the Ethiopians* i. q. Ethiopians Am. 9, 7; comp. *וּבְנֵי נְבָרִים* i. q. strangers Is. 2, 6, *בְּנֵי אֲבִירִים* i. q. the poor Ps. 72, 4, Gr. *δυστήνων παῖδες* II. 21. 151. This mode of speaking every where implies a like condition of the father and son.

The word *son*, like those of father and brother (see *אָב*, *אָח*), is employed by the Hebrews in various other and wider senses, e. g.

2. *a grandson*, like *אָב* a grandfather, Gen. 29, 5. Ezra 5, 1; comp. Zech. 1, 1. More definitely a grandson is called *בְּנֵי-בְנֵי* Judg. 9, 22. Plur. *בְּנֵי* grandsons Gen. 32, 1 [31, 55]. 31. 28; though where greater accuracy is used grandsons are called *בְּנֵי בְּנֵי*, Ex. 34, 7. Prov. 13, 22. 17, 6. Plur. also for children, i. e. descendants, posterity, as *בְּנֵי יִשְׂרָאֵל* children of Israel, Israelites; *בְּנֵי יְהוּדָה*, the children of Judah, of Levi, i. e. Jews, Levites; *בְּנֵי עַמּוֹן* Ammonites, *בְּנֵי חֵת* Hittites, *בְּנֵי יִשְׁמָעֵאל* Ishmaelites

In the same sense is said בְּיַת יִשְׂרָאֵל, בֵּית יְהוּדָה, see בֵּית no. 9; also אִישׁ יִשְׂרָאֵל see אִישׁ no. 1. g.

3. As a name of age, i. q. a boy, youth, like Gr. παῖς, comp. בֵּת no. 3. Cant. 2, 3. Prov. 7, 7.

4. Put for a subject, vassal, yielding obedience to a king or lord, as to a father, 2 K. 16, 7.—Hence metaph. son of death i. e. one condemned to death, q. d. delivered over to the power of death, 1 Sam. 20, 31. 2 Sam. 12, 5; a son of stripes, i. e. condemned to be beaten, Deut. 25, 2. Comp. υἱὸς γέννης Matt. 23, 15; υἱὸς τῆς ἀπωλείας John 17, 12.

5. a foster-son, educated as a son, Ex. 2, 10, comp. Acts 7, 21. Also a pupil, disciple, since teachers were regarded and obeyed as in the place of parents, and were also addressed by the title of father, see in אָב no. 6. Hence בְּנֵי הַנְּבִיאִים the sons i. e. disciples of the prophets, spoken of the schools of prophets, 1 K. 20, 35. 2 K. 2, 3. 5. 7. 4, 38. al. comp. Am. 7, 14. So among the Persians the sons of the magi are their disciples; comp. among the Greeks ἱατρῶν υἱοί, ῥητόρων υἱοί, παῖδες μουσικῶν, φιλοσόφων, for ἱατροί, μουσικοί, etc. Syr. بَنِي كَلْبِ سَبِي sons i. e. disciples of Bardesanes.—Hence also in the book of Proverbs, the poet (teacher) addresses the reader as his son, Prov. 2, 1. 3, 1. 21. 4, 10. 20. 5, 1. 6, 1. 7, 1; comp. בֵּת Ps. 45, 11.

6. With a genit. of place, בֵּן denotes a native of that place, one born and brought up there; e. g. sons of Zion, Zionites, Ps. 149, 2; sons of Babylon, Babylonians, Ez. 23, 15. 17; sons of the East, Arabians, see בְּרָם no. 2; sons of the province Ezra 2, 1; sons of a strange land Gen. 17, 12; son of the house, i. e. a home-born slave, verna, see בֵּית no. 1; son of my womb, i. e. born of the same womb, see in בְּטֵן no. 2. This arises from the more general idiom, by which whatever is done in any place or time is ascribed to that place or time itself, see Is. 3, 26. 8, 23. Job 3, 3, etc. So too countries or cities are regarded as mothers of the individual inhabitants, see אִם no. 5; and also nations or a people, as fathers; whence is said likewise בְּנֵי עַמִּי the sons of my

people, i. e. my countrymen, my tribe's-men, see עַם; and בְּנֵי הָעָם are the common people Jer. 17, 19. 26, 23. Spoken of animals, Deut. 32, 14 rams, the sons of Bashan. Trop. also of things contained in any place, as sons of the quiver i. e. arrows, Lam. 3, 13.

7. With a genit. of time, it denotes a person or thing born or appearing in that time, or which has existed during that time. So the son of one's old age, i. e. begotten in old age, Gen. 37, 3; the son of one's youth, i. e. begotten in his father's youth, Ps. 127, 4; sons of bereavement, born of a mother bereaved, i. e. in exile, Is. 49, 20. Also the son of five hundred years, i. e. five hundred years old, Gen. 5, 32; a lamb בֶּן-שָׁנָה the son of a year, a yearling, Ex. 12, 5; of the ricinus, Jon. 4, 10 שָׁבֹן-לַלַּיְלָה הָרָה וְבֶן-לַלַּיְלָה אָבֵר which came up in a night and perished in a night. Poet. son of the morning for the morning star, Lat. Lucifer, Is. 14, 12.

8. With a genit. of a quality good or bad, or of a condition in life, בֵּן denotes a man possessing that quality or brought up in that condition; e. g. בֶּן-חַרָּב son of strength or of the host, i. e. a warrior, hero, see in חַרָּב; also בֶּן-בְּלִעַל son of wickedness, a wicked man, בֶּן-עוֹלָה id. בְּנֵי שַׁחַץ sons of pride, poet. of wild beasts; בֶּן-עֲנִי i. q. עֲנִי afflicted Prov. 31, 5; son of possession i. e. possessor, heir, Gen. 15, 2; sons of suretyship i. e. hostages, 2 K. 14, 14. Comp. υἱὸς τῆς ἀπειθείας Eph. 2, 2; τέκνον ὑπακοῆς 1 Pet. 1, 14.—In other figurative and poetical expressions of this kind, which are also frequent in the kindred languages, (see Gol. Lex. Arab. art. ابن, Castell and Buxtorf art. בֵּר, Jones de Poësi Asiat. p. 128 sq.) that is said to be the son of any thing, which is similar to that thing, as sons of the lightning for birds of prey which fly swift as the lightning Job 5, 7; or which is dependent on it, as sons of the bow i. q. arrows Job 41, 20; or which is in any close connection with it, as sons of oil i. e. anointed Zech. 4, 14; son of oil or fatness i. e. fat, fertile, Is. 5, 1. Comp. אִישׁ, אָב, בֶּטֶל.

9. Sons of God, an appellation given in the O. T. a) To angels, Gen. 6, 2 sq. Job 1, 6. 2, 1. 38, 7. Ps. 29 1. 89, 7; either

as constituting the hosts and ministers of God, see אֲזָכָה; or because of their greater resemblance to the divine nature, although a body is ascribed to them in Gen. 1. c. b) To *kings*, not only of the Hebrews, but sometimes also to those of foreign nations, comp. Ps. 89, 28; as being the vicegerents of God on earth, taught and aided by a divine spirit, 1 Sam. 10, 6. 9. 11, 6. 16, 13. 14. Is. 11, 1. 2; on this account called also by the Greek poets Διογενείς βασιλῆες. Ps. 2, 7 *Jehovah said unto me, Thou art my son this day have I begotten thee*, i. e. constituted thee king, comp. Jer. 2, 27. Ps. 82, 6. 7 *I have said, Ye are gods*, (O ye kings,) and all of you sons of the Most High; but ye shall die like common men, etc. Ps. 89, 28. 2 Sam. 7, 14. c) To *righteous men*, the pious worshippers of God, *saints*, Ps. 73, 15. Prov. 14, 26. Deut. 14, 1. Spec. to the *Israelites*, although often ungrateful children, Is. 1, 2. 30, 1. 9. 43, 6. Hos. 2, 1. Jer. 3, 14. 19. In Sing. *Israel* is called the *son of God* Hos. 11, 1; and also the first-born and beloved son, Ex. 4, 22. 23, comp. Jer. 31, 20.

10. Spoken of the *young* of animals, as אֲבָנֵי בְנֵי צֹאן *sons of the flock*, lambs, Ps. 114, 4; בְּנֵי אֲתוֹנוֹ the *son of his ass*, i. q. his foal, Gen. 49, 11; *sons of the dove*, i. e. young doves, Lev. 12, 6; *sons of the raven* i. e. young ravens, Ps. 147, 9.

11. Poet. *son of a tree* seems put for a shoot, branch, bough, (comp. יוֹנֵקָה, יוֹנֵק,) Gen. 49, 22 בְּנֵי יוֹסֵף בֶּן פֶּרֶה יוֹסֵף *Joseph is the son of a fruitful tree*; here בֶּן (or perh. more correctly בֶּן־) seems to be in the constr. state, and פֶּרֶה to be i. q. פְּרִיָה Is. 17, 6, i. e. *fruit-bearing, fruitful*, sc. tree; see in r. פֶּרֶה no. 1. a.—בֶּן־גֵּרֶן Is. 21, 10, see in גֵּרֶן.

12. *Ben*, pr. n. m. 1 Chr. 15, 18. Other compound pr. names are the following: a) בֶּן־אוֹנִי (son of my sorrow) *Ben-oni*, a name given by his mother to Benjamin, Gen. 35, 18.

b) בֶּן־הַדָּד (son or worshipper of *Hadad* or *Adod*, the chief divinity of the Syrians, comp. Macrob. Saturnal. 1. 23, and pr. n. הַדָּדָקֶר *Ben-Hadad*, pr. n. of three kings of Syria of Damascus; The first of them waged war with Baasha king of the ten tribes, 1 K. 15, 20 sq.

2 Chr. 16, 2 sq. The second was the son of the preceding and contemporary with Ahab (1 K. 20, 34); he twice besieged Samaria, and became more famous than his father, 1 K. 20, 1 sq. 2 K. 24, 6 sq. 8, 7. The third was the son of Hazael, and lost most of the provinces acquired by his predecessors, 2 K. c. 13.—*The palaces of Ben-hadad*, i. e. of Damascus, Jer. 49, 27. Am. 1, 4.

c) בֶּן־זוּחֶת *Ben-zoheth*, pr. n. m. 1 Chr. 4, 20. See זוּחֶת.

d) בֶּן־הַיָּל (son of strength, warrior) *Ben-hail*, pr. n. m. 2 Chr. 17, 7.

e) בֶּן־הַיָּחַן (son of one gracious) *Ben-hanan*, pr. n. m. 1 Chr. 4, 20.

f) בֶּן־יְמִין (son of the right hand, i. e. of good fortune, see in art. בְּנֵי־יְמִין, also יְמִין,) *Benjamin*, pr. n. m. a) 1 Chr. 7, 10. b) Ezra 10, 32. Neh. 3, 23.—Where the patriarch Benjamin is meant, this name is always written as one word, בְּנֵי־יְמִין q. v. except once in 1 Sam. 9, 1 Cheth.

g) בְּנֵי־בָרָק (sons of lightning) *Beneberak*, pr. n. of a place in the tribe of Dan, Josh. 19, 45.

h) בְּנֵי בַּעֲקוֹן see 'ר' בַּאֲרוֹת ב' ר'.

בְּנִי Chald. id. found only in Plur. בְּנִי, the place of the Sing. being filled by בַּר.—E. g. בְּנֵי גְלוּתָא *sons of exile*, i. e. exiles, captives, Dan. 2, 25. בְּנֵי הוֹרִין young bullocks, Ezra 6, 9. Syr. ܒܢܝܝ, plur. ܒܢܝܝ id.

בְּנָא Chald. c. suff. בְּנָהי Ezra 5, 11, infin. לְמִבְנָא Ezra 5, 2. 17, לְמִבְנָה 5, 9, לְבָנָא 5, 3. 13, i. q. Hebr. בְּנָה, *to build*, Dan. 4, 27.

ITHEP. pass. Ezra 4, 13, 21; with acc. of material Ezra 5, 8.

* בְּנָה fut. וַיִּבְנֶה, conv. וַיִּבְנוּ, and six times וַיִּבְנֶה, וַיִּבְנֶה.

1. *to build, to erect, to construct*, as a house, temple, city, walls, fortifications Ez. 4, 2; an altar Gen. 8, 20; chapels or tabernacles Jer. 7, 31; the frame-work of ships Ez. 27, 5; once apparently of laying the foundation of an edifice 1 K. 6, 1, comp. 2 Chr. 3, 1 where it is לְבִנוֹת וַיִּבְנֶה. Arab. بِنَا, Aram. ܒܢܐ, id. Comp. אֲבָן and אֲבָן.—The material *with, of, from* which any thing is built, is mostly put in the acc. 1 K. 18, 32 וַיִּבְנֶה אֶת־

בָּנָה and he built the stones (into) an altar, i. e. with or of them; comp. Lehrs. p. 813. Ex. 20, 22. Deut. 27, 6. 1 K. 15, 22. More rarely with בָּ 1 K. 15, 22 fin. Construed also: a) With acc. of place on which one builds, to build up or over, 1 K. 6, 15, 16, 24. b) With acc. of person, where it is i. q. to build a house for any one, i. e. to give him a fixed abode, and trop. to make him prosperous (for another sense of this formula see no. 3); Jer. 24, 6 I will bring them again into this land, וּבְנֵיהֶם וְלֹא אֶחָרִים וְנִטְּתָרִים, and I will build them and not pull down, and I will plant them and not pluck up, i. e. I will give them a fixed abode and make them prosperous. 31, 4. 33, 7. 42, 10. Ps. 28, 5. Arab. **بنا** beneficiis auxit aliquem. c) With בָּ, to build on any thing, to be occupied in building, Neh. 4, 4. 11. Zech. 6, 15. With כַּל, to build against any one, to obstruct; Lam. 3, 5 God hath builded against me, obstructed me, shut up my way on every side so that I cannot get out; comp. נָדַר v. 7. 9.—Trop. to construct, i. e. to form, to make, with לָ, into a woman Gen. 2, 22. 2. to build up, to rebuild, to restore, e. g. a house or city in ruins, Amos 9, 14. Ps. 122, 3 O Jerusalem thou restored! 147, 2. Josh. 6, 26. 1 K. 16, 34. 2 K. 14, 22. Comp. בָּנָה תְּרֻבוֹת under art. תְּרֻבוֹת no. 2. So of the fortifications of a city, 1 K. 15, 17.

3. בָּנָה בֵּית לָ to build a house to or for any one, i. q. to give him offspring, posterity; see בָּרַח no. 9, and Niph. no. 3. By a common oriental metaphor, house is transferred to a family, and children; and whoever begets children, is said to build a house. Hence בֶּן son comes from the idea of building, i. e. of begetting. The same metaphor is elegantly carried out in Plaut. Mostell. 1. 2. 37.

NIPH. 1. Pass. of Kal no. 1, to be built, Num. 13, 22. Deut. 13, 17; with acc. of material 1 K. 6, 7. Persons are said to be built up, when they are placed in a fixed abode and rendered prosperous, see in Kal no. 1. b. Jer. 12, 16. Mal. 3, 15. Job 22, 23.—A different metaphor see in no. 3.

2. Pass. of Kal no. 2, to be rebuilt, restored, Is. 44, 28.

3. A woman is said to be built up when her house (family) is built up, i. e. when offspring is given her; see in Kal no. 3. Gen. 16, 2 אֲבֹנָה מִמֶּנָּה perhaps I may be built up through her, i. e. obtain children by her. 30, 3.

Deriv. בָּנָה, בָּנָה, בָּנָה, בָּנָה, בָּנָה, to which may be added many pr. names, as בְּנֵי, בְּנֵי, בְּנֵי, בְּנֵי, בְּנֵי, בְּנֵי, בְּנֵי, בְּנֵי, בְּנֵי, בְּנֵי.

בְּנֵי (a building) *Binnui*, pr. n. m. freq. after the exile: a) Neh. 7, 15; written בְּנֵי Ezra 2, 10. b) Ezra 10 30, 38. c) Ezra 8, 33. d) Neh. 3, 24, 10, 10. 12, 8.

בָּנוֹת daughters, see בָּה.

בָּנִי (built) *Bani*, pr. n. m. a) One of David's warriors 2 Sam. 23, 36. b) 1 Chr. 6, 31. c) 1 Chr. 9, 4 Keri. d) Neh. 3, 17, 9, 4, 5, 10, 14, 11, 22. e) See בְּנֵי a. f) Ezra 10, 29, 34, 38. Neh. 8, 7, 10, 15.

בָּנִי (built, a verbal or Pual) *Bunni*, pr. n. m. Neh. 9, 4, 10, 16.—Different is בְּנֵי *Bunni*, pr. n. m. Neh. 11, 15.

בְּנֵיהָ (whom Jehovah hath built up, see בָּנָה no. 1. b.) *Benaiah*, pr. n. m. a) 1 Chr. 4, 36. b) 2 Chr. 20, 14. c) Ezra 10, 25, 30, 35, 43. d) See next art. c. e.

בְּנֵיהָ pr. n. m. *Benaiah* (i. q. בָּנָה) a) 1 Chr. 15, 24, 16, 5. b) 1 Chr. 27, 34. c) 2 Sam. 8, 18, 23, 20, 22; written also בְּנֵיהָ 20, 23. d) 1 Chr. 15, 18, 20, 16, 5. e) 2 Sam. 23, 30; written also בְּנֵיהָ 1 Chr. 11, 31, 27, 14. f) 2 Chr. 31, 13. g) Ez. 11, 1, 13.

בְּנֵיהָ f. a building, Ez. 41, 13. R. בְּנֵיהָ. Comp. בְּנֵיהָ.

בְּנֵי יְמִין (son of the right hand i. e. of good fortune, q. d. Felix, see יְמִין no. 4,) pr. n. *Benjamin*, Sept. *Beniamin*, the patriarch, youngest son of Jacob and Rachel, and founder of the tribe of like name, בְּנֵי יְמִין Num. 1, 36, מִשֵּׁה ב' Josh. 21, 4, 17, and simpl. בְּנֵי יְמִין m. Judg. 20, 39, 40. Their territory, אֶרֶץ בְּנֵי יְמִין Jer. 1, 1, lay nearly in the middle of Palestine on this side Jordan, and is described Josh. 18, 21 sq. A certain warlike disposition in this tribe is alluded to in Gen. 49, 27.—The שַׁעַר בְּנֵי יְמִין gate of Benjamin was on the northern side of Jerusa

lem, Jer. 37, 13. 38, 7. Zech. 14, 10; prob. the same called elsewhere the gate of Ephraim, 2 K. 14, 13. Neh. 8, 16.—Whenever this name designates the patriarch Benjamin, it is written in one word; see in בְּנֵי רַמְיִן p. 141. The gentile n. is written separately, בְּנֵי-רַמְיִן (comp. Lehrgr. p. 515) 1 Sam. 9, 21. Ps. 7, 1, *Benjaminite, Benjamite*; with the art. בְּנֵי-רַמְיִן (like הַשְּׂמֵשׁ) Judg. 3, 15. 2 Sam. 16, 11. Plur. בְּנֵי רַמְיִן Judg. 19, 16. Ellipt. אִישׁ רַמְיִן for אִישׁ בְּנֵי רַמְיִן, 1 Sam. 9, 1. 2 Sam. 20, 1; also אֶרֶץ רַמְיִן 1 Sam. 9, 4, like Arab. **بَكْرِي**

Bekrite for Abubekrite, from **أبو بكر**.

בְּנִין m. (ר. בְּנָה) 1. *a building, edifice*, Ez. 41, 12. Syr. **صَبْنَا** a building, Arab. **بُنْيَانٌ** id.

2. *a wall*, Ez. 40, 5.

בְּנִין Chald. i. q. Hebr. no. 1, Ezra 5, 4.

בְּנִינִי (our son, from the Segolate form בְּנִי Gen. 49, 11) *Beninu*, pr. n. m. Neh. 10, 14 [13].

* **בָּנִים** Chald. *to be angry, indignant*, Dan. 2, 12. Often in the Targums.

בְּנֵעָא (according to Simonis i. q. נִבְעָה a gushing forth, fountain) *Binea*, pr. n. m. 1 Chr. 9, 43; also בְּנֵעָה ib. 8, 37.

בְּסוֹדֵיהָ (in the intimacy of Jehovah, see סוֹד) *Besodeiah*, pr. n. m. Neh. 3, 6.

בְּסִי pr. n. m. *Besai*, Ezra 2, 49. Neh. 7, 52. Perh. Sanscr. *bigaya* victory, also pr. n. So Bohlen.

* **בָּסָס** a spurious root, see בּוּס Hithp.

* **בָּסַר** a root not used in Hebrew, prob. *to be sour*, i. q. שָׂאָר q. v. whence Arab. **بَسَرَ** to do any thing too soon; also *to look sour*, to make a sour face.—Hence

בָּסָר c. suff. בָּסְרוֹ Job 15, 33, and

בָּסָר m. collect. *unripe grapes, sour grapes*, Is. 18, 5. Jer. 31, 29, 30. Ez. 18, 2. Different from בָּאֲשִׁים q. v. labruscæ, wild-grapes, Sept. *ὄμυαξ*. Chald. **בוּסְרָא** id. Syr. **صَبْرًا** sour grapes.

בָּעָא Chald. see after בָּעָה.

* **בָּעַר** a root not used in Hebrew;

Arab. **بَعَدَ** to be distant, absent, remote; IV, to remove, Ethiop. pr. to be other, different, and hence Præt. A, trans. **በሆረ** to change, to exchange, **ተሆረ** to be made other, different, **ሆረ** and **ሆረ** other, another, different. Among the Hebrews it would seem to have denoted: *to be without* (opp. to within), *to be near, close by*. Hence

בָּעַר and בָּעַר, c. suff. בָּעַרִי et בָּעַרְנִי Ps. 139, 11, בָּעַרְךָ in Pause בָּעַרְךָ, בָּעַרְנִי, once בָּעַרְנִי Amos 9, 10, בָּעַרְכֶם, בָּעַרְכֶם; primarily a Subst. but in usage always a Preposition denoting in general the being *without* an object (opp. to within), but *near* to it; and then spec. the two following more definite relations of place.

1. *about, round about*, which latter idea is expressed more definitely by **סָבִיב**.

a) Genr. see for both particles (בָּעַר and סָבִיב) Job 1, 10 בָּעַרְךָ שְׂכֵחַ הָאֵתָה אֵתָה לֹא מִסָּבִיב וּבָעַר בֵּיתוֹ וּבָעַד כָּל-אֲשֶׁר לֹא מִסָּבִיב *hast thou not made an hedge about him, and about his house, and about all that he hath, on every side?* Lam. 3, 7 בָּעַרְךָ גָּדַר *he hath made a wall round about me*. Ps. 139, 11 בָּעַרְנִי אֹר *even the night is light about me*. Hence α) With verbs of shutting up, (pr. shutting up *around* or *upon* any one,) as סָגַר בָּעַר רָחֵם 1 Sam. 1, 6, and טָצַר בָּעַר רָחֵם Gen. 20, 18, *to shut up the womb*, i. e. to render a woman unfruitful. Poet. בָּעַר הַפּוֹכְבִים *God sealeth up the stars* Job 9, 7. For סָגַר בָּעַר פֶּה and סָגַר בָּעַרְוֹ, see no. 2.

β) With words implying protection; Ps. 3, 4 מִגֵּן בָּעַרִי *a shield round about me*. Zech. 12, 8. γ) Put, like the Gr. *ὕπέρ*, for all that one does *for*, *on account of*, *in behalf of* any one; e. g. to pray for any one 1 Sam. 7, 9, see הִתְפַּלֵּל; to bring a sin-offering *for*, Job 42, 8, see בָּקָר. So of consulting an oracle Is. 8, 19. Jer. 21, 2; bribing a judge Job 6, 22; and of other like ideas, Ez. 22, 30. 2 Sam. 10, 12. 2 Chr. 19, 12. Ps. 138, 8. In Prov. 20, 16 to take a pledge *for* any one, for whom one becomes security. Then without a verb, Job 2, 4 בָּעַר עוֹר *skin for skin*. Prov. 6, 26 בָּעַר אֲשֶׁה זוֹנָה עַד *for a whore one comes to a piece*

לָחֶם *for a whore one comes to a piece*

fear. to disdain. In c. 31 the common signif. might perhaps be adopted, q. d. *although I (וְאֵלֵינוּ) was their lord*. But this sense is not so easy; and besides, the signif. of disdain is not foreign from the primary meaning of the verb. In Arabic there are also other verbs, in which the signif. of subduing, being high, having dominion, is transferred also to that of *looking down upon, despising, contemning*, as **أبس** to subdue, c. **ب** to despise; **خبق** V, to be high; Conj. I, to look down upon, to contemn.

NIPH. to have a husband, to be married, Prov. 30, 23. Metaph. Is. 62, 4.

Deriv. בעל, בעלה, בעלה.

בעל c. suff. בעלי, בעלה, Plur. בעלים, constr. בעלי, c. suff. 3 sing. בעלי Ex. 21, 29. 34. 36. 22, 10-14. Ecc. 5, 12, and בעלי Job 31, 39. Ecc. 7, 12, sometimes for Sing. like אדני his lord, comp. Lehrg. 663; but c. suff. 3 plur. בעליהן Esth. 1, 17, 20, as plural.

1. lord, master, possessor, owner. Frequent in the Phœnician dialect; see Monumen. Phœn. p. 348. Aram. בעל,

בעל, id. Arab. بعل in the dialect of Yemen lord, master, elsewhere a husband; Ethiop. ቤል. Comp. also Sanscr. *pála* lord.—Spoken of the master and owner of a house, Ex. 22, 7. Judg. 19, 22; of land Job 31, 39; of cattle Ex. 21, 28. Is. 1, 3; of money lent, i. e. a creditor Deut. 15, 2. Spoken of the head of a family Lev. 21, 4; also בעלי גוים the lords of the nations Is. 16, 8, spoken of the Assyrians as the conquerors of nations; or according to others, of their princes.

2. a husband, Arab. Syr. Chald. id. Comp. Sanscr. *pati* lord, also husband. Ex. 21, 22. 2 Sam. 11, 26 אשה בעל husband of a wife, i. e. married Ex. 21, 3. בעל נעורים husband of one's youth, i. e. to whom one was married in youth, Joel 1, 8, i. q. *κονιδιος νόσις* Il. 5. 414.

3. Plur. with gen. of a city, lords of a city, i. q. inhabitants, citizens, בעלי יריחו Josh. 24, 11, בעלי יבש Judg. 9, 2 sq. בעלי גלעד 2 Sam. 21, 12, who also are called in 2 Sam. 2, 4. 5 ג' אַנְשֵׁי ר' Some modern interpreters understand chiefs, no-

bles, princes, misled perhaps by the words in Judg. 9, 51 כל האנשים והנשים וכל בעלי העיר, where also Sept. *παντες οι ηγουμενοι της πολεις*. Better, *all the men and women, even all the inhabitants of the city*, the latter expression comprehending the two former; Engl. Vers. *and all they of the city*.

4. With genit. of thing, lord or possessor of a thing, i. e. one having that thing, one to whom that attribute or quality belongs; thus often forming a periphrasis for an adjective; comp. ארש no. 1. k. אב no. 9. E. g. ארש בעל הקרניים a ram having two horns, aries bicornis, Dan. 8, 6, 20; בעל הכנפים the winged one, poet. for a bird Ecc. 10, 20; ארש בעל שער a hairy man 2 K. 1, 8; בעל החלמוז the dreamer, one who has dreams, Gen. 37, 19; בעל הבריו one who has a law-suit, controversy, Ex. 24, 14, comp. משפטי ב' my adversary Is. 50, 8. So too possessor of my covenant, of my oath, i. e. joined in covenant with me, confederate, Gen. 14, 13. Neh. 6, 18; בעל הלשון master of the tongue, i. e. a charmer, enchanter, Ecc. 10, 11; בעל נפש given to appetite, greedy, Prov. 23, 2, comp. 29, 22; also the receiver of a bribe Prov. 17, 8.—Prov. 16, 22 מקור חיים שכל בעליו a fountain of life is understanding to its possessor, i. e. to him who hath it, is endued with it. 1, 19. 17, 8. Ecc. 8, 8 לא המלט רשע ארש בעליו nor shall wickedness deliver its possessor, i. e. him who is given to it, the wicked man. 7, 12. Prov. 3, 27 ארש בעלי אלהימנע טוב withhold no good from its lord, from him to whom it is due, to whom it pertains, i. e. from the needy.

5. With the Art. הבעל, and pref. בבעל, לבעל, Baal, i. e. the Lord, καὶ ἑξοχην, as the name of a chief domestic and tutelary god of the Phœnicians, and particularly of the Tyrians; worshipped also by the Hebrews espec. at Samaria with great pomp, along with Astarte; see in עשתרת, אשתרה Judg. 6, 25 sq. 2 K. 10, 18 sq. Hence ביה הבעל the temple of Baal 1 K. 16, 32; נביאי הבעל the prophets of Baal, 1 K. 18, 22. 25; שאר הבעל the remnant of Baal, i. e. of his worshippers, Zeph. 1, 4. Plur. הבעלים Baalim, i. e. images of Baal, Judg. 2, 11. 3, 7. 8. 33. 10, 10. 1 Sam. 7, 4. 12, 10. al

Of the currency and extent of this worship among the Phenicians and Carthaginians, we have one proof among others in the frequency of the name Baal in compound pr. names of Phenician men, as אֶהְבֵּל q. v. *Jerombalus* (יֶרֶבְעֵל), and also of Carthaginians, as *Hannibal* (חַנְבַּל grace of Baal), *Hasdrubal* (חַסְדְּרֻבַּל help of Baal), *Muthumballes* (מֻתְחֻמְבַּל man of Baal), etc. Among the Babylonians the same god was called in the Aramæan manner בַּל *Bel*, *Belus*, for בַּעַל, see בַּל. Among the Tyrians themselves the full name of this divinity appears to have been מַלְקָרָה בַּעַל צַר (Inscr. Melit. biling.) i. e. *Malke-reth lord of Tyre*; where again מַלְקָרָה is for מַלְכָּה קָרָה *king of the city*. The Greeks, on account perhaps of some similarity of emblems, constantly gave him the name of Hercules, Hercules Tyrius, and compared him with Jupiter; see Inscr. laudat. See more in Ersch and Gruber's Encyclop. Vol. VIII. p. 397 sq. under the articles *Baal*, *Bel*, *Belus*. Münter, Religion der Babylonier p. 16 sq. Movers Phœnizier I. p. 169 sq. These writers suppose that under this name *the sun* was worshipped; but I have elsewhere endeavoured by various arguments to show that not the sun, but the *planet Jupiter, stella Jovis*, as the guardian and giver of good fortune, was the object of this worship. See Comment. on Is. Vol. II. p. 335 sq. Encyclop. l. c. p. 398 sq. and so Rosenmüller in his Bibl. Alterthumskunde I. ii. p. 11. Yet I would not deny, that בַּעַל with certain attributes, as בַּעַל הַחַיִּים (see חַיִּים), is also referred to the sun.—In some cities where the worship of Baal was prevalent, a special epithet was added to the name, e. g. a) בַּעַל בְּרִית *Baal-berith*, i. e. lord or guardian of covenants, worshipped by the Shechemites, Judg. 8, 33. 9, 4, comp. v. 46; q. d. Ζεὺς ὄψκιος, *Deus fidius*; or, according to Movers l. c. 'Baal in covenant with the idolaters of Israel.' b) בַּעַל זְבוּב *Baal-zevub*, worshipped by the Philistines at Ekron 2 K. 1, 2; q. d. *fly-Baal*, fly-destroyer, like the Ζεὺς Ἀπόμυιος of Elis, Pausan. 5. 14. 2; and the *Myiagrus deus* of the Romans, Solin. Polyhist. c. 1. c) בַּעַל פְּעֹר *Baal-peor* of the Moabites see פְּעֹר.

6. As denoting *the possessor* of a thing it is trop. also applied to a *place* which *has* or *contains* any thing, i. e. a place *at* or *in* which any thing is or is found, equivalent to בֵּית no. 6. So in the pr. names of cities and places:

a) בַּעַל *Baal*, 1 Chr. 4, 33, perh. the same place elsewhere called בַּעַל בְּאֵר *Baalath-beer* (having a well) in the borders of the tribe of Simeon, Josh. 19, 8.

b) בַּעַל גַּד *Baal-Gad*, so called from the worship of Gad i. e. Fortune, at the foot of Hermon near the sources of the Jordan, prob. i. q. בַּעַל הַרְמוֹן in lett. e. Josh. 11, 17. 13, 5. By some it is erroneously supposed to be the same with the celebrated Ba'albek or Heliopolis; see Thesaur. p. 225.

c) בַּעַל הַמֶּן *Baal-hamon* (place of multitude, or i. q. בַּעַל אֱמֹן sacred to Jupiter Ammon) a place near which Solomon had a vineyard, Cant. 8, 11. A town Βελαμόν (Sept. Βυλαμόν) situated in Samaria is mentioned Judith 8, 3.

d) בַּעַל חָצוֹר (having a village or hamlet) *Baal-hazor*, a town or village near the territory of Ephraim, 2 Sam. 13, 23; perh. i. q. חָצוֹר Neh. 11, 33, in the tribe of Benjamin, q. v.

e) בַּעַל הַרְמוֹן *Baal-Hermon*, a town and an adjacent height near Mount Hermon, 1 Chr. 5, 23. Judg. 3, 3. Comp. lett. b.

f) בַּעַל מֵעֹן *Baal-meon* (place of dwelling), see בֵּית מֵעֹן p. 129.

g) בַּעַל פְּרָצִים (place of breaches, defeats) *Baal-perazim*, a place or village near the valley of Rephaim, 2 Sam. 5, 20. 1 Chr. 14, 11; comp. Is. 28, 21.

h) בַּעַל צִפְתּוֹן (place of Typhon, or sacred to Typhon) *Baal-Zephon*, a place in Egypt near the head of the Red Sea, Ex. 14, 2. 9. Num. 33, 7. The name accords well with the site of this place, near the desert tracts between the Nile and the Red Sea, which were held to be the abode of Typhon, the evil genius of the Egyptians. See Creuzer in Commentt. Herodoteis I. § 22. Symbolik I. 317 sq. Bibl. Res. in Palest. I. p. 81.

i) בַּעַל שַׁלְשֵׁה *Baal-shalisha* 2 K. 4, 42, the name of a place prob. situated in the district שַׁלְשֵׁה, near the mountains of Ephraim; comp. 1 Sam. 9, 4.

fear. to disdain. In c. 31 the common signif. might perhaps be adopted, q. d. *although I (ואֲנִי־בַר־י) was their lord*. But this sense is not so easy; and besides, the signif. of disdain is not foreign from the primary meaning of the verb. In Arabic there are also other verbs, in which the signif. of subduing, being high, having dominion, is transferred also to that of *looking down upon, despising, contemning*, as **أبس** to subdue, c. **ب** to despise; **خبق** V, to be high; Conj. I, to look down upon, to contemn.

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Deriv. בעל—בעלָה, בעלָהּ, בעלָהּ.

בעל c. suff. בעלִי, בעלָהּ; Plur. בעלִים, בעלָהּ, constr. בעלִי, c. suff. 3 sing. בעלִי Ex. 21, 29. 34. 36. 22, 10–14. Ecc. 5, 12, and בעלָהּ Job 31, 39. Ecc. 7, 12, sometimes for Sing. like אֲדֹנָי his lord, comp. Lehrs. 663; but c. suff. 3 plur. בעלֵיהֶן Esth. 1, 17, 20, as plural.

1. *lord, master, possessor, owner*. Frequent in the Phœnician dialect; see Monumen. Phœn. p. 348. Aram. בעל, בעל, id. Arab. بَعْلٌ in the dialect of Yemen *lord, master*, elsewhere a *husband*; Ethiop. ሰፊል. Comp. also Sanscr. *pāla* lord.—Spoken of the master and owner of a house, Ex. 22, 7. Judg. 19, 22; of land Job 31, 39; of cattle Ex. 21, 28. Is. 1, 3; of money lent, i. e. a creditor Deut. 15, 2. Spoken of the head of a family Lev. 21, 4; also בעלֵי גוֹיִם *the lords of the nations* Is. 16, 8, spoken of the Assyrians as the conquerors of nations; or according to others, of their princes.

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i) בַּעַל שַׁלְשָׁה *Baal-shalisha* 2 K. 4, 42, the name of a place prob. situated in the district שַׁלְשָׁה, near the mountains of Ephraim; comp. 1 Sam. 9, 4.

k) **בַּעַל הַתְּמָר** *Baal-tamar* (place of palm-trees) Judg. 20, 33.

l) **בַּעַל־יְהוּדָה** (cives Judæ) 2 Sam. 6, 2, a city elsewhere called also **בַּעֲלָה** (civitas) *Baalath* and *Kirjath-jearim*, comp. 1 Chr. 13, 6. See **בַּעֲלָה** no. 2. a.

7. As pr. n. of several men, e. g.

a) **בַּעַל** *Baal* α) 1 Chr. 5, 5. β) 8, 30. 9, 36.

b) **בַּעַל הַחֵן** (lord of grace) *Baal-hanan*, pr. n. α) A king of Edom Gen. 36, 38. 1 Chr. 1, 49. β) A royal prefect or overseer, 1 Chr. 27, 28.

בַּעַל Chald. m. i. q. Heb. **בַּעַל**, *lord*; for **בַּעַל טָעַם** see **טָעַם**. From this form comes by contraction **בַּל** q. v.

בַּעֲלָה f. (corresp. to **בַּעַל**) 1. a *mistress*, **בַּעֲלָה הַבְּרִיָּה** 1 K. 17, 17. Metaph. *mistress of any thing*, i. e. possessing or endowed with any thing, as **בַּעֲלַת־אוֹב** a *woman having a divining spirit*, see **אוֹב**; **בַּעֲלַת בְּשָׁפִים** *mistress of sorceries*, a *sorceress*, Nah. 3, 4.

2. Collect. *civitas*, i. q. **בַּעֲלִים** cives, inhabitants, see **בַּעַל** no. 3; as **בַּת** daughter, for **בָּנִים**. So I explain **בַּעֲלָה** *Baalath* as the pr. n. of towns or cities, viz. a) One in the northern part of the tribe of Judah, Josh. 15, 9. 1 Chr. 13, 6; called also **בַּעַל־יְהוּדָה** (cives Judæ) see **בַּעַל** no. 6. lett. l; **בְּרִית־בַּעַל** q. v. and **בְּרִית־בַּעַל**. It seems likewise to have given name to a mountain *Baalath* Josh. 15, 11, lying in the same region, but nearer the sea. b) Another city was situated in the southern part of the same tribe, Josh. 15, 29; and seems to be the same which elsewhere is called **בַּלָּה** Josh. 19, 3, and **בַּלְּהָה** 1 Chr. 4, 29, and was assigned to Simeon. c) See in **בַּעַל** no. 6. a.

בַּעֲלוֹת (civitates, see **בַּעֲלָה** no. 2) *Bealoth*, pr. n. of a town in the southern part of Judah, Josh. 15, 24; different from **בַּעֲלָה** in v. 9. 29.

בַּעֲלֹדֵעַ (whom the Lord knows and cares for, comp. **יְהוֹדָעַ**) *Beeliada*, pr. n. of a son of David, 1 Chr. 14, 7; called in 2 Sam. 5, 16 **אֶלְדָּד** i. e. whom God knows, q. v.

בַּעֲלִיָּה (whose lord is Jehovah) *Bealiah*, pr. n. m. 1 Chr. 12, 5.

בַּעֲלִים (i. q. **בְּנֵי־עֲלִים** son of exultation, see in **ב** p. 109) *Baalis*, pr. n. of a king of

the Ammonites, Jer. 40, 14. Some *Miss.* read **בַּעֲלוֹם**; and so Josephus Ant. 10. 9. 2.

בַּעֲלָת (civitas i. q. **בַּעֲלָה** no. 2, after the form **זְמָרָה**, **עֲזָרָה**) *Baalath*, a city of the tribe of Dan, Josh. 19, 44; rebuilt or fortified by Solomon, 1 K. 9, 18. 2 Chr. 8, 6.

בַּעֲלַת־בְּאֵר see in **בַּעַל** no. 6. a.

בַּעַן see in **בִּירָה** no. 12. e.

בַּעֲנָא (i. q. **בְּנֵי־עֲנָא** son of affliction, see in **ב** p. 109) *Baana*, pr. n. m. a) 1 K. 4, 12. b) ib. v. 16. c) Neh. 3, 4.

בַּעֲנָה (id.) *Baanah*, pr. n. m. a) 2 Sam. 4, 2. b) 2 Sam. 23, 29. 1 Chr. 11, 30. c) Ezra 2, 2. Neh. 7, 7. 10, 28.

* **בָּעַר** fut. **יִבְעַר** 1. *to feed upon, to eat up, to consume*; see Pi. and Hiph. no. 1, also **בְּעִיר** cattle, so called from feeding. Syr. **بَعَرَ** to glean, **بَعْرَان** a gleaner.

2. Spec. *to consume with fire, to burn up*; comp. **אָבַל** no. 2. Chald. **בָּעַר** to burn, Pa. to kindle.—Ps. 83, 15 **בָּעַר אֵשׁ הַבְּעִיר** *as a fire burneth a forest*. Mostly with **בָּ**, *to set fire to, to burn up*; Job 1, 16 *the fire of God is fallen from heaven and hath burned up the flocks and the servants*. Num. 11, 1. 3. Ps. 106, 18. Is. 42, 25. Jer. 44, 6. Lam. 2, 3. Also *to cause to burn, to kindle*, Is. 30, 33.—Elsewhere intrans. a) *to be consumed with fire, to be burned*, Ex. 3, 3. Is. 1, 31. 9, 17. b) *to burn*, as fire Jer. 20, 9; pitch Is. 34, 9; coals Ez. 1, 13; trop. of anger Is. 30, 27. Ps. 79, 5. 89, 47. c) *to be set on fire, kindled*. Hos. 7, 4 *as an oven* **בָּעַרָה הַבָּאֶפֶס** *kindled by the baker*. Also *to kindle up, to inflame*, as coals Ps. 18, 9; metaph. anger, Ps. 2, 12. Esth. 1, 12.

3. Denom. from **בְּעִיר** cattle, *to be brutish*, Jer. 10, 8. Part. **בְּעִירִים** *brutish men* Ps. 94, 8; *savage* Ez. 21, 36.

NIPH. *to be or become brutish*, Jer. 10, 14. 21. 51, 17. Is. 19, 11 **נִצְּחָה נְבִיעָרָה** *the counsel is become brutish*.

PIEL **בָּעַר**, inf. constr. **בְּעַר**, fut. **יִבְעַר**.

1. *to feed upon, to eat up, to consume*, e. g. a field, vineyard, Is. 3, 14. 5, 5; with **בָּ** Ex. 22, 4 [5].

2. i. q. Kal no. 2, *to cause to burn, to kindle*, e. g. fire Ex. 35, 3; wood Lev. 6.

5 [12]. Also to burn, to consume, Neh. 10, 35. Is. 44, 15, 40, 16; **בַּעַר אֵשׁ בְּ** to set fire to any thing, Ez. 39, 9, 10.

3. to take or put away, to remove, to destroy. 1 K. 22, 47 and the remnant of the Sodomites **בַּעַר מִן־הָאָרֶץ** he put away out of the land. Deut. 26, 13, 14. 2 Sam. 4, 11. 2 K. 23, 24. 2 Chr. 19, 3. A usual formula in Deuteronomy, implying the punishment of death, is: **וּבְעַרְתָּ הָרָע** thou shalt put away the evil person from the midst of thee, Deut. 13, 6, 17, 7, 19, 19, 21, 21, 22, 21, 24, 24, 7; or **בַּעַר מִן־יִשְׂרָאֵל** 17, 12, 22, 22; comp. Judg. 20, 13. (For synonym. formulas in Exodus, Levit. and Numbers, see r. פָּרַח Niph.) Is. 6, 13 although a tenth part remain in the land, **וְשָׁבָה יְהוָה לְבַעַר** yet shall this be again destroyed. Num. 24, 22 **יְהוָה יִבְעַר** the Kenites shall be driven out, destroyed. Is. 4, 4 when Jehovah shall have washed away the filth of the daughters of Zion . . . **בְּרוּחַ מִשְׁפָּט וּבְרוּחַ דְּבַר** with a spirit of judgment and a spirit of destroying. i. e. judging and destroying the wicked by his Spirit, his divine energy or power. Construed also with **אַחֲרָי**, implying pursuit and destruction from behind, 1 K. 14, 10 **וּבְעַרְתִּי אַחֲרָי** and I will take away the house of Jeroboam, as one taketh away dung. 21, 21.

Pual to be kindled, to burn, of a furnace or stove, Jer. 36, 22.

Hiph. 1. to feed upon, to eat up, i. q. Pi. no. 1, Ex. 22, 4 [5].

2. i. q. Pi. no. 2, to cause to burn, to kindle, Ex. 22, 5 [6]; also to burn up, to consume, c. acc. Ez. 5, 2. Judg. 15, 5. With **בָּאֵשׁ** 2 Chr. 28, 3. **הַבְּעִיר אֵשׁ בְּ** to set fire to any thing Judg. 15, 5 init.

3. i. q. Pi. no. 3, to take or put away, to destroy, with **אַחֲרָי** 1 K. 16, 3.

Deriv. the three following, also **בְּעִיר**, **הַבְּעִירָה**, and pr. n. **בְּעוֹר**.

בְּעִיר m. pr. brutishness, stupidity, only as concr. brutish, stupid, like cattle; spoken of men, Ps. 49, 11, 73, 22. Prov. 12, 1, 30, 2. Comp. r. **בְּעִיר** no. 3, and Niph.

בְּעָרָא (brutish) Baara, pr. n. f. 1 Chr. 8, 8; written in v. 9 **הָרָשׁ**, by a manifest error.

בְּעִירָה f. a burning, fire, conflagration,

espec. of produce in the field, Ex. 22, 5 [6]. Comp. r. **בְּעִיר** no. 2.

בְּעִשְׂוֹהַ (for **מְעִשְׂוֹהַ** work of Jehovah) Baeseiah, pr. n. m. 1 Chr. 6, 25 [40]. Comp. under lett. ב.

* **בְּעֵשׂ** obsol. root, Chald. **בְּעֵשׂ** i. q. **בָּאֵשׁ**, to be bad, offensive. Hence

בְּעֵשָׂא Baasha, pr. n. of a king of Israel, r. 952-930 B. C. 1 K. 15, 16 sq. c. 16. 2 Chr. 16, 1 sq. Jer. 41, 9.

בְּעֵשְׂתָרָה (i. q. **עֵשְׂתָרָה** house of Astarte, see in **בָּ** note, lett. c, p. 109) Beeshterah, pr. n. of a Levitical city in the tribe of Manasseh beyond Jordan, Josh. 21, 27; called in 1 Chr. 6, 56 **עֵשְׂתָרוֹהַ**.

* **בְּעַת** or **בֵּיעַת** in Kal not used. Syr. **כַּסֵּא** to fear, to be terrified.

PIEL **בִּיעַת** fut. **יִבְעֵת** 1. to make afraid, to terrify, only poetic, Ps. 18, 5. Job 3, 5, 6, 4, 7, 14, 9, 34, 13, 11, 21, 15, 24. Is. 21, 4.

2. to come upon suddenly, to seize suddenly. 1 Sam. 16, 14 **יָצָא רֵיחַ מֵאַחַר יְהוָה** an evil spirit from Jehovah came upon him suddenly. v. 15.—Arab. **بَعَثَ** to come suddenly, to happen unexpectedly; III, to attack unexpectedly; **بَعَثَةً** suddenly.

NIPH. to be afraid, terrified, Dan. 8, 17; with **מִפְנֵי** 1 Chr. 21, 30. Esth. 7, 6. Deriv. **בְּעוֹהִים** and

בְּעִתָּה f. terror Jer. 8, 15, 14, 19.

בִּץ m. (r. **בָּצַץ**) mire, mud, in which one sticks fast, Jer. 38, 22.

בְּצֵהַ f. (r. **בָּצַץ**) a marsh, fen, Job 8, 11, 40, 21. Plur. c. suff. **בְּצֹהֵיוּ** by an incorrect orthography for **בְּצוֹהֵיוּ**, Ez. 47, 11.

בְּצַי (prob. i. q. **בְּסַי** q. v.) Bezai, pr. n. m. Ezra 2, 17. Neh. 7, 23, 10, 19.

בְּצִיר m. (r. **בָּצַר** no. 1) 1. a vintage, Lev. 26, 5. Is. 24, 13, 32, 10. Jer. 48, 32.

2. Adj. inaccessible, lofty, steep, i. q. **בְּצוּר**, spoken of a forest Zech. 11, 2 Keri. Comp. r. **בָּצַר** no. 2.

* **בְּצַל** not in use, i. q. **פָּצַל**, Arab.

בָּצַל, to strip, to peel; kindr. is **בְּצַר**, comp. in **בָּצַח**, **פָּצַח**.—Hence **בְּצֻלָּה** and

בצל only plur. בַּצְלִים, *onions*, Num. 11, 5. Syr. ܒܥܠܝܬ, Ethiop. በጸጸ, Arab.

בַּצֵּל, id. Comp. quadril. הַבְּצֵלָה.

בַּצְלֵאל (in the shadow of God, i. e. in his protection) *Bezaleel*, pr. n. m. a) Ex. 31, 2. 35, 30. b) Ezra 10, 30.

בַּצְלוּת (a stripping, nakedness) *Bazluth*, pr. n. m. Ezra 2, 52; in Neh. 7, 54 written בַּצְלִית *Bazlith*.

* בַּצַּע fut. יִבְצַע 1. to cut in pieces, to break or dash in pieces. Chald. בַּצַּע to cut in pieces, to divide. as bread; Syr. ܒܥܝ to break, Arab. بضع to cut, to cleave asunder, to cut off, بَصَعَة, بَصَع

a part, piece. Kindr. is בַּצַּע to wound; comp. in בַּצַּר.—Amos 9, 1 *smite the capitals of the columns בְּרָאשׁ בַּצַּעַם and dash them in pieces upon the heads of all; בַּצַּעַם for בַּצַּעַם*. Intrans. to be wounded; Joel 2, 8 of locusts, *they rush among the weapons, לֹא יִבְצַעוּ they are not wounded*; others less well, *they break not off their course*. Comp. in בָּצַר no. 1. b.

2. to tear in pieces, i. q. to plunder, to spoil, pr. of enemies Hab. 2, 9. Ps. 10, 3. Trop. in the formula בַּצַּע בַּצַּע to spoil the spoil, to get unlawful gain, to be greedy after gain, spoken of those who rob and defraud others by extortion and oppression, Germ. *Geld schneiden*. Part. בַּצַּע בַּצַּע Prov. 1, 19. 15, 27. Jer. 6, 13. 8, 10. Inf. Ez. 22, 27. Comp. בָּצַל, and A. Schult. Opp. min. p. 61.

PIEL. בַּצַּע fut. יִבְצַע 1. to cut off; Is. 38, 12 מִדְּהָרָה יִבְצַעֲנִי he (God) *cutteth me off from the thrum*, a metaphor drawn from a weaver, who, when his web is finished, cuts it off from the thrum by which it was fastened to the beam. Job 6, 9.

2. i. q. Kal no. 2, to plunder, to defraud any one, Ez. 22, 12.

3. to bring to an end, to finish, to complete, e. g. the temple Zech. 4, 9. Of God, who *executes* his judgment upon the wicked Is. 10, 12; or *fulfils* his promise Lam. 2, 17.—Hence

בַּצַּע m. in pause בַּצַּע, c. suff. בַּצְעָה.

1. spoil, plunder, prey, see the root no.

2; pr. of enemies Judg. 5, 19. Jer. 51, 13. Mic. 4, 13. Trop. of the rapine and extortion of kings and nobles who despoil a people, Jer. 22, 17. Ez. 22, 13. Hence

2. *unjust gain, lucre*, e. g. from bribes 1 Sam. 8, 3. Is. 33, 15; or by other unlawful means, Is. 57, 17. Also Ex. 18, 21 Prov. 28, 16. Is. 56, 11. Ez. 33, 31.

3. *gain in general, profit; מה-בַּצַּע what profit?* Gen. 37, 26. Job. 22, 3. Ps. 30, 10.

* בַּצַּו obsol. root, Arab. بَصَّ to flow gradually, to trickle, e. g. water, بَصَصَّ, بَصِصَ, بَصِصَة, بَصِصَة, little water.—Hence בַּצַּו, בַּצַּו.

* בַּצַּק to swell; hence spoken of the foot as unshod, to become callous, to have callous spots or tumors, Deut. 8, 4. Neh. 9, 21. Sept. in Deut. well, ἐτυλώθησαν. Hence

בַּצַּק m. *dough*, so called from its swelling, rising; but spoken also of that not yet fermented, Ex. 12, 34. 39. 2 Sam. 13, 8. Jer. 7, 18.

בַּצְקָה (stony region, high, Arab. بَصْقَة) *Bozkath*, pr. n. of a place in Judah, Josh. 15, 39. 2 K. 22, 1. Josephus Βοσκάθ, Ant. 10. 4. 1.

* בַּצַּר 1. to cut off. Syr. Pa. to shorten, to diminish, ܒܥܝܬ diminished, small, low. Kindred roots are בצל, בצע; see on the primary power of the syllables בז, בי, בץ, under the roots בָּזַח, בָּצַח; comp. also under בָּרַד I. 1.—Spoken mostly of the vintage of grapes, e. g. to gather grapes, to hold a vintage, c. acc. Lev. 25, 5. 11; of a vineyard Deut. 24, 21. Judg. 9, 27. Part. בּוֹצֵר a vintage, grape-gatherer, Jer. 6, 9; Plur. בּוֹצְרִים vintage-gatherers, metaph. of enemies preparing destruction, Jer. 49, 9. Obad. 5; comp. בַּצְרִיר. Metaph. Ps. 76, 13 יִבְצַר רִיחַ he *cutteth off the spirit of princes*, q. d. cuts down their pride, breaks their spirit.

2. to cut off access, i. q. to restrain, to prevent, see Niph. and בַּצְרָה; also to make inaccessible. Hence Part. pass. בַּצְרִיר inaccessible, walled, spoken of high

walls Deut. 1, 28, 28, 52. Is. 2, 15; of a lofty impervious forest Zech. 11, 2 Keri; of fortified cities, strong, Num. 13, 28. Deut. 3, 5. Josh. 14, 12. 2 Sam. 20, 6. Is. 25, 2. Deut. 1, 28. Metaph. difficult to be understood, Jer. 33, 3.

3. to cut out, to break or dig out, e. g. metals, see בצר.

NIPH. pass. of Kal no. 2, to be cut off or restrained from any one, to be inaccessible, difficult; c. מן, Gen. 11, 6 לֹא וּבְצַר מֵהֶם כִּלְאֵי אֲשֶׁר רָזְמוּ לְעִשׂוֹן nothing will be restrained from them, will be too hard for them, which they may purpose to do. Job 42, 2.

PIEL. i. q. Kal no. 2, to make inaccessible, e. g. a fortification, Jer. 51, 53. Also simply to fortify, to rebuild a wall, Is. 22, 10.

Deriv. בצר — בצורה, also בציר, מבצר.

בצר Job 36, 19, i. q. בצר q. v. no. 1.

בצר m. 1. ore of gold and silver, precious metals, in the rude state, as cut or dug out of the mines, from r. בצר in the sense of cutting or breaking Ps. 76,

13; like Arab. ^{قبر} native gold or silver, not yet subjected to the fire and hammer,

بِزْرَةٌ noun of unity, i. q. a piece or particle of such gold, from ^{قبر} i. q. ^{شבר} II,

to break; VIII, to be cut off, broken off; comp. Germ. brechen as a technical word in mining.—Job 22, 24 ^{שׁוּבַת עֵל-עָפָר}

בצר cast upon the earth the precious ore, parall. with gold of Ophir in the other hemistich. Plur. v. 25 ^{וְהַיָּה שְׁדֵי בְצִירָהּ}

and the Almighty shall be thy precious ores, parall. with ^{בְּסֶסֶת הַזֹּעֲפוֹת}. So also בצר, in pause בצר Job 36, 19, id.—

This satisfactory explanation of an obscure word we owe to Abulwalid; see more in Thesaur. p. 230. Winer ad Sim. Lex. prefers the signif. a piece, particle of native gold or silver, from the

notion of cutting off, comparing ^{بِزْرَةٌ} piece of gold. But the notion of piece, particle, in this word, does not come from the root, but from the circumstance that

^{بِزْرَةٌ} is a noun of unity. So from ^{دَهَب}

gold, comes ^{دَهَبَةٌ} a particle or bit of

gold; from ^{قَبْن} straw, ^{قَبْنَةٌ} a bit of

straw, chaff; although these feminine forms do not always thus imply a part or particle.

2. Bezer, pr. n. a) A Levitical city of refuge in the tribe of Reuben, Deut. 4, 43. Josh. 20, 8, 21, 36. Vulg. Bosor. b) m. 1 Chr. 7, 37.

בצרה f. 1. a fold, sheep-fold, Mic. 2, 12; so called from the idea of restraining, see r. בצר no. 2; comp. מבקלא from בלא. Chald. בצורה an enclosure, stall.

2. Pr. a fortress, strong-hold, i. q. מבצר; hence pr. n. Bozrah, one of the chief cities of the Edomites, Is. 34, 6, 63, 1. Jer. 49, 13, 22. Am. 1, 12; comp. Gen. 36, 33. There can scarcely be a doubt that it was the same with el-Busaireh

(البصيرة) dimin. from بصره Busrah), a village and castle in Arabia Petraea south-east of the Dead Sea; see Bibl. Res. in Palest. II. p. 570. I formerly held that Bozrah of the Edomites was identical with Bozrah of Auranitis or Hauran; see Comm. ad Is. l. c. Burckhardt's Travels in Syria etc. p. 226 sq. Yet I cannot but assent to the reasons urged to the contrary by Raumer, Hitzig, and Robinson l. c.

בצרון m. a fortress, strong-hold, Zech. 9, 12. R. בצר no. 2.

בצרה f. (r. בצר no. 2) a cutting off of rain, drought, Jer. 17, 8; Sept. ἀβροζία. Plur. בצרות Jer. 14, 1; comp. Lehg. p. 600.—Some refer hither the word בצרה Ps. 9, 10, 10, 1; but ב is there a prefix.

בבקבוק m. (בקק) 1. a bottle, so called from the gurgling or bubbling sound made in emptying; 1 K. 14, 3. Jer. 19, 1, 10. Syr. ^{بِقْبِقْ}, and Gr. βόμβυλος, βομβύλη, also from the sound. Comp. Maltese bakbūka, under r. בקק.

2. Bakbuk, pr. n. m. Ezra 2, 51. Neh. 7, 53.

בבקבוקה (emptying i. e. wasting of Jehovah) Bakbukiah, pr. n. m. Neh. 11, 17, 12, 9, 25.

בבקבוק (perh. i. q. בקבוקה) wasting of the mount) Bakbakkar, pr. n. m. 1 Chr. 9, 15.

בקי, i. q. בקיה, Bukki. pr. n. m. a) Num. 34, 22. b) 1 Chr. 5, 31 [6, 5]. 6 36 [51].

בְּקִיָּה (wasting from Jehovah) *Buk-kiah*, pr. n. m. 1 Chr. 25, 4, 13.

בְּקָרַע m. plur. **בְּקָרָעִים**, *clefs, fissures, breaches*, Am. 6, 11. Is. 22, 9. R. **בְּקָע**.

* **בְּקָע** fut. **יִבְקַע**, inf. c. suff. **בִּקְעָם**.

1. *to cleave asunder, to rend, to divide.*

Kindred are **פָּקַע**, Syr. **فكع**. The signification of cleaving and opening, as proceeding from a blow or violence (see **בָּקַח**, **אָבַח**) and inherent in the syllables **בַּק**, **פַּק**, is found also in the kindred roots **פָּקַח**, **בָּקַר**, **בָּבַר**.—Spec. *to cleave wood* Ecc. 10, 9; *to divide the sea*, spoken of God, Ex. 14, 16; *to rip up women with child* Am. 1, 13; *to rend or wound the shoulder* Ez. 29, 7. Of a city, *to rend its walls, to break open, to take by storm, to subdue*; 2 Chr. 32, 1 **וַיֹּאמֶר** **וַיִּבְקַע** **אֶלֶי** *and thought to subdue these cities to himself*. 21, 17.—With **בָּ**, *to cleave into or through any thing, to break through*, 2 Sam. 23, 16. 1 Chr. 11, 18.

2. *to cleave, to lay open any thing shut, so that what is enclosed may be set free and break forth.* Is. 48, 21 *he clave the rock, the waters gushed forth.* Judg. 15, 19.—Prægn. and constr. with acc. of the thing bursting forth; Ps. 74, 15 **בְּקַעְתָּ וַיִּנְחַל מַעְיָן וַיִּנְחַל** *thou didst cleave (and make burst forth) fountains and torrents.* Comp. Niphal, Pi. no. 3, and Gr. **ῥήγνυσι δάκρυα, πηγάς**, *to shed tears, to send forth fountains.*

3. *to cleave eggs, spoken of a fowl, i. e. to hatch*, Is. 34, 15.

NIPH. 1. Pass. of Kal no. 1, *to be cleft asunder*; intrans. *to be divided, to open itself*, e. g. the earth Num. 16, 31. Zech. 14, 4. Also *to be rent, ruptured*, Job 26, 8, 32, 19. 2 Chr. 25, 12; *to be broken in upon, to be taken by storm, as a city* 2 K. 25, 4. Jer. 52, 7.

2. Pass. of Kal no. 2, *to be opened, as fountains* Gen. 7, 11. Spoken also of waters which *break forth*. Is. 35, 6. Prov. 3, 20; so the light Is. 58, 8. Comp. synon. **פָּטַר**, **בָּקַר**, **בָּבַר**, in which the idea of cleaving, rending, is also transferred to the thing bursting forth.

3. Pass. of Kal no. 3, *to be hatched. to break forth from an egg, as the viper's brood* Is. 59, 5.

4. *to be rent, hyperbol. for to be shaken, to tremble*, e. g. the earth, 1 K. 1, 40.

PIEL **בְּקַע**, fut. **יִבְקַע** 1. i. q. Kal no. 1, *to cleave, as wood* Gen. 22, 3, a rock Ps. 78, 15; *to rip up women with child*, 2 K. 8, 12, 15, 16.

2. *to rend, to tear in pieces, as wild beasts*, i. q. **טָרַח**, Hos. 13, 8. 2 K. 2, 24.

3. i. q. Kal no. 2, *to open, to cause to break forth*, e. g. waters from a rock Job 28, 10; torrents Hab. 3, 9, comp. in Kal Ps. 74, 15; a wind Ez. 13, 11, 13.

4. i. q. Kal no. 3, *to hatch eggs*, Is. 59, 5.

PUAL **בְּקַע** *to be cleft, rent*, Josh. 9, 4; *to be ripped up* Hos. 14, 1 [13, 16]; of a city, i. q. Niph. *to be broken into, to be taken by storm*, Ez. 26, 10.

HIPH. 1. i. q. Kal no. 1, *to rend or break open a city, i. e. to take it by storm, to subdue*, Is. 7, 6.

2. With **אֶל**, *to cleave or break through to any one*, 2 K. 3, 26. Comp. in Kal no. 1 ult.

HOPH. **הִבְקַע** pass. of Hiph. no. 1, *to be broken open, taken, as a city*, Jer. 39, 2.

HITHPA. *to be cleft, rent*, Josh. 9, 13. Mic. 1, 4.

Deriv. **בְּקָרַע**, and the three here following.

בֶּקַע m. *a part, half*; spec. *half a shekel*, Gen. 24, 22. Ex. 38, 26.

בְּקָעָא Chald. Dan. 3, 1, i. q. Heb. **בְּקָעָא**.

בְּקָעָא, f. (**בְּקַעַת**) plur. **בְּקָעוֹת**, *a valley*, pr. a cleft of the mountains; opp. to mountains Deut. 8, 7, 11, 11. Ps. 104, 8; to hills Is. 41, 18. Often also for a low plain, a wide plain, level country, Sept. **πεδιον**, e. g. that in which Babylon was situated, Gen. 11, 2; comp. Ez. 3, 23, 37, 1, 2. **בְּקָעַת הַלְבָּנוֹן** *valley or plain of Lebanon*, lying at the foot of Hermon and Anti-Lebanon around the sources of the Jordan, Josh. 11, 17, 12, 7; not the valley between Lebanon and Anti-Lebanon, the Coelesyria of Strabo, and *el-Būkâ'a البقاع* of the Arabs. Other plains take their names from adjacent cities, as **בְּקָעַת מְדוּן** 2 Chr. 35, 22; **בְּקָעַת ב' זְרְחו** Deut. 34, 3; **בְּקָעַת אֲדוֹן** Am. 1, 5; see in **מְדוּן**, **אֲדוֹן** no. 1. a.—Syr. **بِقْعَة**, Arab. **بِقْعَة**, **بِقْعَة** and **بِقْعَة** id.

* בקק 1. to pour out, to empty, sc. a

vessel, bottle, see בקבוק. Arab. بَقْبَق onomatopoeic from the sound of a bottle in being emptied; like Pers. غلغل *gulgul*, Engl. to gurgle, to bubble. In the Maltese dialect, *bakbak* is to boil, as water, like Arab. بَعِب, بَغِب; *bokka*, a bubble in water; *bakbika*, *bekbika*, a bottle. Comp. also בויב, בעבב, בויק.—Trop. a) to empty of inhabitants, to depopulate a land Is. 24, 1; to spoil, to pillage a people, Nah. 2, 3. b) Jer. 19, 7 בקהי אהרעצת יהודה I will empty out, pour out, the counsel of Judah, i. e. will make them without counsel. Comp. Niph. Is. 19, 3.

2. Intrans. to be poured out, i. q. to spread wide, spoken of luxuriant growth and foliage. Hos. 10, 1 גפן בקק a spreading vine; Sept. ἄμπελος ἐκφυμαιοῦσα, Vulg. *frondosa*.

ניח. נבק, infinit. הבויק, fut. רבויק.

1. Pass. of Kal no. 1. a, Is. 24, 3.

2. Pass. of Kal no. 1. b. Is. 19, 3 נבקה רוח מצרים מקרהי the spirit of Egypt shall be emptied out from within him, i. e. Egypt shall be wholly deprived of spirit, understanding. The form נבקה is for נבקה, see Lehrg. p. 372.

Po. בויק i. q. Kal 1. a, to empty a land, to depopulate, Jer. 51, 2.

Deriv. בקבוק, and pr. names בקבוקה, בקר, רבק, בקנהו, בקר.

* בקר in Kal not used, pr. i. q. Arab.

בקר to cleave, to divide, to lay open, kindr. with r. בקר. The notion of cleaving, laying open, is in this root transferred to signify:

1. to cleave the soil, to plough, Lat. *arare*, comp. הרש, פתח, גריד. Hence בקר aramentum qs. aramentum, cattle.

2. to burst forth, to break forth, as light, see בקע Kal and Niph. no. 3. Hence בקר morning.

3. to search into, to inquire; Syr. صر to search, to examine, صر search, inquisition. Also in the sense to look at, to inspect; so in

PIEL בקר 1. to search, to inspect carefully, to take note of any thing, with ל Lev. 13, 36; בקר (comp. בין no. 1)

Lev. 27, 33. With בק, to look at with pleasure, to behold with admiration, to admire, Ps. 27, 4. Comp. בק B. 4. a.

2. to look after, to take care of, c. acc. Ez. 34, 11, 12.

3. to look at mentally, to consider, to think upon, 2 K. 16, 15. Prov. 20, 25.

4. to take note of any one, to animadvert, i. e. to punish; comp. בקר.

The derivatives all follow.

בקר Chald. in PE. not used.

PA. בקר, plur. בקרי, fut. רבקר, inf. בקרה, to search, to inquire, to examine Ezra 4, 15. 19, 6, 1; c. על 7. 14.

ITHPA. pass. Ezra 5, 17.

בקר comm. gend. m. Ex. 21, 37; f. Job 1, 14.

1. a beeve, Lat. *bos*, male or female, ox or cow, so called as used for ploughing; see r. בקר no. 1. So according to Varro de L. L. 4. 19, Lat. *armentum* for

aramentum; and Arab. بقر, according to Damiri so called as cleaving the ground with a plough; see Bochart Hieroz. I. 280; or according to Ewald from the cloven hoofs, Gramm. § 358.—Plur. Am. 6, 12. Neh. 10, 37. 2 Chr. 4, 3. Elsewhere always

2. Collect. oxen, cattle, herd of neat

cattle, Arab. بقر id. and noun of unity

בقر an ox. Syr. صر a herd, pr. of oxen, but in a wider sense also of other herds and flocks. Comp. בוקר.—So צאן ובקר sheep and oxen, flocks and herds, Gen. 12, 16. 13, 5. 20, 14. Deut. 32, 14 בקר חמאת milk of kine. It is joined: a) With numerals, opp. שור an ox, etc. comp. שיה and צאן. Ex. 21, 37 [22, 1] if a man steal an ox (שור)... חמשה בקר... שני עשר רשלים תחתי השור five oxen shall he restore for the one. Num. 7, 3 שני עשר בקר v. 17 שנים בקר. b) With verbs and adjectives plural; 2 Sam. 6, 6 כר בקר for the oxen were restive. 1 K. 5, 3. Also with fem. where kine are understood, Job 1, 14. Gen. 33, 13.—עגלה בקר a young calf Lev. 9, 2; עגלה בקר Is. 7, 21, and simpl. בקר Gen. 18, 7, 8, a calf. Of the figures of oxen 1 K. 7, 29.

Hence the denom. בוקר.

בִּקְרָה m. plur. בְּקָרִים 1. *morning, the dawn*, or even before light, Ruth 3, 14; pr. *day-break*, from the breaking forth of the light; see r. בְּקָר no. 2. Arab.

בִּקְרָה id. comp. r. בְּבֵר no. 1.—So **בִּקְרָה** אֹרֶז *the morning light* 2 Sam. 23, 4. Acc. as adv. *in the morning, early*, (like

Arab. **بَكْرًا**.) Ps. 5, 4; oftener **בִּבְקָר** *early* Gen. 19, 27, and poet. **לְבִקְרָה** Ps. 30, 6. 59, 17; which elsewhere is also **עַד בְּקָר** Deut. 16, 4. Ps. 130, 6. Distributively **בִּבְקָר בִּבְקָר** Ex. 16, 21. 30, 7. 36, 3. Lev. 6, 5; **לְבִקְרָה לְבִקְרָה** 1 Chr. 9, 27; **לְבִקְרָה** Ps. 73, 14. 101, 8. Is. 33, 2. Lam. 3, 23; **לְבִקְרָה** Job 7, 18; all signifying *every morning*.—Metaph. *morning*, q. d. dawn of prosperity, happiness, Job 11, 17.

2. Spec. *the next morning*, Ex. 29, 34. Lev. 19, 13. 22, 30. Num. 9, 12. Judg. 6, 31 **אֲשֶׁר יָרִיב לוֹ יוֹמָה עַד-הַבֹּקֶר** *he that will plead for him, let him be put to death before morning*; Vulg. *antequam lux crastina veniat*, Sept. *ἕως ἡσπέρῃ*.—Hence *the morrow*, i. q. **מָחָר** (comp. **אָמַשׁ**), and as Adv. *to-morrow*, Ex. 16, 7. Num. 16, 5 (comp. v. 16); i. q. **בִּבְקָר** 1 Sam. 19, 2. Also for *early, soon, speedily*, Ps. 5, 4 init. 90, 14. 143, 8; **לְבִקְרָה** id. Ps. 49, 15.

בִּקְרָה f. (Kamets impure, pr. Inf. Aram. in Paël) *a looking after, care*, Ez. 34, 12. R. **בְּקָר** Pi. no. 2.

בִּקְרָה f. *animadversion, i. e. punishment, chastisement*, Lev. 19, 20. R. **בְּקָר** Pi. no. 4.

* **בִּקַּשׁ** in Kal not used, *to seek, to search*, (see Pi.) corresponding to Arab. **بَكَشَ**, Chald. **בִּקַּשׁ**, to inquire into, to scrutinize, which is kindr. with **חָפַשׁ**. The primary idea seems to be that of *touching, feeling out*; Syr. **صَمًا** a touching; comp. **חָפַשׁ** to feel out, **חָפַשׁ** to seek pr. by feeling.

PIEL **בִּקַּשׁ** 1. *to seek, to search for, to inquire after*; absol. 2 K. 2, 17; acc. of pers. or thing Gen. 37, 15. 16. 1 Sam. 10, 14. With **לְ**, to search or inquire into any thing, Job 10, 6; different is Gen. 43. 30 **וַיִּבְקַשׁ לְבִבְוִיתָ** *he sought where to weep*, i. e. a place where. Sometimes c. dat. *commodi*, **לְ** 1 Sam. 28, 7. Lam. 1, 19; hence, with this dat. *to seek out*

for oneself, i. q. *to choose*, 1 Sam. 13, 14. Is. 40, 20; comp. Ez. 22, 30.—Spec. a) *to seek the face, presence, of a king*, i. e. to go to him, to wish to see him, 1 K. 10, 24; also to supplicate his favour, Prov. 29, 26. b) *to seek the face of Jehovah*, pr. to turn unto him, to draw near to him, espec. with prayer and supplication, 2 Sam. 12, 16. Ps. 24, 6. 27, 8. 105, 4; or *to inquire of him*, to seek a response, 2 Sam. 21, 1; or in order to appease his anger, Hos. 5, 15. The same is: c) **בִּקַּשׁ אֶת-יְהוָה** Ex. 33, 7. 2 Chr. 20, 4. Opp. **מָצָא** to find God, i. e. to be heard by him, Deut. 4, 29. Is. 65, 1. **מִבְּקָשֵׁי יְהוָה** *they who seek Jehovah*, his worshippers, Ps. 40, 17. 69, 7. 105, 3. Is. 51, 1. Comp. **חָרַשׁ** no. 2.

2. *to seek, to strive after, to try to gain*, e. g. the priesthood Num. 16, 10, falsehood Ps. 4, 3, love Prov. 17, 9; rarely with **לְ** Prov. 18, 1. So **בִּקַּשׁ נַפְשׁ פ'** *to seek the life of any one, to plot against him*, Ex. 4, 19. 1 Sam. 20, 1. 22, 23. 23, 15. 2 Sam. 4, 8. 16, 11; once in a good sense, *to seek to preserve one's life*, Prov. 29, 10; comp. **חָרַשׁ לְנַפְשׁ** Ps. 142, 5. Also **בִּקַּשׁ רַעַת פ'** *to seek the hurt of any one, to strive to do him harm or to destroy him*, 1 Sam. 24, 10. Ps. 71, 13. 24. **בִּקַּשׁ אֶל** id. 1 Sam. 25, 26. With inf. c. **לְ** *to seek to do any thing*, e. g. 1 Sam. 19, 2 **מִבְּקַשׁ שְׂאוּל אָבִי לְהַמִּיתָהּ** *Saul my father seeketh to kill thee*. Ex. 2, 15, 4, 24; inf. simpl. Jer. 26, 21.

3. *to require, to demand*, Neh. 5, 18; c. מִן Ps. 104, 21; **מִיָּד** Gen. 31, 39. 43, 9. Is. 1, 12. Spec. **בִּקַּשׁ דָּם פ' מִיָּד פ'** *to require the blood of any one at the hand of or from any one*, i. e. to exact or inflict punishment for bloodshed, 2 Sam. 4, 11. Ez. 3, 18. 20. 33, 8; without **דָּם** 1 Sam. 20, 16.

4. *to seek from any one, i. e. to ask, to request*, with מִן of pers. Ezra 8, 21. Dan. 1, 8; also acc. of thing Esth. 2, 15. With **עַל** *to entreat for any one, to supplicate for*, Esth. 4, 8, 7, 7.

5. *to inquire of any one, to interrogate*, c. מִן Dan. 1, 20.

PUAL *to be sought* Ez. 26, 21. Jer. 50, 20. Esth. 2, 23.—Hence

בִּקְשָׁה f. (Kamets impure) *request, entreaty*, Esth. 5, 3. 7. 8. Ezra 7, 6.

I. **בַּר** m. c. suff. **בָּרִי**, a son, from the idea of begetting, being born, see r. **בָּרָא** no. 3, and Niph. no. 2; the common word for son in the Chaldee, but in Hebrew only poetic. Twice, Prov. 31, 2. Ps. 2, 12 **נִשְׁקוּ בַר** kiss the son sc. of Jehovah, the king; comp. v. 7, and **בֶּן** Is. 9, 5. Others here take **בַר** in the sense of chosen or pure (from **בָּרַר**, see **בַר** no. II), and suppose the king to be saluted by the title of the chosen, the pure, i. q. **בְּחִיר** יהוה; but this is less satisfactory.

II. **בַר** f. **בְּרָה**, adj. from r. **בָּרַר**.

1. chosen, beloved. Cant. 6, 9 **בְּרָה הִיא** she is the beloved of her mother, her mother's delight.

2. pure, clear. Cant. 6, 10 **פַּיִם כְּהַמָּה** clear as the sun, i. e. of purest brightness. Metaph. in a moral sense: **בַר לֵבָב** pure in heart, Ps. 24, 4, 73, 1. See r. **בָּרַר** no. 3. b.

3. clean, i. e. empty, of a stall or barn, Prov. 14, 4.

III. **בַר** m. Am. 5, 11. 8, 6. Ps. 72, 16; elsewhere **בָּר**, subst. R. **בָּרַר**.

1. corn, grain, pr. that which has been cleansed, winnowed, (comp. Jer. 4, 11,) and is stored up in garners or sold, Gen. 41, 35. 49. Prov. 11, 26. Joel 2, 24. Once of grain standing in the fields, Ps. 65,

14.—Arab. **بُر** wheat; corresponding is also Lat. *far*, whence *farina*.

2. the open fields, country, Job 39, 4. See Chald. **בַר** II.

I. **בַר** Chald. m. c. suff. **בְּרָה** Dan. 5, 22. Plur. **בְּרִי**, see in **בֶּן** p. 139.

1. a son, Dan. 6, 1. **בְּרִי-אֱלֹהִים** son of the gods Dan. 3, 25.

2. a grandson, descendant, Ezra 5, 1; comp. Zech. 1, 1.

II. **בַר** Chald. m. emph. **בְּרָא**, the open field, campus, pr. campus purus Liv. 24, 14; i. e. the open country without woods or villages, Dan. 2, 38. 4, 18. 22. 29.—

Arab. **بَرِّيَّة** campus, the open fields, desert, Syr. **ܒܪܝܐ** id.

בַר see **בָּרִים**.

I. **בַר** a pit, see **בּוֹר**.

II. **בַר** m. (r. **בָּרַר**) once **בּוֹר** Job 9, 30.

1. cleanness, pureness, mostly with

יָדַיִם Ps. 18, 21. 25, or **כַּפַּיִם** Job 9, 30. 22, 30, i. e. cleanness of hands, metaph. for innocence. Once **בַר** simpl. in the same sense, 2 Sam. 22, 25.

2. That which cleanses, salt of lye, vegetable salt, alkali, e. g. potash or soda, i. q. **בְּרִיָה** q. v. Job 9, 30. The ancients made use of alkali, both as mingled with oil instead of soap for washing, Job 9, 30; and also in smelting metals to make them melt and flow more readily and purely, Is. 1, 25.

* **בָּרָא** fut. **יִבְרָא** 1. pr. to cut, to cut out, to carve, to form by cutting or carving,

see Piel. Arab. **بَرَا** final Ye and fut. I, to cut out, to cut or pare down, to plane and polish. For the notion of breaking, cutting, separating, which is inherent in the radical syllable **פַר**, see under **פָרַר**. The same belongs also to the softer syllable **בַר**; comp. **בָּרַר**, **בְּרָה**, **בָּרַשׁ**, **בָּרַח**; **בָּרַד** to scatter, **בָּרַד** pr. to break; also **הִבְרִי**.

2. to form, to create, to produce. Comp.

חָלַק to smooth, to polish, then to form to create; also Germ. *schaffen*, Dan. *skabe*, which is of the same stock with Germ. *schaben*, Belg. *schadeven*, Eng. *to shave*. Arab. **بَارَأَ** id. **بَارِئ** creator. Syr.

Chald. **ܒܪܐ** id.—Spoken of the creation of the heavens and the earth Gen. 1, 1; of men Gen. 1, 27. 5, 1. 2. 6, 7; spec. of Israel Is. 43, 1. 15. Jer. 31, 22 **יְהוָה הִבְרָא הַדָּבָר הַחֲדָשׁ בְּאָרֶץ** Jehovah hath created a new thing in the earth, a wo man shall protect a man; comp. Num. 6, 30. Is. 65, 18 **אֶת-יְרוּשָׁלַיִם** behold, I create Jerusalem a rejoicing, i. e. cause her to rejoice. Part. **בּוֹרְאָהּ** in Plur. majest. thy creator Ecc. 12, 1.—In Gen. 2. 3 is read: **בְּרָא לַעֲשׂוֹת** which he created in making, i. e. which he made in creating. As to the construction, comp. the formulas **הִבְרִי לַעֲשׂוֹת**, **הִבְרִי לַעֲשׂוֹת**.

3. to beget, to bring forth, whence **בַר** son; see Niph. no. 2. Chald. **ܒܪܐ** genitus est.

4. to feed, to eat, to grow fat, from the idea of cutting up food; hence Hiph. to fatten, and adj. **בְּרִיא** fattened, fat. Comp.

בָּרָא no. 2. Kindred roots are בָּרָא to be filled with food, וָרֵי and וָרֵי to be fat,

מָרָא to be well-fed, מָרִיא i. q. מָרִיא fattened, fat, and Gr. βρώω (βιβρώωωω), whence βρά, Lat. vorare.

NIPH. 1. to be created Gen. 2, 4, 5, 2; to be made, done, Ex. 34, 10.

2. Pass. of Kal no. 3, to be born Ez. 21, 35 [30], 28, 13. Ps. 104, 30.

PIEL בָּרָא 1. to cut, to cut down, e. g. with a sword Ex. 23, 47; wood, a forest with an axe, Josh. 17, 15 get thee up to the forest וּבְרִיאָה לָהּ שָׁם and there cut thee down room; Vulg. well, ibique succide tibi spatia; so v. 18 but the mountain shall be thine, בְּרִיאָהּ הִיא וּבְרִיאָהּ for it is a forest, and thou shalt cut it down.

2. to form, to fashion, to make, i. q. הָצַר, Ez. 21, 24 [19].

HIPH. causat. of Kal no. 4, to feed, to fatten, to make fat, 1 Sam. 2, 29.

Deriv. בָּרַ I, בְּרִיא, בְּרִיאָה, and pr. n. בְּרִיאָה.

בְּרָא, בְּרָאִי, see בֵּית-בְּרָאִי p. 129.

בְּרֹאדַךְ בְּלָאָדַךְ Berodach Baladan, pr. n. of a king of Babylon, 2 K. 20, 12; called also Merodach Baladan Is. 39, 1. This latter orthography seems to be more ancient, and accords better with the etymology; see in מְרֹאדַךְ.

בְּרִיאָה (whom Jehovah created) Be-raiah, pr. n. m. 1 Chr. 8, 21.

בְּרִבְרִים m. plur. fowls, which are said to be fattened for the table of Solomon, 1 K. 5, 3 [4, 23]. Kimchi understands capons; but more prob. with the Targum of Jerus. geese, so called from the pureness and whiteness of their plumage; from r. בָּרַר no. 3.

* בָּרַד pr. to strew, to scatter, to sprinkle, comp. בָּרַד and בָּרַד, בָּרַד; hence to scatter hail, to hail, Is. 32, 19. Eth.

ΩΛΡ, Syr. בָּרַד hail; Arab. بَرَد hail;

בָּרַד to be cold, to hail; but the signif. of cold is secondary, and derived from that of hail.

Deriv. בָּרַד—בָּרַד.

בָּרַד m. hail, Ex. 9, 18 sq. 10, 5 sq. Ps. 18, 13. 14. 78, 47. 48. אֲבִנֵי בָרַד hailstones, i. q. hail; see אָבֶן.

בָּרַד adj. (r. בָּרַד) plur. בְּרִדִים, pr. streved or sprinkled with spots, spotted, piebald, spoken of goats Gen. 31, 10. 12; of horses Zech. 6, 3. 6. So Lat. sparsus albo pelles, Virg. Ecl. 2. 41. It differs from נָקַד in Gen. 1. c. in that the latter denotes smaller spots, speckled.—

Arab. بَرْدٌ and بَرْدَةٌ party-coloured garment; by transp. بَرْدٌ Conj. II, to be spotted, piebald, spoken of sheep. Syr. بَرْدٌ a leopard, panther, so called from his spots; and from this source have doubtless come also Gr. and Lat. πάρος, pardus. From the above Arabic word comes the Fr. broder, Engl. to broider.

בָּרַד (hail) Bered, pr. n. a) A place in the desert of Shur, Gen. 16, 14; comp. v. 7. b) m. 1 Chr. 7, 20.

* בָּרַד fut. יִבְרַד 1. i. q. kindr. בָּרָא, to cut, to cut asunder; comp. Arab. بَرَا final Waw, to cut out or off, also בָּרָא no. 1. Hence בְּרִיאָה covenant, so called from cutting in two or dividing the victims.

2. to eat, i. q. בָּרָא no. 4, from the idea of cutting up food; like בָּרַד no. 3, and many verbs of cutting in Arabic, see Thesaur. p. 238. Comp. βρώω, βιβρώωωω.—2 Sam. 12, 17 בָּרַח לָחֶם, i. q. אָכַל לָחֶם, see אָכַל no. 1. c. 2 Sam. 13, 6. 10.

3. to select, to choose out, likewise from the idea of cutting out and separating, see בָּרַר no. 2. 1 Sam. 17, 8 אִישׁ אֶת בָּרַר בְּרוּ לָכֶם אִישׁ אֶת אֶת בָּרַר choose you out a man.

PIEL inf. בָּרוּחַ i. q. Kal no. 2. Lam. 4, 10.

HIPH. causat. of Kal no. 2, to cause to eat, to give to eat, with two acc. 2 Sam. 3, 35. 13, 5.

Deriv. בְּרִיא, בְּרִיאָה, בְּרִיאָה.

בְּרוּךְ (blessed, Benedict) Baruch, pr. n. a) The friend and companion of the prophet Jeremiah, to whom the apocryphal book of the same name is ascribed, Jer. 32, 12–16. 36, 4 sq. 43, 3–6. 45, 1. 2. b) Neh. 3, 20, 10, 7. c) Neh. 11, 5.

בְּרוּמִים m. plur. Ez. 27, 24, variegated stuffs, damask cloths, in which threads

of various colours are woven together in figures, etc. comp. r. בָּרַם no. 2. So Kimchi correctly. Arab. بَرِيم a thread or cord of two colours, مبرم stuff woven of such threads.

בָּרוֹשׁ m. plur. בְּרוֹשִׁים 1. a cypress, a tall and fruit or cone-bearing tree, Is. 55, 13. Hos. 14, 9; constituting along with the cedar, with which it is often joined, the glory of Lebanon, Is. 14, 8. 37, 24. 60, 13. Zech. 11, 2 comp. v. 1. Its wood, like that of the cedar, was employed for the floors and ceilings of the temple, 1 K. 5, 22. 24. 6, 15. 34. 2 Chr. 2, 7. 3, 5; also for the decks and sheathing of ships Ez. 27, 5; for spears Nah. 2, 4; and for musical instruments 2 Sam. 6, 5. Once by Syriasm called בְּרוֹחַ Cant. 1, 17.—That the cypress and not the fir-tree is to be understood, is apparent from the nature of the case, as well as from the authority of ancient interpreters; although this name may perhaps also have comprehended other trees of the pine genus; see more in Thesaur. p. 246. As to its etymology, the name seems to come from the idea of cutting up into boards, planks, etc. see r. בָּרַשׁ. [The cypress is not now indigenous on Lebanon, while the species of pine known as the *Pinus brutia* is found in large tracts; Schubert Reise ins Morgenl. III. p. 347, 353. Hence, if an inference may be drawn from the present Flora to that of ancient times, the בָּרוֹשׁ was probably not the cypress, but the pine.—R.

2. Any thing made of cypress [or pine], e. g. a) a lance Nah. 2, 4. b) a musical instrument, 2 Sam. 6, 5.

בְּרוֹת m. plur. בְּרוֹתִים a cypress [or pine], i. q. בְּרוֹשׁ q. v. a form tending to Aramaism, Cant. 1, 17. R. בְּרַח.

בְּרוֹתָ f. food, Ps. 69, 22. R. בְּרָה no. 2.

בְּרוֹתָה Ez. 47, 16, and בְּרוֹתַי 2 Sam. 8, 8, (my wells, for בְּאֵרוֹתַי,) Berothah, Berothai, pr. n. of a city rich in brass, formerly subject to the kings of Zobah, and situated in the northern extremity of Palestine. Some suppose it to be i. q. Berytus, Beirât, a maritime city of Phenicia; but from Ez. l. c. it would seem

not to have been situated on the coast, but rather in the neighbourhood of Hamath. See Rosenm. Bibl. Geogr. I. ii. p. 292. Bibl. Res. in Palest. III. p. 441 sq. In the parallel passage 1 Chr. 18, 8 it is בְּרִיחַ q. v.

* בְּרַח obsol. root, Chald. and Talmud. to transfix, to pierce; also בְּרִיחַ a hole, wound, made by piercing.—Hence quadrilit. בְּרִיחַ and בְּרִיחַ in next art.

בְּרִיחַ (perh. בְּאֵר זַיִת well of olives) Birzaih, pr. n. prob. fem. 1 Chr. 7, 31 Keri. But Chethibh has בְּרִיחַ (holes, wounds, r. בְּרַח) Birzoth.

בְּרִיחַ m. Deut. 19, 5, iron, a quadril. from Chald. בְּרַח to transfix, with ל add-ed; comp. בְּרִיחַ from בְּרַח, בְּרִיחַ from חָרַץ. Chald. בְּרִיחַ and בְּרִיחַ, Syr. حَرْق. —Gen. 4, 22. Ez. 27, 12. 19. etc. Often put as the symbol of hardness and firmness, as שֵׁבֶט בְּרִיחַ a sceptre of iron, for stern dominion Ps. 2, 9. Is. 48, 4 בִּיד בְּרִיחַ a sinew of iron is thy neck, in allusion to the perverse obstinacy of a people. Spec. an iron, i. e. an iron tool, Deut. 27, 5. Josh. 8, 31; an axe 2 K. 6, 5. Is. 10, 34; irons, iron fetters Ps. 105, 18, fully בְּרִיחַ 149, 8.

בְּרִיחַי (iron, of iron, unless perh. we compare Talmud. בְּרִיחַי herdsman, בְּרִיחַי princes,) Barzillai, pr. n. a) A Gileadite distinguished for his hospitality and liberality towards David, 2 Sam. 17, 27. 19, 32–39. 1 K. 2, 7. b) A Meholathite, father of Adriel, 2 Sam. 21, 8. c) Ezra 2, 61.

* בְּרַח fut. יִבְרַח 1. to pass through, to reach across, as a bar or bolt; prob. pr. to cut through, to break through; comp. בְּרַח, and for the signif. of cutting and breaking which belongs to verbs beginning with בר, פּר, see above in בְּרַח.—Ex. 36, 33 and he made the middle bar בְּרוֹחַ הַקֶּשֶׁת מִן-הַקֶּשֶׁת אֶל-הַקֶּשֶׁת to pass through the middle of the boards from one end to the other. Comp. Hiph. no. 1, and בְּרִיחַ a bar, bolt.—Hence

2. to break away, to flee; Arab. بَرَح to depart, to slip away, to escape into a desert place, اَبْنُ بَرِيحٍ the son of flight

a gazelle.—Absol. Gen. 31, 22, 27. 1 Sam. 19, 18; acc. of place *whither*, 1 Sam. 27, 4; also לְ Neh. 13, 10, אֶל Num. 24, 11; with מִן of place *whence* 1 Sam. 20, 1. The person *from* whom one flies is preceded by מִפְּנֵי Gen. 16, 8. 35, 1. 7, מִלְּפָנֶי Jon. 1, 3, מִן Is. 48, 20, מִיַּד *from one's hand* i. e. his power Job 27, 22, מֵאֵת *from with* 1 K. 11, 23.—It differs from הִמְלִט to escape, e. g. 1 Sam. 19, 12 וַיִּמְלֵט וַיִּבְרַח וַיִּמְלֵט and he departed, and fled, and escaped.—To the imperat. is sometimes added the dat. בְּרַח־לְךָ q. d. in Engl. *get thee away, flee*, Gen. 27, 43. Num. 24, 11. Am. 7, 12. Comp. Fr. *s'enfuir*.

NOTE. In one passage, Ex. 14, 5, Michaelis and others assign to בְּרַח the signif. of Arab. بَرَّحَ to turn the left side or to the left. But this is needless; for it might well be said of a people, whom Pharaoh had expected to return after three days, but who were now preparing to pass into Arabia, that they fled.

HIRA. 1. i. q. Kal no. 1, Ex. 26, 28.

2. to make flee, to put to flight, Job 41, 20. Also to chase away, Neh. 13, 28.

Deriv. בְּרִיחַ, מִבְּרַח, and

בְּרִיחַ Is. 27, 1. Job 26, 13, and בְּרִיחַ plur. בְּרִיחִים Is. 43, 14; for בְּרִיחַ, after the form צְדִיק.

1. One who flies, a fugitive, Is. 43, 14. Also *fleeing, the fleet*, as a poetical epithet for the serpent, Is. 27, 1; likewise a constellation Job 26, 13.

2. Bariah, pr. n. m. 1 Chr. 3, 22.

בְּרַח־מִי see in בְּחָרִים.

בָּרִי adj. (r. בָּרָה) f. בְּרִיָּה, fat, i. q. בָּרִיא, comp. the root no. 2. Ez. 34, 20 בְּרִיָּה a fat sheep, where perh. it should read בְּרִיָּה, or with three Mss. אֵת בְּרִי וְשִׁרְיָה עִבָּה, In Job 37, 11 בְּרִיָּה.—In Job 37, 11 many interpreters following the Chaldee and Rabbins explain בְּרִי by *pureness*, spec. *clearness, serenity* of the heavens, (Targ. בְּרִירִיָּה,) and then render the whole clause: *also serenity dispelleth the cloud*. But the interpretation given below in art. שָׂרַח is more satisfactory.

בְּרִי (i. q. בְּאָרִי q. d. fontanus) Beri, pr. n. m. 1 Chr. 7, 36.

בָּרִיא adj. *fatted, fat*, see r. בָּרָא no. 4;

of men Judg. 3, 17. Dan. 1, 15; of kine Gen. 41, 2. 4. 18. 20; of ears of grain ib. v. 5. 7, comp. הִלָּב; of food Hab. 1, 16. Fem. הַבְּרִיָּאָה collect. *the fatlings*, the fat flock or herd, Zech. 11, 16. Ez. 34, 3.

בְּרִיָּאָה f. (r. בָּרָא) a creation, thing created or performed of God, espec. new and unheard of, Num. 16, 30. Comp. Jer. 31, 22.

בְּרִיָּה f. food, 2 Sam. 13, 5. 7. 10. R. בְּרַח no. 2.

בְּרִיחַ see בְּרַח.

בְּרִיחַ m. plur. בְּרִיחִים, from r. בְּרַח no. 1.

1. a bar, cross-bar, which passed from one side of the tabernacle to the other through rings attached to each board. and thus held the boards together; so called from *passing through*, as Lat. *transtrum* for *transitrum*. Ex. 26, 26 sq. 35, 11. 36, 31 sq. Num. 3, 36. 4, 31.

2. a bar, bolt, for fastening a gate or door, Judg. 16, 3. Neh. 3, 3 sq. al. In Jon. 2, 7 *the bars of the earth* are the bars of the gate which leads into the deep recesses of the earth, i. e. into Sheol, i. q. בְּרִי שְׂאוּל Job 17, 16.—Metaph. bars, bolts, for *princes*, as aiding to protect and defend a state (comp. בַּד Hos. 11, 6); Is. 15, 5 צִעַר בְּרִיחֶיהָ *his princes flee unto Zoar*. Jerome, *veces ejus*. Yet perhaps such an ellipsis of the verb *to flee* is here too harsh, especially as there has been no previous mention of flight; and I would prefer therefore with Chald. Saad. Kimchi, to render בְּרִיחֶיהָ *his fugitives*; whether we read it בְּרִיחֶיהָ, or derive בְּרִיחֶיהָ from בְּרִיחַ with Kamets pure, after the form עֲשִׂיר.

בְּרִים (put for בְּאָרִים, wells) Berim, pr. name of a place or district in the north of Palestine, 2 Sam. 20, 14.—R.

בְּרִיָּה (gift, donation, r. בָּרַע) Beriah, pr. n. m. a) A son of Ephraim; 1 Chr. 7, 23 *and he called his name Beriah* because a gift was unto his house; so at least Michaelis Suppl. 224. Better it would seem: *because evil, calamity, was unto his house*; being for רָעָה with Beth pleonastic, see בָּ lett. C; comp. v. 21. 22. Sept. ὄρι ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου. Vulg. eo quod in malis domus ejus ortus esset. b)

Gen. 46, 17. c) 1 Chr. 8, 13. d) 1 Chr. 23, 10.—Patronym. from בְּרִיעִי *Be-riite* Num. 26, 44.

בְּרִית f. (ר. בָּרָה) 1. a *covenant, league*, usually referred to the *cutting in pieces* of the victims which were sacrificed on concluding a solemn covenant, and between the parts of which the contracting parties were accustomed to pass; see in ר. בְּרַת and Gen. 15, 9 sq. But the idea suggested by Lee (Heb. Lex. h. v.) deserves attention, viz. that בְּרִית is strictly nothing more than *an eating together, banquet*, from בָּרָה no. 2; since among Orientals to *eat together* is almost the same as to make a covenant of friendship. The Hebrews too were accustomed to eat together when entering into a covenant, see Gen. 31, 54; and in this way we obtain an explanation of בְּרִית מֶלַח covenant (*an eating?*) of salt, see מֶלַח. —Spoken of a league between nations or tribes Josh. 9, 6 sq. or between private persons and friends 1 Sam. 18, 3, 23, 18; of the matrimonial covenant Mal. 2, 14. בְּרִית בְּעֲלֵי בְרִיתָא Gen. 14, 13, and אֲנָשֵׁי בְרִיתָא Obad. 7, *possessors or men of a covenant*, i. e. *confederate* with any one. בְּרִית אֵל Judg. 9, 46, i. q. בְּרִית v. 4, god or guardian of covenants; see in בְּעַל no. 5. a.—The verbs employed to express the making and sanctioning of a covenant, are: בָּרַת, הָקִים, נָתַן, שָׁמַם 2 Sam. 23, 5, בּוֹא בְּ, עָבַר בְּ Deut. 29, 11, all which see in their order. Those which denote its violation, are: הִפְרָה, הִזְלָה, הִצֹּב, שָׁקַר בְּ. *The covenant of any one is the covenant made by or with him*, Lev. 26, 45. Deut. 4, 31; בְּרִית יְהוָה *the covenant entered into with Jehovah* Deut. 4, 23, 29, 24. al. Spec. and very freq. spoken of the covenant instituted between God and Abraham Gen. c. 15, c. 17; confirmed with Moses Ex. 24, 7, 8, 34, 27. Deut. 5, 2; to be renewed and ennobled in after times through the intervention of prophets and the Messiah, Is. 42, 6, 49, 8, Mal. 3, 1; comp. Jer. 31, 33. The *land promised and given to the people of Israel by this covenant is called the covenant land* Ez. 30, 5; and the people itself, בְּרִית קֹדֶשׁ *the holy covenant (people)* Dan. 11, 28, 30. מִלְאָךְ הַבְּרִית

the messenger of the (new) covenant *μειστής*, i. e. the Messiah, Mal. 3, 1.

2. Elsewhere it signifies also *the condition of God's covenant with Israel*, viz. a) *the covenant promise of God*, Is. 59, 21. b) *Often the precepts of God which are to be observed by Israel, the divine law*, i. q. הוֹרָה. Hence לִיְהוָה הַבְּרִית Deut. 9, 9, 15; אָרוֹן בְּרִית יְהוָה and אָרוֹן הַבְּרִית *the ark of the covenant or law*, i. e. in which the tables of the law were preserved; see אָרוֹן. So הַבְּרִית *the words of the covenant or law* Jer. 11, 2–8, 34, 18. Ex. 34, 28 הַבְּרִית הַדְּבָרִים *the words of the covenant or law, the ten commandments*. סֵפֶר הַבְּרִית *the book of the law*, spoken both of its earliest beginnings, Ex. 24, 7; and also of the whole collection of laws, 2 K. 23, 2, 21. 2 Chr. 34, 30.—For a *covenant of salt*, see in מֶלַח.

3. Ellipt. a) i. q. מִלְאָךְ הַבְּרִית *the messenger of the (new) covenant*, its interpreter, *μειστής*, i. e. the introducer of a new law and new dispensation, the Messiah, Is. 42, 6, 49, 8; comp. Mal. 3, 1. b) i. q. בְּרִית אֵיחָ *the sign of the covenant*, i. e. *circumcision*, Gen. 17, 10, 13; comp. v. 11.

בְּרִית f. pr. that which *cleanses*, any thing used for cleansing and scouring; from בָּרָה q. v. with the fem. adj. ending בְּרִית. Spec. *salt of lye, vegetable salt, alkali*, (that from minerals is called בְּרִית q. v.) obtained from the ashes of various plants of a saltish or alkaline nature, Arab. قلى, اِشْتَانٌ, اَشْتَانٌ, *Salsola Kali* Linn. The ancients made use of this along with oil for washing and scouring garments instead of soap, Jer. 2, 22; and also in refining metals, Mal. 3, 2.—See more on the various names and uses of these plants, in Bochart Hieroz. II. p. 43 sq. Celsius Hierob. I. 449 sq. C. B. Michaelis Epist ad Fr. Hoffmannum de herba Borith, Halæ 1728. J. Beckmann Beiträge zur Geschichte d. Erfindd. IV. p. 10 sq.

* בָּרָה fut. יִבְרָה 1. *to bend the knee, to kneel*; Arab. بَرَكَ, Ethiop. ለረገ, Syr. صَبَّ, id. The primary notion is that of *breaking down*, comp. פָּרַק; and for the connection of these two ideas,

see under כָּרַע, כָּנַע. —2 Chr. 6, 13 וַיִּכְרַעוּ וַיִּבְרְכוּ and he kneeled down upon his knees; comp. Dan. 6. 11. Ps. 95, 6 Oh come... וַיִּבְרְכוּ לִפְנֵי יְהוָה עֲשִׂינוּ let us kneel before Jehovah our maker. See Hiph. and כָּרַע knee.

2. to invoke God, to bless; often in Piel, but in Kal only Part. pass. בָּרוּךְ adored, blessed, Sept. εὐλογημένος, εὐλογητός. The fuller detail in respect to בָּרוּךְ is given in Piel.—The forms בָּרוּךְ (inf. absol. for בָּרוּךְ after the form בָּרוּךְ (נִסְיוֹן, קִנּוּיָא) Josh. 24, 10, and בָּרַכְתָּ Gen. 28, 6. 1 Sam. 13, 10. 2 Sam. 8, 10. 1 Chr. 18, 10, are more correctly referred to Piel.

NIPH. reflex. i. q. Hithpa. to bless oneself, Gen. 12, 3. 18, 18. 28, 14. See fully in Hithpa.

PIEL בָּרַךְ, once בָּרַךְ Num. 23, 20; fut. וַיִּבְרַךְ, with a distinctive accent וַיִּבְרַךְ.

1. Spoken in respect to God, to invoke, to bless God, i. e. to celebrate, to praise, to adore, which is done with bended knees; see 2 Chr. 6, 13. Ps. 95, 6. Dan. 6, 11, etc. Arab. برك Conj. V, to bless, to praise; VI, God is praised with reverential mind.—Constr. c. acc. (like γονυπετεῖν τινα Matt. 17, 14,) Ps. 104, 1. 26, 12. 34, 2. 63, 5. 66, 8. 103, 1. 2. 104, 35; rarely c. ל 1 Chr. 29, 20. So Part. passive of Kal, בָּרוּךְ יְהוָה, blessed be Jehovah, i. e. praised, adored, Ex. 18, 10. 1 Sam. 25, 32. 39. Ps. 28, 6. 31, 22. 41, 14.—Job 2, 9 בָּרַךְ אֱלֹהִים וּמָוֹת bless God and die, i. e. bless and praise God as thou wilt, yet thou must now die; thy piety towards God is in vain. The language is that of an impious woman. For this use of two imperatives, one of which is concessive, while the other affirms, promises, threatens, see Heb. Gram. § 127. 2. b.—More fully בָּרַךְ שֵׁם יְהוָה to bless the name of Jehovah Ps. 96, 2, and בָּרַךְ בְּשֵׁם יְהוָה (like כָּרַא בְּשֵׁם יְיָ) Deut. 10, 8. 21, 5.—Once of the invocation of idols Is. 66, 3; also of self-praise, Ps. 49, 19.

2. Of men towards men, to bless, pr. to invoke blessings upon any one in the name of God, בָּרַךְ שֵׁם יְהוָה Ps. 129, 8. 1 Chr. 16, 2. Arab. برك, Ethiop. ባረክ, id.—Gen. 27, 27. 28. Spoken of the vows and prayers of a dying parent in behalf of his family, his last blessing, Gen.

27, 4. 7. 10. 48, 9; of a priest for a people, Lev. 9, 22. 23. Num. 6, 23; of one or more tribes for others, Deut. 27, 12. Constr. usually with acc. rarely ל Neh. 11, 2.—Once of the consecration of a sacrifice, 1 Sam. 9, 13.

3. God too is said to bless men and other created things, Gen. 1, 22. 9, 1. Often implyin. also the effect of the divine favour and blessing, i. q. to prosper, to make prosperous; Gen. 12, 2 וַאֲבָרְכָה I will bless thee, and I will make thy name great. v. 3. 17, 16. 22, 17. 24, 1. 30, 27. Constr. with two acc. of pers. and of that in or with which one is blessed of God, Deut. 12, 7. 15, 14; or בָּ of thing, Gen. 24, 1. Ps. 29, 11. Where a blessing is invoked upon any one from God, the formula is: בָּרוּךְ אַתָּה לַיהוָה blessed be thou of Jehovah 1 Sam. 15, 13; בָּרוּךְ הוּא לַיהוָה Ruth 2, 20; comp. Gen. 14, 19. Judg. 17, 2. בָּרוּךְ יְהוָה blessed of Jehovah Gen. 24, 31. 26, 29. Num. 24, 9.—God is also said to bless inanimate things, i. q. to cause them to prosper, thrive, be abundant, Ex. 23, 25. Job 1, 10. Ps. 65, 11. 132, 15. Prov. 3, 33. So of the consecration of the Sabbath, Gen. 2, 3.

4. Of men, to bless, i. q. to salute, to greet, implying the wish or invocation of every good, 1 Sam. 15, 13; comp. εὐχήθη ὑμῖν, Arab. السلام عليك. (This of course is more emphatic than the mode of salutation which merely asks after one's welfare, לְשָׁלוֹם, see שָׁלוֹם.) Prov. 27, 14. 2 K. 4, 29. 1 Sam. 25, 14, comp. v. 6. Spoken of a person who comes to any one, Gen. 47, 7. 2 Sam. 6, 20; of one who departs and bids farewell, Gen. 47, 10. 1 K. 8, 66; also of those present who salute a person on coming, 1 Sam. 13, 10; or bid farewell to those departing, Gen. 24, 60. 28, 1. Josh. 22, 6. 7.

5. In the sense of invoking evil, i. q. to curse, to invoke a curse from God, to wish destruction to any one; comp. Job 31, 30. This is one of the class of intermediate verbs, verba media, like Arab. ابتك, Ethiop. ባረክ, to bless and to curse; بهل VIII, to supplicate, also to wish one ill; see more in Thesaur. p. 241.—Spoken strictly only of men. bu

transferred also to curses and impious words uttered against God, 1 K. 21, 10. Ps. 10, 3. Job 1, 5. 11. 2, 5.—Some interpreters, as Schultens, are not fully satisfied that the sense of cursing belongs to this verb; they therefore derive from the idea of bidding farewell (see no. 4) a signif. *to deny, to renounce*, which they apply in the passages above cited; comp. Gr. *χαλῆσαι ἐξῆρ, χαλῆσαι φροῦζεν τινά*. But the signif. of *cursing* is supported both by the words in 1 K. 21, 10, and by the analogy of the kindred languages as above exhibited.

Pual בִּרְךָ, part. מְבַרְךָ, 1. Pass. of Pi. no. 1, *to be blessed, i. e. adored, praised*, sc. God, Job 1, 21.

2. Pass. of Pi. no. 3, *to be blessed, i. e. prospered* of God, with מִן of the thing with which; Deut. 33, 13 מְבַרְכֶת יְהוָה אֶרְצוֹ בְּמַגְדֵי הַשָּׁמַיִם וּגו' *blessed of Jehovah be his land with the precious gifts of heaven*, etc. Comp. בְּרִיךְ i. e. בְּרִיךְ יי. לַיהוָה. The prep. מִן has here the same force as elsewhere after verbs of abundance, Ex. 16, 32.

Hiph. הִבְרִיךָ causat. of Kal no. 1, *to make kneel down*, e. g. camels, in order to rest and drink, Gen. 24, 11. Arab.

אֲבָרַךְ id. Eth. አብረኝ, Syr. ابرأ id. See בָּרַכְהָ, also אֲבָרַךְ p. 10.

Hithpa. הִתְבַּרְךָ reflex. of Pi. no. 2, *to bless oneself*, Deut. 29, 18. Constr. with בָּ: - a) Of God as invoked in blessing oneself. comp. בִּרְךָ בְּשֵׁם יי. הַמִּתְבַּרְךָ בְּאֶרֶץ יְהוָה בְּאֵלֵהי אָמֵן *he that blesseth himself in the land, shall bless himself in (by) the true God*. Jer. 4, 2. b) Of a person or people whose happiness one invokes for himself. comp. Gen. 48, 20. Ps. 72, 17 spoken of the king there celebrated: וְהִתְבַּרְכוּ בּוֹ כָּל-גּוֹיִם *in (by) him shall all nations bless themselves, they shall call him blessed*. In a similar manner is to be explained the formula occurring with slight variation five times in the book of Genesis: וְהִתְבַּרְכוּ בְּנֵי-יִשְׂרָאֵל *and in thy seed shall all the nations of the earth bless themselves*, i. e. they shall invoke for themselves the lot of Israel, Gen. 22, 18. 26, 4, comp. 28, 14 where Niph. is read for Hithpael; also 12, 3. 18, 18, where for בְּזִרְבָּךְ is read בְּךָ, בּוֹ.

So Jarchi, Le Clerc, and others.—But many interpreters, as I also formerly, prefer to follow the Sept. and Chald. (comp. Gal. 3, 8,) and explain this passively: *and in thy seed shall all the nations of the earth be blessed*, i. e. prospered, be brought by them to the knowledge and worship of the true God. See Jahn Archæol. II. ii. § 163 note. But the analogy of the other examples in which בִּרְךָ, הִתְבַּרְךָ, are read, favour the other interpretation.

The derivatives follow, except the pr. names בְּרִיךְ, יְבָרְכֶהוּ; comp. אֲבָרַךְ.

בִּרְךָ Chald. 1. i. q. Heb. no. 1, *to fall upon the knees, to kneel down*, sc. in prayer to God Dan. 6, 11.

2. *to bless*; Part. pass. בְּרִיךְ i. q. Heb. בְּרִיךְ, Dan. 3, 28.

PA. בִּרְךָ for comm. בִּרְךָ, *to bless God, to praise, to adore*, with לְ Dan. 2, 19. 4 31. Part. pass. Dan. 2, 20.

בְּרָךְ *a knee*, once in sing. Is. 45, 23. Syr. כַּנְסָ, כַּנְסָ, Ethiop. ብርክ, id. Chald. transp. אַרְבֻּבָא.

DUAL בְּרַבְיָם, constr. בְּרַבֵּי, *knees, the knees*, spoken not only of two but also of many, for the plural. כָּל-בְּרַבְיָם *all knees*, every knee, Ez. 7, 17. 21, 12. מַיִם בְּרַבְיָם *waters reaching to the knees* Ez. 47, 4. עַל בְּרַבְיָם *upon the knees*, upon the lap, where new-born children are received by the parents or nurses, Gen. 30, 3. 50, 23. Job 3, 12; where also children are fondled by their parents, Is. 66, 12.

בְּרָךְ Chald. id. Dan. 6, 11.

בְּרַכְאֵל (whom God hath blessed) *Barachel*, pr. n. of the father of Elihu, Job 32, 2. 6.

בְּרָכָה f. once בְּרָכָה Gen. 27, 38, constr. בְּרַכְתִּי, c. suff. בְּרַכְתִּי; plur. בְּרָכוֹת. R. בְּרָךְ.

1. *a blessing, benediction*, as of a dying parent, Gen. 27, 12 sq. 33, 11. בְּרַכְתִּי *the blessing of the upright* Prov. 11, 11. בְּרַכְתִּי יְהוָה *the benediction of Jehovah, the divine blessing*, the source of prosperity and happiness of every kind, Gen. 35, 9. Ps. 3, 9. Is. 44, 3; so also בְּרָכָה simpl. Is. 19, 24. Joel 2, 14; sometimes with genit. of him whom God thus blesses, Gen. 28, 4 אֲבָרְכֶם *the*

blessing of Abraham, i. e. with which God has blessed him. 49, 26 בְּרִכּוֹת הַיָּרְדֵּן the blessings of the everlasting mountains, i. e. with which God has blessed them. With gen. in another sense, Prov. 24, 25 בְּרִכְתָּהּ טוֹב *benediction of good*.—Plur. בְּרִכּוֹת *blessings* from God, Prov. 10, 6, 28, 2; but oftener *benefits, favours, gifts*, sent from God, Ps. 84, 7. Gen. 49, 25. Comp. Is. 65, 8 *destroy it not* (the cluster) בְּרִכְתָּהּ כִּי *for a blessing is in it*, i. e. a gift from God.

2. Concr. i. q. an *object of blessing, one blessed* of God, *one prosperous and happy*. Gen. 12, 2 וַהֲיֵיה בְּרִכְתָּהּ. Ps. 21, 7 תִּשְׂרִיתֶהוּ בְּרִכּוֹת לְעֵד *thou dost make him most blessed forever*. Collect. Zech. 8, 13.

3. a *gift, present*, as signifying kindness and good-will, usually offered with congratulations and good wishes, Gen. 33, 11. 1 Sam. 25, 27. 30, 26. 2 K. 5, 15. בְּרִכְתָּהּ *the liberal soul*, i. e. a munificent man, Prov. 11, 25. Syr. **ܘܢܝܘܬܐ**, Eth. **ሰላሳ**, id.

4. i. q. *peace*, 2 K. 18, 31 עָשׂוּ אִתִּי שָׁלוֹם, בְּרִכְתָּהּ *make ye peace with me*. Is. 36, 16.

5. *Berachah*, pr. n. a) A valley in the desert near Tekoa, 2 Chr. 20, 26. Still called *Wady Bereikût*, near the village *Bereikût*; see *Bibl. Res.* in *Palest.* II. p. 189. *Biblioth. Sac.* 1843, p. 43. b) m. 1 Chr. 12, 3.

בְּרִכְתָּהּ f. constr. בְּרִיכְתָּהּ, a *pond, pool*, pr. at which camels kneel down to drink;

see r. בְּרִיךְ Hiph. Arab. **بِرْكَة** the basin of a fountain or other like reservoir for water, Span. *alberca*.—2 Sam. 2, 13. 4, 12. Cant. 7, 5; fully בְּרִיכְתָּהּ מַיִם Nah. 2, 9. Ecc. 2, 6. There were two pools of this kind on the western side of Jerusalem, one at the head of the valley of Hinnom, and the other lower down in the same valley, intended to preserve the waters of the rainy season and perhaps those of Gihon; viz. *the upper pool* Is. 7, 3, called also *the old pool* Is. 22, 11; and *the lower pool* Is. 22, 9. See *Bibl. Res.* in *Palest.* I. p. 483–87.

בְּרִכְתָּהּ (whom Jehovah hath blessed, for בְּרִכְתָּהּ) *Berechiah, Barachiah*, pr. n. m. a) A son of Zerubbabel 1 Chr. 3, 20. b) ib. 9, 16. c) Neh. 3, 4. 30. d) See בְּרִכְתָּהּ a.

בְּרִכְתָּהּ (id.) *Berechiah, Barachiah*, pr. n. m. a) The father of the prophete Zechariah, Zech. 1, 7; but in v. 1 בְּרִכְתָּהּ. b) 1 Chr. 3, 24. c) 2 Chr. 28, 12.

* בְּרַם a root not used in the verb, pr. onomatopoeitic, i. q. *βοῦμω, βοῦμάομαι*, Lat. *fremo*, Germ. *brummen, summen*, Engl. *to hum, to buzz*. In Arabic it is spoken:

1. Of the noise and murmuring of morose and discontented men, *to murmur, to grumble*; whence in 1 Pet. 4, 9 for Gr. γογγυσμός the Arabic version has **بَرَم**; comp. also **بَرَم** to be disdainful, proud, pr. to be peevish, morose.

2. Of the sound made in spinning and twisting a thread, *to hum, to buzz*; and hence **برم** Conj. II, IV, *to twist threads together*, e. g. of different colours. Hence Heb. **בְּרוּמִים**.

3. Like other verbs of twisting and binding, (see **חול**, **חזק**,) this is also transferred to the idea of *firmness, strength*, as **ברם** to make firm; comp. Lat. *firmus*. Hence perhaps

בְּרַם Chald. pr. adv. of affirmation, *yea, truly, certainly*, as in the Targums and Syr. **ܘܒܪܡ**; but in the O. T. it is every where adversative, *but, yet, nevertheless*, Dan. 2, 28. 4, 12. 5, 17. Ezra 5, 13. Comp. **אָבַל** no. 2.—The possible derivation of this word from r. בְּרַם is denied by some; who however do not suggest any other. Kindred perhaps with Chald. **אַרַם**; see **אַרַם**, **אַרַם**.

בְּרִינֵי see **קָרַשׁ בְּרִינֵי**.

* בְּרַע obsol. root, Arab. **برع** to excel; Conj. V, *to give spontaneously*.—Hence pr. n. **בְּרִיעָה**.

בְּרִיעָה 1 Chr. 7, 23, see in **בְּרִיעָה**.

בְּרַע (for **בְּרִיעָה**, see ב p. 109) *Bera*, pr. n. of a king of Sodom, Gen. 14, 2.

* **בְּרַק** to *lighten, to send forth lightning*, as God, once Ps. 144, 6. Arab.

بَرَق, Syr. **ܥܒܩ** id. Ethiop. **ሰረቀ** fulsit, **አሰረቀ** fulminavit.

Deriv. **בְּרַקָּה**, **בְּרַקָּה**, and

ברק m. 1. *lightning*, Syr. Arab.

בִּרְקָא, id. Dan. 10, 6. Collect. *lightnings*, Ps. 144, 6. 2 Sam. 22, 15. Ezra 1, 13. Plur. בְּרָקִים Job 38, 35. Ps. 18, 15. 77, 19. al. Trop. of the brightness or glittering of a sword, Ez. 21, 15. 33. Deut. 32, 41 בְּרָק הַרְבִּי the *lightning of my sword* i. e. my glittering sword. Nah. 3, 3. Hab. 3, 11; comp. Zech. 9, 14.—Hence

2. Poet. for a *glittering sword*, Job 20, 25.

3. *Barak*, pr. n. of a leader of the Israelites, who with the aid of Deborah, obtained a great victory over the Canaanites, Judg. 4, 6 sq. 5, 1. 12. 15. He is called *Barak* i. e. thunderbolt, Lat. *fulmen* (Cic. pro Balb. 15), as among the Carthaginians Hamilcar was called *Barcas*.

ברק, see בְּנֵי-בְרָק, p. 141. g.

בְּרָקוֹס (painter, for בְּנֵי-בְרָקוֹס, see ב p. 109; from Arab. رَقَش to paint with colours; or from the quadril. برقتش id.) *Barkos*, pr. n. m. Ezra 2, 53. Neh. 7, 55.

בְּרָקָנִים m. plur. i. q. בּוֹרְקָנִים, *threshing sledges, tribula*, see in בּוֹרַג. Judg. 8, 7. 16. The bottom or the rollers were set with jagged iron or stone, prob. flint-stone so common in Palestine, Gr. πυρίτις fire-stone; see Bibl. Res. in Palest. III. p. 143.—This name is perhaps derived from an obsol. form בְּרָקֵן lightening, giving out light, which prob. denoted flint, *firestone*, πυρίτις; comp. ^sבְּרִיקָה stony ground, perh. pr. abounding in flint-stone, as is the case with a great part of Palestine and Arabia. Hence Sing. בְּרָקָנִי a *threshing-sledge of flint*, Plur. בְּרָקָנִים.

בְּרָקָה f. Ex. 28, 17, and בְּרָקָה (Lehrg. p. 467) Ez. 28, 13, a species of *gem*, so called from its *glittering, sparkling*, from r. ברק. Sept. Vulg. and Josephus render it *smaragdus, emerald*, which Braun also advocates, de Vest. Sacerdott. p. 517 sq. appealing to the Greek form μάραγδος, σμάραγδος, which seems to come from the Heb. word. And not unaptly; since also Gr. μαραγή, σμαραγή, with their derivatives, which have the signifi-

of *noise, thunder*, correspond also to the Heb. ברק; while μάραγδος, as the name of a gem, would come from the notion of brightness, sparkling, which is primary in this root.

* בְּרָר, praet. 1 pers. בְּרוּחִי Ez. 20, 38, inf. c. suff. בָּרַם Ecc. 3, 18 after the form שָׁה from שָׁבַה. Kindr. are בְּרָה, בְּרָא.

1. to *separate, to sever out*. Ez. 20, 38 בְּרוּחִי מִבְּרָם הַמְּבָרְרִים I will separate from among you the rebellious. Arab. بَرَّ Conj. VIII, to stand separate from others.

2. to *select, to choose out*, comp. בָּרַח no. 3. Part. pass. בְּרוּר, *selected, chosen*; 1 Chr. 9, 22 בְּרוּרִים לְשָׂרֵימָם all those chosen for porters, as porters. 16, 41. Also *select, chosen, choice*, 1 Chr. 7, 40; animals Neh. 5, 18.

3. to *separate and remove filth, impurity*, i. q. to *cleanse, to purge, to purify*, e. g. a) An arrow from rust, to *polish, to make bright and sharp*, Is. 49, 2. See Hiph. Arab. بَرَا to cut or pare down, to point a weapon. b) In a moral sense, of words and actions, to *cleanse, to purify*. Part. pass. בְּרוּרָה שְׂפָה בְּרוּרָה a *pure lip*, i. e. language. Adv. Job 33, 3 וְדַעַת שְׂפָתֵי בְּרוּרָה מִלְּפִי and what I know, my lips shall utter purely, i. e. with sincerity, without falsehood. Ps. 19, 9 the *commandment of Jehovah is pure*, i. e. true, just, holy. Comp. Niph.

Pi. Hithpa.—Arab. بَرَّ mid. E, to be just, true, بَرَّ just, true. Syr. صَبْرًا pure, neat, simple, صَبْرًا purity. In the literal signification it corresponds with Lat. *purus*, Engl. *pure*, Germ. *bar*, Engl. *bare*; and trop. with Lat. *verus*, Germ. *wahr*.

4. to *search out, to examine, to prove*, which is done by separating and distinguishing, comp. בָּקַר no. 3. Ecc. 3, 18 לְבָרַם; corresp. to inf. לְבוּר Ecc. 9, 1.

See בוּר. Arab. اسْتَبَّرَ scrutatus est veritatem, بَارَ mid. Waw, exploravit.

5. to *be clean, clear*, i. e. *empty*, see adj. בָּר II. no. 3, and Chald. בַּר II.

NIPH. נָבַר reflex. to *purify oneself, to be clean*, sc. for the performance of a sacred office, Is. 52, 11. Part. נָבַר pure

i. e. upright, pious, Ps. 18, 27. 2 Sam. 22, 27. See Kal no. 3. b.

PIEL to *cleanse, to purify*, morally, Dan. 11, 35.

HIPH. to *cleanse, to clean*, e. g. arrows, to *make bright and sharp* Jer. 51, 11, see Kal no. 3. a. Also grain in the threshing-floor, Jer. 4, 11.

HITHPA. 1. to *purify oneself*, sc. from the filth of idolatry and sin, to *be purified, to reform*, Dan. 12, 10; comp. 11, 35.

2. to *show oneself pure*, i. e. *just, upright*, benignant, spoken of God, comp. in Kal no. 3. b. Ps. 18, 27 **עִם נָבָר** *with the pure thou wilt show thyself pure*. The form **הַתְּבַר** 2 Sam. 22, 27, is for **הַתְּבַר** in Ps. l. c. see Lehg. p. 374.

Deriv. **בַּר** II, **בָּר**, **בְּרִיחַ**, **בְּרָבִים**, **בְּרָבִים**.

* **בְּרִשׁ** obsol. root, prob. i. q. Arab.

בָּרַת to *cut, to cut in*, see under r. **בָּרַת**; whence Arab. **بُرْتُ** axe.—Hence **בְּרוֹשׁ** cypress or pine, q. v.

בְּרִשָׁע (i. q. **בְּרִישָׁע** son of wickedness, see ב p. 109,) *Birsha*, pr. n. of a king of Gomorrah Gen. 14, 2.

* **בְּרַח** obsol. root, prob. to *cut, to hew*; see **בְּרִשׁ**. Hence **בְּרוֹחַ** cypress or pine.

בְּשׂוֹר (cool, cold, comp. Arab. **بَسِر** V, to be cool, e. g. water,) every where with art. **הַבְּשׂוֹר** q. d. the cold, *Besor*, pr. n. of a torrent emptying itself into the Mediterranean near Gaza, 1 Sam. 30, 9. 10. 21.

בְּשׂוֹרָה and **בְּשָׂרָה** f. (ר. **בְּשַׁר**) 1. *glad tidings, good news*, 2 Sam. 18, 22. 25. 2 K. 7, 9; once with **זָכָה** added, 2 Sam. 18, 27.

2. *reward for good tidings*, 2 Sam. 4, 10.

* **בְּשָׂם** obsol. root, to *have a good smell, to be fragrant*. Chald. et Syr. **בְּסַם**, **بَسَم**, id. but oftener genr. to *be sweet, pleasant*. Comp. **בְּאַשׁ**.

Deriv. the pr. names **רִבְשָׁם**, **רִבְשָׁם**; also the three following:

בְּשָׂם or **בְּשָׂם** (Kamets impure) m. *balsam, balsam-plant*, frequent in the gardens of the Hebrews, Cant. 5, 1.

Arab. **بَسَام** a fragrant shrub, similar to the balsam-plant; also with Lam

inserted quadril. **بلسان**, **بلسام**, **βάλσαμος**, balsam, balsam-plant or tree Chald. and Talmud. **בוֹסְמָן**, also **אֶפְרֹסִמִּין**. *l* being changed into *r*.

בְּשָׂם and **בְּשָׂם** m. both in Ex. 30, 23.

1. *aromatic odour, fragrance*, espec. as diffused by spices; Syr. **صَمَك** spice Is. 3, 24. **קַנְמֵן-בְּשָׂם** *spicy cinnamon*, aromatic, Ex. l. c. Plur. Cant. 4, 16.

2. *spice itself, spicery*, 1 K. 10, 10. Ex. 35, 28. Ez. 27, 22. Plur. **בְּשָׂמִים** *spices, aromatics*, Ex. 25, 6. 35, 8. **הַרֵי בְּשָׂמִים** *mountains bearing spices, spice mountains*, Cant. 8, 14.

3. i. q. **בְּשָׂם**, *balsam-plant*, Cant. 5, 13. 6, 2.

בְּשֵׂמֶת (fragrant) *Basemath*, pr. n. f.

a) A wife of Esau, spoken of as a Hittite Gen. 26, 34, and also as a daughter of Ishmael Gen. 36, 3. 4. 13. b) A daughter of Solomon, 1 K. 4, 15.

* **בְּשִׂיר** in Kal not used, Arab. **بَشِير**

to *be cheerful, joyful*, espec. on account of good news; mid. A and Conj. II. to *cheer by good news*, with acc. of pers. and ב of thing. The primary idea seems to be that of *fairness, beauty*, perh. *rudeness or brightness*, see **אָרַם**; whence

בְּשִׂיר fair, beautiful; since the coun-

tenance is made fairer by cheerfulness and joy; (comp. טוב good, fair, joyful; **לְחִי** cheek, from r. **לָחַח** to be fair;) as vice versa it is deformed by stern-

ness and anger. Hence **בְּשִׂיר**, **בְּשִׂירָה** the human skin, **בְּשָׂר** flesh, in both which is the seat of beauty.

PIEL **בְּשַׁר** 1. pr. to *cheer with glad tidings*, i. e. to *bring glad tidings*, good news, to *announce* (good news) to any one, with acc. of pers. 2 Sam. 18, 19 **לֵת אַרְוֵצָה-נָּא אֲבִשְׂרָה אֶחָד-הַמְּלָךְ כִּי וְגו'** *let me now run and bring the king tidings*, etc. Ps. 68, 12 **רַב צָבָא רַב** (females) *announced the glad tidings to the mighty host*. 1 Sam. 31, 9. Is. 40, 9 Absol. 2 Sam. 4, 10 **הָרָה כְּמִבְשָׂר בְּעֵינָיו** *he thought to have brought good tidings*. Also with acc. of the thing announced, Is. 60, 6. Ps. 40, 10. Part. **מִבְשָׂר** *mes-senger of good tidings* Is. 40, 9; esp. of

peace 52, 7, of victory 1 Sam. 31, 9. Ps. 68, 12.

2. Rarely in a more general sense of any messenger, *to bear tidings*, 2 Sam. 18, 20, 26; even of evil, 1 Sam. 4, 17. Hence twice more definitely טוב בשר 1 K. 1, 42. Is. 52, 7.

HITHPA. *to receive good tidings*, 2 Sam. 18, 31. Arab. Conj. I, mid. *Ē*, and Conj. IV, VIII, X.

Deriv. בשורה, and

בשר m. once plur. בשרים Prov. 14, 30.

1. *flesh*; for the etymology see in r. בשר Kal. Syr. *ܠܫܢܐ*, Chald. *ܒܫܪܐ* and

בשרא, id. Arab. *بَشَرٌ* and *بَشَرَةٌ* the

skin, but metaph. the human race, which comes from the idea of flesh.—Spoken:

a) Of the flesh of the living body, both of men and beasts, Gen. 41, 2. 19. Job 33, 21. 15. Once, it would seem, for the

skin, (comp. Arab.) Ps. 102, 6 *הִדְבַּקָה עַצְמִי לְבִשְׂרִי* *my bones cleave to my skin*, as

denoting extreme emaciation. b) Of the flesh of cattle for eating, *meat*, Ex.

16, 12. Lev. 7, 19. Num. 11, 4. 13. So

Job 31, 31 in praise of his hospitality:

מִי יִתֵּן מִבְּשָׂרוֹ לֹא יִשְׂבֵּעַ *where is one who is not satiated with his meat?* i. e. his feasts.—Also

2. Meton. *flesh*, i. q. *the body*, the whole

body, opp. נַפֶּשׁ, Is. 10, 18. Job 14, 22.

Prov. 14, 30 *הֲרֵי הַבְּשָׂרִים לֵב מְרַפֵּא* *the life of the body is a quiet heart*. Sometimes

with the accessory notion of frailty and

proneness to sin, (comp. Matt. 26, 41,) Ecc. 2, 3. 5. 5.

3. Spoken of *all living creatures*; as

בשר כל-בשר *all flesh*, i. e. all animate beings, men and animals, Gen. 6, 13. 17.

19. 7. 15. 16. 21. 8, 17; all animals Gen. 8, 17. Spec. *all men*, the human race, mankind, Gen. 6, 12. Ps. 65, 3. 145, 21.

Is. 40, 5. 6. Very often as opp. to God and the divine Spirit, (רוח אלהים,) with the accessory notion of weakness, frailty, mortality, Gen. 6, 3. Job 10, 4

הֲיֵשׁ לְךָ עֵינַיִם בֶּשָׂר לְךָ *hast thou eyes of flesh?* i. e. mortal eyes, dull, not clear-sighted.

Is. 31, 3 *הַמִּצְרִיִּים אֲנִי אֲנִי אֱלֹהִים* *the Egyptians are men, and not gods*;

וְהַסּוּסִים אֲנִי אֲנִי רוּחַ *their horses are flesh, and not spirit*, i. e. not endowed with a divine spirit. Ps. 56, 5. 78, 39.

Jer. 17, 5; comp. 2 Cor. 10, 4. In N. T.

σὰρξ καὶ αἷμα are in like manner opp. to God and his Spirit, Matt. 16, 17. Gal. 1, 16.

4. *עַצְמִי וּבִשְׂרִי*, *my bone and my flesh*, i. e. my relative, blood-relation, Gen. 29,

14. Judg. 9, 2. 2 Sam. 5, 1. 19, 13. 14; comp. Gen. 2, 23. Also simpl. בשר id.

Gen. 37, 27 *בְּרִי אָחִינוּ בְּשָׂרֵנוּ הוּא*. Spoken of any other person, a fellow-mortal, Is.

58, 7. Comp. *בְּשָׂרִי*.

5. By euphemism i. q. *pu'denda viri*, comp. Gr. *σῶμα*, Gen. 17, 11 sq. Lev.

15, 2. 3. 7. 19. Also בשר פְּרוּחַ *flesh of nakedness* Ex. 28, 42.

בשר Chald. i. q. Heb. *flesh*, Dan. 7, 5;

in stat. emphat. בשרא, spoken of mankind, mortals, Dan. 2, 11. כל-בשרא *all*

flesh, all living creatures, men and animals, Dan. 4, 9 [12].

בשרא see בשרה.

* *בָּשַׁל* or *בִּישַׁל* *to be cooked, ripened*, i. e.

1. By fire, *to be boiled, seethed*, Ez. 24, 5.

2. In the sun's heat, *to ripen, to be ripe*, e. g. a harvest, Joel 4, 13 [3, 13].

Syr. *ܠܫܢܐ*, Chald. *ܒܫܪܐ*, Eth. *በሰለ* to be cooked, to be ripe. In the same manner the ideas of cooking and ripening are united in other verbs; as in Arab.

طبخ, Pers. *بختن* and *بختن* *bukhten*

and *pukhten*, to which nearly corresponds Germ. *backen*, Engl. *to bake*;

Gr. *πέτω, πέσσω*, Lat. *coquitur uva, vindemia*, Virg. Georg. 2. 522, i. q.

Germ. *die Traube kocht*.

PIEL causat. of Kal no. 1, *to cook*, i. e.

to seethe, to boil, espec. flesh, Ex. 16, 23.

29, 31. 1 K. 19, 21; other kinds of food, Num. 11, 8. 2 Sam. 13, 8. 2 K. 4, 38.

6, 29.

PUAL pass. of Pi. Ex. 12, 9. Lev. 6, 21

HIPH. causat. of Kal no. 2, *to ripen*. to bring to maturity, Gen. 40, 10; see under *אָשַׁבֵּל*.

Deriv. מְבִשְׁלוֹת and

בשול m. Ex. 12, 9. בְּשֻׁלָה f. Num. 6,

19, *the boiled, the sodden*.

בְּשָׁלָם (for בְּן-שָׁלָם son of peace, see in ב p. 109) *Bishlam*, pr. n. of a Persian officer in Palestine Ezra 4, 7

* בָּשָׁן not used in Hebrew; Arab.

بَشَنَةٌ light and level soil, soft sand. Hence pr. n. נְבִישָׁן and

בָּשָׁן (light sandy soil) often with art. הַבָּשָׁן, *Bashan*, pr. n. of the northern part of the country beyond Jordan; bounded on the northwest by the region adjacent to Mount Hermon 1 Chr. 5, 23; on the south by the Jabbok and mountains of Gilead; and extending on the east as far as to Salchah (Sülkhad) Deut. 3, 10. 13. Josh. 12, 4. It was taken by the Israelites from Og, king of the Amorites; and given with a part of Gilead to the half tribe of Manasseh, Num. 21, 33. 32, 33. It is often celebrated for its groves of oaks, Is. 2, 13. Ez. 27, 6. Zech. 11, 2; and for its rich pastures and fat cattle and flocks, Deut. 32, 14. Ps. 22, 13. Am. 4, 1. Ez. 39, 18. [Though comparatively a level region, yet there are high mountains in its southwestern part, Ps. 68, 16.—R.]

Chald. בַּהֲזִינָן, Syr. مَهْزِينَة, Gr. in Josephus and Ptolemy *Batavala*, *Batanaea*, Arab. البثنية *el-Bethenjah*; see Bibl. Res. in Palest. III. App. p. 158. n. 5.

בָּשָׁה f. (ר. בּוֹשָׁה) *shame*, Hos. 10, 6. Nouns ending in the syllable נָה, נָא, appended to the root, are found also in Chaldee, see art. אֲשַׁרְנָא; and more frequently in Ethiopic, see Ludolf Gram. Æthiop. p. 90. It is analogous to the ending נָה.

* בָּשַׁם once read in Po. בּוֹשַׁם for בּוֹשַׁם *to tread down, to trample upon*, c. עַל Am. 5, 11. For the interchange of ס and שׁ, see under lett. ס.

בָּשַׁשׁ a spurious root, whence some derive the form בּוֹשַׁשׁ Pil. of the verb בּוֹשַׁשׁ, q. v.

בָּשָׁה f. (ר. בּוֹשָׁה) c. suff. בָּשָׁהּ, בָּשָׁהּ. 1. *shame, confusion*, often with בָּנִים added, where Engl. Vers. *confusion of face*, Jer. 7, 19. Ps. 44, 16. Dan. 9, 7. 8. So בָּשָׁה לְבַשׁ Job 8, 22. Ps. 35, 26, and בָּשָׁה עָטָה Ps. 109, 29, *to be clothed with shame, to be covered with confusion*.

2. *shame, i. e. disgrace, ignominy*, Is.

54, 4. 61, 7. Hab. 2, 10. Mic. 1, 11—עָרְוָה בָּשָׁה *in nakedness and shame*; others: *having thy shame (pudenda) naked*.

3. *an idol*, which only disappoints the hopes of its worshippers, and puts them to shame and disgrace, Jer. 3, 24. 11, 3. Hos. 9, 10.

I. בַּת f. (contr. from בָּנָה for בְּנָה, r. בָּנָה) c. suff. בָּתִּי from בָּנָה; Plur. בָּנוֹת, constr. בָּנוֹת as fr. a Sing. בָּנָה, comp. בָּנִים sons.

1. *a daughter*. Arab. بِنْتٌ, plur.

بَنَاتٌ; Syr. صِبْغَاتٌ, plur. عَدْلَانٌ; Chald. בַּת and בַּתְּרָה, constr. בַּתְּרָה, c. suff. בַּתְּרָה, plur. בָּנָה.—So בָּנוֹת הָאָדָם *the daughters of men*, women, opp. to the sons of God, Gen. 6, 2. 4. Cant. 7, 2 [1] *O prince's daughter*, a term of courteous address to a high-born maiden. So the queen herself is addressed as בַּת, Ps. 45, 11; comp. בָּן no. 4.

The word בַּת *daughter*, like בָּן, is employed also by the Hebrews in wider senses:

2. *a grand-daughter*, and genr. *a female descendant*. So בָּנוֹת יִשְׂרָאֵל *daughters of Israel* for the Hebrew women, Judg. 11, 40; בָּנוֹת כְּנָעַן *daughters of Canaan*, the Canaanitish women, espec. maidens, Gen. 28, 8; and so with the name of a particular people, בָּנוֹת הַפְּלִשְׁתִּים 2 Sam. 1, 20; בָּנוֹת עַמִּי *my countrywomen* Ez. 13, 17. So also בָּנוֹת יְהוּדָה Ps. 48, 12, where some incorrectly understand the *towns* of Judah; since the small places around a city are called the daughters of that *city*, and not of the district. In this passage *the daughters* i. e. women of Judah (no. 5) are put in antith. with Zion, i. e. *the sons* or men of Zion, and thus both together according to the laws of parallelism designate the inhabitants of Zion and the rest of Judah of both sexes. Comp. Is. 4, 4.

3. *a maiden, young woman*, comp. בָּן no. 3; Gr. θυγάτηρ, Fr. fille. Gen. 30, 13. Cant. 2, 2. 6, 9. Judg. 12, 9. Is. 32, 9. Poet. בַּת הַנְּשִׁים *daughter of women*, a maiden, Dan. 11, 17.

4. *an adopted daughter, foster-daughter, disciple*, Esth. 2, 7. 15.—Also *a female pupil, disciple*, comp. בָּן no. 5; here in reference to a god, i. q. *female worshipper*.

Mal. 2, 11 **בַּת־אֵל נָכַר** *the daughter of a strange god.*

5. With a genit. of *place*, espec. of a city or country, **בַּת** denotes *a native of that place*, one born and brought up there, a female inhabitant, espec. of youthful age; e. g. **בְּנוֹת יְרוּשָׁלַם** Cant. 2, 7. 3. 5. 5, 8. 16; **בְּנוֹת צִיּוֹן** Is. 3, 16. 17. 4, 4; **בְּנוֹת הָאָרֶץ** Gen. 34, 1.—By a peculiar idiom of the Hebrew and Syriac tongues, the word **בַּת** *daughter*, like other feminines (comp. Lehrg. p. 477. Heb. Gram. § 105. 3. d.) is used by the poets as a collective, for **בָּנִים** *sons*; comp. **בַּת גְּדוּד** Mic. 4, 14 for **בְּנֵי גְדוּד** 2 Chr. 25, 13; and then *the daughter of a city, country, people*, is put poetically for *its inhabitants*. E. g. **בַּת־צַר** for **בְּנֵי צַר** *the Tyrians* Ps. 45, 13; **בְּנוֹת־יְרוּשָׁלַם** Is. 37, 22; **בַּת־צִיּוֹן** Is. 16, 1. 52, 2. Jer. 4, 31; **בַּת־אֲדָם** Lam. 4, 22; **בַּת־מִצְרַיִם** Jer. 46, 11. 19, 24; **בַּת־הַרְשֵׁשׁ** Is. 23, 10; **בַּת־עַמִּי** i. q. **בְּנֵי עַמִּי** my countrymen Is. 22, 4. Jer. 4, 11. 9, 6. So also in Syriac, **בַּת אַבְרָהָם** *the daughter of Abraham*, for the sons or descendants of Abraham, the Hebrews; see Comment. on Is. 1, 8. Hence has arisen the *προσωποποιία* so common to the Hebrew poets, by which the whole body of inhabitants in a place is personified as a female, (Is. 23, 12 sq. 47, 1 sq. 54, 1 sq. Lam. 1, 1 sq.) and thus *the daughter of a land* is also said to be *a virgin*, as **בְּתוּלַת בַּת־צִיּוֹן** i. e. *thou virgin, daughter of Sidon*, st. constr. instead of apposition, Is. 23, 12; **בַּת־בָּבֶל** Is. 47, 1, **בַּת־יְהוּדָה** Lam. 1, 15, **בַּת־מִצְרַיִם** Jer. 46, 11. **בַּת־עַמִּי** Jer. 14, 17. But as the name of a people is often transferred to designate its land, and vice versa, (Lehrg. p. 469,) so this use of **בַּת**, which strictly designates *inhabitants*, is transferred by the poets to the city or country itself. Thus **בַּת־צִיּוֹן** i. q. the city Jerusalem Is. 1, 8. 10, 32; **בַּת־בָּבֶל** Ps. 137, 8; and so we find even **בַּת־בָּבֶל יוֹשְׁבַת** *inhabitant of the daughter of Babylon* i. e. inhabitants, dwellers in Babylon, Zech. 2, 11. Jer. 46, 19. 48, 18.

6. With genit. of *time*, as denoting a female who has lived *during* that time; e. g. **בַּת־תְּשַׁעִים שָׁנָה** *the daughter of ninety years*, i. e. ninety years old, Gen. 17, 17. Comp. **בָּן** no. 7.

7. Trop. *the daughter of any thing* is that which is dependent on, connected with, or distinguished for that thing; comp. **בָּן** no. 8. Thus the *daughters of a city* are the small towns and villages lying around it and dependent on its jurisdiction, Num. 21, 25. 32. 32, 42. Josh. 17, 11. Judg. 11, 26. So **בַּת־עֵינַן** *daughter of the eye*, i. e. the pupil, Ps. 17, 8, see in **אֵישׁוֹן**; also **בְּנוֹת הַשִּׁיר** *the daughters of song*, songstresses, Ecc. 12, 4; **בַּת־פְּלִנְעֵל** a wicked woman, 1 Sam. 1, 16; **בַּת־אֲשָׁרִים** (ivory) *the daughter of cedar-wood*, i. e. inlaid in cedar, Ez. 27, 6.

8. Once of animals, in the phrase **בַּת־רֵעֵבָה** **بنت النعام**, *daughters of the ostrich*, i. q. the ostrich, see under **רֵעֵבָה**. Comp. **בָּן** no. 10.

9. Poet. *daughters of a tree*, for *its boughs, branches*; Gen. 49, 22 **בְּנוֹת צַעֲרָה** *its daughters mount over the wall*, i. e. the branches of the fruitful tree to which Joseph is compared; see **צַעֲרָה**.

10. In a few feminine proper names:

a) **בַּת־רַבִּים** (daughter of many) *Bath-rabbim*, pr. n. of a gate in Heshbon, Cant. 7, 5 [4].

b) **בַּת־שֶׁבַע** (daughter of the oath) *Bath-sheba*, pr. n. of the wife of Uriah, defiled by David, and then taken as his wife after the murder of her husband; known also as the mother of Solomon. 2 Sam. c. 11, c. 12. 1 K. 1, 15 sq. Called also **בַּת־שׁוּא** *Bath-shua*, 1 Chr. 3, 5.

c) **בְּתוּלָה** (daughter i. e. worshipper of Jehovah) *Bithiah*, pr. n. f. 1 Chr. 4, 18.

II. **בַּת** (r. **בָּתַת** no. 1) plur. **בְּתָיִם**, comm. gend. m. Ez. 45, 10. f. Is. 5, 10; *bath*, a measure of liquids, as of wine and oil, equal to the *ephah* (**אֵיפָה** q. v.) in dry measure, i. e. about 8½ gallons. Ten baths made one homer (**הוֹמֵר**, see Ez. 45, 11. 14), 1 K. 7, 26. 38. 2 Chr. 2, 9. 4, 5. Ez. 45, 10 sq. Is. 5, 10.

בַּת Chald. i. q. Hebr. no. II. Plur. **בְּתַיִן** Ezra 7, 22.

בְּתָה f. (r. **בָּתַת** no. 2) *desolation*; Is. 7, 19 **נְהַלֵי הַבְּתוּחַת** *the desolate valleys*, deserts. Or perh. *abrupt valleys*, precipitous, craggy; comp. **בְּצוּר** cut off, abrupt, precipitous, and *δαγός* from *ἐγγυσιμ*. But the former sense is preferable. Comp. in **בְּתָה**.

בְּתָה f. (r. בְּתָה no. 2) *desolation*; spoken of a vineyard Is. 5, 6 **אֲשִׁיתָהּ בְּתָה** q d. **אֲשִׁיתָהּ כְּלָה** *I will make it a desolation*, pr. a cutting off, consumption; Vulg. *ponam eam desertam*. The grammarians have not been consistent in respect to this and the preceding form **בְּתָה**; they ought both to have been pointed with the same vowels.

בְּתוּאֵל *Bethuel*, pr. n. 1. Of a man, (i. q. **מְתוּאֵל** man of God,) the father of Laban and Rebecca, Gen. 22, 22. 23. 24, 15. 24. 47. 50. 25, 20. 28, 2. 5.

2. Of a place, (from בְּתָה i. q. בְּיָה, pr. abode of God,) belonging to the tribe of Simeon, 1 Chr. 4, 30; written by contraction **בְּתוּל** in Josh. 19, 4. In the same list of cities in Josh. 15, 30, we find instead of it **בְּסֵל**. See Reland *Palæstina* p. 152, 153.

בְּתוּל see in **בְּתוּאֵל** no. 2.

בְּתוּלָה f. (r. בְּתָל q. v.) 1. *a virgin*, pure and unspotted; Arab. **بَتُول**, Syr. **ܒܬܘܠܐ**, id. Gen. 24, 16 **בְּתוּלָה... וְהַנְּעִיר** *and the maiden... was a virgin, neither had any man known her*. 2 Sam. 13, 2. 18. **בְּתוּלָה** *a maiden who is a virgin, intacta*, Deut. 22, 23. 28. Judg. 19, 24. 21, 12. 1 K. 1, 2.—Hence also

2. *a virgin just married, a young spouse*, Joel 1, 8. Sept. *νύμφη*. So Lat. *virgo* Virg. Ecl. 6. 47. *Æn.* 1. 493;

puella Georg. 4. 458; also Arab. **بِكْر** *virgin*.

3. By a *προσωποποιία* common to the Hebrews, in which *cities* or *countries* are personified as females, the same are also called *virgins*, see the examples cited in **בָּה** no. 5. So too where **בָּה** is omitted, simpl. **בְּתוּלַת יִשְׂרָאֵל** *virgin of Israel*, i. e. the Israelitish people, Jer. 18, 13. 31, 4. 21. Am. 5, 2. Chald. Vers. correctly **בְּנִישְׂתָּא דְּיִשְׂרָאֵל** *cælus Israëlis*.—Hence

בְּתוּלִים m. plur. 1. *virginity*. Lev. 21, 13 **וְהוּא אִשָּׁה בְּתוּלִיָּה וְקָח** *he shall take a wife in her virginity*, who is a virgin. Judg. 11, 37. Ez. 23, 3 **דְּבָרֵי בְּתוּלֵיהֶן** *their virgin breasts*.

2. *signs, tokens of virginity*, (comp.

בְּרִיית no. 3. b, sign of a covenant,) i. e. the bed-clothes stained with blood on the wedding-night, Deut. 22, 14 sq. Comp. Leo Afric. p. 325. - Niebuhr's *Descript. of Arabia* p. 35 sq. Germ. Michaelis *Mosaisches Recht* II. § 92.

בְּתוּרָה see **בָּה** I. no. 10. c.

בְּתוּרִים plur. *houses*, see **בָּרָה**.

* **בְּתָל**, whence **בְּתוּלָה** *virgin*. Arab.

בְּתַל is *to separate*, i. q. **בָּדַל**; hence **בְּתוּלָה** is one *separated* and secluded from intercourse with men. But it may be worth inquiry, whether **בְּתָל** is not i. q. **בָּשַׁל** *to ripen*; whence **בְּתוּלָה** one *ripe, mature*. Comp. **עֲלָמָה**.

* **בְּתָקַן** in Kal not used; once in PIEL Ez. 16, 40 **וַיִּבְתְּקוּן בְּחַרְבּוֹתָם** *and they shall cut (hew) thee in pieces with their swords*; Sept. *κατασφάξουσιν σε*, Vulg.

trucidabunt te. Arab. **بَتَكَ** *to cleave asunder, to cut in pieces, to cut off*; Ethiop. **በተቀ** *to break*.

* **בְּתַר** *to cut in two or in pieces, to divide*, as victims in sacrifice, so in KAL and PIEL, Gen. 15, 10. Arab. **بَتَرَ** *to cut off, to break off*. Kindred roots are **בָּטַר**, **בָּטַר**, **בָּטַר**.

Deriv. **בְּתָרִין**, **בְּתָר**.

בְּתָר Chald. *after*, for **בְּאַתָּר**; see art. **בְּתָר** p. 105.

בְּתָר m. (r. **בְּתָר**) e. suff. **בְּתָרִין**, plur constr. **בְּתָרֵי**.

1. *a piece, part of a victim as cut up*, Gen. 15, 10. Jer. 34, 19.

2. *section*, i. e. the being cut up; spoken of a region *cut up* or divided by mountains and valleys, rugged, craggy, precipitous, comp. **בְּתָרִין**. Cant. 2, 17 **עַל-הַרְרֵי-בְּתָר**, Sept. *ἐπὶ ὄρη κοιλωμάτων*, i. e. mountains cut up with valleys.

בְּתָרִין m. (r. **בְּתָר**) pr. *section*, i. e. *a region cut up* with mountains and valleys; or better, *a valley cutting into* mountains, i. q. *a craggy valley, mountain gorge, defile*, *κοιλωμα*, like *θαλάσς* from *θήνηνύω*. 2 Sam. 2, 29. Comp. **בְּתָר** no. 2.—Others take it as the pr. n. of some particular valley or region; but this would make little difference, since even then it must

have been derived from the nature of the place.

* **בַּתַּח** *obsol. root, Arab. بَتَّ* I, IV, to cut, to cut off, to break off, comp. under r. **בָּרַד** I; **בֵּתַח** something broken off, finished, destroyed, **בֵּתַת** and **בֵּתַת** whol-

ly, entirely. In Hebrew it seems to have signified :

1. to cut or mark out, to define, and hence to measure ; whence **בַּח** II, as a measure of liquids.

2. to cut off any thing, to make an end of, to lay wholly waste, i. q. **בָּחַ** ; whence **בַּחַה**, **בַּחַה**.

ג

Gimel, **גִּמְל**, the third letter of the Hebrew alphabet; as a numeral denoting 3. Its name differs only in form from **גַּמְל** camel; and its figure in Phœnician inscriptions (Λ, Λ,) bears a certain resemblance to the camel's hump or neck; see Monumen. Phœn. p. 22.

As the softest of the palatal letters (**גִּרְכַּס**) except Yod, it is often interchanged: a) With the harder *palatals* **כ** and **ק**, both in the Hebrew itself, and in the corresponding forms of the kindred dialects; e. g. **גְּדִישׁ**, **גְּדִישׁ**, **גְּדִישׁ**, a heap of sheaves; **גְּדִישׁ**, **גְּדִישׁ**, sulphur; **גְּנִן** and **גְּנִן**, to cover, to protect; **גְּנִן** and **גְּנִן**, to collect, to heap up; **גְּנִן** and **גְּנִן**, to run up and down, **גְּנִן**, **גְּנִן**, calix of flowers; **גְּדִישׁ** and **גְּדִישׁ** to cut; **גְּדִישׁ**, **גְּדִישׁ**, an almond-tree.

b) More rarely with the *gutturals*; as **ע**, e. g. **גְּבַע**, **גְּבַע**, **גְּבַע**, to burst forth; **גְּרָה**, Arab. **غَرَى** to provoke; also **ה**, e. g. **גְּפִירָה**, **גְּפִירָה**, young of birds; comp. **גְּפִירָה**.

גָּא m. adj. for **גְּאָה** (r. **גְּאָה**) *elated, i. e. haughty, proud*, Is. 16, 6.

* **גְּאָה** fut. **גְּאָה**, a poetic word.
1. to lift up oneself, to rise, to increase, e. g. of rising waters Ez. 47, 5; of a plant growing Job 8, 11.—Job 10, 16 **וְיִגְאָה בְּשִׁחַל הַצַּדִּיקִי** and if it lift up itself (sc. my head) thou huntest me as a lion.

2. Metaph. to be exalted, majestic, glorious, spoken of God, Ex. 15, 1. 21.—Hence in the derivatives also:

3. to be eminent, excellent, splendid; see deriv. **גְּאָוִן** no. 2.

4. to be elated, i. e. haughty, proud; see deriv. **גְּאָה** no. 2, **גְּאָה** and **גְּאָוִן** no. 3.

Syr. Pa. **ܓܝܘܘܬܐ** to decorate, to make splendid, magnificent; Ethpa. to boast oneself; **ܓܝܘܘܬܐ**, **ܓܝܘܘܬܐ** decorated, elegant, magnificent. In the signif. of pride it corresponds with Gr. *γαῖω*.

Deriv. **גְּאָה**, **גְּאָה** I, and those here following.

גְּאָה adj. 1. lifted up, high, lofty, Is. 2, 12. Job 40, 11. 12 **וְיִגְאָה כָּל-גְּאָה** **וְיִחַשְׁפִּילְהוּ** look upon every high thing and bring it low.

2. elated, i. e. proud, haughty, Jer. 48, 29. Plur. **גְּאָוִים** the proud, often with the accessory notion of impiety, ungodliness; as elsewhere gentleness and humility include also the idea of piety, see **גְּנִן**. Ps. 94, 2. 140, 6. Prov. 15, 25. 16, 19. Sept. *ὑψηλοφάνοι, ὑψηλοῦται*.

גְּאָה f. pride, haughtiness, Prov. 8, 13.

גְּאָוִל (majesty of God) *Geuel* pr. n. m. Num. 13, 15.

גְּאָוִרָה f. (r. **גְּאָה**) pr. elevation, exaltation; hence

1. *majesty, glory*, as of God, Deut. 33 26. Ps. 68, 35.

2. *ornament, excellency, splendour*, Job 41, 7. Deut. 33, 29.

3. *pride, haughtiness*; Ps. 73, 6 **לְכֵן יִגְאָה עֲנַקְתֶּמָּהוּ** therefore pride surroundeth them like a neck-chain, i. e. clothes their neck, as being the seat of pride. Ps. 31.

24. Prov. 14, 3. Is. 9, 8. 13, 3. 11. 16, 6. 25, 11. Trop. of the sea, Ps. 46, 4 *the mountains tremble through its pride*, i. e. its proud swelling or heaving.

גאָרלִים m. plur. (r. גאָל, after the form קדומים, עשיקים.) *redemptions, redemption*; Is. 63, 4 שְׁנַת גְּאוּלִי *the year of my redemption*, i. e. in which I will redeem my people. So Sept. Vulg. Syr. Usually: *the year of my redeemed.*

גְּאוּן m. (r. גָּאָה) constr. גְּאוּן, once plur. גְּאוּנִים Ez. 16, 56; pr. elevation, exaltation; hence

1. *majesty, grandeur*, e. g. of God, Ex. 15, 7. Is. 2, 10. 19. 21. 24, 14 בְּגְאוּן יְיָ צְהִלּוּ *they shout for the majesty of Jehovah*. Job 37, 4 גְּאוּנוֹ קוֹל *the voice of his majesty*, i. e. thunder. 40, 10 עֲדֵרֶינָא גְּאוּן *deck thyself now with majesty and grandeur*. Mic. 5, 3.

2. *ornament, excellence, splendour*, Is. 4, 2. 60, 15 *I will make thee a perpetual excellency, glory*. 13, 19 הַבְּפִאָרָה *the glorious ornament of the Chaldeans*, i. e. the city of Babylon. 14, 11. Ps. 47, 5 גְּאוּן רַעֲקֹב *the excellency, ornament, of Jacob*, q. d. the pride of Jacob, the Holy Land; also of God, Am. 8, 7. גְּאוּן הַיַּרְדֵּן *the excellency, pride, of Jordan*, poet. for its green and shady banks, clothed with willows, tamarisks, and cane, in which lions make their covert, Jer. 12, 5. 49, 19. 50, 44. Zech. 11, 3. Comp. Jerome on Zech. 1. c. Relandi Palæstina p. 274.

3. i. q. גְּאוּהָ no. 3, *pride, haughtiness*; Prov. 16, 18 *pride goeth before a fall*. גְּאוּן רַעֲקֹב *the haughtiness of Jacob* Am. 6, 8. Nah. 2, 3. Job 35, 12. Is. 13, 11. 16, 6. Hos. 5, 5. Ascribed also to waves, Job 38, 11; see in גְּאוּהָ no. 3. Comp. גְּאוּהָ no. 4.

גְּאוּרָה f. (r. גָּאָה) Tsere impure.

1. *a lifting up, any thing high*. Is. 9, 17 גְּאוּרָה עֵשֶׂן *a column of smoke*.

2. *majesty of God*, Ps. 3, 1.

3. *ornament, excellency, splendour*, Is. 28, 1. 3. Concr. Is. 12, 5.

4. *haughtiness, pride*, Ps. 17, 10. Trop. of the sea, Ps. 89, 10; comp. in גְּאוּהָ no. 3.

גְּאוּוֹן adj. (r. גָּאָה) *proud, haughty*, Ps. 123, 4 Cheth. In Keri יוֹנִים גְּאוּיִם *the proud oppressors*.

גְּאוּרֹת valleys, see גְּאוּרָה.

* I. גָּאָל fut. יִגְאָל 1. *to redeem, to ransom*, e. g. a field or farm sold, by paying back the price, Lev. 25, 25. Ruth 4, 4. 6; any thing consecrated to God, Lev. 27, 13. 15. 19. 20. 31; a slave Lev. 25, 48. 49. Part. גֹּאֵל *redeemer*, one who redeems a field, Lev. 25. 26.—Trop. and very often spoken of God as redeeming and delivering men and. espec. Israel, e. g. from the bondage of Egypt Ex. 6, 6; from the Babylonian exile Is. 43, 1. 44, 22. 48, 20. 49, 7. al. Constr. with מִן Ps. 72, 14; מִיָּד Ps. 106. 10. Part. pass. גְּאֻלִּים, גְּאֻלֵי רְחֻמָּה, *the redeemed of Jehovah*, Is. 35, 9. 51, 10. Part. act. Job 19, 25 אֲנִי יְיָ רִדְתִּי גְּאֻלֵי חַיִּי *I know that my redeemer liveth*, i. e. God himself, who will deliver me from these calamities.—Job 3, 5 in curses upon his natal day: הִגְאָלְהוּ חֶשֶׁךְ וְצִלְמָוֶת *let darkness and death-shade redeem it for themselves*, i. e. recover it, again take possession of it.

2. With דָּם, *to redeem blood*, i. e. *to avenge bloodshed*, to demand or inflict punishment for blood; found only in Part. הַגֹּאֵל *the avenger of blood*, Num. 35, 19sq. Deut. 19, 6. 12. Josh. 20, 3. 2 Sam. 14, 11; without דָּם id. Num. 35, 12.

3. As the right of redemption (no. 1) and the duty of blood-revenge (no. 2) belonged to the nearest relative, hence גֹּאֵל denotes a *blood relative, kinsman*, Num. 5, 8. Lev. 25, 25. Ruth 3, 12. With the art. הַגֹּאֵל *the Goël, the next of kin, nearest kinsman*, Ruth 4, 1. 6. 8; comp. 3, 9. 12. The one next after him is called מְגֹאֵל Ruth 2, 20, comp. 4, 4. Plur. מְגֹאֵלִים *blood-relatives, kinsmen*, 1 K. 16, 11.—So to Heb. שָׂאֵר i. e. *blood-relative*, corresponds Arab. قَائِلٌ *avenger of blood*,

and وَلِيٌّ *a friend, kinsman, also a protector, avenger*.

4. Since also by the Mosaic law, when a man died without children, it was the duty of the next of kin to marry his widow and raise up children in his name, (see רָבַם, יָבַם.) the verb גָּאָל was also transferred to denote this right and duty of relationship, and is then denom. from גֹּאֵל. E. g. Ruth 3, 13, where Boaz says: אִם-יִגְאָלָהּ טוֹב יִגְאָל וְאִם-לֹא יִרְפֶּן *if he will perform*

unto thee the kinsman's part (i. e. marry thee), well; let him do the kinsman's part; but if he will not, . . . then I will do the kinsman's part to thee, i. e. will marry thee. Comp. Tob. 3, 17.

NIPH. pass. of Kal no. 1, to be redeemed, ransomed, e. g. a field or farm Lev. 25, 30; things consecrated Lev. 27, 20, 27, 28, 33; a slave Lev. 25, 54.—Reflex. to redeem oneself Lev. 25, 49.

Deriv. הנאלה, הנאלים, and pr. n. הנאל.

* II. נאל, a verb of the later Hebrew, in Kal not used, to be defiled, polluted, unclean, i. q. Chald. נאל, נאל, Ithpe. אתהנעל to be polluted.

PIEL נאל to defile, to pollute, Mal. 1, 7.

PUAL 1. to be polluted. Part. הנאל polluted, unclean, of food Mal. 1, 7, 12.

2. to be pronounced unclean, i. e. to be removed as polluted from the priesthood, Ezra 2, 62. Neh. 7, 64. Comp. Syr.

נאל to cast away, to reject, and נאל Hiph.

NIPH. נאל Zeph. 3, 1, and נאל Is. 59, 3. Lam. 4, 14, to be defiled, polluted. The latter form is similar to the Arabic passive Conj. VII انقبل.

HIPH. to soil, to stain, as a garment with blood, Is. 63, 3. The form הנאלה for הנאלה is by Syriasm.

HITHPA. to defile oneself, e. g. with unclean food, Dan. 1, 8.—Hence

נאל plur. constr. נאלי, defilement, pollution, Neh. 13, 29.

נאלה f. (r. נאל I) 1. redemption, re-purchase of a field or farm, Lev. 25, 24. Ruth 4, 7.—Hence a) i. q. right of redemption, fully מטשפת הנאלה Jer. 32, 7, comp. v. 8 and see בכורה Lev. 25, 29, 31, 48. נאלה עולם perpetual right of redemption, in perpetuity, Lev. 25, 32. b) With gen. of pers. a field to be redeemed by any one as next of kin, Ruth 4, 6. c) price of redemption, Lev. 25, 26, 51, 52.

2. relationship, kindred. Ez. 11, 15 נאלה אנשי נאלה thy relatives, thy kindred. See r. נאל I. 3.

נב m. (r. נבב no. 1) c. suff. נבי, plur. נבים and נביות, see no. 5, 6; pr. something gibbous, convex, arched; hence

1. the back, e. g. of animals Ez. 10, 12; also of men, Ps. 129, 3 על גבי הרשו the ploughers ploughed upon my back, i. e. they made deep furrows on my back with their blows.

2. the boss of a shield or buckler, i. e. the exterior convex part; comp. Arab.

جوب shield, and Fr. bouclier from boucle. So in the proverbial expression, Job 15, 26 בעברי גבי הנגיוו . . . he runneth upon him . . . with the thick bosses of his bucklers, a metaphor drawn from soldiers who join their shields together and so rush upon the enemy. Comp. Schult. ad l. c. Har. Cons. 23, p. 231. 40, p. 454, ed. de Sacy.—Hence

3. a bulwark, intrenchment, stronghold. Job 13, 12 חמר גבייכם bulwarks of clay are your bulwarks; here spoken of weak and futile arguments behind which his opponents intrench themselves; comp. Is. 41, 21. So Arab. ظهر back, also for bulwark.

4. a vault, fornix, spec. of a brothel, arched cell, in which harlots prostituted themselves, Ez. 16, 24, 31, 39. Sept. οἰκημα πορνικόν, πορνείον. So Lat. fornix Juven. 3, 156.

5. the rim of a wheel, the circumference, felloes. Plur. גביר 1 K. 7, 33; גביות Ez. 1, 18.

6. an eye-brow, q. d. arch of the eye, Plur. גביות Lev. 14, 9. Arab. جبّة the bone which the eye-brow covers.

7. the back, i. e. upper part, top of an altar, Ez. 43, 13. Sept. τὸ ὕψος τοῦ θυσιαστηρίου. So Gr. ῥῶτος for the surface of the sea, of the land, etc. The same is גב המזבחה Ex. 30, 3, 37, 26; so that one might doubt whether it ought not to be so read in Ez. l. c.

נב Chald. i. q. Heb. the back; plur. for sing. like Gr. τὰ ῥῶτα, Dan. 7, 6 Cheth. it had four wings על גביה upon its back; Keri גביה. Sept. ἐπάνω αὐτῆς, Theod. ὑπεράνω αὐτῆς, Vulg. super se.

נב plur. גביר 2 K. 25, 12 Cheth. see r. נב no. 3.

I. נב m. (r. נבב) 1. a board, from the idea of cutting; plur. גביר 1 K. 6, 9.

2. a well, cistern; plur. גביר Jer. 14, 3. 2 K. 3, 16.

II. **גָב** (for **גִּבָּה**, r. **גָבָה**) a locust, plur. **גָבִים** Is. 33, 4. Sept. *axglides*.

גָב *Gob*, pr. n. see **גֹב**.

גָב Chald. (r. **גָבב** nō. 2) emph. **גָבָא**, a pit, den, in which lions were kept, Dan. 6, 8 sq. In Targg. for Heb. **בוּר**. Syr.

جَب, Arab. **جَب**, Eth. **ገብ**, id.

* **גָבָא** obsol. root, i. q. Arab. **جَبَا** final Waw and Ye, to gather together, to collect, e. g. waters into a reservoir, tribute;

جَبَا IV, to gather together, to collect.—Hence

גָבָא m. 1. a reservoir, cistern, Is. 30, 14. Vulg. *fovea*.

2. a marsh, pool, Ez. 47, 11.

* **גָבַב** a verb of twofold signification, one its own, the other derived.

1. Pr. to be curved, hollow, or also to be gibbous, convex, in the manner of an arch, vault; hence **גָב** q. v. something gibbous, the back, etc. The same primary idea lies also in the kindred roots, **גָבַח**, whence **גָבַח**, whence **גָבַח**; **גָבַח** whence **גָבַח**; also in **קָבַב**, **קָבַב**, and even **קָבַב**. Corresponding are also Lat. *gibbus*, Engl. *gibbous*, Germ. *Giebel*, *Gipfel*. Comp. also the roots **גָבַח**, **גָבַח**, **גָבַח**.

2. The other signif. is borrowed from **גָבַב**, to cut in, to dig; Arab. **جَبَّ** to cut, to cut or hew out; comp. **جَاب** mid. Waw and Ye id. Conj. VIII, to dig a well. Hence Chald. **גָב** a well or pit.

* **גָבָה** obsol. root, i. q. Arab. **جَبَا** to come forth out of the ground, to creep forth, as a serpent from his hole; whence

جَاب for **جَابِي** a locust, so called as issuing from the earth when hatched; comp. Eth. **አገብ** the great locust, from **ነገ** to emerge from the water. Comp. Plin. H. N. 11. 29 or 35. Bochart Hieroz. II. p. 443.—Hence **גָב** II. **גָב** I.

* **גָבַה** inf. **גָבַה**, once **גָבַה** Zeph. 3, 11; fut. **גָבַה**, **גָבַה** plur. fem. irregular **גָבַה** Ez. 16, 50.

1. to be high, lofty, tall; comp. in **גָבַב**

no. 1. E. g. a tree Ez. 19, 11; the heavens Ps. 103, 11; a man Sam. 10, 23.

2. to be elevated, exalted, to a higher degree of dignity and glory, Is. 52, 13. Job 36, 7.

3. **גָבַה** *one's heart lifts itself up, is lifted up, elated*: a) In a good sense, i. q. to take courage, 2 Chr. 17, 6 **וַיִּגְבַּה** **לְבוֹ** *and his heart was encouraged in the ways of Jehovah*. b) In a bad sense, to be lifted up in pride, to be proud, haughty, Ps. 131, 1. Prov. 18, 12. 2 Chr. 26, 16.—Hence

4. Of a person himself, to be proud, haughty, Is. 3, 16. Jer. 13, 15.

HIPH. **הִגְבִּיהַ** to make high, to exalt, Ez. 17, 24. 21, 31 [26]. Prov. 17, 19 **מִגְבִּיהַ** *who maketh his gate high*. Jer. 49, 16 **תִּקְּהַ** *though thou makest thy nest high like the eagle*, i. e. buildest thy castles upon the highest cliffs; comp. Obad. 4, where **תִּקְּהַ** is omitted. Adverbially with an infin. Ps. 113, 5 **לְשִׁבְתָּ** *pr. who maketh high to dwell*, i. e. *who dwelleth on high*. Job 5, 7 **וַיִּגְבִּיחוּ** *they fly on high, soar aloft*; so with **עָוָה** impl. Job 39, 27 [30]. Also followed by a finite verb, Is. 7, 11.

Deriv. the four following, and pr. n. **הִגְבִּיהַ**.

גָבִיהַ i. q. **גָבִיהַ** adj. high, lofty, proud, only in constr. **גָבִיהַ** **עֵרִים** Ps. 101, 5; **גָבִיהַ** **לֵב** Prov. 16, 5; **גָבִיהַ** **רֵיחַ** Eccl. 7, 8.

גָבוֹהַ adj. once **גָבוֹהַ** Ps. 138, 6; constr. **גָבוֹהַ** 1 Sam. 16, 7, comp. **גָבוֹהַ**; f. **גָבוֹהַ**.

1. high, lofty, tall, e. g. a tree Ez. 17, 24; a tower Is. 2, 15; a mountain Gen. 7, 19. Is. 57, 7; a man 1 Sam. 9, 2. Trop. powerful Ecc. 5, 7. Subst. height, tallness, 1 Sam. 16, 7.

2. proud, haughty, Is. 5, 15. 1 Sam. 2, 3.

גָבוֹהַ m. c. suff. **גָבוֹהַ** 1. height, altitude, as of trees, buildings, etc. Ez. 1, 18. 40, 42. 1 Sam. 17, 4. Am. 2, 9. Job 22, 12 **הֲלֹא־אֵלֹהִים** **גָבוֹהַ** *is not God in the height of heaven?* i. e. in the lofty heavens. Plur. constr. Job 11, 8 **שְׁמַיִם** **גָבוֹהַ** *as the heights of heaven are the mysteries of divine wisdom, what canst thou do?*

2. majesty, grandeur, Job 40, 10.

3. pride, haughtiness, Jer. 48, 29; more

fully **גָּבַהַ** 2 Chr. 26, 16; **גְּבַהַ רִיחַ** Prov. 16, 18; **גְּבַהַ אֵף** Ps. 10, 4. This latter expression is also very frequent in Arabic, see Thesaur. p. 257.

גְּבַהוּת f. (r. **גָּבַהַ**) *pride, haughtiness*, Is. 2, 11. 17.

גְּבֹלִי m. (r. **גָּבַל**) c. suff. **גְּבֹלִי**, plur. **גְּבֹלִים**.

1. *a bound, limit, border*, as of a field, district, country; pr. a cord or line by which a limit is measured out; see r. **גָּבַל** no. 1. Deut. 19, 14. 27, 17. Prov. 22, 28. Judg. 11, 18. **גְּבֹלֵי יָם** *western border* Num. 34, 3. 6. Spoken of the bounds of the sea, Ps. 104, 9.—The idiom **וּגְבֹלֵי יָם** Num. 34, 6 etc. see in י copul. no. 1. f.

2. The space included within certain borders, *territory, country, district*, like Engl. *bounds, limits*. Gen. 10, 19 **גְּבֹלֵי אֶרֶץ כְּנָעַן** *the bounds, territory, of the Canaanites*.—**כָּל-גְּבֹל מִצְרַיִם** *the whole bounds, land, of Egypt* Ex. 10, 14. 19. **גְּבֹלֵי יִשְׂרָאֵל** 1 Sam. 11, 3. 7; **גְּבֹלֵי עַמּוּן** Num. 21, 24. al. Plur. *bounds, territories*, Jer. 15, 13. Is. 60, 18. 2 K. 15, 16. Ez. 27, 4 *thy borders, territories, are in the midst of the sea*, spoken of Tyre.

3. *a margin, edge*, e. g. of an altar, Ez. 43, 13. 17.

גְּבֹלוֹת f. (r. **גָּבַל**) *a border, margin*. Is. 28, 25 **וּבְסֵמַח גְּבֹלוֹתָי** *and spell in the border of it*, sc. of the field.—Plur. **גְּבֹלוֹת**, *borders, bounds*, as of a field, Job 24, 2; of regions, countries, Num. 34, 2. 12; of nations, Deut. 32, 8.

גִּבּוֹר, **גִּבְרָה**, adj. (r. **גָּבַר**) 1. *strong, mighty, valiant*; spoken of a hunter, Gen. 10, 9; mostly of an impetuous warrior, champion, hero, 2 Sam. 17, 10. Ps. 33, 16. 45, 4. **מֶלֶךְ גִּבּוֹר** *a mighty king*, impetuous, i. e. Alexander the Great, Dan. 11, 3. **אֵל גִּבּוֹר** *the mighty hero* Is. 9, 5. 10, 21, comp. Ez. 32, 11. Gen. 6, 4 **הַמַּה אֲנֹשֵׁי הַשָּׁמַיִם** *these were the mighty men, heroes, who of old were men of renown*. Prov. 30, 30 *the lion is mighty among the beasts*. Also genr. *a warrior*, Jer. 51, 30. Ps. 120, 4. 127, 4; **גִּבּוֹר חַיִל** *a mighty man of valour*, valiant warrior, Judg. 6, 12. 11, 1. 1 Sam. 9, 1; plur. **גִּבּוֹרֵי חַיִל** 1 Chr. 7, 5. 11. 40. So of God, Ps. 24, 8 **וּגְבוּרַת יְהוָה**

Jehovah strong and mighty, Jehovah mighty in battle. Deut. 10, 17. Jer. 32, 18. Neh. 9, 32. Ironically, Is. 5, 22 **הוֹי גְבוּרִים לְשִׂתוֹת יַיִן אֲנִישֵׁי-חַיִל לְמִסֵּךְ** *wo unto those mighty to drink wine, the valiant to mingle strong drink*; see Comment. on Is. 28, 1.—Trop. spoken also of *ability, activity*, in the transaction of business, etc. **גִּבּוֹר חַיִל** *strong in ability*, i. e. active, capable, enterprising, 1 K. 11, 28. Neh. 11, 14; also of *wealth*, **גִּבּוֹר חַיִל** *mighty in wealth*, of great substance, Ruth 2, 1. 1 Sam. 9, 1. 2 K. 15, 20; of *power*, Gen. 10, 8.—Hence

2. Like Engl. *warrior*, put for *a leader in war, war-chief*. Is. 3, 2 **גִּבּוֹר וְאִישׁ** *the war-chief and the soldier*; comp. Ez. 39, 20. The same is prob. to be understood of those who are called **גִּבּוֹרֵי דָוִד** 2 Sam. 23, 8. 1 K. 1, 8. 1 Chr. 11, 26. 29, 24. Genr. of *any chief, prefect*; 1 Chr. 9, 26 **גִּבּוֹרֵי הַשְּׂפָרִים** *the chiefs of the porters*.

3. In a bad sense, *violent, an oppressor, tyrant*, Ps. 52, 3. So Arab. **جَبَّارٌ**.

4. Poet. *a man*, i. q. **גִּבְרָה**; 2 Sam. 22, 26. In the parall. Ps. 18, 26 is **גִּבְרָה**.

גְּבוּרָה f. (r. **גָּבַר**) 1. *strength*. Ecc. 9, 16 **טוֹבָה הַכְּמָה מִגְבוּרָה** *wisdom is better than strength*. 10, 17 *O happy land! ... whose princes eat in due season for strength and not for drunkenness*, i. e. in order to strengthen the body. Plur. Ps. 90, 10 *our years are seventy years* **וְיָמָם בְּגְבוּרוֹת שְׁמָנִים** *and if by reason of strength they be eighty years*, etc. Job 41, 4 [12].

2. Spec. *valour, strength, might*, sc. for war, Judg. 8, 21. Is. 36, 5; ascribed also to the horse, Job 39, 19. Once trop. of the bold and intrepid spirit of a prophet, Mic. 3, 8. Sometimes as concr. *might*, for *mighty deeds*; 1 K. 15, 23 *and the rest of all the acts of Asa* **וְכָל-גְבוּרוֹתָיו** *and all his mighty deeds, and all that he did*, etc. 16, 27. 22, 46. Also concr. for *mighty men, heroes*, Is. 3, 25.

3. *power, might*, Is. 30, 15; espec. of God, Ps. 21, 14. 54, 3. 66, 7. 71, 18. 89, 14. Plur. **גְבוּרוֹת יְהוָה** *mighty acts, wonders of Jehovah*, Deut. 3, 24. Ps. 106, 9. Job 26, 14.

4. *victory*, Ex. 32, 18; comp. the verb in Ex. 17, 11.

גְּבוּרָה Chald. emph. גְּבוּרְהָא, *power, might*, of God, Dan. 2, 20.

* גָּבַח i. q. גָּבַח, *to be high*; spec. of *stature* and of the *forehead*. So Chald.

גְּבִיחַ one who is too tall; Arab. أَجْبَعُ one who has a high broad forehead, Lat.

fronto, جَبْهَةٌ forehead. Hence the two following:

גְּבִיחַ m. adj. one who has the forehead too high, *fronto*, since nouns of the form קָטַל denote blemishes of the body; hence, *bald in front. forehead-bald*, Lev. 13, 41. Sept. ἀναφάλαντος. Opp. גְּבִיחַ i. e. bald behind.

גְּבִיחַ f. (r. גָּבַח) *baldness in front, a bald forehead*, Lev. 13, 42. 43. Trop. *bareness*, a threadbare spot on the outer or right side of cloth, Lev. 13, 55. Opp. קְרַחַת baldness behind, also a threadbare spot on the wrong side of cloth.

גַּבַּי (i. q. Syr. حَصَا tax-gatherer) *Gabbai*, pr. n. m. Neh. 11, 8.

גִּבִּים (cisterns Jer. 14, 3, or locusts Is. 33, 4) *Gebim*, pr. n. of a small place a short distance north of Jerusalem, Is. 10, 31.

גְּבִינָה f. (r. גָּבַן no. 3) *curdled milk. cheese*, Job 10, 10. Arab. جبن IV to curdle milk; V, to be curdled, coagulated; جَبْنٌ, جَبْنٌ, Ethiop. ባቢ, Syr. حَبْ cheese.

גְּבִיעַ m. (r. גָּבַע) 1. *a cup, goblet, bowl*, of a large size, Gen. 44, 2 sq. So *a bowl or goblet* of wine Jer. 35, 5, distinguished from the כַּסִּית or smaller cups into which the wine was poured from the larger goblet.

2. *cup, calix* of flowers, as an ornament of the sacred candelabra, Ex. 25, 31 sq. 37, 17. 19. Comp. Arab. قُبْعَةٌ calix of flowers, and Heb. קַבֵּשׁ cup, calix.

גְּבִיר m. (r. גָּבַר) *a master, lord*, from the notion of might and power, Gen. 27, 29. 37.

גְּבִירָה f. (fem. of preced.) *a mistress*, every where for *a queen*, e. g. the king's

consort, 1 K. 11, 19. 2 K. 10, 13; the king's mother, 1 K. 15, 13. 2 Chr. 15, 16.

גְּבִישׁ m. (r. גָּבַשׁ) pr. *ice*, see אֶל־גְּבִישׁ. Trop. for *crystal*, which resembles ice, and was in fact supposed to be ice, Plin. H. N. 37, 2; comp. Gr. κρύσταλλος and Eth. ጸብጽ hail-stones, also crystal.—Once, Job 28, 18.

* גָּבַל 1. *to twist, to wreathe*, as a cord or rope, wreathe work; kindr. חָבַל,

comp. also חָבַל a rope. Hence גְּבִילֹת wreathe work; also גְּבִילֹת pr. a cord, *line*, with which boundaries are measured. and then for *a bound or limit* itself; comp. Lat. *finis* and *funis*, Engl. *line* i. q. cord and boundary. Then from the signif. *boundary* comes Arab.

جَبَل mountain, chain of mountains, as the natural boundary of countries; comp. ὄρος and ὄρος, and Heb. גָּבַל, גְּבִיל.

2. Denom. from גָּבַל, *to bound, to limit*, e. g. a) As a boundary, Josh. 18, 20 and Jordan shall be its boundary. b) With acc. of boundary, *to set, to determine*; Deut. 19, 14 thou shalt not remove thy neighbour's boundary, *אשר גָּבְלוּ האֲשֵׁרִים* which they of old time have established.

3. With ב, *to border upon*, also denom. from גָּבַל. Zech. 9, 2.

HIPH. *to set bounds around* any thing. Ex. 19, 23 הַגְּבַל אֶת־הַהָר set bounds around the mountain. v. 12 וְהַגְּבַלְתָּ אֶת־הָעָם and set bounds to the people round about.

Deriv. see in Kal no. 1.

גְּבַל (i. q. جَبَل *Jebel*, mountain, see r. גָּבַל no. 1.) *Gebal*, pr. n. of a Phœnician city between Tripolis and Beirût, situated on a *hill*, and inhabited by seamen and builders. Ez. 27, 9; comp. 1 K. 5, 32 [18]. Strabo XVI. p. 755 Casaub. It was called by the Greeks Βύβλος, see Strab. Ptol. Steph. Byz. rarely Βίβλος. The Arabs still call it جَبِيل *Jebeil*, i. e. little mountain.—Gentile n. גְּבִילִי *Giblite*, plur. גְּבִילִים 1 K. 5, 32 [18].

גְּבַל m. (mountain, see in r. גָּבַל no. 1.) *Gebal* Ps. 83, 8, i. e. *Gebalene*, pr. n. of the mountainous tract inhabited by the Edomites, extending from the Dead Sea

southwards to Petra, and still called by the Arabs **جبال** *Jebâl*. In Judith 3, 1 Lat. Vers. and also in the writings of the Crusaders, it is called *Syria Sobal*; by Josephus, Euseb. and Steph. Byz. *Γόβωλιτις, Γεβυληνή, Γάβαλα*. See Bibl. Res. n Palest. II. p. 552.

גָּבַל see גָּבַל.

גָּבְלוֹת f. (r. גָּבַל) *wreathen work*, twisted like cords, see the root Kal no. 1. Ex. 28, 22 and thou shalt make upon the breast-plate **זָהָב מְעֻשָׂה עֲבַת זָהָב** *wreathed chains* (i. e. like cords), *braided or laced work of pure gold*; Sept. well *κροσσούς συμπλεγμένους*. Ex. 39, 15. The same thing is expressed in Ex. 28, 14, and two chains of pure gold, *wreathed* (like cords) **וְעָבַת מְעֻשָׂה אֹהֶם מְעֻשָׂה עֲבַת** *wreathed work*; Sept. *καταμειγμένα* (*ἐν ἀνθεσι*). Most prob. we are to understand small chains made of gold threads or wire twisted or braided together like cords; and then *מְעֻשָׂה עֲבַת* is added by way of epexegetis.

* גָּבַן not used in Heb. 1. *to be gibbous, curved*, see under גָּבַב no. 1; so of the body, see גָּבַן; of a mountain, see גָּבְנִים; of the eye-brow, arch of the eye, see Syr. and Chald. גְּבִינָא.

2. Trop. of the body, *to shrink together from fear, terror*, Arab. **جَبَنَ** and **جَبَنَ** to be timid, fearful; Act. to terrify.

3. Of milk, *to curdle, to coagulate*; comp. Germ. *die Milch erschrickt*, i. e. curdles. Hence גְּבִינָה curdled milk, cheese.

גָּבַן m. adj. *gibbous, hunch-backed*, Lev. 21, 20. R. גָּבַן no. 1.

גְּבָנִים m. plur. (r. גָּבַן no. 1) *heights, summits*, q. d. humps, hummocks of a mountain. Ps. 68, 16 **הַר-גְּבָנִים הַר-בָּשָׁן** *O mount of summits, mount of Bashan*; and v. 17 **הַרִים גְּבָנִים** by apposit. *ye mountains, summits*, i. e. abounding in summits.—Comp. Talm. גְּבָנִינִי crown of the head, summit; Syr. **صَبَا** summit of a mountain, arch of the eye-brow; Arab. **جَبَانَة** rough uneven country; also a cemetery, so called from the sepulchral mounds, tumuli.

* **גָּבַע** not found in the verb, kindr with the roots **גָּבַב** q. v. **גָּבַה**, **גָּבַח**, etc. and signifying *to be high*, like a mountain, hill; and spec. *to be arched, convex, round*, like a cup, the top of the head, etc. see **גָּבִיעַ**, **גָּבְעֵל**, **מְגָבָה**. Comp.

Arab. **قَب** head, chief, Gr. *κεφαλή*, Lat. *caput, capo*, all which flow from the same primary source.

Deriv. **גָּבִיעַ**, **מְגָבָה**, and the six here following.

גָּבַע (hill) *Geba, Gaba*, pr. n. of a Levitical city in Benjamin, Josh. 18, 24, 21, 17; situated on the northern border of the kingdom of Judah, 2 K. 23, 8. Zech. 14, 10. More fully **גָּבַע בְּנֵרְמִין** 1 Sam. 13, 16. 1 K. 15, 22. It was near to Gibeah (**גְּבִיעָה** no. 2. a), towards the northeast, Is. 10, 29. Josh. 18, 24, 28. From these passages too it is evident that Geba and Gibeah could not have been the same place; although in Judg. 20, 10, 33, **גָּבַע** is inaccurately put for **גְּבִיעָה**; comp. the context. [Now **جبع** *Jeb'a*; see Bibl. Res. in Palest. II. p. 113, 114. Biblioth. Sac. 1844, p. 598 sq.—R.]

גְּבִיעָה (hill) *Gibea*, pr. n. m. 1 Chr. 2, 49.

גְּבִיעָה f. (r. **גָּבַע**) plur. **גְּבִיעוֹת** 1. *a hill*, 2 Sam. 2, 25. Is. 40, 12, 41, 15. Cant. 2, 8. al. **גְּבִיעַת עוֹלָם** *everlasting hills*, i. e. ever the same from the creation until now, Gen. 49, 26. Job 15, 7 **הֲלוֹלָתָהּ לְפָנַי גְּבִיעוֹת הַיְּבֵלֶתָהּ** *wast thou brought forth before the hills?* Prov. 8, 25. **גְּבִיעַת יְהוָה** *the hill of Jehovah*, i. e. Zion, Ez. 34, 26, comp. Is. 31, 4. Many of the hills in Palestine were distinguished by pr. names; as **אֲמָה**, **גָּרַב**, **הַכִּיָּלָה**.

2. Meton. *a city on a hill*; comp. the termination *dunum* in the early names of cities in Germany, France, and Britain, which in Celtic signifies *a hill*, as *Augustodunum, Caesarodunum, Lugdunum*, etc. Hence as pr. n. *Gibeah*:

a) **גְּבִיעַת בְּנֵרְמִין** 1 Sam. 13, 2, 15, **בְּנֵרְמִין** 2 Sam. 23, 29, *Gibeah of Benjamin*; likewise called **גְּבִיעַת שְׂאוּל** *Gibeah of Saul* 1 Sam. 11, 4; **גְּבִיעַת הָאֱלֹהִים** 1 Sam. 10, 5, comp. 10; also **καὶ ἐξοχή** *Gibeah*. Hos. 5, 8, 9, 9, 10, 9; **גְּבִיעַת** 1 Sam. 10, 26, **גְּבִיעַת** Josh. 18, 28

a city of Benjamin, the birthplace of Saul, noted for the atrocious crime committed by its inhabitants Judg. 19, 12 sq. 20, 4 sq. Like Bethel it seems to have been reckoned among the ancient sanctuaries of Palestine, 1 Sam. 10, 5. 6. [It lay on and around a high and sharp hill, now called *Tuleil el-Ful*, about three miles north of Jerusalem, near the great road; see Biblioth. Sac. 1844, p. 598 sq. Bibl. Res. in Palest. II. p. 144, 317. Joseph. B. J. 5. 2. 1.—R.] Gentile n. גִּבְעָתִי *Gibeathite* 1 Chr. 12, 3.

b) גִּבְעַת פִּינְחָס *Gibeath of Phinehas*, in the mountains of Ephraim, Josh. 24, 33.

c) גִּבְעָה *Gibeah*, a place in the tribe of Judah, Josh. 15, 57. Now called *Jeb'ah*, a village southwest of Jerusalem near the foot of the mountains; see Bibl. Res. in Palest. II. p. 327.

גִּבְעוֹן (hill-city, i. e. built on a hill) *Gibeon*, a large city of the Hivites Josh. 10, 2. 11, 19, afterwards belonging to Benjamin Josh. 18, 25. 21, 17; to be distinguished from the neighbouring cities *Geba* גִּבְעָה, and *Gibeah* גִּבְעָה, lying westward of both, and northwest of Jerusalem; now called *el-Jib*; see Bibl. Res. in Palest. II. p. 135-9. In the reigns of David and Solomon the sacred tabernacle was stationed here, 1 K. 3, 4. 5. 9, 2.—Gentile n. גִּבְעוֹנִי *Gibeonite*, 2 Sam. 21, 1 sq.

גִּבְעַל quadril. m. *the calix* or *corolla* of flowers, i. q. גִּבְרִיעַ *calix* with ל added, which sometimes seems to have the force of a diminutive, comp. בְּרַמֶּל, בְּרַמְלָה from הֶרֶם. Once spoken of flax, Ex. 9, 31 *for the barley in the ear* and the flax *in the calix*, i. e. in flower.—It is used also in the Mishna for the *calix* or *corolla* in the flowers of hyssop or origanum, which exhibits almost the appearance of ears of grain, e. g. Para 11. § 7, 9. ib. 12. § 2, 3; where the more learned Rabbins have long ago explained it correctly. See more in Thesaur. p. 261.

גִּבְעַת see in גִּבְעָה no. 2. a.

* גִּבְרִי and גִּבְרִי 2 Sam. 1, 23, fut. יִגְבֵּר, *to be or become strong, mighty, to prevail*, The primary idea is that of binding, kindr. with גָּבַל; like Arab. جَبَر I. VII.

VII to bind up something broken, to make firm and solid, which is also referred to strength and power, as in Conj. V, *to be strong, strengthened, confirmed*; Syr. أَكْبَرُ, أَكْبَرْتُ, to show oneself strong. Ethiop. ገብረ, to labour, to do, which seems derived from the idea of force and strength. Kindred is also גִּבְר, *كبر*.—Absol. of an enemy Ex. 17, 11; of waters rising and increasing, Gen. 7, 18. 19. 20. 24; of wealth Job 21, 7. With מִן *to be stronger than any one*, 2 Sam. 1, 23; also with עַל, Gen. 49, 26.

PIEL *to make strong, to strengthen*, Zech. 10, 6. 12. Ecc. 10, 10 הַגְּבִיר יִגְבֵּר *he puts to more strength*.

HIPH. 1. *to make strong, to confirm*. Dan. 9, 27 הַגְּבִיר בְּרִית לְרַבִּים *he shall make a firm covenant with many*.

2. Intrans. *to prevail, pr. to exercise strength*, comp. synon. הִחְזִיק, הִחְזִיץ, and Lat. *robur facere* Hirt. Bell. Afr. 85. Ital. *far forze*.—Ps. 12, 5 לְלִשָּׁנֵנוּ יִגְבֵּר *with our tongue will we prevail*. Comp. Is. 28, 15.

HITHPA. 1. *to show oneself strong, to prevail*, with עַל Is. 42, 13.

2. *to conduct oneself proudly, insolently*, ἰβριζέω, Job 36, 9; with אַל *against any one*, Job 15, 25. Arab. V, *to be proud*, contumacious, جَبَّارٌ proud, contumacious.

Deriv. גְּבוּרָה, גְּבוּרָה, גְּבוּרָה, and those here following.

גִּבְרִי m. plur. גִּבְרִים 1. *a man*, so called from his strength, i. q. אִישׁ; found only in poetry except a few examples, Deut. 22, 5. 1 Chr. 24, 4. 26, 12, comp. לְגִבְרִים; but the usual word in Aramæan, אֲשֶׁרִי הַגְּבִיר —Ps. 34, 9 אֲשֶׁרִי הַגְּבִיר *happy the man who trusteth in him*. 52, 9. 94, 12. al. לְגִבְרִים, לְגִבְרִים, *man by man*, Josh. 7, 14. 17. 1 Chr. 23, 3. Spec. a) Opp. to woman, *a man, male*, Deut. 22, 5. Jer. 30, 6. 31, 22; and so even of a man-child just born, Job 3, 3 *the night when it was said הָרָה גִּבְרִי a man-child is conceived*. Comp. אִישׁ 1. a. b) Opp. to a wife, *a husband*, Prov. 6, 34. c) Sometimes put for *manly vigour, might*. Is. 22, 17 *behold Jehovah will cast thee out טְלַטְלָה גִּבְרִי with a manly cast*, i. e.

mighty, violent. Job 38, 3. 40, 7. Ps. 88, 5. Comp. אִישׁ 1. d. d) a man, mortal, opp. to God, comp. אִישׁ 1. e. Job 4, 17. 10, 5. 14, 10. 14. e) a soldier, warrior, comp. אִישׁ 1. l. Judg. 5, 30; comp. Jer. 41, 16 גְּבָרִים אֲנֹשֵׁי מַלְחָמָה.

2. i. q. אִישׁ no. 4, each, every one. Joel 2, 8 בְּמַסְלְתוֹ יֵלְכוּנָהּ גְּבָרִים בְּמַסְלְתוֹ יֵלְכוּנָהּ they shall go every one in his path. Lam. 3, 39 in the second hemistich.

3. Geber, pr. n. m. 1 K. 4, 19, comp. 13.

גְּבָר i. q. גְּבָר, a man, a form imitating the Chaldee, Ps. 18, 26. In the parallel passage 2 Sam. 22, 26 is גְּבוּר.

גְּבָר Chald. id. a man, Dan. 2, 25. 5, 11. Plur. גְּבָרִין, גְּבָרָא, גְּבָרָא (as if from גְּבָרָא), men, Dan. 3, 8 sq. 6, 6 sq.

גְּבָר Chald. m. i. q. גְּבוּר, plur. constr. גְּבָרִי.

1. a mighty man, hero, warrior, Dan. 3, 20.

2. Gibbar, pr. n. of a place, Ezra 2, 20; apparently for גְּבָרִין, comp. Neh. 7, 25.

גְּבָר see גְּבוּר.

גְּבָרִיאֵל (man of God) Gabriel, one of the archangels, Dan. 8, 16. 9, 21. Comp. Luke 1, 19.

גְּבָרָה f. (for גְּבָרִיָּה from masc. גְּבָרִי) c. suff. גְּבָרָתִי, a mistress, opp. to a maid-servant, Gen. 16, 4. 8. 9. 2 K. 5, 3. Prov. 30, 23. גְּבָרָה בְּמַמְלָכוֹת mistress of kingdoms Is. 47, 5. 7.

* גְּבַשׁ not found in the verb, i. q.

Arab. جَبَسَ and جَبَسَ to freeze, to congeal; whence אֶלְגְּבֵשׁ and גְּבֵשׁ. But Chald. גְּבַשׁ is to collect, to gather; hence pr. n. מְגַבֵּשׁ.

גְּבָתוֹן (a height, hill, r. גְּבַב, comp. Chald. גְּבֵתוֹן) Gibbethon, pr. n. of a city of the Philistines in the territory of Dan, Josh. 19, 44. 21, 23. 1 K. 15, 27. It is called by Eusebius Γαβαθὼν τῶν Ἀλλοφύλων, by Josephus Γαβαθῶ.

גֶּבֶר m. constr. גְּבָר, c. suff. גְּבוּרָה, with He parag. גְּבוּרָה Josh. 2, 6, plur. גְּבוּרִים.

1. a roof, the flat roof of an oriental house, Josh. 2, 6. 8. 1 Sam. 9, 25. 26. Prov. 21, 9. al. Spoken of the roof of a tower Judg. 9, 51; of a temple Judg. 16, 27.

2. the top, upper part of an altar, E 30, 3. 37, 26.

NOTE. The suggestion of Redslob is not improbable, that גְּבָר may be for גְּבָרָה, and this from גְּבָרָה; as שֵׁשׁ־רֶשֶׁת from שֵׁשׁ־רֶשֶׁת, כֶּרֶךְ, from כֶּרֶךְ; גֹּלְגוֹתֵי from גֹּלְגוֹתֵי.

It can also be for גְּבָרָה, from the root

جَمَّ, whence جَمَّ a plain, level surface; comp. سَطَحَ roof, from سَطَحَ to expand.

גְּבָר m. (r. גְּבָרָה) 1. coriander, the seed, so called from the little furrows or stripes on the grains, see r. גְּבָרָה no. 1. Ex. 16, 31. Num. 11, 7. Sept. Vulg. κόριον, κοριανον, coriandrum; and so the other oriental interpreters, except the Chald. and Samar. This is also supported by the Carthaginian usage; comp. Dioscorid. 3. 64 Αἰγύπτιοι ὄχιον, Ἀφροῖ (i. e. the Carthaginians) γοῖδ.

2. i. q. גְּבָר no. 1, fortune, with the art. spec. the god Fortune, Gad, worshipped by the Babylonians and the Jewish exiles, Is. 65, 11. He is elsewhere called also Baal, Bel, בַּעַל, בַּל, i. e. the planet Jupiter, stella Jovis, which was regarded throughout the east as the genius and giver of good fortune, and is hence called by the Arabs السعد الأكبر bona fortuna major; see more in art. בַּל. In the other hemistich in Is. l. c. is also mentioned מְנִי, prob. the planet Venus, which is called in the east bona fortuna minor, see in מְנִי. See more fully on these superstitions in Comment. on Is. II. p. 283 sq. 335 sq. Sept. well Τύχη, Vulg. Fortuna. Comp. בַּעַל גְּבָר p. 147.

גְּבָר m. 1. fortune, i. q. גְּבָר no. 2, comp. r. גְּבָרָה no. 3. Arab. جَدَّ and Syr. رَجُلًا id. جَدَّ to be fortunate, to be rich,

جَدِيدٌ fortunate.—Gen. 30, 11 Cheth. בְּגֵד. Sept. ἐν τύχη, in fortune, fortunately, Vulg. feliciter sc. hoc mihi accidit. Keri בָּא גְּבָר fortune cometh.

2. Gad, pr. n. a) A son of Jacob, the name being prob. derived from good fortune, Gen. 30, 11; although another

signification is alluded to in Gen. 49, 19. He was the head of the tribe of like name, whose territory lay in the mountains of Gilead, Deut. 3, 12, 16, between that of Manasseh and Reuben, Josh. 13, 24–28; comp. Num. 32, 34, 35, 36. Ez. 48, 27, 28. **נחל הגר** *the torrent of Gad*, i. e. the Jabbok, not the Arnon, 2 Sam. 24, 5.—Gentile n. is **גָּדִי** *Gadite*, (diff. from **גָּדִי**), mostly collect. **הַגָּדִי** *the Gadites* Deut. 3, 12. Josh. 22, 1. b) A prophete who lived in the time of David, 1 Sam. 22, 5. 2 Sam. 24, 11 sq.

גָּדִי בָּרִיךְ Chald. see below in **גִּזְבָּר**.

* **גָּדַדְתָּ** quadril. Ethiop. *guadguada* to beat, *pulsare*; to thunder. Hence

גִּדְגָד (perh. thunder) *Gidgad*, whence **הַר הַגִּדְגָד** *Hor-hagidgad* Num. 33, 32, pr. n. of a station of the Israelites in the desert, i. q. **גִּדְגֹדָה** *Gudgodah* Deut. 10, 7.

גָּרְגָרָה see in **גָּרְגָר**.

* **גָּרַד** fut. **גָּרַדְתָּ** 1. *to cut or hew, to cut in* to make incisions, see Hithpo. Arab.

גָּדַדְתָּ to prune a vine, to cut cloth from the loom; comp. Chald. **גָּרַד**. Kindred roots are **גָּרַע**, **גָּרַעַת**. This primary signification of *cutting, hewing*, is possessed by the syllable **גַּד** in common with the sibilated **גַּז**, see **גָּזַז**; from which indeed it has arisen by dropping the sibilation; and both of them are only softened forms from the harder syllables **קַץ**, **קַשׁ**, **כַּס**, **חַץ**, **חַז**, and dropping the sibilation **קַט**, **חַט**, **חַד**, to all which belong the same idea of *cutting*; see the roots **גָּזַז**, **קָצַץ**, **חָצַץ**, **חָצַר**. In the Indo-European languages, comp. Lat. *cædo, scindo*, Gr. *αξιζω* for *αξιζω*, Pers. **چیدن** to cut, to cleave, **خودن** i. q. Engl. *to cut*.—Hence

2. *to penetrate, i. e. to break in upon* any one, *to press or crowd upon*, i. q. **גָּדַד**; c. **עַל**, Ps. 94, 21.—Hence **גָּדַדְתָּ** and Hithpo. no. 2.

3. From the notion of cutting off, deciding, comes also the signif. of *lot, fate, fortune*, comp. **גָּזַר** no. 2; whence Heb. **גָּזַר**, **גָּזַר**, fortune.

HITHPO. 1. *to cut oneself, to make incisions* in the skin or flesh; e. g. in mourning Jer. 16, 6. 41, 5. 47, 5; or as

a part of idol worship, Deut. 14, 1. 1 K. 18, 28.

2. Reflex. of Kal no. 2, *to press or crowd themselves together*, sc. great numbers into one place, Jer. 5, 7. Mic. 4, 14.

Deriv. **גָּרַד**, **גָּרַד**, **גָּרַדְתָּ**, and pr. n. **גָּרַדְתָּ**, **גָּרַדְתָּ**.

גָּרַד Chald. *to cut or hew, to cut down*, e. g. a tree, Imper. **גָּרַד** Dan. 4, 11. 20. Comp. Heb. **גָּרַד** no. 1.

גָּרַדְתָּ see **גָּרַד**.

* **גָּרַדְתָּ** obsol. root, prob. *to cut, to cut off*, and hence *to pluck, to crop, to tear off*; comp. kindr. **גָּרַד**. Hence **גָּרַד** a kid, so called from cropping; also

גָּרַד or **גָּרַדָּה** f. plur. constr. **גָּרַדָּה**, banks of a river, Josh. 3, 15, 4, 18. Is. 8, 7; so called as cut and torn away by the stream, comp. r. **גָּרַדָּה**. Comp. **גָּרַדָּה**, also

חֹף, **חֹף**, shore, from **חָפַף** to rub or wash away; **גָּרַדָּה** bank, from **גָּרַד**

to cut away, whence also **גָּרַד** a kid; comp. Gr. *ἀξίω, ἀγίω*, from *ἀγρῶμι; ἔτηγυλον, ἔταγλον*, from *ἔτηγρῶμι*.—Chald. **גָּרַד** a wall, stone wall; also bank, shore, q. d.

wall of the sea. Arab. **جَد** shore, coast, also from the notion of cutting.

גָּרַדְתָּ m. plur. **גָּרַדְתָּ** and **גָּרַדְתָּ**.

1. *an incision, cutting*, from r. **גָּרַד** no. 1; e. g. in the skin Jer. 48, 37; in the soil, *a furrow*, Ps. 65, 11.

2. *a troop, band of warriors*, (pr. a cutting in,) so called from the figure as intended *to cut or break in* upon the enemy, like Lat. *acies*; used mostly of light-armed troops engaged in plundering and predatory incursions. Gen. 49, 19 **גָּדַדְתָּ** *Gad, troops shall press upon him*, i. e. bands of wandering Arabs from the neighbouring desert. 2 K. 5, 2 **גָּדַדְתָּ** *the Syrians had made an excursion in bands*. 1 Sam. 30, 8, 15, 23. 2 Sam. 3, 22. **בְּנֵי הַגָּדַד** *the sons of the troop*, i. e. soldiers, 2 Chr. 25, 13; poet. Hos. 7, 1. 1 K. 11, 24. Of a band of robbers Hos. 7, 1. 1 K. 11, 24. **בְּנֵי יְהוָה** *the bands of Jehovah*, his armies of angels, Job 25, 3; also hosts of calamities inflicted by him, Job 19, 12.—Syr. **ܓܪܕܐ** a troop, band of soldiers.

גָּדוֹל m. adj. (r. **גָּדַל**) rarely defect. **גָּדוֹל** Gen. 1, 16; constr. **גָּדוֹל**, **גָּדֹל**, thrice in Keri **גָּדֹל־** Ps. 145, 8. Nah. 1, 3. Prov. 19, 19; fem. **גָּדוֹלָה**, **גָּדֹלָה**.

1. *great*, in magnitude and extent, **הַאֲדָם הַגָּדוֹל** Num. 34, 6; **הַאֲדָם הַגָּדוֹל** in Keri **גָּדֹל־** Ps. 145, 8. Nah. 1, 3. Prov. 19, 19; fem. **גָּדוֹלָה**, **גָּדֹלָה**.
1. *great*, in magnitude and extent, **הַאֲדָם הַגָּדוֹל** Num. 34, 6; **הַאֲדָם הַגָּדוֹל** in Keri **גָּדֹל־** Ps. 145, 8. Nah. 1, 3. Prov. 19, 19; fem. **גָּדוֹלָה**, **גָּדֹלָה**.
אֶחָיו הַגָּדוֹל a large (tall) man among the *Anakim* Josh. 14, 15; in number and multitude, as **גוֹי גָּדוֹל** Gen. 12, 2; in intensity, as joy Neh. 8, 12, mourning Gen. 50, 10; in weight, importance, Gen. 39, 9. Joel 2, 11. Also Gen. 29, 7 **גָּדוֹל** **עוֹד הַיּוֹם** it is yet great (high) day, i. e. much of the day yet remains; comp. French *grand jour*, Germ. *hoch am Tage*. Sept. **εὐ ἐστὶν ἡμέρα πολλή**. Subst. **זְרֻעָה גָּדֹל** the greatness of thine arm Ex. 15, 16. Plur. **גָּדוֹלוֹת** great things, mighty deeds, espec. of God, Job 5, 9. 9, 10. 37, 5. Spec. a) Of greater age, *natu major, elder, eldest*; Gen. 10, 21 **אָחִי רֵפֶחַ הַגָּדוֹל** the elder brother of Japhet. 27, 1 **בְּנוֹ הַגָּדוֹל** his eldest son. v. 15. 42. b) *great* in power, dignity, rank, wealth, *powerful, high, noble*, Ex. 11, 3. 2 K. 5, 1. Job 1, 3. **חַכְמָן הַגָּדוֹל** the high priest Hag. 1, 1. 12. 14. Plur. **גָּדוֹלִים** the great, i. e. men of rank and power, Prov. 18, 16; **גָּדוֹלֵי הַטֵּר** 2 K. 10, 6. 11.

2. *haughty, proud, insolent*, comp. **גָּדַל** Hiph. Hithpa. no. 2. Ps. 12, 4 **לְשׁוֹן גָּדֹל** the tongue speaking proud things, i. e. insolent, impious. Comp. Dan. 7, 8. 11. 20. 11, 36. Rev. 13, 5; also Gr. **μέγα ἐπείν** Od. 16. 243. ib. 22. 288.

גָּדוֹלָה or **גָּדוֹלָה**, see **גָּדֹלָה**.

גָּדוֹר only in Plur. **גָּדוֹרִים** Is. 43, 28. Zeph. 2, 8, and **גָּדוֹפּוֹר** Is. 51, 7, *reproaches, revilings*. R. **גָּדָה**.

גָּדוּפָה f. id. Ez. 5, 15.

גָּדִי 1. a *Gadite*, patronym. from **גָּד**; see **גָּד** no. 2. a.

2. *Gadi*, pr. n. m. 2 K. 15, 14.

גָּדִי (fortunate, from **גָּד**, **גָּד**) *Gaddi*, pr. n. m. Num. 13, 11.

גָּדִי m. (r. **גָּדָה**) a *kid*, so called from its cropping the herbage; see the root.

Arab. **جَدِي** id. **جدية** a *she-kid*.— Gen. 38, 23. Ex. 23, 19. Deut. 14, 21; more fully **גָּדִי עֲזִים** a *kid of the goats*

Gen. 38, 17. 20. Plur. **גָּדִיִּים** 1 Sam. 10, 3; **גָּדִי עֲזִים** Gen. 27, 9. 16.

גָּדִיאל (fortune of God, i. e. sent from God) *Gaddiel*, pr. n. m. Num. 13, 10.

גָּדִיָּה or **גָּדִיָּה** f. (r. **גָּדָה**) *bank* of a river; Plur. **גָּדִיָּוֹתָיו** or **גָּדִיָּוֹתָיו** 1 Chr 12, 15 Cheth. In Keri **גָּדִיָּוֹתָיו**, see **גָּדָה** subst.

גָּדִיָּה f. a *she-kid*, plur. **גָּדִיָּוֹת** Cant. 1, 8. Comp. **גָּדִי**.

גָּדִיל m. only in plur. **גָּדִילִים**, pr. *twisted threads*, see r. **גָּדַל** no. 1. Chald. **גָּדִילָא** a thread, cord, Syr. **ܓܕܝܠܐ** plaited locks

Arab. **جَدِيلٌ** a rein or halter of braided thongs. Hence

1. *fringe, tassels*, i. q. **צִיצִתָא**, worn by the Israelites on the corners of the outer garment, Deut. 22, 12.

2. *festoons*, on the capitals of columns, 1 K. 7, 17.

גָּדִישׁ m. (r. **גָּדַשׁ**) 1. a *heap of sheaves* in the field, a *shock or stack* of grain, Ex. 22, 5. Judg. 15, 5. Job 5, 26. Syr. Chald. **ܓܕܝܫܐ** id. Arab. **جديس**, espec. among the Moors,

جَدِسٌ, comp. **جَدَسٌ** to heap up.

2. a *tomb, tumulus*, sepulchral mound, Job 21, 32. Comp. Arab. **جَدَثٌ** sepulchre.

* **גָּדַל** 1. to *twist, to twist together, to bind together*, like Arab. **جدل** to turn, to twist a cord, Chald. **ܓܕܠ**, Syr. **ܓܕܠ** to twist, to twine; hence Heb. **גָּדִילִים** twisted threads q. v. This primary signification is in the kindred dialects transferred, on the one hand to *wrestling*,

whence **جَادَل** to wrestle, also Ethiop. **ገለ** to wrestle, to contend; and on the other to *strength and force*, like other verbs of twisting and binding, as **הוֹל**,

הוֹל; whence **جَدَلٌ** strength, might. And from this again comes the intrans. signification alone current in Hebrew, viz.

2. to *be or become great, to grow*, once præt. **E**, **גָּדַל**, Job 31, 18; fut. always **יִגְדַל**. (A trace of transitive power lies

in the pr. n. גְּדֹלָהּ q. v.) Gen. 21, 8. 25, 27. 38, 14. Ex. 2, 10. 11. Job 31, 18 *בָּאב גִּדְלֵי כָאב* he grew up to (with) me as with a father, i. e. the orphan, the suff. being here for the dative.—Trop. of *wealth and power*; Gen. 26, 13 *עַד בִּי-גִדְלָהּ* until he became very great, i. e. very wealthy. 24, 35. 48, 19. 41, 40 *אֲנִי בְּכִסֵּי הַכִּסֵּי אֶהְיֶה גָדֹל מִתּוֹ* only in the throne will I be greater than thou, i. e. as possessing royal dignity.

3. *to be great in value, i. e. to be greatly valued, to be highly prized*, 1 Sam. 26, 24; comp. v. 21. Also *to be magnified, i. e. praised, extolled*; Ps. 35, 27 *רַגְדֵּל יְהוָה* let Jehovah be magnified. 40, 17. 70, 5. 2 Sam. 7, 26.

PIEL גָּדַל Josh. 4, 14. Esth. 3, 1; at the end of a clause גָּדַל Is. 49, 21; comp. Lehg. § 93. n. 1. Heb. Gram. § 51. n. 1.

1. *to make great, to cause to grow, to let grow*, i. q. to nourish, to train; e. g. the hair Num. 6, 5; so the rain nourishes plants, trees, i. e. causes them to grow, Is. 44, 14. Ez. 31, 4; *to bring up children* 2 K. 10, 6. Is. 1, 2. 23, 4.—Trop. *to make great, powerful*, Josh. 3, 7. Esth. 3, 1. 5, 11. 10, 2. Gen. 12, 2.

2. Trans. of Kal no. 2, *to value greatly, to prize highly*. Job 7, 17 *מַה אֶמְצָא לְפָנָיו* that thou shouldst so greatly prize him? Hence *to magnify, i. e. to praise, to extol*, Ps. 69, 31; with לְ 34, 4.

PUAL pass. of Pi. no. 1, *to be brought up, trained up*, Part. Ps. 144, 12.

HIPH. 1. *to make great, to increase*, Gen. 19, 19. Is. 9, 2. 28, 29. *הִגְדִּיל לַעֲשׂוֹת* pr. to make great in doing, i. e. *to do great things, wonders*, spoken of God, Joel 2, 21, and with לַעֲשׂוֹת impl. 1 Sam. 12, 24; see also below. So with the ellipsis of a different infin. 1 Sam. 20, 41 *וְהָיָה שְׂדֵה הַגִּבְיָהּ הַזֶּה* (sc. לְבָכוֹחַ) until David wept greatly, vehemently.—The like construction is also taken in a bad sense: *הִגְדִּיל פִּי* Obad. 12, 13, pr. to make great the mouth, i. q. *to speak great things, i. e. proudly, insolently*. Also *הִגְדִּיל לַעֲשׂוֹת* pr. to do proud things, to act proudly, insolently, Joel 2, 20; and simpl. *הִגְדִּיל* Lam. 1, 9. Zeph. 2, 8; with עַל Ps. 35, 26. 38, 17. 55, 13. Job 19, 5. Jer. 48, 26. 42. Comp. גָּבַר Hithpa.

2. *to make high, to lift up*, Ps. 41, 10.

HITHPA. 1. *to show oneself great and*

powerful, to magnify oneself, of God, Ez. 38, 23.

2. *to magnify oneself in a bad sense, i. e. to act proudly, insolently, c. עַל* Is. 10, 15. Dan. 11, 36, 37.

Deriv. גָּדוֹל, גְּדֻלָּהּ, and pr. n. גְּדֻלָּהּ, גְּדֻלָּהּ or מְגֻדָּל. The rest here follow.

גָּדַל m. part. or verbal adj. *becoming great, growing up*, 1 Sam. 2, 26. Gen. 26, 13; *great* Ez. 16, 26.

גְּדֻלָּהּ m. c. suff. גְּדֻלּוֹ, once גְּדֻלּוֹ Ps. 150, 2. R. גְּדֻלָּהּ.

1. *greatness, magnitude*, Ez. 31, 7.

2. *greatness, i. e. majesty, magnificence*, as of a king Ez. 31, 2. 18; of God, Deut. 3, 24. 5, 21.

3. *greatness of heart, i. e. pride, insolence*, Is. 9, 8. 10, 12.

גְּדֻלָּהּ (perh. *too great, giant*, after the form of adjectives expressing blemishes of the body, as גְּבִיחַ, קָרַח, פְּסִיחַ) Giddel, pr. n. m. a) Ezra 2, 47. Neh. 7, 49. b) Ezra 2, 56. Neh. 7, 58.

גְּדוּלָּהּ see גְּדוּלָּהּ.

גְּדֻלָּהּ f. (r. גְּדֻלָּהּ) five times גְּדֻלָּהּ or גְּדֻלָּהּ (the copies differ, see J. H. Mich. ad 2 Sam. 7, 23. 1 Chr. 17, 19) a word of the later Hebrew.

1. *greatness, concr. great things, mighty deeds*, espec. of God, 2 Sam. 7, 23. 1 Chr. 17, 19. Plur. גְּדֻלוֹת 1 Chr. 17, 19. 21, also Ps. 145, 6 Chethibh.

2. *greatness, i. e. majesty, magnificence*, of God Ps. 145, 3; of a king, Esth. 1, 4. Ps. 71, 21.

גְּדֻלָּהּ (whom Jehovah hath made great or powerful, see r. גְּדֻלָּהּ no. 2) Gedaliah, pr. n. m. a) Of the governor of Judea appointed by Nebuchadnezzar, 2 K. 25, 22 sq. Jer. 40, 5 sq. 41, 1 sq. called also גְּדֻלָּהּ 39, 14. b) Ezra 10, 18. c) Zeph. 1, 1.

גְּדֻלָּהּ (id.) Gedaliah, pr. n. m. a) Jer. 38, 1. b) 1 Chr. 25, 3. 9. c) See גְּדֻלָּהּ lett. a.

גִּדְדַלְתִּי Giddalti, pr. n. of a son of Heman, 1 Chr. 25, 4. 29. R. גְּדֻלָּהּ Pi.

* גָּדַע fut. יִגְדַע 1. *to cut or hew down to cut off, to fell trees*, see Pual. Trop. of persons slain, Is. 10, 33. Arab

גדע to cut off the hands, nose, ears, mutilated. Kindr. is גָּדַע; see more under גָּדַר.—Once of the beard as cut off in mourning, Is. 15, 2 כָּל-זָקֵן גְּרוּזָה every beard is cut off, mutilated. In the corresponding passage Jer. 48, 37 is read גְּרוּזָה clipped, which some 80 Mss. have also adopted in Is. l. c. though without good reason; since Jeremiah, in the manner of later writers, substitutes a more common word in the place of one less usual. See Comm. on Is. l. c. comp. Gesch. d. hebr. Sprache p. 37; see also above under אָשִׁישׁ p. 94.

2. to cut or break asunder, as a staff, Zech. 11, 10. 14. Trop. God is said to break the arm of any one 1 Sam. 2, 31, or the horn of any one Lam. 2, 3 (comp. Ps. 75, 11), i. q. to break his power, to take away his strength. So also in Arabic.

NIPH. to be cut off or down, Judg. 21, 6. Is. 14, 12. 22, 25. Also to be broken, e. g. horns Is. 48, 25, statues Ez. 6, 6.

PIEL גָּדַע, with distinct. accent גָּדַע, to cut or break asunder, to break in pieces, as bars, bolts, Is. 45, 2; horns, Ps. 75, 11; idols, images, Deut. 7, 5. 12, 3.

PUAL to be cut down, as a tree Is. 9, 9. The derivatives all follow.

גָּדַעוֹן (perh. tree-feller, i. e. impetuous warrior, comp. Is. 10 33) Gideon, pr. n. of a warrior and judge of Israel, who delivered the nation from the bondage of Midian, Judg. c. 6–8. Sept. Γεδεών.

גָּדַעַם (a cutting down) Gidom, pr. n. of a place in the tribe of Benjamin, Judg. 20, 45.

גָּדַעְנִי (id. after the form יִדְעְנִי) Gidoni, pr. n. m. Num. 1, 11. 2, 22.

* גָּדַעַתּוּ pr. i. q. Arab. جَدَف to cut off, comp. under גָּדַר; trop. to use cutting words, verbis proscindere. Hence

PIEL גָּדַח to reproach, to revile; Arab. Conj. II, Syr. Pa. id. So as to men, see גָּדַחִים; mostly of God, to blaspheme, 2 K. 19, 6. 22. Is. 37, 6. 23. Ps. 44, 17. So also by actions, by presumptuous and voluntary sins, with which men mock and contemn Jehovah, Num. 15, 30. Ez. 20, 27.

Deriv. גָּדַחִים, גָּדַחָה.

* גָּדַר to wall, to wall in or around, also to build a wall. Arab. جَدَر id.

The primary idea is that of surrounding, enclosing, e. g. with a wall, hedge, etc. comp. the kindr. roots חָצַר, הָרַר, etc. and see under אָזַר p. 30. Comp. also פָּתַר, אָשַׁר. The same stock of roots is widely diffused likewise in the occidental languages, designating now that which encloses, and now the space enclosed. Compare in later Lat. *cadarum*, Ital. *catarata*, Germ. *Gatter*, *Gitter*; oftener with the letter *r* transposed, as Gr. *χόγτος*, Lat. *hortus*, *cors*, *chors*, *cohors*, Germ. *Garten*, Engl. *garden*, also Germ. *Gard* i. e. a fortified enclosure, fortress, as in the pr. n. Stuttgart, etc. Slavic *goroč* i. e. fortified city, comp. Russ. *Novogorod*, Engl. *yard*, etc. etc.—Part. גָּדַרִים *masons*, Germ. *Maurer*, 2 K. 12, 13. Trop. a) גָּדַר גָּדַר to build a wall around any one, i. e. to protect, to defend, Ez. 13, 5. comp. 22, 30. b) גָּדַר בְּעַד פ' to wall up around any one, i. e. to obstruct his way shut him up, Lam. 3, 7. 9. Job 19, 8 Hos. 2, 8.

The derivatives all follow.

גָּדַר comm. gend. m. Ez. 42, 7; f. Ps 62, 4.

1. a wall Ez. 13, 5; spec. wall of a vineyard Num. 22, 24. Is. 5, 5.

2. a walled place, enclosure, Ezra 9, 9.

Arab. جَدَار, جَدْر, a wall of a house or enclosure, جَدِيم place walled in.

גָּדַר m. 1. i. q. גָּדַר, a wall of a court, garden, etc. twice in constr. state, Prov. 24, 31. Ez. 42, 10. Comp. Lehrs. p. 565.

2. Geder, pr. n. of a Canaanitish city, the residence of a king, Josh. 12, 13; perhaps the same with גָּדַרָה.

גָּדַר (wall) Gedor, pr. n. a) A place in the mountains of Judah, Josh. 15, 58. Now called *Jedür* on the brow of the mountains; see *Bibl. Res. in Palest. II.* p. 338. b) m. 1 Chr. 8, 31. 9, 37.

גָּדַרָה f. (r. גָּדַר) constr. גָּדַרָה; plur. גָּדַרְוֹת, constr. גָּדַרְוֹת, c. suff. גָּדַרְוֵי Ps. 89, 41.

1. a wall, as of a city Ps. 89, 41; oftener of a vineyard Jer. 49, 3. Nah. 3,

I. גרב m. (r. גָּבַח q. v.) *a locust*, Nah. 3, 17. Plur. or collect. גִּבְרֵי and גִּבְרֵי (for גִּבְרִים, Heb. Gram. § 86. 1. c) Am. 7, 1. Nah. 3, 17 גִּבְרֵי *locust of locusts*, denoting swarms of locusts. Chald. גִּבְרָא, גִּבְרָא, גִּבְרֵי, plur. גִּבְרָאִי.

II. גרב and גַּב pit, cistern, (r. גִּב no. 2.) *Gob*, pr. n. of a place otherwise unknown, where David fought with the Philistines, 2 Sam. 21, 18. 19; in 1 Chr. 20, 4 גִּבְרָא.

* גִּבְרֵי *Gog*, pr. n. a) The king of the land Magog, אֶרֶץ מַגּוּג, Ez. 38, 2. 3. 14. 16. 18. 39, 1. 11; also of Meshech and Tubal, Ez. 38, 2. 3; who is described by the prophet Ezekiel as about to come with a vast army from the extreme north, 38, 15. 39, 2, after the exile, 38, 8. 12, in order to invade the Holy Land; where, however, he is to perish. See מַגּוּג.—In Rev. 20, 8 *Tōiç*, like Magog, seems to be the name of a region, and not of a king; as also in Arabic, *ياجرح*. b) A Reubenite, 1 Chr. 5, 4.

* גָּרַד i. q. גָּרַד no. 2, *to press or crowd upon any one, to invade*, Gen. 49, 19. Hab. 3, 16.

* גָּרַד and גָּרַד a root not in use, having the same general force as גָּבַח, i. e. *to be rising, gibbous*, like a back or belly. The derivatives follow partly the analogy of verbs טָעַע, as גָּרַד, גָּרַד; and partly that of verbs לָהַד, as גָּרַד for גָּרַד, גָּרַד; and have partly the signif. of *back*, see גָּרַד; and also that of *belly*, see גָּרַד no. 2. From the belly comes then the word for *body*, see גָּרַד, גָּרַד; and this idea is then transferred to the signif. of *a people*, see גָּרַד.

I. גָּרַד f. contr. for גָּרַד; from r. גָּרַד.
1. *a lifting up, exaltation*. Job 22, 29 גָּרַד *when men humble themselves, thou dost command exaltation*, i. e. the humble and meek thou dost exalt. Others: *when they (thy ways, v. 28) are cast down, then thou shalt say, exaltation*, i. e. thou shalt soon pass from the lowest to the most prosperous condition.

2. *haughtiness, pride*, Jer. 13, 17. Job 33, 17.

II. גָּרַד f. i. q. גָּרַד, *the body*, Job 20, 25. See in r. גָּרַד.

גָּרַד Chald. *pride*, Dan. 4, 34.

* גָּרַד kindr. with גָּרַד, pr. to cut in pieces, to cut through; hence

1. *to pass through, to pass over or away*, i. q. Arab. *جاء* mid. Waw, Syr. *ܕܘܟܐ*, to pass away, to fail. Ps. 90, 10 *כי-גָּרַד חַיִּית וַיִּפְּצֶנָּה* for it (life) soon passeth over, and we fly away.

2. Causat. *to cause to pass through or over, to bring over*. Num. 11, 31 *there went forth a wind from Jehovah, וַיִּבְּזוּ שְׂלִימִים מִן-הַיָּם* and brought up quails from the sea; Sept. ἐξέπνευσεν, Vulg. *detulit*; Heb. intpp. *and cut them off from the sea*, comp. גָּרַד.—[Also to bring or take out, e. g. an infant from the mother's womb; Ps. 71, 6 *מִמֶּנִּי אֶמְצֵא גִּבְרֵי* thou didst take me out of my mother's bowels, where גִּבְרֵי is a less usual form of the participle, Lehg. p. 402; comp. part. גָּרַד Ps. 22, 10, and see in גָּרַד no. 2. But see also r. גָּרַד no. 2.—R.

גָּרַד m. (r. גָּרַד II) *a young bird*, e. g. a dove or pigeon Gen. 15, 9; an eaglet Deut. 32, 11. So called from its *peeping*, see the root. Arab. *جوزل* the young of doves and other birds of the same genus; Syr. transp. *ܕܘܟܐ*.

גָּרַד (r. גָּרַד, as גָּרַד from גָּרַד, perh. quarry,) *Gozan, Gauzanitis*, a region of Mesopotamia subject to the Assyrians 2 K. 19, 12. Is. 37, 12, situated on the river Chaboras 2 K. 17, 6. 18, 11. 1 Chr. 5, 26; whither a part of the ten tribes were carried away by Shalmaneser 2 K. 17, 6; Gr. *Favzavitus*, Ptolem. 5, 18. Cellarius II. p. 603.—In 1 Chr. 5, 26 indeed, in the words *לְחֵלֶה וְחֵבֶר וְהָרָא* and *וַיִּבְרָאם לְחֵלֶה וְחֵבֶר וְהָרָא*, the Chaboras is separated from the river of Gozan by the word *וְהָרָא* interposed; so that these might seem to be different streams. But this is prob. to be attributed to a laxness of construction in the writer.

גָּרַד see גָּרַד.

גָּרַד m. (r. גָּרַד) c. suff. 1 pers. once גָּרַד Zeph. 2, 9; plur. גָּרַד, constr. גָּרַד

sometimes in Cheth. גָּרִים Ps. 79, 10. Gen. 25, 23.

1. *a people, nation*, pr. it would seem, *body, corpus*, see the root; and then transferred to a *body politic* or whole people; comp. Lat. '*corpus reipublicæ, populi, civitatis*' in Cicero and Livy. It is a general word, spoken of nations universally, and also of the Israelites, notwithstanding the doubts of some interpreters; e. g. Is. 1, 4, 9, 2, 26, 2, 49, 7. Gen. 35, 11, 12, 2. Ps. 33, 12.—The Plur. גוֹרִים is spoken spec. of *nations other than Israel, foreign nations*, Neh. 5, 8. Comp. אָדָם no. 1. a, espec. Jer. 32, 20; also אֲרָצוֹת p. 90. Often with the accessory notion of *hostile and barbarous*, Ps. 2, 1. 8. 9, 6. 16. 20. 21. 10, 16. 59, 6. 9. 79, 6. 10. 106, 47; comp. זָרִים. Or also as profane, aliens from the true God, i. e. *Gentiles, heathen*, (see below,) Jer. 31, 10. Ez. 23, 30, 30, 11. Ps. 135, 15. al. גוֹלֵי הַגּוֹרִים *the circle of the Gentiles*, Galilee of nations, see גָּלִיל. So אֲדוֹמֵי הַגּוֹרִים *isles of the Gentiles*, comp. אֵי. Collect. גוֹרֵי הַגּוֹרִים Is. 14, 32. Sometimes opp. to עַם, הָעַם, which the Israelites usually applied to themselves; Is. 42, 6 אֲתִקְדֶּה לְבְרִיתָא עִם לְאֹמֵר גּוֹרִים *I will set thee as a covenant for the people and a light to the Gentiles*, i. e. a teacher, enlightener, comp. v. 1. 49, 6. Deut. 26, 18. 19. 32, 43.—Very rarely found with a genit. or suff. גוֹרֵי הַהֵוֶה, גוֹרֵי הַהֵוֶה Zeph. 2, 9; usually גוֹרֵי הַהֵוֶה עִמּוֹ, עִמּוֹי. The LXX commonly render עַם by *λαός*, גוֹרֵי by *ἔθνος*, Vulg. *gens*; whence also in N. T. τὰ ἔθνη opp. ὁ λαὸς θεοῦ Ἰσραὴλ Luke 2, 32.

2. Poet. of flights or troops of animals, Joel 1, 6. Zeph. 2, 14. Comp. עַם Prov. 30, 25, 26; Gr. ἔθνη αἰχμῶν, γερῶνων, μυιάων, μελισσάων, χοίρων, Hom. Il. 2. 87, 458, 469. Od. 14. 73; equorum gentes Virg. Geor. 4. 430.

3. Sometimes גוֹרִים *Gentiles* approach nearly to the nature of a proper name. Josh. 12, 23 מֶלֶךְ הַגּוֹרִים לְגִלְגָּל *the king of the Gentiles at Gilgal*, where apparently, as afterwards in Galilee, Gentiles had settled down among the Hebrews. In Gen. 14, 1 it is uncertain where the גוֹרִים are to be sought who joined in the war against Sodom; Le Clerc understands the people of Galilee, comparing גָּלִיל הַגּוֹרִים Is. 8, 23; perhaps comparing Gen.

10, 5 we might understand *nations of the West*. Not unaptly Interp. anon. βασιλεὺς Παμφυλίας.

גוֹרֵה f. (r. גוּה) 1. *the body*, pr. the belly, as Syr. ^{ܩܘܪܐ} trunk. Ez. 1, 11, 23. Dan. 10, 6. Gen. 47, 18 *there is nothing left, . . . but our bodies and our lands*. Neh. 9, 37 *they have dominion over our bodies and over our cattle*.

2. *dead body, corpse, carcass*, of men 1 Sam. 31, 10, 12. Nah. 3, 3; of animals Judg. 14, 8, 9.

גוֹרֵל see גוֹרֵל.

גוֹלָה f. 1. Part. act. fem. of the verb גָּלָה no. 2; collect. *exiles, company of exiles, captives*, (comp. sing. גוֹלָה *an exile* 2 Sam. 15, 19,) Ezra 1, 11. 9, 4. Jer. 28, 6. Ez. 1, 1. 3, 11. 15. 11, 24. 25. al. Spoken also of those who have been in exile and returned, Ezra 10, 8. Arab. جَالَة and جَالِيَة exiles.

2. Abstr. *exile, captivity, emigration*. 1 Chr. 5, 22 עַד-הַגּוֹלָה *until the exile*. גוֹלָה בְּלִי הַגּוֹלָה *equipment for exile*, vessels or baggage for wandering; Ez. 12, 7. הֵלֵךְ בְּגוֹלָה *to go into exile, captivity*, Jer. 29, 16. al. בְּנֵי הַגּוֹלָה *exiles, captives*, also those who have been in captivity, Ezra 4, 1. 6, 19, 8, 35.

גוֹלָן (exile) *Golan*, pr. n. of a city of Bashan, afterwards belonging to Manasseh, and assigned as a city of refuge to the Levites, Deut. 4. 43. Josh. 20, 8. 21, 27 (where Cheth גוֹלֹן). 1 Chr. 6, 56. Josephus mentions both the city, which he calls Γαυλάνη, B. J. 1. 4. 4, 8; and the adjacent region, Γαυλανίτις, Ant. 8. 2. 3. ib. 8. 13. 4; which latter he sometimes distinguishes from Bashan and places west of it on the Upper Jordan and Sea of Galilee, though elsewhere he includes it under Bashan. Its modern name is *Jaulân*. See Bibl. Res. in Palest. III. pp. 308, 312. App. 149, 162.

גוֹמֵץ m. (r. גָּמַץ) *a pit*, once Ecc 10, 8. Syr. ^{ܩܘܡܥܐ} id. Chald. גוֹמֵץ, the letter ג being interchanged with כ.—The root גָּמַץ has in Syr. and Chald. the signif. *to dig*.

* גון a root not used; Syr. **ܓܘܢܐ** colour, Chald. **ܓܘܢܐ** to colour, to dye. Hence

גוני (coloured, dyed) *Guni*, pr. n. m.
a) Gen. 46, 24; whence also patronym. of the same form, for גוניני, *Gunite*, Num. 26, 48. b) 1 Chr. 5, 15.

* גָּנַע inf. גָּנַע and גָּנַע, fut. יִגָּנַע, to breathe out one's life, to expire, to die, Gen. 6, 17. 7, 21. Num. 17, 28; mostly poet. Job 3, 11. 10, 18. 13, 19. 14, 10. 27, 5. al. Sometimes with מִיתָה Gen. 25, 8.

* גָּנַח i. q. Arab. **جَانَف** to be hollow, see in **גָּבַח** no. 1; Conj. V, id. also to be, or be hid, within any thing; Conj. II, to shut, to close a door or gate, pr. to cause any thing to be or be hid within.

HIPH. to shut, e. g. a door, Neh. 7, 3. —Hence

גופה f. a body, i. e. dead body, corpse, so called from its hollowness, 1 Chr. 10, 12; i. q. גָּנַח in the parall. passage 1 Sam. 31, 12. Arab. **جَوْف** a hollow, the belly, **جَيْفَة** dead body. Rabb. גוף body, person.

* I. גָּר i. q. Arab. **جَار** pr. to turn aside from the way, like **זָר**; then, to turn aside to any person or place, sc. in order to lodge or remain; and hence in common usage:

1. to sojourn, to dwell for a time, i. e. as a stranger or guest; e. g. of single persons Gen. 12, 10. 19, 9. 20, 1. Judg. 17, 7; also of a people Ex. 6, 4. Ps. 105, 23. Ezra 1, 4. Poet. of beasts, Is. 11, 6. With **בְּ** of the land in which one sojourns Gen. 21, 23. 26, 3. 47, 4. The person or people with whom one sojourns is put with **עִם** Gen. 32, 5; **אִתּוֹ** Ex. 12, 48. Lev. 19, 33; **בְּ** Is. 16, 4; but poet. also in the accus. Ps. 120, 5 **אֹזְנֵי-לִי בִּירְבֵּחַתִּי מִשֶּׁחַךְ** *wo is me that I sojourn with Meshech, the Moschi*. Judg. 5, 17 **וְדָן לָמָּה גָּרָה גֵּרֹרֵי אֲנִיחֵיהָ** *and Dan, why abides he at the ships?* i. e. why dwells he listless on the coast of the sea? as aptly Sept. Vulg. Luth. Job 19, 15 **בֵּיתִי בְּרֵיחַ הַבַּיִת** *the sojourners in my house*, i. e. my servants, parall. with *maids* in the other hemistich. Ex. 3, 22 **גֵּרָה בֵּיתָה** *the sojourner in her house*, Sept. **σὺςκαρος**, Vulg. *hospita ejus*;

others understand *neighbours*, from the Arabic usage. Is. 33, 14 **מִי יִגָּר לִנְנֵי אֵשׁ** *who among us shall dwell with devouring fire? who among us shall inhabit everlasting burnings?* the language of sinners trembling for themselves in sight of destruction and overthrow from God, v. 12, 13. **גָּר בְּאֹהֶל** *to dwell in the tabernacle of Jehovah*, i. e. to frequent the temple, to be as it were the guest of Jehovah, and by impl. under his care and protection, Ps. 15, 1. 61, 5, comp. 39, 13; also c. acc. Ps. 5, 5 **לֹא יִגָּרְךָ רָע** *nor shall the wicked dwell with thee*; parall. God hath no pleasure in wickedness. Arab. **جَار** Conj. III, to remain in a temple out of a sense of religious duty, also to receive under one's protection; **جَارَ اللَّهِ** guest

of God, i. e. one who has sojourned in the sacred city.—Part. **גָּר** a stranger, foreigner, to be distinguished from the verbal noun **גָּר**; whence Lev. 17, 12 **הַגֵּר הַזֶּה בְּרַחֲמֵיכֶם** *the stranger that sojourneth among you*. 18, 26. 19, 34. Fem. **גָּרָה** Ex. 3, 22. Plur. **גָּרִים** *strangers, nomades*, Is. 5, 17.—Job 28, 4 in the description of a mine, **פָּרַץ נַחַל מַעַם** *he breaketh a channel, shaft, from where men dwell*, i. e. from the surface of the ground as the abode of man; here **מַעַם אֶשֶׁר גָּר מַעַם** is for the fuller **גָּר מַעַם** i. q. afterwards **מֵאֲנֹשׁ**. So with R. Levi would I interpret this passage.

2. to fear, to be afraid, like **הָרַח** and **וַחַר**, from the primary idea of *turning out of the way*; since he who is timid and in fear of any one, yields the way to him, gets out of his way. With **בְּ**, (comp. **מִן** no. 3. b,) Job 41, 17; **מִפְּנֵי** Num. 22, 3. Deut. 1, 17. 9, 19. 18, 22. 1 Sam. 18, 15; once with acc. of the thing feared Deut. 32, 27; with **לְ** of that for which one fears Hos. 10, 5. Of fear or reverence towards God, Ps. 22, 24. 33, 8.

3. to gather themselves together, to be gathered together, a signification which it has in common with **אָגַר**, **גָּרַר**, q. v. pr. to scrape together; see more in Thesaur. p. 274, where this meaning is vindicated against J. D. Michaelis. Ps. 56, 7 **הִגְרִי הַצְּפִינִי** *they gather themselves*

* **גָּזַם** obsol. root, *to cut off*, like

Arab. **جَزَمَ** and **جَزَمَ**, whence **جَزَم** ⁹⁰
Jesm, the cutting off of a syllable; comp.
under r. **גָּזַז**. In Heb. trop. *to crop*, *to*
eat off, *to devour*, like kindr. **בָּרַסַם**,
comp. **גָּזַז** no. 3.—Hence

גָּזַם m. a locust not yet winged, *bru-*
chus, Joel 1. 4. 2, 25. Am. 4, 9. Targ.
זְהֵלָא a creeping locust; Syr. **مَعْتَبَا**
(exuens, detrahens) a locust without
wings; Sept. *καμψη*, Vulg. *eruca*. See
Credner ad Joel. l. c.

גָּזַם (devouring) *Gazzam*, pr. n. m.
Ezra 2, 48. Neh. 7, 51.

* **גָּזַז** obsol. root, i. q. **גָּרַע** no. 1, *to cut*
down a tree. Comp. **جذع** Conj. II, and
جزع I, II, *to cut off*; VIII, *to cut wood*
from a tree.—Hence

גָּזַז m. c. suff. **גָּזַזוּ**, *the trunk* of a tree
cut down, *the stump*, Job 14, 8. Then,
genr. a *trunk*, *stock*, *stem*, Is. 11, 1; also
of a tree just planted and taking root, Is.
40, 24. Arab. **جذع** trunk of the palm,
Syr. **جذع** a trunk, espec. a slender
trunk.

* **גָּזַז** fut. **יִגְזַז** see no. 3, and **יִגְזַז** see
no. 4.

1. *to cut*, *to cut in two*, *to divide*, 1 K.
3, 25. 26. Ps. 136, 13. Arab. **جَزَز** *to cut*
off, Syr. **جَزَز** *to cut away* or around.
Comp. under the roots **גָּזַז**, **גָּרַע**. Kindr.
are also **קָצַר**, **בָּזַר**, **קָסַר**, and by transp.
גָּרַע, **קָרַע**, **בָּרַע**.

2. *to cut down* trees, wood, 2 K. 6, 4.
See **מִגְזַרָה**, and **גָּרַע** axe, from kindr.
גָּרַע.

3. *to eat*, *to devour*, from the notion of
cutting up food, see **בָּרַע** no. 4, and **בָּרַע**
no. 2. So Fut. O, Is. 9, 19, trop. of war
and slaughter, parall. with **אָבַל**. Arab.
جَزَز *to eat quickly*, *to slaughter*, *to kill*.

4. Trop. *to cut off*, i. e. *to decide*, *to de-*
termine, *to decree*, fut. A, Job 22, 28. So
Chald. Syr. **גָּזַז**, **גָּזַז**. Comp. **גָּזַרָה**.

5. Intrans. *to be cut off*, *to fail*. Hab.
3, 17 **יִגְזַז מִמְבֹּלָה צֹאן** though *the flock*

fail from the fold; Sept. *ἐξέλιπεν πρό-*
βατα. Arab. **جزر** spec. of failing water.

NIPH. 1. pass. of Kal no. 4, *to be de-*
creed, Esth. 2, 1.

2. *to be cut off*, i. e. *separated*, *excluded*,
2 Chr. 26, 21 **כִּי נִגְזַר מִבֵּית יְהוָה** *for he*
was cut off, excluded, from the house of
Jehovah. Is. 53, 8 **כִּי נִגְזַר מֵאֶרֶץ הַחַיִּים** *for*
he was cut off from the land of the living.
Ps. 88, 6.

3. *to be cut off*, i. q. *to perish*, Lam. 3,
54; c. dat. pleon. Ez. 37, 11 **וְנִגְזַרְנוּ לָנוּ** *we*
perish. Arab. **جَزَزَة** calamity, destruc-
tion

The derivatives follow, except **מִגְזַרָה**.

גָּזַר-Chald. 1. i. q. Heb. no. 1, *to cut*
to cut off; see Ithpe.

2. i. q. Heb. no. 4, *to decide*, *to deter-*
mine, *to decree*, spec. of fate, destiny.
Part. plur. **גָּזַרִין** pr. *deciders*, *determiners*,
put for the Chaldean *astrologers*, *diviners*,
who by casting nativities from the place
of the stars at one's birth, and by various
arts of computing and divining, foretold
the fortunes and destinies of individuals,
(*numeri Babylonii* Hor. Carm. I. 11. 2.)
Dan. 2, 27. 4, 4. 5, 7. 11. Comp. Chald.
גָּזַרְתָּ decree, in Rabbinic spoken of the
divine decree, fate; **גָּזַרְתָּ** the art of cast-
ing nativities, astrology; on which see
Comment. on Is. II. p. 349.

ITHPE. *to cut off* or *out*, 3 præt. fem.
אֶהְזַרְתָּ Dan. 2, 45; and in the Heb.
manner **הִהְזַרְתָּ** v. 34.

גָּזַר m. (r. **גָּזַר**) 1. *a piece*, *part*, plur.
גָּזַרִים *pieces* of victims Gen. 15, 17;
parts of the sea as divided Ps. 136, 13.

2. *Gezer*, (prob. a steep place, preci-
pice,) pr. n. a) A city anciently the
seat of a Canaanitish king Josh. 10, 33.
12, 12; situated on the western border
of Ephraim and assigned to the Levites
Josh. 16, 3. 21, 21; although the ancient
inhabitants were not expelled, Josh. 16,
10. Judg. 1, 29. It was destroyed by the
Egyptians, and again rebuilt by Solo-
mon, 1 K. 9, 15 sq. b) A place else-
where called **גֹּב** *Gob*, 1 Chr. 20, 4;
comp. 1 Sam. 21, 18.

גָּזַרָה f. once Lev. 16, 22 **אֶל-אֶרֶץ גָּזַרָה** *into a desert land* or tract. The same
is expressed in v. 10. 21. 22 fin. by
הַמִּדְבָּרָה. Sept. *εις γην ἄβυστον*, Vulg. *in*

terram solitariam. Lit. into a land eaten off, cropped, naked, without herbage, see r. גָּזַר no. 3. So Arab. جَزَزَ, جَزَزَ, see Camoos p. 699. Syr. ܓܙܙܐ sterile.

גְּזָרָה Chald. f. constr. ܓܙܪܗ, a decree, sentence of God, of angels, Dan. 4, 14. 21. Often in the Targums. Comp. r. גָּזַר no. 4, and Syr. ܓܙܪܐ.

גְּזָרָה f. (r. גָּזַר) 1. cut, i. e. form, figure of a man, the body; comp. קָצַב from קָצַב and Fr. *taille*. Lam. 4, 7.

Corresponding is Arab. جَزَزَ.

2. Pr. a place cut off, a separate place, prob. an area, enclosure, court, in the middle of which the temple was built, Ez. 41, 12–15. 42, 1. 10. 13.

גְּזָרִי 1 Sam. 27, 8 Keri (Cheth. גְּזָרִי) *Gezrites*, pr. n. of a people attacked by David while sojourning among the Philistines; prob. the inhabitants of the city Gezer, גְּזֵר.

גְּזָרוֹן m. (r. גָּזַר) the belly of reptiles, so called from its bent or curved form, Lev. 11, 42; of a serpent Gen. 3, 14. Comp. Germ. *Bauch* from *beugen*, *bücken*.

גְּזָרוֹת 2 K. 4, 31. 5, 25, oftener גְּזָרוֹתֵי (valley of vision) *Gehazi*, pr. n. of the servant of Elisha, 2 K. 4, 12. 14. 25 sq. 5, 20 sq.

* גְּזָחַל obsol. root, prob. i. q. Arab.

גָּזַם (ל and מ being interchanged) to light a fire, to kindle; mid. Damm. to burn, to flame, whence גָּזַם a great fire burning fiercely, Gehenna; from the primary root גָּזַם, גָּזַם.—Hence

גְּזָחַל f. plur. גְּזָחִים; constr. גְּזָחִי (f. Ez. 1, 13) a coal, a burning coal, diff. from פָּחַם a black coal Prov. 26, 21. So Job 41, 13. Prov. 6, 28. Is. 44, 19; more fully גְּזָחִי אֵשׁ Lev. 16, 12. Poet. coals for lightnings, 2 Sam. 22, 9. 13. Hence put for punishments to be sent from God, Ps. 140, 11. Coals upon the head, a proverbial expression denoting something exceedingly troublesome, which causes the severest pains and torments; so Prov. 25, 21 if thine enemy be hungry, give him bread to eat; and if he be

thirsty, give him water to drink; 12 for so thou shalt heap coals of fire on his head, i. e. thou wilt overwhelm him with shame and remorse for his enmity towards thee; comp. Rom. 12, 20. In like manner the Arabs speak of coals of the heart, fire of the liver, to denote burning care, anxiety, remorse, and shame. See the author's remarks on this expression in Rosenmüller's Repert. I. p. 140, and in the Lond. Class. Journ. no. LIV. p. 244.—Further, a coal, as being kept in order to preserve fire, is put for the last hope or scion of a race or family, like Gr. ζῶπυρον, 2 Sam. 14, 7.

* גָּזַחַם i. q. Arab. جَزَمَ to burn, to flame, see גָּזַח.—Hence

גָּזַחַם *Gaham*, pr. n. of a son of Nahor, Gen. 22, 24; perh. appellat. i. q. أَجْمَع having flaming eyes.

* גָּזַחַן i. q. Chald. ܓܙܚܢ, Syr. ܓܙܚܢ to incline, to bend.—Hence גְּזָחוֹן.

* גָּזַחַר obsol. root, Arab. جَحَرَ to hide oneself, to lurk, جَحْر lurking-place.—Hence

גָּזַחַר (lurking-place) *Gahar*, pr. n. m. Ezra 2, 47. Neh. 7, 49.

גָּי see גֵּיא.

* גָּיָא or גֵּיאָא to flow together, as water.—Hence

גֵּיאָא rarely גֵּיאָא Zech. 14, 4, and גֵּיאָא Is. 40, 4, without Aleph גֵּי; constr. גֵּיאָא and גֵּי; Plur. pr. גֵּיאָאוֹת (גֵּיאָאוֹת) 2 K. 2, 16. Ez. 6, 3 Chethib, but oftener transp. גֵּיאָאוֹת, c. suff. גֵּיאָאוֹתֵיהֶם Ez. 35, 8; comm. gend. (m. Zech. 14, 5. f. v. 4.) a valley, so called as the place where waters flow together; then a level region, low plain;

Arab. جَوَا valley, level tract, جِيَة جِيَة, place where waters flow together, valley, depressed tract.—It differs from נַחַל, which signifies a valley watered by a brook or torrent; also from בְּקָעָה and עֲמָק, which denote plains of greater extent; see Relandi Palæst. 348 sq. Hence it is spoken only of certain particular valleys; just as others are called נַחַל, בְּקָעָה, עֲמָק. Thus

a) גֵּיאָא בְּרֵהוֹם גֵּי, Jer. 7, 32. 19, 2. 6.

גֵּר הַנֶּחֱם 2 K. 23, 10 Cheth. גֵּר בְּנֵי הַנֶּחֱם Josh. 15, 8, *valley of Hinnom, of the sons of Hinnom*, etc. on the south and west of Jerusalem, through which passed the southern boundary of Benjamin and the northern of Judah, Josh. 15, 8. 18, 16. It was noted for the human sacrifices here offered to Moloch, 2 K. Jer. II. cc. and was also called הַנֶּחֱם and *κατ' ἐξοχῆν* Jer. 2, 23. See *Bibl. Res. in Palest.* I. p. 382, 402 sq.

b) גֵּר הַחֲרָשִׁים, with Art. הַחֲרָשִׁים, *valley of craftsmen* (see חָרַשׁ) near Jerusalem, with a village of like name, 1 Chr. 4, 14. Neh. 11, 35.

c) גֵּר יִפְתָּח־אֵל (valley which God hath opened) *the valley of Jiphthah-el* in the northern part of Zebulun, Josh. 19, 14. 27.

d) גֵּר יַמֶּלַח 2 Sam. 8, 13. Ps. 60, 2, *the valley of salt*, [prob. the very remarkable *Valley of Salt* a few miles southeast of Aleppo; see Russell's *Nat. Hist. of Aleppo* I. p. 55. Maundrell p. 213.—Another *valley of salt*, גֵּר הַצֵּלַח, is mentioned 2 K. 14, 7, in the vicinity of the Dead Sea; see *Bibl. Res. in Palest. II.* p. 483.—R.

e) גֵּר הַנִּבְרִיּוֹת *the valley of the passengers*, east of the sea of Galilee, Ez. 39, 11.

f) גֵּר הַצְּבָעִים *the valley of Zeboim* i. e. *hyenas*, in the tribe of Benjamin, 1 Sam. 13, 18.

g) גֵּר יִצְפָּתָח *the valley of Zephathah* in the plain of Judah, 2 Chr. 14, 9 [10]. Comp. the mod. *es-Sajeh*, *Bibl. Res. in Palest. II.* p. 345.

h) גֵּרָא, with Art. הַגֵּרָא, *the valley*, a place in Mount Pisgah, opposite to Bethpeor in the land of Moab, a station of the Israelites, Num. 21, 20. Deut. 3, 29, 4, 46.

* גֵּר a root not in use, signifying *to bind, to tie together, to couple*, like Arab. *قَان* mid. Ye Conj. II, *to bind, to fetter*, *قَيْدٌ* a bond, fetter, thong; and with a guttural prefixed *عَقَدَ*, *عَقَدَ*, *أَكَدَ*, *أَكَدَ*, *أَقَدَ*. In the occidental languages comp. the roots *gaden, gatten*, i. e. *to couple*, whence Germ. *Gatte, Gattung, Kette*, Lat. *catena*, etc.—Hence

גֵּר m. *a nerve, sinew, tendon*, Chald. *גֵּרָא*, Syr. *ܓܝܪܐ*. Gen. 32, 33. Plur.

Ez. 37, 8. Job 10, 11. 40, 17. Trop. Is. 48, 4 of a stiff-necked people: *גֵּר* *בְּרִזְלָא עֲרֻפְדָּה* *a sinew of iron is thy neck*.

* *גֵּרָא* and *גֵּרָא* Mic. 4, 10, fut. *גֵּרָא*, conv. *גֵּרָא*.

1. *to break or burst forth*, spoken of a fountain or stream of waters, Job 40, 23; of an infant breaking forth from the womb, Job 38, 8; of a warrior rushing forth to battle, Ez. 32, 2.—Syr. *ܓܝܪܐ* to break forth, as water or as an infant. Chald. id. and espec. *to break forth to battle*.

2. Trans. *to cause to break forth, to bring or draw forth*; e. g. an infant from the mother's womb, Ps. 22, 10 *בִּירְאָתָהּ* *for thou didst bring me forth out of the womb*, where *גֵּרָא* is a less usual form of the participle, comp. Leherg. p. 402. So of a mother, *to bring forth*, Mic. 4, 10.

HIPH. *to break forth, to rush forth* from a place of ambush, Part. *גֵּרָא* Judg. 20, 33.

Deriv. *גֵּרָא*.

גֵּרָא or *גֵּרָא* Chald. APH. *to break forth, to rush forth*, e. g. the winds, as if to battle, Dan. 7, 2. See the Heb. root no. 1.

גֵּרָא (breaking forth sc. of a fountain) *Giah*, pr. n. of a place near Gibeon, 2 Sam. 2, 24.

גֵּרָא pr. *a stream, river*, so called as *breaking forth* from fountains; comp. Job 40, 23. Corresponding is Arab.

جَيْحَانُ and *جَيْحُونُ*, which is used by the Arabs before the names of several large Asiatic streams, as the Ganges, the Araxes, etc. In Heb. it is a pr. n. *Gihon*, e. g.

1. A fountain with a stream and pools on the west and southwest of Jerusalem, 1 K. 1, 33. 38. 2 Chr. 32, 30. 33, 14. See *Bibl. Res. in Palest. I.* p. 512.

2. The second of the four rivers of Paradise, which is said to flow around the land of *בְּשׁת* *Cush*, Gen. 2, 13. Some follow here the Arabic usage of the word *جَيْحُونُ* mentioned above, and understand the *Araxes*; thus taking *בְּשׁת* in a sense different from the usual one. On

the other hand, the constant testimony of the ancients is in favour of the Nile, as Sept. Jer. 2, 18. Ecclus. 24, 37. Joseph. Ant. 1. 1. 3. On this supposition, prob. the Ethiopian Nile is to be understood, which may be truly said to flow around Ethiopia. See Thesaur. p. 281 sq.

גִּיחֲזִי see גִּיחֲזִי.

* גִּיֵל rarely גִּוֵל or גִּוֹל Prov. 23, 25 Cheth. fut. הִגִּיל, apoc. הִגֵּל; pr. to move in a circle, to revolve, whence deriv. גִּיֵל, comp. גָּלַל; also like Arab. جَال mid. Waw, to dance in a circle, comp. הוֹל and הִנֵּג.—Hence

1. to exult, to rejoice, poetic. Job 3, 22 גִּיֵל הַשְּׂמֵחִים הַשְּׂמֵחִים joyful even unto rejoicing, pr. unto leaping for joy. Is. 49, 13. 65, 18; with בָּ of pers. or thing in which one rejoices, Ps. 9, 15. 13, 6. 21, 2. 31, 8. 149, 2; also זָל Zeph. 3, 17. גִּיֵל בִּיהוָה to rejoice in Jehovah, espec. in his goodness and mercies, Is. 29, 19. 41, 16. Joel 2, 23. Ps. 35, 9. 89, 17. Trop. joy is also ascribed to inanimate things, Ps. 96, 11. Is. 35, 1.

2. to tremble, to fear, which comes from the leaping or palpitation of the heart, see Job 37, 1. Ps. 29, 6; comp. the roots הִנֵּג and הִיֵּל. So Gr. ὀρχεῖται καρδία φόβῳ Æschyl. Choëph. 164, 1022; ἢ καρδία πάλλει, πάλλει φόβῳ, Seidl. ad Eurip. Electr. 433; Lat. cor salit Plaut. So vice versa פָּהַר implies a trembling for joy, Is. 60, 5. Jer. 33, 9.—Hence Ps. 2, 11 גִּיֵלוּ בְרָעָה fear with trembling; others, rejoice with trembling, as no. 1. Hos. 10, 5 for the people shall mourn over it (the calf) וּבְמִרְיֹו עָלְיוּ הִגִּילוּ and its priests shall tremble for it.

The derivatives follow.

גִּיֵל see אֲבִיגַיֵל.

גִּיֵל m. 1. pr. a circle, circuit; hence an age, ævum, and meton. men of an age, generation, i. q. הוֹר, comp. אֶפֶן. Dan. 1, 10 בְּגִילְכֶם אֲשֶׁר הִיָּלְדוּם the youths of your age. Arab. جِيل or جَيْل i. q. הוֹר, γενεά. In the Talmud בן גילי is one born in the same hour and under the same star with me.

2. exultation, rejoicing, gladness, Hos. 9, 1. Is. 16, 10. Jer. 48, 33.

גִּיֵלָה f. i. q. גִּיֵל no. 2, exultation, rejoicing, gladness, Ps. 65, 13. Is. 35, 2 גִּיֵלָה וְרִנָּן rejoicing and shouting, i. e. st. constr. for the absol.

גִּיֵלָי see גִּיֵלָה.

* גִּירֵר obsol. root, Arab. جَار mid. Ye, prob. to boil up, to effervesce, whence גַּיֵר a boiling of the breast, from anger, hunger, thirst. Corresponding is Germ. gähren, in some dialects gohren, giehren. Hence

גִּיר or גָּר m. lime, so called from its effervescing when slacked, Is. 27, 9.

Arab. جَيْر and جَيَّر unslacked lime.

גִּירֵר Chald. emphat. גִּירָא id. Dan. 5, 5. Comp. Targ. Is. 27, 9. Am. 2, 1.

גִּירֵר a sojourner, stranger, i. q. גָּר q. v. 2 Chr. 2, 16. R. גִּירֵר I.

גִּישׁ see גִּישׁ.

גִּישָׁן (filthy, see גִּישׁ) Geshan, pr. n. m. 1 Chr. 2, 47.

גִּל m. (r. גָּלַל) plur. גִּלִּים 1. a heap of stones, Job 8, 17; mostly with אֲבָנִים added, Josh. 7, 26. Often of ruins Is. 25, 2. Plur. heaps, ruins, Jer. 9, 10 וְנִהְיֶה לְגִלִּים אֶת-יְרוּשָׁלַיִם and I will make Jerusalem heaps, ruins. 51, 37.

2. a fountain, spring, so called from the rolling or welling up of the waters, Cant. 4, 12. See גָּלַל Niph. no. 1.—Plur. rolling waves, billows, Ps. 42, 8. 89, 10. 107, 25. 29. Syr. ܓܝܠ a wave, billow.

גִּל m. a bowl, reservoir for oil upon the sacred candelabra, so called from its round form, i. q. גָּלָה no. 2. Zech. 4, 2. R. גָּלַל to roll.

גָּלָה see גָּלָה.

* גָּלַב obsol. root, softened from גָּרַב, to scratch, to scrape, to shave; kindr.

Arab. جَلَم to scrape, to abrade, جَلَم to shear wool. Hence

גָּלַב m. a barber, Ez. 5, 1. Syr. ܓܠܒ a razor.

גִּלְבֵּעַ (boiling fountain, from גָּל and בוע ebullition, see r. בוע) Gilboa, pr. n. of a mountain or mountainous tract in

the tribe of Issachar, where Saul was defeated and slain by the Philistines. 1 Sam. 28, 4, 31, 1. 2 Sam. 1, 6, 21.—From the etymology it would seem to be strictly the name of a fountain (*Tubania*?) or of a village near a fountain; whence it was prob. transferred to the neighbouring mountain. A village called *Γεβονέ* (r. *Γελοβονέ*) is mentioned by Eusebius; and the same exists upon the mountain at the present day as *Jelbôn*; see *Bibl. Res. in Palest. III.* p. 157, 170.

גָּלְגָלִים m. (r. **גָּלַל**) plur. **גָּלְגָלִים** 1. *a wheel*, e. g. of a chariot, etc. Is. 5, 28. Ez. 10, 2. 6. 23, 24. 26, 10; of a well, for drawing water, Ecc. 12, 6.

2. *a whirlwind*, Ps. 77, 19. Ez. 10, 13. Syr. **ܓܠܓܠܐ**. Hence

3. *chaff, stubble*, any thing driven round before a whirlwind. Ps. 83, 14 **גָּלְגָלִים** **אֲלֹהֵי שְׂרֵיחֵמוֹן** **כְּגָלְגָלִים** **לְפָנַי** *O my God, make them as the chaff, etc.* Is. 17, 13 **כְּגָלְגָלִים** **לְפָנַי** **כִּי־סִפָּה** *like stubble before the whirlwind*; parall. **בִּיץ**.—Aram. **ܓܠܓܠܐ**, chaff, dust, or the like, which is driven round by the wind; Arab. **جَل** id.

גָּלְגָל Chald. *a wheel*, Dan. 7, 9.

גָּלְגָלִים m. (r. **גָּלַל**) 1. *a wheel*, Is. 28, 28.

2. With the art. **הַגָּלְגָלִים** (circle, or according to Josh, 5, 9 a rolling away) *Gilgal*.

a) A place situated between Jericho and the Jordan, Josh. 4, 19. 20. 9, 6. 10, 6. 7. 14, 6. 15, 7; where Samuel and Saul offered sacrifices, 1 Sam. 10, 8. 11, 14. 15. 13, 4–9. 15, 21. 33; and where the prophets dwelt, 2 K. 4, 38, although idols were also worshipped there, Judg. 3, 19. Hos. 4, 15. 9, 15. Am. 5, 5. More fully **בֵּית הַגָּלְגָלִים** Neh. 12, 29. Gr. *Γαλγυλα*, 1 Macc. 9, 2. No trace of the name or site of Gilgal now remains; see *Bibl. Res. in Palest. II.* p. 287.

b) [A place or region near the western coast of Palestine, Deut. 11, 30. Josh. 12, 23. Euseb. and Jerome speak here of a *Galgula*, and the modern name *Jiljûleh* is still found; *Bibl. Res. in Palest. III.* p. 47.—R.]

גָּלְגָלִים f. (r. **גָּלַל**) *a skull, cranium*, so called from its round form, 2 K. 9, 35. Also used like Lat. *caput*, Engl. *head*,

poll, where the individuals of a tribe or people are enumerated or mentioned, as Ex. 16, 16 **עֹמֶר עֹמֶר לְגִבְעוֹתָם** *an omer the head*, i. e. for each person. Num. 1, 2 **כָּל־זָכָר לְגִבְעוֹתָם** *all the males according to their polls*, i. e. singly, man by man. v. 18. 20. 22. Comp. ראש Judg. 5, 20.—Among the Rabbins **פְּסוּתָהּ הַגָּלְגָלִים** is 'poll-money,' a poll-tax. Syr. **ܓܠܓܠܐ** id. Lamed being dropped in the first syllable; Arab. **جَلَّة**, id. where the second Lamed is dropped, comp. *Tol-yothū* Matt. 27, 33.

* **גָּלַל** obsol. root, signifying prob. *to be smooth, polished*. Kindr. are **גָּלַל**, **הָלַל**, q. v.—Hence

גָּלְגָלִים m. c. suff. **גָּלְגָלִים**, *the skin*, i. e. the human skin, as smooth and naked, Job 16, 15. Arab. **جَلْد**, Syr. **ܓܠܓܠܐ** id.

* **גָּלַל** fut. **יִגְלַל** conv. **יִגְלַל**, pr. *to be naked*, and trans. *to make naked*; kindr. with r. **גָּלַח** to be naked, bald, whence with a softer pronunciation **גָּלַח**, **גָּלַח**. It is applied espec. to the ear as uncovered by removing the hair, or to the face when the veil is removed. Comp. Arab. **جلا** to put off a garment, to put off a veil and so uncover the face; metaph. to disclose any thing. Hence in Hebrew:

1. *to make naked, to uncover*; and then *to disclose, to reveal*; espec. in the phrase **גָּלַח אָזְנוֹ** *to make bare or uncover the ear* of any one by removing the overhanging locks, as is often done in whispering a secret to another; hence *to tell to any one, to disclose, to show*. 1 Sam. 20, 2 *my father doeth nothing . . .* **וְלֹא יִגְלַח אֶת־אָזְנוֹי** *but that he telleth me*. v. 12. 13. 9, 15. 22, 8. 17. Also in a slightly different sense spoken of God, Job 36, 10 *he openeth their ear to discipline, to instruction*, i. e. causes them to hear. v. 15. 36, 16. Hence trop. **גָּלַח סֵדֶר** *to reveal a secret*, Am. 3, 7. Prov. 20, 19.—Also **גָּלַח סֵפֶר** *to unfold or open a book, to unroll a volume*. Jer. 32, 11. 14.

2. *to make bare a land of its inhabitants*, i. e. *to migrate, to emigrate*, (Arab. **جلا** and **جلى** id.) either voluntarily as 2 Sam. 15, 19; or involuntarily, i. e. *to be*

carried away captive, to go into captivity or exile, 2 K. 17, 23. 24, 14. 25, 21. Am. 1, 5. 6, 7. al. Spoken of inanimate things, Is. 24, 11 *the joy of the land is banished*, gone. Job 20, 28. Prov. 27, 25.

NIPH. 1. *to be uncovered, made naked*; Is. 47, 3 *thy nakedness shall be uncovered*. Ez. 13, 14. 16, 36. 23, 29. Also of removing a veil, Jer. 13, 22.

2. *to be revealed*, i. e. a) Of men and God, *to discover oneself, to appear*, as if a veil were removed, i. q. נִרְאָה, with אָל Gen. 35, 7. 1 Sam. 14, 8. 11; comp. Is. 53, 1, where c. עַל. b) *to be discovered, manifested, to come to light*, spoken of what before was concealed, Is. 49, 9. Hos. 7, 1. c) *to be uncovered*, with לָ and אָל, Is. 23, 1. 1 Sam. 3, 7.

3. *to be carried away, removed*, pass. of Hiph. Is. 38, 12.

PIEL i. q. Kal, but oftener in the literal and primary signification.

1. *to make naked, to uncover*, e. g. the feet Ruth 3, 4. 7; the foundations of a building Mic. 1, 6. Also with acc. of the veil or covering removed, Is. 22, 8. 47, 2. Nah. 3, 5. Job 41, 5.—Spec. a) גָּלָה עֵרְוַת אִשָּׁה *to uncover the nakedness of a woman*, i. e. to have carnal intercourse with her, Lev. 18, 8 sq. 20, 17 sq. So *to uncover the nakedness of a man* is to have unlawful intercourse with his wife, Lev. 20, 11. 20. 21, as is explained by Lev. 18, 8; and in the same sense is used the phrase *to uncover one's skirt or coverlet*, Deut. 23, 1. 27, 20. b) God is said *to uncover the eyes* of any one, i. e. *to open the eyes*, to discover secret things to mortal eyes, Num. 22, 31. Ps. 119, 18. גָּלָה עֵינַיִם *opened as to the eyes*, having the eyes open, spoken of a prophet, Num. 24, 4, 16.

2. Metaph. *to reveal* any thing hidden, Job 20, 27; a secret Prov. 11, 13; *to betray* a fugitive Is. 16, 3; *to lay open, to make known*, e. g. God his attributes Ps. 98, 2. Jer. 33, 6. So גָּלָה עַל דָּ' is i. q. גָּלָה אֶת־אֲשֶׁר עַל דָּ' *to uncover that which is upon any thing, to remove the veil from upon it*, Lam. 2, 14. 4, 22.

PUAL *to be uncovered, made naked*. Nah. 2, 8 גָּלְתָה *she is made naked*, i. e. ignominiously, spoken of Nineveh.

HIPH. הִגְלָה and הִגְלָה, fut. conv. וַיִּגְלֵל,

to carry away captive, to carry into exile, 1 K. 15, 29. 17, 6. 11. 18, 11. al.

HOPH. pass. of Hiph. Esth. 2, 6. al.

HITHP. 1. *to uncover oneself*, Gen. 9, 21.

2. *to disclose or reveal oneself*, e. g. the heart, Prov. 18, 2.

Deriv. גּוֹלָה, גְּלוּת, גְּלוּיִן, and pr. n. הַגְּלוּיִם, גְּלוּיִת, גּוֹלָה.

גָּלָה, גְּלָא, Chald. *to reveal*, Dan. 2, 22. 28. 29.

APH. after the Heb. manner הִגְלִי, i. q. Heb. Hiph. *to carry away captive, to cause to migrate*, Ezra 4, 10. 5, 12.

גָּלָה i. q. גּוֹלָה q. v. *exile, migration*

גְּלוּהָ (after the form קִיבוּר, שִׁילָה; *exile*, r. גְּלוּהָ,) *Giloh*, pr. n. of a city in the mountains of Judah, Josh. 15, 51. 2 Sam. 15, 12.—Gentile n. גִּילוֹנִי *Gilonite* 2 Sam. 1. c. from a form גִּילוֹן, as גִּילוֹנִי from שִׁילָה.

גָּלָה f. (r. גְּלוּל) 1. *a fountain, spring*, i. q. גַּל no. 2. Plur. Josh. 15, 19. Judg. 1, 15.

2. *a bowl, reservoir*, so called from its round form; spoken of the reservoir for oil above the sacred candelabra, Zech. 4, 3, comp. v. 2, where is masc. גַּל. Trop. Ecc. 12, 6 in describing old age and death: גַּד אֲשֶׁר לֹא־יִרְחַק הַכֵּל הַבְּסֹסָה *before the silver cord be loosed, and the golden bowl be broken*, i. e. lamp-bowl, oil-cup.

3. *a ball or globe*, as an ornament on the tops or capitals of columns, 1 K. 7, 41. 2 Chr. 4, 12. 13.

4. גְּלוּת עֵלְיָה and תְּחִמְתִּיחַ ג', *Gulloth*, *Upper and Lower*, pr. n. of two towns, not far from Hebron, Judg. 1, 15. In the parall. passage Josh. 15, 19 it is עֵלְיָהוּ ג' and תְּחִמְתִּיחַ ג'.

גְּלוּלִים m. plur. (r. גְּלוּל note, lett. b) pr. *trunks, logs, blocks*, which are rolled, hence in derision, *idols*, Lev. 26, 30. Deut. 29, 16. al. So in various phrases as הִלְךְ אַחֲרֵי הַגְּלוּלִים *to go after idols* 1 K. 21, 26; עָבַד הַגְּלוּלִים *to serve or worship idols* 2 K. 17, 12. 21, 21; וָשָׂא עֵינַיִם אֶל־הַג' *to lift up the eyes unto idols* Ez. 18, 12. Often joined with other contemptuous names of idols, as שִׁקּוּצִים Deut. 29, 17, הוֹעֵבוֹת Ez. 16, 36, אֱלֹהִים 30, 13; also very freq. in expressions in

which idol-worship is reprobated, as **בְּגִלְיוֹתַי** *to pollute oneself with idols* Ez. 20, 7; **וְזָנָה אֶת־רֵירֵי גִלְיוֹתַי** 6, 9; **נִאֶף אֶת־** **הַגִּלְיוֹתַי** 23, 37; etc.

גְּלוֹם m. (r. **גָּלַם**) *a covering, mantle, pallium*, in which one is wrapped, Ez. 27, 24. Chald. **גְּלוֹם**, **גְּלוֹרְמָא**, id.—Hence Gr. *χλαμύς, χλαμῖς, χλαῖνα*.

גְּלוֹן Josh. 21, 27 Cheth. i. q. **גּוֹלָן** q. v.

גְּלוּת f. once **גְּלוֹת** Obad. 20, with Kamets impure. R. **גְּלוּת**.

1. *a carrying away, captivity, exile*, 2 K. 25, 27. Jer. 52, 31. Ez. 1, 2. 33, 21.

2. Collect. *captives, exiles*. **גְּלוּתֵי יְהוּדָה** *the exiles of Judah*, Jer. 24, 5. 28, 4. 29, 22. 40, 1. **גְּלוּתֵי יְהוּדָה** spoken of Israel living in exile Is. 45, 13.

גְּלוּתָא Chald. f. emph. **גְּלוּתָא**, *captivity, exile*. **בְּיַרְי גְּלוּתָא** *the exiles* Dan. 2, 25. 5, 13. Ezra 6, 16. Syr. **ܓܠܘܬܐ**.

* **גְּלוּחַ** in Kal not used, pr. *to be smooth*, and hence *to be bare, naked*, comp. **גְּלוּחַ**; spec. *to be bald*, Arab.

جَلَحَ *to have a bald forehead*. This is a softened root from the harsher **קָרַח**; comp. by transpos. **חָלַק**. In the western languages correspond *calvus*, Slavic *goly, holy*, Germ. *kahl*; also *gebu, glacies*.

PIEL *to make bare, bald*; hence *to shave the head*, Num. 6, 9. Deut. 21, 12; a person 1 Chr. 19, 4. Also *to shave off, to cut off the hair*, see Pual; the beard 2 Sam. 10, 4. Once intrans. *to shave oneself, the hair and beard*, Gen. 41, 14. Metaph. *to shave a land*, i. e. *to lay it waste with fire and sword*, Is. 7, 20.—Chald. **גְּלוּחַ** *to shave, to shear*, **גְּלוּחַ** *shaveling*, spoken by the Rabbins of monks, like Bohem. *holy*.

PUAL *to be shaven, shorn*, Judg. 16, 17. 22.

HITHPA. 1. *to shave oneself*, Lev. 13, 33.

2. *to shave or cut off from oneself*, c. acc. Num. 6, 19. Comp. Lehrs. p. 284. d.

גְּלוּיֹן m. (r. **גְּלוּחַ**, after the form **בְּגִלְיוֹן**, **בְּגִלְיוֹן** (נְקִיֹּן) *a table, tablet*, of wood, stone, or metal, on which to write or inscribe any thing, i. q. **לִיּוֹחַ**, so called as being smooth, bare, naked, or empty; see the root. Is. 8, 1.—In Talmudic

גְּלוּיֹן is the empty margin of a page or volume, roll.

PLUR. **גְּלוּיִיִּם** Is. 3, 23, *mirrors*, i. e. *tablets or plates, laminae*, of polished metal, which were used by the Hebrew women as mirrors, Ex. 38, 8. Job 37, 18; and which were carried about by them in the manner of other nations, being mostly of a round form and furnished with a handle; see Comment. on Is. l. c. So Chald. Vulg. Kimchi in Comment. Abarbenel, Jarchi.—On the other hand, the LXX and Kimchi in Lex. understand *transparent garments*, *διαφανῆ Λακωνικά*, as if *making naked the body*; comp. Schroeder de Vestitu mul. Heb. p. 311, 312.

גְּלוּלִים m. (r. **גָּלַל**) 1. Adj. *rolling, turning*, e. g. *the leaves of a folding door*, 1 K. 6, 34. Comp. Ez. 41, 24.

2. Subst. *a ring*, Esth. 1, 6. Cant. 5, 14 **רְדָרוֹ גְּלוּלֵי זָהָב מְקֻמָּאִים בְּתַרְשִׁישׁ** *his hands are as gold rings set with gems of Turshish*, i. e. *the fingers when curved are like gold rings*, and the nails dyed with henna or the like resemble gems.

3. *a circle, circuit, region*, i. q. **בְּבֵר**. Spec. **גְּלוּלֵי הַגּוֹלִים** Is. 8, 23 'the circle of the Gentiles,' i. e. *Galilee*; and *καὶ ἐξὸς ὄχης*, **הַגְּלוּלִים** Josh. 20, 7. 21, 32; **הַגְּלוּלִיָּהּ** (He parag.) 2 K. 15, 29; **אֶרֶץ הַגְּלוּלִים** 1 K. 9, 11, i. e. *the district with twenty small cities, in the tribe of Naphtali, around the city Kedesh (thrice called בְּנְגִילִים)*, inhabited mostly by Gentiles, espec. by the neighbouring Phenicians. Sept. *ἡ Γαλιλαία*, Galilee.

גְּלוּלִיָּהּ f. i. q. **גְּלוּלִים** no. 3, *a circle, circuit, region*. **גְּלוּלֵי הַפְּלִשְׁתִּים** *the circles or districts of the Philistines* Josh. 13, 2; **גְּלוּלֵי הַפְּלִשְׁתִּים** Joel 4, 4; *ἡ Γαλιλαία Ἀλλοφύλων* 1 Macc. 5, 15. **גְּלוּלֵי הַיַּרְדֵּן** i. q. **בְּבֵר הַיַּרְדֵּן**, *the circuit or borders of the Jordan, el-Ghôr*, Josh. 22, 10. 11. The same region seems to be meant in Ez. 47, 8.

גְּלִיִּם (fountains) *Gallim*, pr. n. of a city of Benjamin, lying north of Jerusalem, 1 Sam. 25, 44. Is. 10, 30.

גְּלוּתָא (exile, an exile) *Goliath*, a Philistine giant, slain by David in single combat, 1 Sam. 17, 4. 23. 21, 10. 22, 10; comp. Ecclus. 42, 5. On 1 Chr. 20, 5 see under art. **לְחָמֵי**.

* גָּלַל, 1 pers. גִּלְתִּי, but 3 plur. גָּלְלוּ Gen. 29, 3. 8; imp. גַּל, גִּל, once גַּל Ps. 119, 22; to roll, e. g. a stone Gen. 29, 3. 8. Metaph. with מַעַל to roll off or away from any one, e. g. reproach Josh. 5, 9. Ps. 119, 22; with אָל and עַל to roll from oneself to or upon another, Ps. 37, 5 גִּל עַל אֶל-יְהוָה הַרְקֵה עַל-יְהוָה הַרְקֵה roll or devolve thy way upon Jehovah, i. e. commit all thy affairs to him. Prov. 16, 3 אֶל-יְהוָה מִצְעֻרֶיךָ גַּל commit unto Jehovah thy works, deeds. Ellipt. Ps. 22, 9, where the poet introduces his enemies as deriding his confidence in God and saying: גַּל אֶל-יְהוָה הַרְקֵהוּ [roll all upon Jehovah, rely upon him; let him deliver him; comp. a like change of person in v. 27.—R.] Or, גַּל may be infin. püt for the finite verb, he rolleth etc.

NOTE. The genuine force of this widely extended root, which imitates the sound of a globe, ball, or other round body rolling rapidly forwards, is expressed by the Germ. *rollen*, Engl. *to roll*, each onomatopoeic like the Hebrew word. Hence in the derivatives it is referred: a) To things round, rolling, revolving, as גָּלְגַל wheel, also a whirlwind, אֶזְרֵי a ring, מְגִלָּה a roll, volume, אֶזְרֵי a skull, גָּלְגַל ball of dung, גִּלְגַּל a bowl, reservoir. b) To things heavy, which are rolled along, and not carried; whence גַּל a heap of stones, גִּלְגַּלִּים logs, blocks, put for idols; גָּלְגַל weight, a

large stone; Arab. جَلَل a heavy business. c) Also spoken of rolling waves, like Germ. *quellen*, Engl. *to well*, whence גַּל, גִּלְגַּלִּים, i. q. Germ. *Wellen*, Engl. *waves*, *billows*.—From this most fertile monosyllabic stock have also flowed the trilateral roots אָגַל, Arab. اَجَل, whence עֲגֵלָה wagon, wain; and as increased at the end, אָגַל to roll or wrap up, אָגַל, Lat. *glomus*, *glomeravit*, *globus*, Germ. *Klumpen*, Engl. *clump*. Other kindred roots in the Hebrew itself are: גָּרַל to move in a circle; and, changing the palatal to a guttural, חָגַל, חָגַל, q. v. Beside these, there is also a multitude of shoots branching off into the occidental languages, espec. the Greek; comp. *κέλλω*, *κίλλω* (Valck. ad Hdot. 7. 155), *κυλίω*, *κυλίνοω* (גלם),

κόλλω, *κόλλαβος*, *κόλλις*, *κύλλος* (comp. *κοῖλος*), *κόλλωμα* a round cake (עֲבָר); also, the palatal being dropped or transferred to the end, *ίλλω*, *είλω*, *εἰλέω*, *εἰλύω*, *ίλη*, *οὔλος*, *ἴουλος*, *ίλιγγος*, *εἰλιξ* and *εἰλισσω*, etc. Lat. *volvo*, later Lat. *callus* i. q. Fr. *gallet*, *caillou* (גַּל), Germ. *Galle*, *Gölle* i. q. *Quelle*, *quellen*, *wallen*, *wälzen*, onomat. *kullern*, Swed. *kula*, low Germ. *Kaul*, whence *Kugel*.—Where any thing is rolled along or revolves on a rough, stony, gravelly soil, so as to cause a harsh, grating, scraping sound, this is expressed by similar roots made harsh by the letter ר, as גָּרַר, גָּרַר, גָּרַר, the branches of which are no less widely diffused.

NIPH. גָּלַל, plur. 3 pers. גָּלְלוּ, fut. גִּלְלוּ.

1. to be rolled, to roll along, as billows, Am. 5, 24.

2. to be rolled together, as a scroll, e. g. the heavens, Is. 34, 4.

HIPH. fut. conv. גִּלְגַּל, to roll, to roll away a stone, Gen. 29, 10.

POAL, to be rolled, e. g. in blood, to be stained with blood, Is. 9, 4.

HITHPO. id. 2 Sam. 20, 12. With עַל to roll oneself upon any one, i. e. to rush or fall upon him, Gen. 43, 18.

PILP. גָּלַל i. q. Kal no. 1, to roll, to roll down, Jer. 51, 25.

HITHPALP. גָּלַל to roll oneself down upon an enemy, i. e. to rush or fall upon. Job 30, 14.

Deriv. see in Note above.

גָּלַל m. 1. *dung, ordure*, so called from its globular form, i. q. גָּלְגַל; see r. גָּלַל note, lett. a. 1 K. 14, 10.—Arab. جَلَّة the round dung of camels, sheep, etc.

2. a *circumstance, cause, reason*, Germ. *Umstand*; comp. as to this turn of the etymology, אֲדוּרָה, סִבָּה. Hence גָּלַל as Prep. c. suff. בְּגִלְגַּלְכֶם, בְּגִלְגַּלְךָ, on account of, because of, Gen. 12, 13. 30, 27. Deut. 15, 10. 18, 12. Jer. 11, 17. Mic. 3, 12. Corresponding is Arab. من جلالك and من اجلك with Elif prosthet.

3. *Galal*, pr. n. m. perh. weighty worthy, like Arab. اَجَل. a) 1 Chr. 9, 15. b) ib. v. 16. Neh. 11, 17.

גָּלַל Chald. m. pr. a rolling then weight, magnitude, see r. גָּלַל note, lett.

b. Ezra 5, 8 and 6, 4 אָבֵן גָּלֵל *great or heavy stones*, hewn stones, which must be rolled along, not carried.—So Talmud. גלגל without אבן, spoken of a large stone, Buxt. Lex. p. 433.

גָּלֵל m. i. q. גָּלֵל no. 1, *dung, ordure* of men; in Sing. once, Job 20, 7 בְּגִלְלוֹ לְנֶצַח, Chald. and Vulg. well, *sicut ster-cus suum in æternum peribit*. Comp. for this degrading figure of destruction, 1 K. 14, 10.—Plur. גָּלְלִים *balls of dung, dung*, Zeph. 1, 17; spec. human ordure Ez. 4, 12, 15.

גָּלְלַי (perh. dungy) *Gilalai*, pr. n. m. Neh. 12, 36.

* גָּלַף fut. וְגָלַם, *to roll or wrap together, to fold*, once 2 K. 2, 8. See r. גָּלַל Kal and note.

Deriv. גָּלוּם, and

גָּלֵם m. pr. *any thing rolled or wrapped together*; hence *an unformed mass, substance*, not yet wrought, the parts of which are not yet unfolded nor developed; spoken of the embryo fœtus, Ps. 139, 16.—Often in the Talmud for any thing not yet wrought, elaborated, perfected, see Chelim 12. § 6; also trop. of an unformed unlettered man, Pirke Aboth. 5. § 7.

* גָּלְבֵד quadril. not in use, formed from جلد and جمد, both which roots signify *to be hard*.—Hence

גָּלְבֵדִי adj. quadrilit. *hard*, Arab.

גָּלְמוֹד; hence *sterile, barren*, as a hard stony soil, comp. στείροός, *sterilis*; then of a woman, Is. 49, 21. Poet. of a night in which none are born, Job 3, 7. Trop. *lean, famished*, emaciated with hunger, Job 15, 34. 30, 3.

* גָּלַע in Kal not used, Arab. Conj. III, *to quarrel* with any one, espec. in a game of dice, drinking, or in dividing an inheritance. So in Hebrew:

ΗΙΘΡΑ. *to become angry, to be irritated, to grow warm*, sc. in strife. Prov. 20, 3 it is *an honour to a man to cease from strife*, וְהָאֵרִיב רָחֲמָיו, but every fool becometh angry. With גָּ of thing or cause, Prov. 18, 1.—Spoken also of strife itself as growing warm, Prov. 17, 14.

* גָּלְעָד obsol. quadrilit. comp. Arab.

جَلْعَد hard, rough.—Hence

גָּלְעָד *Gilead*, pr. n. 1. Of several men: a) A son of Machir and grandson of Manasseh, Num. 26, 29, 30. Patronym. גִּלְעָדִי *Gileadite*, Judg. 11, 1, 12, 4. b) Judg. 14, 1, 2. c) 1 Chr. 5, 14.

2. With the art. הַגְּלְעָד, *Gilead, Gileaditis*, (pr. hard, stony region, or i. q. גָּלְעָד hill of witness,) a district of Palestine beyond Jordan, strictly comprehending the mountainous region south of the river Jabbok, Gen. 31, 21–48. Cant. 4, 1; with a city of like name, Hos. 6, 8, comp. Sept. Judg. 12, 7, apparently the same with רְמוֹת גְּלְעָד. Here is the highest part of the mountains east of the Jordan; and one ridge is still named *Jebel Jel'ad* or *Jel'ud*, from two ruined towns so called upon it; see Burckhardt's Travels in Syria, etc. p. 348. Bibl. Res. in Palest. II. p. 243, 306. III. App. p. 167. But the name *Gilead* was also employed in a wider sense, so as to include the whole mountainous tract between the Arnon and Bashan, inhabited by the tribes of Gad, Reuben, and part of Manasseh, now called جبل عجلون and البلقا, i. e. *el-Belka* and *Jebel 'Ajlân*, Num. 32, 26, 29, 39. Deut. 3, 12. Josh. 12, 2, 5, 13, 10, 11, 30. Am. 3, 13. Hence put for the territory of the tribes of Gad and Reuben Ps. 60, 9, 108, 9; for the tribe of Gad Judg. 5, 17, comp. 5, 16; although too this usage is not constant, and in 1 Sam. 13, 7 *the land of Gad and Gilead* are joined.—Once it comprehends also Bashan, and extends to the northern extremity of Palestine, Deut. 34, 1.

גָּלְעָד (i. e. גָּל עָד heap of witness) *Galëed*, pr. n. Gen. 31, 47, 48.

* גָּלַשׁ i. q. Arab. جَلَسَ *to sit down, to lie down*. Cant. 4, 1, 6, 5 *thy locks are as a flock of goats* גָּלְעָד מְהָרָה שֶׁגָּלְשׁוּ מֵהָרָה *which lie down upon Mount Gilead*, i. e. upon its side, as if hanging from it, see מן no. 3. h.—Jerome Cant. 4, 1 *quæ ascenderunt*. Sept. Complut. Cant. 6, 5 ἀνέβησαν. Comp. جلس Conj. II, *to ascend*.

גָּלְשָׁה see גָּלְשָׁה.

גָּם Conj. (r. גָּמַם) 1. Implying conjunction, *together, at once*; so in the

phrases **גַּם שְׁנַיִם** *two together, both*, Gen. 27, 45. Prov. 17, 15. 20, 10. 12 ; **גַּם כָּל** *all together*, i. e. every one, *cuncti*, 2 Sam. 19, 31. Ps. 25, 3 ; **גַּם יְהוָה** Ps. 133, 1.

2. Implying accession, *also, etiam*, Gen. 3, 6. 22. 7, 3. 19, 21. 35. 30, 15. 35, 17. al. It is commonly put before the word to which it refers ; but where a word is repeated for the sake of emphasis, its place is before the latter, e. g. with pronouns **הִיא גַּם הִיא** *she, she herself also*, Gen. 20, 5 ; **בְּפִי גַּם הוּא** in *his* mouth also, 2 Sam. 17, 5. Prov. 23, 15. Gen. 27, 34, comp. Lehrs. § 191. Heb. Gr. § 119, 3. With verbs, Gen. 46, 4 **וְאָנֹכִי אֶעֱלֶה גַּם** *and I will also come up with thee*. 31, 15. 1 Sam. 1, 6. Sometimes at the beginning of a clause it refers not to the next word, but to another more remote, Prov. 20, 11. Repeated **גַּם — גַּם** *also—also*, i. q. *both—and*, Gen. 24, 25. 43, 8. Ex. 12, 31. Jer. 51, 12 ; thrice repeated Is. 48, 8 ; **גַּם — וְגַם** Gen. 24, 44.

3. Intensive, *even*, see **אֵף** no. 1 ; Prov. 14, 20. 17, 26. Joel 3, 2. With a negative particle, *not even, not so much as*, Ps. 14, 3. 53, 4. 2 Sam. 17, 12. 13, comp. C. 3. So **וְגַם** Gen. 6, 4.—Often it serves merely to give emphasis to the following word, and frequently cannot be rendered into English, q. d. *yea, indeed*, 1 Sam. 24, 12 **וְגַם רָאָה גַּם רָאָה** *see, yea see!* Gen. 29, 30 **וְגַם רָאָה** *and he loved Rachel more than Leah*, where it shows merely that the word *Rachel* is emphatic. Gen. 16, 13 **וְגַם הִנֵּנִי הַלֵּם רְאִיתִי אַחֲרַי רָאִי** *do I then here see (live) after the vision*, sc. of God ? i. e. in this place, *just here*, and not elsewhere. Job 2, 10 **וְגַם** *what! shall we receive good at the hand of God, and not etc.* Hos. 9, 12 **וְגַם** *for wo to them!* Gen. 42, 22. Job 13, 16. 19. Is. 66, 4. **וְגַם עַתָּה** *yea now, now then*, Gen. 44, 10.

4. Adversative, *even so, yet, nevertheless*. Ez. 16, 28 **וְגַם** *yea thou hast played the harlot with them, and even so (yet) thou art not satisfied*. Ps. 129, 2. Ecc. 4, 16.—Hence **גַּם כִּי** *even when, even if, although*, Is. 1, 15 ; and without **כִּי** id. Is. 49, 15. Ps. 95, 9. **כִּי גַּם** id. Ecc. 4, 14.

* **גָּמַל** in Kal not used, *to absorb, to drink up, to swallow*, i. q. Chald.

PIEL poet. of the horse *swallowing* as

it were the ground in his eagerness and fleetness. Job 39, 24 **וְגָמַל אֶרֶץ** *he swalloweth the ground*, q. d. he runs away with it.—The same metaphor is common in Arabic in the verb **لَهَم** to drink, to take a draught, as **التهم الأرض** ; see Schultens ad h. l. and Bochart Hieroz. I. p. 142–148.

HIPH. *to let swallow, to give to drink*, Gen. 24, 17.—Hence

גָּמַל m. *a bulrush, spec. the Egyptian papyrus, papyrus nilotica, paper-reed*, so called from its porous nature as absorbing moisture ; comp. *bibula papyrus* Lucan. 4. 136.—Job 8, 11. Is. 35, 7. The Egyptians made from it garments, shoes, baskets, vessels of various kinds, and especially boats or skiffs, Plin. H. N. 13. 21–26. So Ex. 2, 3 **תִּבְיָה גָּמַל** *an ark or skiff of papyrus*. Is. 18, 2.

* **גָּמַד** a root not in use, Arab. **جَمَد** *to cut off, to amputate* ; Ethiop. **ገመድ**, transp. **גָּמַד**, **גָּמַל**. Hence is derived **גָּמַד** a cut, i. e. a rod, staff, and then *cubit*. The same verb is transferred to brave warriors, who *cut down* the enemy

like trees ; whence Arab. **جَمَد** and Syr. **ḠMH**. *to be bold, brave, fierce*, of a soldier.—Hence

גָּמַד m. (r. **גָּמַד** q. v.) pr. a cut, i. e. a staff, rod, as being cut from a tree ; Zab. **גָּמַדִּים** a staff, rod, the letter **ר** being inserted, and **ז** and **ד** interchanged ; Chald. **בִּרְמִיזָא**. Then a cubit, the measure of a cubit, Judg. 3, 16.—Syr. **ḠMH** cubit, **ḠMH**, id.

גָּמַדִּים m. plur. Ez. 27, 11 *brave soldiers, fierce warriors*, Jerome *bellatores*. This word has given rise to endless conjectures among interpreters ; see Thesaur. p. 292.

גָּמַל (weaned) **ḠML**, pr. n. m. 1 Chr. 24, 17. Comp. **בִּיָּה גָּמַל**.

גָּמַל m. (r. **גָּמַל**) 1. *act, work, deed*, whether good or evil, q. d. *desert* ; more fully **גָּמַל רָדָם** Judg. 9, 16. Prov. 12, 14. Is. 3, 11 ; in a good sense, *benefit*, Ps. 103, 2. Hence **הַשִּׁירִב גָּמַלֹּוּ לְךָ** *to render to any one his desert*, to repay his doings, works ; Ps. 28, 4 **הַשִּׁירִב גָּמַלֹּם לָהֶם**. Prov.

12, 14; c. על Ps. 94, 2. שִׁלַם גָּמוּל לְּ id. Ps. 137, 8. Prov. 19, 17, c. על Joel 4, 4.

2. *recompense, retribution.*, Is. 35, 4.

גָּמוּלָהּ f. (ר. גָּמַל) 1. i. q. גָּמוּל no. 1. Is. 59, 18; some copies read plur. גָּמְלוֹת.

2. i. q. גָּמוּל no. 2, 2 Sam. 19, 37.

* גָּמַל obsol. root, prob. i. q. גָּמַר to cut off; whence Arab. جَمِير acute-minded, sagacious, and جَمِين sycamore, from the idea of cutting, see גָּלַם. Hence

גָּמְזוֹר (for גָּמְזוֹן, place fertile in sycamores) *Gimzo*, pr. n. of a place in the plain of Judea, 2 Chr. 28, 18. Now *Jimzu*, a village east of Lydda; see Bibl. Res. in Palest. III. p. 56, 57.

* גָּמַל fut. יִגְמַל I. 1. to do, show, or cause to any one, sc. good or evil, to deal well or ill with him, with two acc. of pers. and of thing (comp. Gr. εἶ, κακῶς πράττειν τινά). 1 Sam. 24, 18 אָתָּה גָּמַלְתָּנִי thou hast done me good, hast dealt well with me. Gen. 50, 15 *all the evil which we did unto him.* v. 17. Prov. 3, 30. 31, 12. Is. 63, 7. With לְּ of pers. Is. 3, 9 רָעָה לָהֶם they have brought evil upon themselves. Ps. 137, 8 גָּמְלָהּ שְׂגָמְלָהּ לָנוּ thy deed which thou hast done to us.

2. to do good to any one, to benefit; Prov. 11, 17 גָּמַל בְּפִשׁוֹ he doeth good unto himself. With עַל Ps. 13, 6. 116, 7. 119, 17. 142, 8.

3. to reward, to render, to recompense to any one good or evil; c. acc. Ps. 18, 21 וְגָמְלָנִי יְהוָה בְּצַדִּיקָא the Lord rewarded me according to my righteousness. With עַל 2 Chr. 20, 11. Ps. 103, 10; לְּ Deut. 32, 6, unless by a diff. division of the words הוֹל יְהוָה is here acc. of person.

Deriv. גָּמוּל, גָּמוּלָהּ, and pr. n. גָּמְלוֹת.

II. 1. to wean a child, Is. 28, 9 where מְהַלֵּב is added. Is. 11, 8. 1 K. 11, 20 Hos. 1, 8.—Hence pr. n. גָּמוּל.

2. to ripen fruit, to make ripe, Num. 17, 23. Intrans. to ripen, to become ripe, Is. 18, 5.

NIPH. pass. of no. II. 1, Gen. 21, 8. 1 Sam. 1, 22.

NOTE. The primary signification of

this verb, and the origin and connection of the other senses, are illustrated by A. Schultens (ad Prov. 3, 30) by comparing Arab. غَمَلَ pr. to cover with fomentations so as to produce warmth and heat, to cherish; which idea of warming and cherishing he supposes is then transferred: a) To the ripening of fruit; b) To a child as weaned; c) To benefits done to any one, by which we as it were cherish him; and also even to evils which we bring upon any one. But the verb غَمَلَ can refer only to the significations in no. II; while for those in no. I, we may compare עָמַל, Arab. عَمِل, to labour, to do.

גָּמָל plur. גָּמְלוֹת, comm. gen. a camel, male or female, Gen. 32, 16. al.—This word is found in all the Semitic languages; also not only in Greek and Latin, but likewise in Egyptian, $\chi\alpha\mu\sigma\tau\lambda$, $\kappa\alpha\mu\sigma\tau\lambda$, and in Sanscrit under the form *kramêla*, *kramêlaka*. If the origin of the word is to be sought in the Semitic languages, גָּמַל is prob. bearer, carrier, from גָּמַל i. q. Arab. حَمَلَ to bear.

גָּמְלוֹה see גָּמוּלוֹה.

גָּמְלוֹר (camel-driver, or camel-rider) *Gemalli*, pr. n. m. Num. 13, 12.

גָּמְלוֹתָא (reward or benefit of God) *Gamaliel*, pr. n. m. Num. 1, 10. 2, 20. 7, 55.

* גָּמַם a root not used, i. q. עָמַם q. v. to congregate, to conjoin, to heap up;

comp. Arab. حَمَّ to heap up, to increase, also intrans. to be heaped up, to be much.—Hence גָּם and גָּמְמָה.

* גָּמַץ a root not used in Hebrew, to dig, see גָּמַץ.

* גָּמַר fut. יִגְמַר 1. to bring to an end, to complete, to perfect. Ps. 57, 3 אֵל גָּמַר עָלַי God who will complete for me, i. e. will do all for me, will maintain my cause; c. בְּעַד Ps. 138, 8.

2. Intrans. to come to an end, to cease, to fail, Ps. 7, 10. 12, 2. 77, 9.—In the Aramæan dialects this verb is very frequent in both significations.

גָּמַר Chald. id. Part. pass. גָּמְרָר, perfect, complete, finished, in skill or learning, Ezra 7, 12.

גֹמֶר *Gomer*, pr. n. 1. A northern people sprung from Japheth, Gen. 10, 2; from which Togarmah or the Armenians are said to be descended, Gen. 10, 3; and who are mentioned along with Togarmah in the armies of Gog, Ez. 38, 6. Most prob. we are to understand the *Cimmerians*, *Κιμμεριοι*, inhabiting the Chersonesus of Taurica and the adjacent regions as far as the mouths of the Tanais and the Ister, and celebrated for their incursions into Asia Minor in the sixth century before Christ; see Herodot. I. 6, 15, 103. IV. 1, 11, 12. The Arabs call this people by transpos.

قَرِم, whence the modern *Krim*, *Crimea*, i. e. the Taurican Chersonesus; also **بحر القرم** the Cimmerian sea, for the Euxine. Wahl compares *Gamir*, the Armenian name for Cappadocia; *Altes und neues Asien* I. p. 274.

2. The wife of the prophet Hosea, a harlot, Hos. 1, 3. Perh. appell. i. q. **جَمْر** coals.

גְמַרְיָה (whom Jehovah has perfected) *Gemariah*, pr. n. m. Jer. 29, 3.

גְמַרְיָהוּ (id.) *Gemariah*, pr. n. of a man of rank in the time of Jeremiah, Jer. 36, 10–12.

גֵן c. suff. **גַּנִּי** (r. **גָּנָן**) comm. gend. (f. Gen. 2, 15,) *a garden*, espec. *a park*, *orchard*, place planted with trees; pr. a place surrounded and protected by a fence or wall; Gen. 2, 8 sq. **גֵן הַדְרֵק** *a garden of herbs*, plants, Deut. 11, 10. 1 K. 21, 2. **בֵּית הַגֵּן** *a garden-house* 2 K. 9, 27, or perh. pr. n. of a place. **גֵן עֵדֵן** *the garden of Eden*, planted of God, Gen. 3, 24. Joel 2, 3; also called **גֵן אֶלְהִים** Ez. 28, 13. 31, 8. 9; and **גֵן יְהוָה** Gen. 13, 10. Is. 51, 3. *A garden enclosed, shut up*, as the emblem of a chaste female, Cant. 4, 12.—Plur. **גַּנִּים** Cant. 4, 13. 6, 2.

* **גָּנַב** fut. **יִגְנֹב** 1. *to steal, to take by stealth, secretly*. This verb would seem strictly to be a denom. from Arab.

جَنْب side, *latus*, Chald. **גַּב**, and hence to signify pr. *to put aside* privily; comp. Sanscr. *pārçvaka* thief, from *parçva* side; and so Arab. **جنب** has several significations drawn from the idea of

side, as *fregit latus, duxit a latere*.—In Heb. with acc. of thing, Gen. 31, 19. 30. 32; acc. of pers. 2 Sam. 19, 42. Deut. 24, 7. Job 21, 18 **גָּנְבָהּ סוּפָה** *and as chaff which the storm stealeth (carrieth) away*. 17, 20. Part. pass. fem. with Yod parag. **גָּנְבָהּ** Gen. 31, 39.

2. *to deceive*, like Gr. *ἀλέπτειν*. Gen. 31, 27 **וַיִּגְנֹב אֶת־יְהוָה** *and didst deceive me*. Espec. with **לֵב**, pr. *to deceive the heart or mind* of any one, as *ἀλέπτειν νόον* Hom. II. 14, 217. Gen. 31, 20 **וַיִּגְנֹב יַעֲקֹב** *and Jacob deceived Laban*. v. 26. See L. de Dieu ad Gen. I. c.

NIPH. pass. of no. 1, Ex. 22, 11.

PIEL i. q. Kal. 1. *to steal*, Jer. 23, 30.

2. With **לֵב**, *to deceive*, 2 Sam. 15, 6.

PUAL pass. i. q. *to steal* intrans. Job 4, 12 **וַיִּגְנֹב אֱלֹהֵי דָבָר רֵגֶזֶן** *an oracle stole secretly upon me*. Inf. absol. **גָּנַב** Gen. 40, 15.

HITHPA. *to do by stealth*, with inf. and **לְ**, 2 Sam. 19, 4 **וַיִּגְנֹב הָעָם בַּיּוֹם הַהוּא** *and the people that day gat them by stealth into the city*. Syr.

לָטַע לַעֲמֵס *to steal oneself away*.

Deriv. the three following:

גַּנָּב m. *a thief*, Ex. 22, 1, 6. 7.

גְּנֻבָה f. *a theft, thing stolen*, Ex. 22, 3.

גְּנֻבָת (theft) *Genubath*, pr. n. m. 1 K. 11, 20.

גֵּנֶה fem. of **גֵּן**, *a garden, park*, Job 8, 16; Plur. **גְּנוּז** Am. 4, 9. 9, 14; *a grove*, where idolatrous rites were performed, Is. 1, 29. 65, 3. 66. 17. R. **גָּנָן**.

גֵּנֶה f. id. chiefly in the later Hebrew, Esth. 1, 5. 7, 7. 8. Cant. 6, 11. R. **גָּנָן**.

* **גָּנַז** obsol. root, i. q. Arab. **جنز** and Chald. **גַּנִּז**, *to hide, to hoard, to lay up in store*. Kindred roots are **קָנַז**, **קָנַס**, **קָסַן**, and transp. **קָנַס**, **קָנַס**, and transp. **קָנַס**.—Hence

גְּנֻזִים plur. constr. **גְּנֻזֵי** 1. *treasures*, Esth. 3, 9. 4, 7.

2. *chests, treasure-chests, in which precious goods or wares are stored*, Ez. 27, 24.

גְּנֻזִין Chald. plur. m. *treasures*, Ezra 6, 1. **בֵּית הַגְּנֻזָּה** *house of treasures, treasury*, Ezra 5, 17. 7, 20. Comp. **גְּזָבַר**.

גְּנֻזָּה m. plur. **גְּנֻזִים**, *treasury* of the temple, 1 Chr. 28, 11. The ending **הָ**,

occurs also in other Chaldee words, as גנן, גנן; Lehrs. p. 516. R. גנן.

* גנן to cover, to cover over. i. q.

Arab. جَسَن; kindr. גנן, גנן. Trop. to protect, every where of God as protecting .אֵן, c. על, like other verbs of covering, see על no. 2. b. 2 K. 20, 6 וְגִבַּרְתִּי עַל-הָעִיר and I will protect this city. Is. 37, 35. 38, 6; c. אֵל 2 K. 19, 34. Inf. absol. גִּבַּרְתִּי Is. 31, 5.

HIPH. fut. i. q. Kal, c. על Is. 31, 5. Zech. 9. 15; with גִּבַּר Zech. 12, 8, see גִּבַּר no. 1. a.

Deriv. גִּבַּר, גִּבַּר, גִּבַּר, and pr. n. גִּבַּרְתִּי.

גִּבַּרְתִּי (gardener) *Ginnethon*, pr. n. m. Neh. 10, 7. 12, 6. In v. 4 is the corrupted reading גִּבַּרְתִּי.

* גִּבַּר to low, as an ox or cow, an onomatopoeic root, 1 Sam. 6, 12. Job 6, 5. Talm. id. Syr. كَبَّر to cry out, to exclaim. Corresponding is Gr. γοῶω, Sanscr. and Zend. gau-s, Pers. گاو, kau, gau, ox or cow, Lat. cerva cow, Columel. 6. 24 fin. Teut. Ko, Kuh, Engl. cow, so called from their lowing. See Grimm's Deutsche Gramm. III. p. 327.—Hence

גִּבַּה (lowing) *Goah*, with He local גִּבַּתָּה, *Goath*, pr. n. of a place near Jerusalem, Jer. 31, 39.

* גִּבַּע to abhor, to reject with loathing, to cast away. Chald. Ithpe. to be polluted, impure, unclean, see גִּבַּע II; whence too the signif. of loathing, abhorring may be derived, i. q. to hold as polluted, unclean, comp. זָהָה.—Often in the phrase אֵת נַפְשִׁי גִּבַּעָה my soul abhors any thing, Lev. 26, 11. 15. 30. 43; c. בְּ Jer. 14, 19; also without נַפֵּשׁ Lev. 26, 44. Ez. 16, 45.

NIPH. to be cast away. 2 Sam. 1, 21 וְיָשָׁן בְּרִשְׁתִּי גִבַּעַל מִן גִּבְרֵי הַיָּמִין for there was cast away the shield of the mighty; Vulg. *ibi enim abjectus est clypeus heroum*; Sept. προσωκλιθισθη.

HIPH. i. q. Kal, Job 21, 10 שִׂרְיֹו עֲבָרָה וְלֹא יִגְדַּע his cow breedeth and casteth not, i. e. does not suffer abortion; Vulg. *bos eorum concepit, et non abortivit*; and so Aqu. Symm. Sept. But Saadias, Kim-

chi, and others, *his bull gendereth* (pr lets pass in, sc. membrum genitale) and suffereth not to cast his seed. See in עֲבָרָה Pi.—Hence the two following:

גִּבַּע (loathing) *Gaal*, pr. n. m. Judg. 9, 26. 28. 30.

גִּבַּע a loathing. Ez. 16, 5 בְּגִבַּע נַפְשִׁיָּךְ with loathing of thy soul, i. e. so that thou didst loathe thyself, i. q. בְּגִבַּעְךָ. Not, as some suppose, with loathing of thy life

* גִּבַּר fut. הִגְבַּר, to rebuke, to reprove, to chide, e. g. as a father his son, c. בְּ Gen. 37, 10 וַיִּגְבַּר בּוֹ אָבִיו and his father rebuked him. Ruth. 2, 16. Jer. 29, 27. Syr. كَبَّر id. Ethiop. ገሀ to cry out.

Kindred is Arab. جَار to low, to ask with a loud voice, to supplicate with wailing and lamentation.—Often spoken of God as rebuking his enemies, constr. with בְּ or accus. Is. 17, 13. 54, 9. Ps. 9, 6. 68, 31. 119, 21. Espec. as thereby restraining and deterring them from their wicked purposes; Zech. 3, 2 וְהִגְבַּרְתָּ בְּךָ הַשָּׂטָן the Lord rebuke thee, Satan! i. e. restrain thee, deter thee. Mal. 3, 11 גִּבַּרְתִּי לְכֶם אֲכָלֵי הַדְּבָר הַזֶּה I will rebuke (restrain) for your sakes the devourer, i. e. voracious and hurtful animals. 2, 3 וְגִבַּרְתִּי אֶת-הָאָרֶץ behold, I will rebuke your seed, i. e. will restrain it from coming into your garners, will deny you the usual harvest. Spoken also of the sea as dried up at God's rebuke, Ps. 106, 9. Nah. 1, 4.

Deriv. מִגְבַּרָה and

גִּבַּרָה f. constr. גִּבַּרְתָּה, rebuke, reproof, Prov. 13, 1. 17, 10. Ecc. 7, 5. Is. 30, 17. Spoken of the rebuke of God upon his enemies, by which they are destroyed, Ps. 76, 7. 80, 17; also as causing the sea to become dry, Ps. 104, 7. Is. 50, 2.

* גִּבַּע pr. to push, to thrust, to shake by a sudden impulse. Syr. كَبَّر to push with the horns, to butt; and in the passive conjugations, to be shaken, to be moved violently to and fro, to quake. So Heb. once in Kal, Ps. 18, 8 וְהָאֲרֶץ וְהָרְעָשׁ וְהָאָרֶץ then the earth shook and trembled. In the parall. passage 2 Sam. 22, 8 Keri, Hithpael is read, which is more frequent in this signification; while in Ps. l. c. the writer seems to have employed Kal

intrans. for the sake of paronomasia in the words **הַרְעֵשׂ**, **הַרְעֵשׂ**.

PUAL **רָעַשׂוּ** id. Job 34, 20 **רָעַשׂוּ** **וְיָרַעְבוּ** *the people shall be moved and pass away*, i. e. shall be troubled, shall reel and perish.

HITHPA. *to be moved, shaken, to quake*, of the earth Ps. 18, 8 and 2 Sam. 22, 8 fin. Of waves, *to be agitated, to toss themselves*, Jer. 5, 22. 46, 7. 8.

HITHPO. *to stagger, to reel*, as one drunken, Jer. 25, 16.—Hence

גַּעֲשׂ (a shaking, earthquake) *Gaash*, pr. n. of a hill among the mountains of Ephraim, Josh. 24, 30. Judg. 2, 9. Hence **גַּעֲשׂ** **נְחָלָיו** *the valleys of Gaash*, around that hill, 2 Sam. 23, 30. 1 Chr. 11, 32.

גַּעֲמָה (i. q. Arab. **جعم** one puny and thin) *Gatam* pr. n. of a son of Eliphaz, Gen. 36, 11. 16.

גַּב m. (r. **גָּבַה**) 1. *the back*, i. q. **עַל גַּבִּי** *upon the back of*; i. q. simpl. *upon*, like Chald. **עַל גַּבִּי**, Prov. 9, 3.

2. *the body*; hence **בְּגַבּוֹ** pr. with his body, i. e. *by himself, alone*, without wife and children, Ex. 21, 3. 4. Sept. *uóvos*.

גַּבְיָה Chald. *a wing*, plur. **גַּבְיָהוּ** Dan. 7, 4. 3. Syr. **جبا**, comp. Heb. **אֲגַבְיָה**. It seems to come from Heb. **בָּגַה**, whence **בָּגַה**, **בָּגַה**, and thence **גַּבְיָה**.

* **גָּבַן** a root not used, i. q. **גָּבַן** *to be bent, curved, arched*; hence Arab.

جفن the eye-lashes, also a young and pendulous shoot, vine-branch, so called from its bending. See more on this root in Thesaur. p. 298.—Hence

גַּפְנָה, c. suff. **גַּפְנָה**, plur. **גַּפְנָהִים**, comm. gender, (rarely m. Hos. 10, 1. 2 K. 4, 39,) *a young and pendulous shoot*; hence a plant having such shoots, espec. *a vine, grape-vine* (comp. *salix* i. q. *ἄλιξ*, pr. a rod, switch), which where greater accuracy is required, as in laws, is called fully **גַּפְנָה** **הַיָּבֵנָה** Num. 6, 4. Judg. 13, 14. Rarely spoken of other similar plants, as **גַּפְנָה** **שְׂדֵהָ** 2 K. 4, 39 *a wild vine*, bearing wild cucumbers.—Most freq. it denotes simpl. *vine*, i. e. *grape-vine*, Gen. 40, 9. Is. 7, 23. 24, 7. 32, 12. Judg. 9, 13 sq. *A noble vine* is put as an emblem of men of no-

ble and generous disposition, Jer. 2, 21, comp. Is. 5, 2; and vice versa *a strange vine, a vine of Sodom*, stands for men of ignoble and degenerate character, Jer. 2, 21. Deut. 32, 32. With the latter comp. also the apples of Sodom, Joseph. B. J. 4. 8. 4.

* **גָּבַה** obsol. root, i. q. **גָּבַה**, *to be curved, gibbous, convex*. Hence **גָּבַהִים**.

* **גָּפַר** obsol. root, prob. i. q. **גָּפַר** and **غفر** *to cover, to cover over*.—Hence the two following:

גָּפַר once Gen. 6, 14, pr. *pitch*, i. q. **כִּפָּר**; hence **עֵצֵי גָפָר** pr. *pitch-wood*, resinous wood, such as the wood of the *pine, fir, cypress, cedar*, and other trees of like kind, which are used in ship-building; see **גָּפְרִית**. Among modern interpreters, Bochart in Phaleg. I. 4, and Celsius in Hierob. I. 328, not unaptly understand *the cypress-tree*, *κυστάριος, cupressus*; appealing not without reason to the similar letters and sound.

גָּפְרִית f. (r. **גָּפַר**) prob. pr. *pitch*, but transferred also to other combustible substances, spec. *brimstone, sulphur*. Gen. 19, 24. Deut. 29, 22. Is. 30, 33. 34, 9. Job 18, 15. Syr. **جفريت** and **جفريت**,

Arab. **كبريت** whence **كَبَّرَتْ** to smear with sulphur; Chald. **גָּפְרִיתָא**, **גָּפְרִיתָא**, id.

גָּר, f. **גָּרָה**, plur. **גָּרִים**, Part. of r. **גָּר** I. 1, q. v. p. 185.

גָּר m. (r. **גָּר** I) *a sojourner, stranger*, a man living out of his own country, Gen. 15, 13. Ex. 2, 22. 18, 3. 22, 20. al. Often joined with the synon. **הוֹשֵׁב** a stranger (comp. Michaelis in Mos. Recht II. § 38) Gen. 23, 4; opp. **אֹזְרָה** a native Ex. 12, 19.—With suff. **גָּרְךָ**, **גָּרוֹ**, *thy or his sojourner, stranger*, i. e. *living in thy or his land*, (not in thy house,) Ex. 20, 10. Deut. 5, 14. 24, 14. 31, 12.

גָּר *lime*, see **גָּר**.

גָּר *lion's whelp*, see **גָּר**.

גֵּרָא (i. q. **גָּרָה** a grain) *Gera* pr. n. a) A son of Benjamin Gen. 46, 21. b) Judg. 3, 15. c) 1 Chr. 8, 7. d) 8. 3. 5. e) 2 Sam. 16, 5.

* **גָּרַב** obsol. root, pr. *to scratch*, *to scrape*, a signif. found also in several other verbs beginning with גר, imitating the sound of scratching, scraping; see גָּרַר, גָּרַם, גָּרַן, גָּרַע, גָּרַר; and transferred also afterwards to the idea of roughness, see גָּרַה, גָּרַל. Arab. **جَرَبَ** to be scabby, mangy, **جَرَب** the scab, mange, Syr. **ܕܘܪܒܐ** leprosy; comp. Germ. *Krätze*, *kratzen*, Engl. with sibilant *to scratch*, *the scratches*, *scurf*, *scurvy*.—Hence **גָּרַב**, pr. n. **גָּרַב**.

גָּרַב m. *scab*, *scurf*, *scurvy*, perh. of a malignant kind, Deut. 28, 27; concr. *scabbed*, *scurvy*, Lev. 21, 20, 22, 22. Sept. *ψώρα ἀγρία*, Vulg. *scabies jugis*.

גָּרַב (scabby) *Gareb*, pr. n. a) One of David's chief warriors, 2 Sam. 23, 38. 1 Chr. 11, 40. b) A hill near Jerusalem, Jer. 31, 39.

גָּרְגָר, m. (r. **גָּרַר** no. 5) plur. **גָּרְגָרִים**, a *berry*, from its round and rolling form, Is. 17, 6.—In the Mishna id.

Arab. **جَرَجِر**.

גָּרְגָרֹת plur. f. (r. **גָּרַר** no. 3) *the throat*, *gullet*, (comp. Lat. *gurgies*, Germ. *Gurgel*, Engl. *gargle*.) i. q. **גָּרְוֹן**; spoken every where of the external *throat*, *neck*, Prov. 1, 9, 3, 3, 22, 6, 21.—A Sing. **גָּרְגָר** is read in the Mishna, Cholin 2. 4. ib. 3. 3.

* **גָּרְגָשׁ** obsol. quadril. Chald. **ܕܘܪܒܐ** clay, loam, lump of earth, Syr. **ܕܘܪܒܐ**, Arab. **جرجس** black mud. Hence

גָּרְגָשִׁי (dwelling in clayey or loamy soil) a *Girgashite*, collect. *Girgashites*, a Canaanitish tribe, whose residence is not distinctly specified in the O. Test. Gen. 10, 16, 15, 21. Josh. 24, 11. Sept. and Josephus Ant. 1. 6. 2 *Γιργασαῖος*. Euseb. in Onom. s. v. *Γιργασαῖ* affirms that they dwelt beyond Jordan.

* **גָּרַר** in Kal not used, Arab. Aram. **גָּרַר** *to grate*, *to scrape*, *to scratch*, onomatopoeitic; comp. **חָרַט**, **חָרַס**, **חָרַשׁ**, **חָרַח**, **χαραττω**, **خاريدن**, **خارشیدن**, and from the occidental languages, *grat-*

tare, *gratter*, *to grate*, *to scratch*, *kratzen*. Comp. in **גָּרַב**.

HITHPA. *to scrape oneself*, e. g. with a shell or sherd to allay an itching, Job 2, 8.

* **גָּרַה** in Kal not used, pr. *to be rough*, from the notion of *grating*, *scraping*, comp. roots beginning with גר; spec. of roughness of the throat, i. q. **גָּרַר** no. 3; whence **גָּרְוֹן** throat. Thence transferred to harshness, moroseness, proneness to anger, Arab. **غرى** to give way to anger, IV to provoke, e. g. a dog; Aram. **גָּרַר**. **גָּרַח**, **גָּרַח** to irritate. Comp. Germ. *kratzig*, *griesgrämig*, spoken of a morose person.

PIEL. **גָּרַה** *to excite*, *to stir up strife*. Prov. 15, 18 **אִישׁ יִתְמָה יִגְרָה מְדוֹן** a *wrathful man stirreth up strife*. 28, 25, 29, 22.

HITHPA. pr. *to excite oneself*, *to be stirred up to anger*, *strife*, *battle*, etc. Hence

1. *to be irritated*, *angry*. Prov. 28, 4 **שֹׁמְרֵי הַדָּרֶה יִתְמָרוּ בָם** they who keep the law are angry with them sc. the wicked. Lev. 11, 10 init.

2. *to contend with*, *to make war upon*; c. **בָּ**, Deut. 2, 5, 19 **וְאַל-תִּתְּמָר בָּם** nor contend with them; so with **מִלְחָמָה** added. *to contend with in battle*, v. 9, 24. **תִּתְּמָרָה** **בֵּיהוָה** to contend with Jehovah, to wage war against him, Jer. 50, 24, 2 K. 14, 10 **לָמָּה תִּתְּמָרָה בְּרָעָה** wherefore shouldst thou contend with calamity, q. d. excite it to battle. Absol. Dan. 11, 10 **יִתְּמָרָה וְעַד-מִצְדָּה** and shall wage war even to his fortress. v. 25 **יִתְּמָרָה לְמַלְחָמָה** he shall be stirred up to battle, i. e. shall rouse himself to war.

Deriv. **הִתְּמָרָה**, **גָּרְוֹן**.

גָּרָה f. (r. **גָּרַר** no. 4) 1. *rumination*; hence *the cud*, the food which ruminating animals bring up and chew over again,

Arab. **جَرَّة**. Of a ruminating animal is said: **הֵאָלָה גָּרָה** to bring up the cud, i. q. to chew the cud, Lev. 11, 3 sq. Deut. 14, 6, 7; also **גָּרָה גָּרָה** Lev. 11, 7.

2. *a grain*, *berry*, i. q. **גָּרְגָר**; used as the smallest weight and coin of the Hebrews, a *gerah*, equivalent to the twentieth part of a shekel, Ex. 30, 13. Lev. 27, 25. Num. 3, 47, 18, 16. Sept. Vulg. *ὄβολος*, *obolus*. So called either from a

gramule of lead (as Gr. ὄβολος according to Aristotle is from the figure of a spit or needle, Chald. מִיָּטָא a little stone, obolus); or because in weighing small things the Hebrews used *grains* or *kernels* either of barley (comp. Engl. *barleycorn*), or perhaps the seeds of the carob tree, *ceratonia siliqua*, like the Greeks and Romans. But it must be remembered, that the Mosaic *gerah*, which is $13\frac{1}{10}$ Paris grains, is equal to 4 or 5 beans of the carob, and according to the Rabbins to 16 grains of barley.—Of

a like origin are Arab. حَبَّة grain, berry, and حَرْبَةٌ carob bean, Pers. دانق (δανίκον) i. q. دانك, دانق, all of which refer also to small weights.

גֵּרוֹן m. (r. גָּרַה) constr. גֵּרוֹן, *the throat*, so called as giving forth rough, harsh, hoarse sounds; see the root, also גָּרַר no. 3, גֵּרָה, comp. Ps. 69, 4. Spoken of as the instrument of speech, Ps. 115, 7. 149, 6. 5, 10 קָבַר פִּתְיָהּ גֵּרוֹנָם *their throat is an open sepulchre*, i. e. they utter smooth speeches, while like an open sepulchre they meditate destruction. Is. 58, 1 קָרָא בְּגֵרוֹן *cry with the throat*, i. e. with open throat, aloud, with full voice coming from the throat and breast; while vice versa one who speaks low uses only the lips and tongue, 1 Sam. 1, 13.—Of the external *throat, the neck*; Is. 3, 16 נִטְוִיחָה גֵּרוֹן *with outstretched throat or neck*, i. e. tossing back the head. Ez. 16, 11.

גֵּרוֹחַ f. *place of sojourning, habitation, encampment*, Jer. 41, 17. R. גֵּוֹר I. 1.

* גָּרַז in Kal not used, i. q. גָּזַר q. v. Arab. جرز *to cut, to cut off, to separate*; also to devour, whence Samar. גֵּרְזִי locust. Comp. in גָּזַז.

נִפְחַה i. q. גָּזַר Niph. no. 2. Ps. 31, 23 נִפְחָה מִנְּעֵי עֵינַי *I am cut off from before thine eyes*, excluded from thy sight or presence; comp. נִפְחָה Ps. 88, 6. But 14 Mss. in Ps. 31 read also נִפְחָה.

The derivatives follow.

גֵּרָזִי or גֵּרָזִי (after the form גֵּרָזִי, dwelling in a shorn or desert land, comp. Arab. جَرَزٌ sterile land,) *Girzite* or *Gerizite*, pr. n. of a tribe in the vicinity

of the Philistines, attacked and subdued by David, 1 Sam. 27, 8 Chethibh. In Keri גֵּרָזִי q. v.

גֵּרָזִים, always גֵּרָזִים הַר *Mount Gerizim*, one of the mountains of Ephraim, situated over against Mount Ebal, Deut. 11, 29. 27, 12. Josh. 8, 33; and over Shechem Jos. Ant. 4. 8. 44; on which after the exile a temple was built by the Samaritans as the seat of their national worship; see Joseph. Ant. 11. 7. 2. ib. 11. 8. 2, 4, 6. On the reading of the Samar. Codex Deut. 27, 4, see the author's Comment. de Pent. Sam. p. 61.—As to the etymology, גֵּרָזִים seems to be pr. *Mount of the Gerizites*, see גָּרָזִי; so called prob. from some colony or settlement of that people which anciently dwelt there; just as the Amalekites their neighbours also gave name to another mountain in the same tribe, הַר הַקְּמָלִי, Judg. 12, 15. Now called *Jebel et-Tûr*, overhanging Nâbulus; see Bibl. Res. in Palest. III. p. 97 sq.

גָּרַז m. (r. גָּרַז) *an axe*, for cutting or chopping wood, Deut. 19, 5. 20, 19. Is. 10, 15; for hewing stone, 1 K. 6, 7.—Kindred words are קָרְזִין, קָרְזִין, קָרְזִין, קָרְזִים, an axe.

* גָּרַל obsol. root, softened from גָּרַר, (as גָּרַל from גָּרַר to burn,) pr. *to be rough*, espec. of a *rough, gravelly, gritty soil*, in which the foot partially sinks

with a grating sound; comp. Arab. جَرَلٌ a gravelly place, جَرَلٌ gravel, grit. Hence Heb. גָּרַל pr. *a small stone, lapillus*, then *lot*, Gr. transp. *KαηΡος*, Lat. *GLaRea*; also Arab. جَرَلٌ to be stony, gravelly, Camoos p. 1412, derived from the noun جَرَلٌ q. v. above.

Deriv. גָּרַל and

גָּרַל *rough, morose, stern*, comp. Germ. *grollig, grillig*, from the same stock. Prov. 19, 19 Cheth. גָּרַל-חַמָּה *stern in anger*, i. e. rough, harsh, angry. All the versions express the Keri חַמָּה גָּרַל which however is too feeble.

גָּרַל see גָּרַל.

* גַּרַם pr. to cut off or away, as Syr.

וְגָרַם, and Arab. جَرَم. Once in Kal, c. dat. to cut off for any thing, i. q. to reserve, to keep, to lay up. Zeph. 3, 3 לֹא גָרַמוּ לְבִקְרָהּ they lay up nothing for the morrow; Sept. well οὐχ ὑπέλειποντο, Vulg. non relinquebant ad mane. Comp. גָּזַל Gen. 27, 36; also جَزَم Koran 11. 87.

PIEL גַּרַם denom. from גָּרַם, to gnaw, crush, craunch bones. Num. 24, 8 he shall devour the nations his enemies, וְעִצְמוּתֵיהֶם יִגְרַם and shall craunch their bones. Hence trop. Ez. 23, 34 thou shalt drink and suck it out (the cup) וְאָתָּה יִגְרַם הַחֲרָשִׁיָּה וְהַחֲרָשִׁיָּה וְהַחֲרָשִׁיָּה and thou shalt craunch the sherds thereof, i. e. hyperbol. thou shalt lick it out clean, lest a single drop be left therein.

גָּרַם m. 1. a bone, i. q. עָצָם, but rarer and only poetic, Prov. 17. 22. 25, 15. Plur. Job 40, 18. Syr. Chald. גַּרְמָא, גַּרְמָא, Sam. גַּרְמָא id. Arab. جَرَم the body. The letters r and s being interchanged, kindred words are Chald. גַּרְמָא, גַּרְמָא, and even עָצָם itself.

2. the body, as in Arabic. Gen. 49, 14 גַּרְמֵי אִשׁוֹר an ass of body, well-bodied, i. e. strong, stout; Vulg. asinus fortis.

So also Arab. جَرَم body is used of a beast of burden, e. g. فرس جرم a horse of body, large bodied, حمار جرم a strong ass. The same is expressed by a special adj. جَرِيم.

3. the very bone, substance, of any thing, i. q. self, ipse, like עָצָם. 2 K. 9, 13 then took every man his garment and spread them under him (Jehu) אֶל-גַּרְמֵם upon the steps themselves, the very steps.

גָּרַם Chald. a bone, Dan. 6, 25.

גַּרְמִי (bony) Garmi, pr. n. m. 1 Chr. 4, 19.

* גָּרַן obsol. root, Arab. جَرَن to make smooth, level, to wipe or sweep off; kindr. with גָּרַם and other roots beginning with גַּר.—Hence

גָּרַן m. (but fem. Jer. 51, 33) c. suff. גָּרַנִּי, He parag. גָּרְנָה Mic. 4, 12; Plur. גָּרְנוֹת Joel 2, 24, constr. גָּרְנוֹת Hos. 9, 1; a place made level, an area. Arab.

גָּרַן, גָּרִינִן, גָּרִינִן id.—Spoken: a) Of the area or open place around the gates of cities, called also רְחֹב, 1 K. 22, 10. 2 Chr. 18, 9. b) Mostly of the area on which grain is trodden out or threshed in the open field, a threshing-floor, Ruth 3, 2 sq. Judg. 6, 37. al. תְּבוּאָה גָּרִין the produce of the threshing-floor, i. e. grain, Num. 18, 30. בֶּן-גָּרִינִי id. Is. 21, 10 בֶּן-גָּרִינִי my son (grain) of the threshing-floor, i. e. my country, my people! now broken and trodden down, as grain upon a threshing-floor; parall. מְדַשְׁחִי my threshing. Comp. Mic. 4, 12. 13. Meton. for the grain itself, Job 39, 12.

* גָּרַם pr. to break in pieces by scraping, grating, rubbing; and genr. to grate, to break in coarse pieces, to crush; comp. גָּרַב, גָּרַבָּ. So Syr. גַּרַם, Arab. جرش, comp. Heb. גָּרַם, whence גָּרִיס, groats, Germ. Gries. Grütze.—In O. T. once intrans. Ps. 119, 20 גָּרַסָה נַפְשִׁי לְחַאֲבָה my soul is broken, crushed, for longing.

HIPH. to break in pieces, to crush. Lam. 3, 16 וַיִּגְרַם בְּחֻצֵי שֵׁנִי he hath broken my teeth with gravel-stones, trop. for a state of calamity and wretchedness. See below in גָּרַשׁ.

* גָּרַע fut. יִגְרַע, pr. to scratch, to scrape, like many verbs beginning with גַּר, see in גָּרַב, גָּרַר.—Hence

1. to scrape off, to shave off the beard, like Syr. גַּרַע, Jer. 48, 37; also Is. 15, 2 in some Mss. see under גָּרַע. Corresponding is Gr. αἰσῶ, Germ. scheeren, Eng. to shear.—Then

2. Genr. to take away, to detract, to withhold; kindr. γῆγος, and intrans. ca-reo. Jer. 26, 2 אַל תִּגְרַע דְּבָרַי thou shalt not withhold aught therefrom; with מִן Job 36, 7. Often גָּרַע מִן is i. q. to take away (aught) from any thing, the accus. of the part taken away being omitted, comp. opp. הוֹסִיפָה no. 2. Deut. 4, 2. 13, 1. Ex. 5, 8. 19. Ecc. 3, 14. Hence c. acc. to diminish, pr. to take away or with-

hold from, Ex. 21, 10. Ez. 16, 27. Job 15, 4 **אֶל לִפְנֵי אֱלֹהִים וְהִגַּדְתָּ שִׁירָה לְפָנָיו** and withholdest prayer (adoration) before God. With **אֶל** to take to or for oneself, i. e. to reserve, to keep, to lay up for oneself, comp. **גָּרַם**. Job 15, 8 *hast thou listened in the council of Jehovah, וְהִגַּדְתָּ אֵלֶיךָ חֵכְמָה* and dost thou reserve all wisdom to thyself? Similar is the Arabic usage, in which **جرع** is to absorb, to drink in.

PIEL i. q. Kal no. 2, to take to oneself, to attract; Job 36, 27 **פִּי יִגְרַע נְטִפְי־מַיִם** when (God) attracteth, draweth upwards, the drops of water.

NIPH. 1. Pass. of Kal no. 2, to be taken away, withheld; construed so that the thing to be taken away is either expressly mentioned, Num. 27, 4. 36, 3; or else it is implied, **נִגְרַע מִן** it (something) is taken away from a thing, i. q. to be diminished, Num. 36, 3 fin. Ex. 5, 11. Lev. 27, 48.—Hence

2. to be put back, to be made less of, Num. 9, 7.

Deriv. **מְגַרְעוֹת**.

* **גָּרַה** 1. to snatch or hurry away, to drag off, to pluck off; comp. Engl. to grab, to gripe. There is something onomatopoeitic in this root, both in the letters **גר**, which include the notion of scraping, grating, see under **ר**. **גָּרַב**; and also in the syllable **רה**, comp. Lat. *rape-re*, Germ. *raffen*. Arab. **جرف** to scrape away, to clear off, e. g. mire with a shovel; Conj. II, to carry off, to wear away, as a stream a part of its bank; **جُرْفٌ**, **جُرْفٌ**, a shore eaten away by a stream. Ethiop. **ገረገረ** a drag-net, which sweeps all before it. Chald. and Talmud. to sweep; Syr. **ܓܪܘܫܐ** of water sweeping away whatever it meets.—Once in O. T. Judg. 5, 21 **וַיִּגְרַע הַיַּרְדֵּן מִיַּד הַיְשׁוּן** the river Kishon swept them away; Sept. *ἔξισυρσεν*, Vulg. *traxit cadavera eorum*.

2. to grasp, to gripe, whence **אֶגְרוֹף** the fist. See also **מְגַרְפָּה**.

* **גָּרַר** an onomatopoeitic root, expressing the idea of grating, scraping, dragging, saving, and other similar rough and harsh sounds, such as are produced in the throat; comp. Gr. *σαίρω*, *σαρώω*, *σάωω*, Lat. *sario*, *sarrio*, *serro*, *verro*, *gar-*

rio, Germ. *zerren*, *scharren*, *schüren*, *scheuern*, *kehren*, Eng. *to grate*, *to scrape*, *to scour*, *to drag*, *to saw*; comp. also **אָנַר** no. 1, **גָּרַב**. Spec.

1. to drag or sweep away, Hab. 1, 15. Prov. 21, 7. See Hithpo. Syr. and Arab. id.

2. to saw, to cut with a saw; whence **מִגְרָה** a saw. See Poal. In Syr. and Arab. this signif. belongs to the kindred form **גָּרַר**.

3. Lat. *gargarizare*, to gargle, to gurgle, to give forth harsh or gurgling sounds

from the throat. Comp. Arab. **جَرَجَرَ**, **غَرَّغَرَ**, which denote various guttural or gurgling sounds as made either by a liquid or by the voice; also Germ. *schlürfen*, *schnarren*, *schnarchen*, *gurgeln*, Gr. *γαργαρίζω*, Fr. *gargariser*, Eng. *to gargle*, *to guggle*, *to gulp*. Hence **אֶגְרוֹת**; comp. **גָּרוֹן** throat.

4. to ruminate, to chew the cud; pr. to bring up again through the gullet, sc. the food in order to chew it over; which is usually attended with a gurgling noise. So fut. **יִגְרַר** Lev. 11, 7. Arab. **جَرَّ** IV and VIII; Syr. **ܓܪܪܐ**. This form **יִגְרַר** may be either in Kal by Chaldaism, or in Niph'al; as also the Syriac and Arabic languages express this idea by passive or reflexive forms, pr. to ruminate with oneself.

5. Sometimes this verb remits something of its roughness of signification, and expresses the softer sound to roll, which elsewhere pertains to the kindr. **גָּלַל**. So Ethiop. **ገረገረ**, to roll oneself, Syr. **ܓܪܪܐ** i. q. **ܓܪܪܐ** a chariot, and in O. T. **יִגְרַר** for **יִגְלַל** a berry, which latter form is read in the Talmud. Comp. **בָּרַר**, **בָּרַבַּר**, and Lat. *currere*.

NIPH. 1. to be dragged or scraped together, collected, spoken of wealth, riches; comp. kindr. **אָנַר**, which also is used of wealth scraped together and collected from every quarter.—So doubtless Part. plur. **נִגְרוֹת** after the Chaldee form Job 20, 28, i. e. *gathered riches*, i. q. **רָבַל** in the other hemistich. The whole verse may then be rendered: *The increase of his house shall depart, his riches shall depart in the day of his anger*.

2. to ruminare, see in Kal no. 4.

POAL to be sawed, to be cut with a saw 1 K. 7, 9. Comp. Kal no. 2.

HITHPO. i. q. Kal no. 1, spoken of a whirlwind sweeping all before it, Jer. 30, 23.

Deriv. גָּרָה, גִּרְרוּת, מְגִרָה, סְגִרִיר q. v.

גָּרָר (according to Simonis, a sojourn, lodging-place, from r. גִּיר i. q. גִּיר, comp. Gen. 20, 1; perh. also water-pots, Arab.

جَرَار) Gerar, pr. n. of a city, anciently the residence of a Philistine king, and in the time of the patriarchs subject to king Abimelech, Gen. 20, 1, 26, 1. נַחַל גִּרָר valley of Gerar Gen. 26, 17.

* גָּרַשׁ i. q. גָּרַס q. v.—Hence

גָּרַשׁ c. suff. גָּרָשִׁי, something crushed, broken, pounded, Lev. 2, 14, 16.

* גָּרַשׁ pr. to drive, to thrust, to carry off or away, as in Chald. Spec.

1. to drive or cast out, to expel, as a people from a land, Ex. 34, 11; but this signif. is more usual in Piel. Spoken of inanimate things, Is. 57, 20 the wicked are like the troubled sea when it cannot rest, וַיִּהְיֶה מִיַּמֶּי רָפֶשׁ וַיִּטַּח whose waters cast up mire and dirt, mud.—Also to put away a wife, to divorce; Part. pass. גָּרָשָׁה one put away, divorced, Lev. 21, 7, 14, 22, 13. Num. 30, 10. Ez. 44, 22.

2. to plunder, to pillage, to spoil, Ez. 36, 5 לָמַזְן מְגִרְשָׁה לְבֹי to spoil it (the land) as a prey, booty; here מְגִרְשׁ is infin. after the Aramæan form.

3. to drive out, i. e. to put forth fruit, see גָּרַשׁ.

4. to drive to pasture, e. g. cattle, see מְגִרְשׁ.

PIEL גָּרַשׁ to drive or cast out, to expel, with acc. of pers. Gen. 3, 24, 4, 14, 21, 10; also מִן of place whence, Ex. 11, 1. Judg. 11, 7. גָּרַשׁ מִפְּנֵי פ' to drive out from before any one, so as to make room for any one, e. g. God the Canaanites before Israel, Ex. 23, 29, 31. Judg. 2, 3.

PUAL גָּרַשׁ pass. of Piel, Ex. 12, 39.

NIPH. 1. to be driven or cast out, Jon. 2, 5.

2. to be carried off, swept away, by the violence of waters. Am. 8, 8 וַיִּגְרַשׁ וַיִּנְשָׂקָהּ it shall be swept away and drowned as with the flood of Egypt.

3. to be driven, agitated, tossed, e. g. the sea. Is. 57, 20 נִגְרַשׁ הַיָּם the tossed sea, troubled.

Deriv. מְגִרְשׁ and those here following.

גָּרַשׁ m. pr. what is put forth, protruded; hence produce, product. Deut. 33, 14 גָּרַשׁ הַיָּרְחִים the produce, products of the months, that which each month produces from the earth. Comp. r. גָּרַשׁ no. 3.

גָּרְשָׁה f. a driving out, expulsion; spec. of a person from his possessions, extortion, exaction, Ez. 45, 9. R. גָּרַשׁ.

גִּרְשׁוֹן (expulsion) pr. n. Gershon, a son of Levi and the founder of the Levitical family of the Gershonites, Gen. 4b, 11. Ex. 6, 16. Num. 3, 17 sq. Once גִּרְשָׁם q. v. lett. b. Hence patronym. גִּרְשׁוֹנִי a Gershonite, and collect. Gershonites, Num. 3, 23, 26, 57.

גִּרְשָׁם (expulsion i. q. גִּרְשׁוֹן) pf. n. Gershom. a) A son of Moses and Zipporah, Ex. 2, 22, 18, 3. In the first of these passages there is an allusion to the etymology of the name, as if it were for גִּרְשָׁם i. q. גִּרְשָׁם a sojourner there (comp. i. q. גִּרְשָׁם); and hence the LXX, in order the more clearly to express this etymology, write it Γηροσώμ. b) A son of Levi, 1 Chr. 6, 1; elsewhere called גִּרְשׁוֹן q. v. c) Judg. 18, 30. d) Ezra 8, 2.

גִּשְׁרִיר (a bridge, Arab. جِسْر, Syr. ܓܝܫܪܝܐ) pr. n. Geshur, a district of Syria subject to king Tolmai, whose daughter David married, 2 Sam. 3, 3, 13, 37, 15, 8. From 1 Chr. 2, 23, we may gather that Geshur is to be sought in the neighbourhood of Gilead, and that its inhabitants are not to be distinguished from the גִּשְׁרִירִים; see the next article.

גִּשְׁרִירִי Geshurite, a gentile name. a) Of a people dwelling at the foot of Mount Hermon, near Maachah, on the north of Bashan and Argob; included indeed within the boundaries of the Holy Land, but not subject to the Hebrews Deut. 3, 14. Josh. 12, 5, 13, 13. 1 Chr. 2, 23; comp. גִּשְׁרִיר. [Perh. near the present bridge in that quarter over the Jordan, called Jisr Benat Ya'kôb; see Burckh. Syr. p. 315. Bibl. Res. in Palest. III. p. 361.—R. b) Of a people in the

neighbourhood of the Philistines, Josh. 13, 2. 1 Sam. 27, 8.

* גָּשַׁם in Kal not used, to rain, espec. with violence, to pour.

Pual Ez. 22, 24; see in גָּשַׁם.

Hiph. to cause to rain, Jer. 14, 22.— Hence the two following:

גָּשַׁם m. plur. גְּשָׁמִים, constr. גְּשָׁמִי.

1. rain, i. e. violent rain, heavy shower, diff. from מָטָר, which denotes rain in general. Hence גְּשָׁמִי מָטָר shower of rain Zech. 10, 1; also גְּשָׁמִי מָטָר Job 37, 6. The same is apparent from the epithets, as גְּשָׁמִי גְּדוּלָה 1 K. 18, 45, גְּשָׁמִי עֵז Ez. 13, 11, 13.

2. Geshem, pr. n. m. Neh. 2, 19. 6, 1. 2; written also גַּשְׁמִי Gashmu Neh. 6, 6.

גָּשַׁם c. suff. גְּשָׁמִי Ez. 22, 24, rain. But it is better to write without Mappik, גְּשָׁמִי Pual of גָּשַׁם, is rained upon, Vulg. compluta est. R. גָּשַׁם.

גָּשַׁם Chald. c. suff. גְּשָׁמִי, גְּשָׁמִי, the body, Dan. 4, 30. 5, 21.—Syr. ܓܫܡܐ.

ܓܫܡܐ, Arab. جِسم and جِثْمَان id. See in גָּרַם.

גַּשְׁמִי Gashmu, pr. n. see in גָּשַׁם no. 2.

גֹּשֶׁן pr. n. Goshen. 1. A region of Egypt where the Hebrews dwelt from the time of Jacob until Moses, i. e. during four hundred and thirty years, Gen. 45, 10. 46, 28. 34. 47, 27. 50, 8. Ex. 9, 26. As the name of this region is mentioned by none of the Greek geographers, interpreters and modern geographers have differed widely in respect to its site. But it seems well ascertained, that Goshen was the name given to that part of Lower Egypt lying east of the Pélusian branch of the Nile, between Heliopolis and the extremity of the Sinus Heroöpolitanus or Gulf of Suez. This opinion is supported: a) By several passages of the O. Test. which indicate the same not obscurely; e. g. Gen. 46, 29. Ex. 13, 17. 1 Chr. 7, 21. b) By the authority of the LXX, who render גֹּשֶׁן by Γεσήμε Ἀραβίας Gen. 45, 10, and Ἡρώων πόλις ἐν γῆ Ῥαμσση 46, 28. Other opinions are reviewed in Thesaur. p. 307. See Bibl. Res. in Palest. p. 76 sq.

2. A city with the neighbouring dis-

trict in the mountains of Judah Josh. 10, 41. 11, 16. 15, 51.

* גָּשַׁף obsol. root, Syr. ܓܫܦ to stroke, to caress, to flatter. Hence

גִּשְׁפָא (caress, flattery) Gishpa, pr. n. m. Neh. 11, 21.

* גָּשַׁר obsol. root, Arab. جَسَر to bridge, to build a bridge, pr. to join, comp. קָשַׁר; also to be bold, daring; since the building of a bridge, espec. in war or over a rapid stream, requires boldness and energy. Syr. ܓܫܪ id.— Hence גִּשְׁרָא.

* גָּשַׁשׁ, only in PIEL, to feel, i. e. to seek by feeling, to grope for, c. acc. Is. 59, 10.—Arab. جَسَّ, Aram. ܓܫܫ and ܓܫܫ id. but mostly trop. to examine, to explore. Kindr. is גָּשַׁשׁ.

גַּת f. (contr. from גְּתָה, after the form גְּתָה; גַּת; for גְּתָה, r. גְּתָה) plur. גְּתָה.

1. a press, wine-press, or rather trough, vat, in which the grapes were trodden with the feet, and from which the juice flowed off into a lower vat placed near, גְּתָה, ὑπολήμιον. Joel 4, 13. גְּתָה to tread the wine-press Neh. 13, 15. Lam. 1, 15.

2. Gath, pr. n. of one of the chief cities of the Philistines, the birth-place of Goliath, Josh. 13, 2. 1 Sam. 6, 17. 21, 11. 1 K. 2, 39. 40.—Hence patronym. גַּתִּי Gittite.

3. גַּת הַבַּיִת (wine-press of the well) Gath-hepher, a city of Zebulun, with He loc. גַּת הַבַּיִת Josh. 19, 13; the birth-place of the prophet Jonah, 2 K. 14, 25.

4. גַּת רִמּוֹן (press of the pomegranate) Gath-rimmon, a city of the tribe of Dan, Josh. 19, 45.

גַּתִּי Gittite, gentile n. from גַּת no. 2, 2 Sam. 6, 10. 11. 15, 18. For גַּתִּי see in its place.

גַּתִּים (two wine-presses) Gittaim, pr. n. of a city in Benjamin, Neh. 11, 33.

גַּתִּית, a stringed instrument of music, Ps. 8, 1. 81, 1. 84, 1. So called from גַּת, גְּתָה for גְּתָה (r. גְּתָה) 'music of stringed instruments;' hence similar to, if not identical with גְּתָה q. v. See Redslöb

de voc. גְּתִירָה, Lips. 1831. 8.—The usual derivation from גַּת a city or wine-press is less probable.

נָתַר Gen. 10, 23, *Gether*, pr. n. of an Aramæan region, otherwise wholly unknown.

Daleth, דָּלֶת, the fourth letter of the Hebrew alphabet; as a numeral denoting 4. The name signifies a door, and the most ancient form of the letter (*Δ*) obviously imitated the triangular door of a tent.

In sound Daleth is kindred: a) To the harder dentals, as ט, ה, with which it is often interchanged; see דָּבַב, טָבַב, טָפַח, טָבַח; דָּבַח, בָּדַח, בָּדַל, בָּתַל, בָּרַל. Rarely it passes over also into ל, see אָזַר, and lett. ל no. 2. b) To the sibilant ז, see below under lett. ז.

דָּא Chald. i. q. Heb. זא and זאה, *this*, fem. and neut. *hæc, hoc*; elsewhere דָּה, דָּהנה. Dan. 4, 27. 5, 5 דָּה לָדָה *this upon that, together*.—In the Targg. written with ה demonstrat. הָדָה, הָדָה; Syr. הַדָּא.

* דָּאַב fut. *to melt away*; hence *to pine away, to languish*. This signif. of melting or pining away is widely extended in the kindred verbs, as אָרַב, אָרַב, אָרַב, אָרַב; Syr. دَاب, Arab. دَاب, دَاب; and is variously transferred, both to the languor of sickness and old age, and to the weakness of terror.—Spoken of the eye as pining away for grief Ps. 88, 10, see עָשַׁשׁ, עָשַׁשׁ, עָשַׁשׁ; of the spirit, נָפַשׁ, Jer. 31, 25; of a person Jer. 31, 12.

Deriv. the two following:

דָּאָבָה f. *terror, dread*, from the idea of melting away, becoming weak, comp. מָסַס Niph. Job. 41, 14, 22.

דָּאָבוֹן m. (r. דָּאָב) constr. דָּאָבוֹן, *a pining, languor, faintness of spirit*, נָפַשׁ, Deut. 28, 65. Comp. Jer. 31, 25.

דָּאָה i. q. דָּג, *a fish*, Neh. 13, 16. Since Kamets in this word (signifying a fish, and not a fisherman) is pure, as coming from דָּגָה, the letter א which the Masora notes as being omitted in very

many Mss. is here a *mater lectionis redundantans*, as in מְלֹאכִים 2 Sam. 11, 1.

* דָּאָג fut. דָּאָג, *to be anxious, to fear, to be afraid*, not found in the kindred dialects. Absol. Jer. 17, 8; c. acc. Jer. 38, 19. Is. 57; 11; דָּאָג Jer. 42, 16. Also with ל of pers. *for whom one fears* 1 Sam. 9, 5. 10, 2; and מִן of that *from or on account of which one fears*, Ps. 38, 19.

Deriv. the two following:

דָּאָג (fearful) *Doeg*, pr. n. of an Edomite, the chief of Saul's herdsmen, 1 Sam. 21, 8. 22, 9. Ps. 52. 2.—In Chethibh 1 Sam. 22, 18. 22, it is written דָּוִיג, after the Syrian pronunciation.

דָּאָהָה f. i. q. דָּאָבָה, *fear, dread, anxiety*, Ez. 4, 16. 12, 18. 19. Prov. 12, 25. Ascribed also to the sea as agitated, Jer. 49, 23. R. דָּאָג.

* דָּאָהָה fut. דָּאָהָה, apoc. and conv. דָּאָהָה Ps. 18, 11, *to fly, to dart*, Sanscr. *dā* id. Spoken of the rapid flight of birds of prey, Deut. 28, 49. Jer. 48, 40. 49, 22. Trop. of the Deity, Ps. 18, 11 דָּאָהָה עַל-רִיחַ and *did fly upon the wings of the wind*.—For 2 K. 17, 21, see נָרָה I.

Deriv. דָּהָה and

דָּאָהָה f. only Lev. 11, 14, a species of ravenous bird, having a rapid flight, Sept. γύψ, Vulg. *milvus*. Comp. Bochart Hieroz. II. p. 191.—In the parall. passage Deut. 14, 13 is read דָּאָהָה, by an error of the copyists.

דָּאָל see דָּאָלָה.

דָּאָר see דָּוִר no. 3.

דָּב and דָּוִב masc. epicæn. (r. דָּבָה) *a bear*, so called from its slow gait; 1 Sam. 17, 34. 36. 37. 2 Sam. 17, 8. Prov. 17, 12. Hos. 13, 8 דָּב שָׁבִיל *a bear bereaved of her whelps*. Plur. דָּבִים *bears, she-bears*,

2 K. 2, 24. Arab. ⁶دَبَّ, ⁵دَبَّة, bear, she-bear.

דב Chald. id. Dan. 7, 5.

* ⁶דָּבָא a root not in use, i. q. Arab. ⁶دَبَّ to rest, to be quiet, kindr. with r. ⁶דָּאב q. v. A vestige of this root appears in the pr. n. מִיִּדְבָּא Medeba, i. e. waters of quiet.—Hence

דָּבָא m. rest, quiet, i. e. a condition of rest; once Deut. 33, 25 ⁶דְּבַרְיָהּ דְּבַרְיָהּ as thy days, so shall thy rest be, i. e. as long as thy life endures, so long shall thy condition of rest continue, i. e. thy prosperity. Vulg. senectus tua; but old age cannot well be put in antithesis with life.

* ⁶דָּבָב, Arab. ⁶دَبَّ 1. pr. to go softly and slowly, to creep along, an onomatopoeic root like Germ. *tappen*, Fr. *tapper*, comp. Engl. *to tap, to step*. Similar is ⁶דָּבָבָה, spoken of a light and quick gait, which we express by the verb *to trip*, Germ. dim. *trippeln*; comp. also ⁶דָּבָבָה whence נָהִיב, Gr. *σιτισθω*. In the signif. of *treading* the Semitic languages have by transp. *pat*, see under r. בּוּס.—Hence דָּב a bear.

2. to creep about, as a slanderer, tale-bearer; then i. q. to slander, to disparage, whence דָּבָה; comp. דָּבַל and דָּבַלָה רָכִיל.

3. Of liquids, to flow softly, e. g. wine Cant. 7, 10; for which passage see in art. רִשָּׁן adj.

דָּבָה f. (r. דָּבב no. 2) slander, evil report, e. g. הוֹצִיא דָּבָה to bring out an evil report, to spread a slander, Num. 14, 36. Prov. 10, 18. The genitive which follows is either active, i. e. of the slanderer, as Ps. 31, 14 ⁶בְּרִי שְׁמַעְתִּי דָּבַר רַבִּים for I hear the slander of many. Jer. 20, 10; or also passive, i. e. of the person slandered, as Num. 13, 32. 14, 37. Gen. 37, 2. Prov. 25, 10 וְדָבַתָּה לֹא תִשָּׁב and let thine infamy (ill report) turn not away, i. e. not depart from thee.—Arab. ⁶دَبَّوب a secret detractor, one who spreads slanders. Syr. ⁶أَبَّ report, rumor, and ⁶أَبَّ to spread a report. Chald. ⁶דָּבָה reproach, contumely.

דָּבָרָה f. (r. דָּבַר no. 2) 1. a bee, Is. 7, 18; plur. דָּבָרִים Judg. 14, 18. Ps. 118, 12.—Syr. ⁶دَبَّوْأ a bee, wasp. Arab. ⁶دَبَّوْ collect. a swarm of bees, wasps,

comp. Lat. *examen*, qs. *exagimen*, ab *exagendo*; like *agmen*, qs. *agimen*, ab *agendo*; comp. r. דָּבַר no. 2. But in Heb. this word is a noun of unity from an obsol. form דָּבָר i. q. ⁶דָּבַר.

2. Deborah, pr. n. f. a) A prophetess, Judg. 4, 4. 5. 5, 1. b) Rebecca's nurse, Gen. 35, 8.

* ⁶דָּבַח Chald. to sacrifice, to offer sacrifice, i. q. Heb. דָּבַח. Ezra 6, 3.—Hence מִדְּבַח altar, and

דָּבַח Chald. plur. ⁶דְּבַחִין, a sacrifice, Ezra 6, 3.

דָּבָרִים m. plur. 2 K. 6, 25 Keri, doves' dung, a softer expression for דָּבָרִים, which stands in Chethibh; pr. the flowing, flux of doves, from the verb ⁶דָּבָה, דָּבָה, i. q. דָּאב, to flow. Comp. ⁶δύσμα γαστρός, ⁶διάρροια, flux, diarrhœa.

דָּבָר m. (r. דָּבַר no. 3) 1. the inner sanctuary, *adytum*, of the Mosaic tabernacle and of Solomon's temple, also called קֹדֶשׁ קֹדֶשִׁים holy of holies, 1 K. 6, 5. 19–22. 8, 6. 8. 2 Chr. 3, 16. 4, 20. 5, 7. 9. Aquil. Symm. ⁶χρηματιστήριον, Vulg. *oraculum*, from דָּבַר to speak; but more prob. it is pr. *pars postica*, the hinder part, i. e. the western side; see in אַחֲזֹר no. 2. See Iken, in Dissert. philol. theol. P. I. p. 214.

2. Debir, pr. n. a) A royal city of the Canaanites Josh. 12, 13; afterwards within the limits of Judah, lying on the mountains not far from Hebron, Josh. 11, 21. 15, 49; and assigned to the priests 21, 14. Called also מִסְפָּר q. v. b) A town of the Gadites, Josh. 13, 26. c) A king of the Eglonites, Josh. 10, 3.

* ⁶דָּבַד Chald. obsol. root, prob. i. q. דָּבַק to cleave, to adhere; trans. to join together; see דָּבַדָּה.

* ⁶דָּבַל to press together, espec. into a round mass; kindr. דָּבַל. Hence Arab. ⁶دَبَلَة, ⁶دَبَال ball of dung (comp. ⁶دَبَل).

דַּבֵּלָה, דַּבֵּלָה, דַּבֵּלָה, דַּבֵּלָה, dung, דַּבֵּלָה, דַּבֵּלָה

buccella rotunda.—Hence

דַּבֵּלָה f. constr. דַּבֵּלָה, plur. דַּבֵּלִים, round cakes of dried figs pressed together into a mass, 1 Sam. 25, 18. 1 Chr. 12, 40; with דַּבֵּלָה added 2 K. 20, 7. Gr. παλάθη, from Aram. דַּבֵּלָה, dropping the Daleth. See Celsii Hierobot. T. II. p. 377–79.

דַּבֵּלָה Ez. 6, 14, doubtless a corruption of the text for דַּבֵּלָה Riblah, a city in the northern part of Palestine, q. v.

דַּבֵּלָה (double-cake?) Diblaim, pr. n. of the father-in-law of Hosea, Hos. 1, 3.

דַּבֵּלָתַיִם (twin cakes, prob. so called from the shape of the city) Diblathaim Num. 33, 46, and בֵּית דַּבֵּלָתַיִם Jer. 48, 22, pr. n. of a city of Moab. Jerome in Onomast. sub v. Jassa: “et usque hodie ostenditur inter Medabam et Deblatai.”

* דַּבֵּק and דַּבֵּק, fut. יִדְבֹק, inf. דִּבְקָה.

1. to cleave, to adhere, spec. with firmness as with glue, to be glued, to stick fast. Arab. دَبَق, Syr. دَبَق, id. Construed c. א Job 19, 20, אֵל Jer. 13, 11, לְ Ps. 102, 6. Lam. 4, 4 לִשׁוֹן יוֹנֵק אֶל-חִבּוֹ the tongue of the suckling cleaveth to his palate, for thirst, dryness. Ps. 22, 16. The same expression is also used of one who is silent from reverence and awe, Job 29, 10. Ps. 137, 6; comp. Hiph. Ez. 3, 26. Also Deut. 13, 18 let nothing cleave to your hands, i. e. take nothing covertly. Job 31, 7.—Trop. to cleave to a person, i. e. to follow, to adhere to him, Ruth 2, 8. 21; c. א v. 23. Hence to be attached or devoted to any one, to hang upon, to love him, Gr. κολλῆσθαι τινί, e. g. a wife, a king, God, with א and לְ Deut. 10, 20. 11, 22. 2 Sam. 20, 2. 1 K. 11, 2. Josh. 23, 12. Gen. 2, 24. 34, 3; with אַחֲרַי, Ps. 63, 9 דַּבְּקָה נַפְשִׁי אַחֲרֶיךָ my soul cleaveth unto thee, is wholly devoted unto thee.

2. to attach oneself to any thing, i. e. to come upon, to overtake, to befall, with acc. or א or אַחֲרַי Gen. 19, 19. Deut. 28, 60. Jer. 42, 16 שָׁם יִדְבֹק אַחֲרֵיכֶם there (famine) shall overtake you. befall you.

Comp. Hiph. no. 3. Synon. with דַּבֵּשׁ no. 1, see in דַּבֵּשׁ.

Pual pass. to be glued together, to cleave fast together, to cleave, Job 38, 38. 41, 9.

Hiph. 1. Causat. of Kal no. 1, to cause to cleave, to make adhere, Ez. 3, 26. 29, 4. Jer. 13, 11.

2. to follow close, to pursue, with acc. Judg. 18, 22. 2 Sam. 1, 6; with אַחֲרַי, Judg. 20, 45 וַיִּדְבֹקוּ אַחֲרָיו and they pursued hard after him. 1 Sam. 14, 22. 31, 2.

3. to overtake, comp. Kal no. 2, Gen. 31, 23. Judg. 20, 42. Also causat. to let overtake, to cause to come upon, Deut. 28, 21.

Hoph. to be made to adhere, i. e. to cleave fast, Ps. 22, 16.

The derivatives all follow.

דַּבֵּק Chald. id. Dan. 2, 43.

דַּבֵּק verbal adj. cleaving, adhering, 2 K. 3, 3. Prov. 18, 24.

דַּבֵּק m. 1. a soldering, welding of metals, Is. 41, 7.

2. Plur. דַּבְּקִים 1 K. 22, 34. 2 Chr. 18, 33, prob. joints of a coat of mail; so Chald.—Others understand arm-pits, comp. Chald. מִדְּבַקֵי יָדָה Jer. 38, 12 Targ.

* דַּבֵּר mostly to speak; a root of various significations, some of which in Heb. are found only in derivatives, although in the kindred languages they still appear in the verb itself. E. g.

1. to set in a row, to range in order; comp. דַּבֵּר. Hence

2. to lead, to guide, to drive, spec. flocks and herds to pasture, see דַּבֵּר, דַּבֵּר, מִדְּבַר, אֲדַבְּרָה, also to govern, to rule a people, Chald. and Syr. דַּבֵּר, to lead, to rule, Arab. دَبَّر; further, to reduce to order, to subdue, see Hiph. and comp.

Arab. دَبْرٌ swarm of bees, examen, q. d. flock or herd of bees, also דַּבֵּרָה a bee, q. v.—Hence as a shepherd who guides or drives his flock also follows it, there arises also the sense:

3. to follow, to be behind, like Arab.

דַּבֵּר, whence דַּבֵּר the hinder part, דַּבֵּר

hindmost, last; Heb. דְּבִיר inner sanctuary of the temple.—Hence also

4. to approach from behind, i. e. to way-lay, to plot against, to destroy, comp. דָּקַב.

Hence דְּבַר, ⁵דָּבַר, destruction, death, pestilence.

5. From the primary idea of *ranging in order*, connecting, comes also the most freq. signification of this verb, to speak, pr. to set in order words; comp. sermo and dissero à serendo, and Gr. εἶπω to connect and to speak. In Kal found in Part. act. דָּבַר Ex. 6, 29. Num. 32, 27. 36, 5. Ps. 5, 7. 15, 2. 28, 3. al. Part. pass. דְּבַר Prov. 25, 11. Inf. c. suff. דְּבַרְךָ Ps. 51, 6.—Far more freq. is

PIEL דִּבֵּר at the end of a clause, elsewhere דָּבַר; fut. יִדְבֹּר.

1. to speak, diff. from אָמַר to say (q. v. no. 1), as also Germ. reden and sagen, Gr. λαλεῖν and λέγειν, Lat. loqui and dicere, Aram. מַלַּל and אָמַר. Construed: a) Absol. e. g. Job 11, 5 דְּבַר אֱלֹהִים אֲמַר אֲמַר Oh that God would speak. 33, 2. Num. 12, 2. Ez. 3, 18. al. Sometimes emphat. i. q. to speak well, eloquently, Ex. 4, 14 דְּבַרְךָ כִּי דָבַר יִדְבֹּר הוּא. Jer. 1, 6. Often with אָמַר added, see examples under אָמַר no. 1. b) With the acc. of that which one speaks, utters, as דְּבַר צָדִיק, דְּבַר כֹּזֵב, דְּבַר שָׂוֵא, דְּבַר שֶׁקֶר, to speak or utter justice, deceit, falsehood, etc. Ps. 101, 7. Is. 45, 19. 59, 3. Dan. 11, 27. דְּבַר דְּבַר לִדְבַר לִדְבַר to talk a talking, i. e. much and idly, Is. 58, 13. דְּבַר דְּבַר לִדְבַר לִדְבַר to speak words, i. q. Lat. verba dedit, Hos. 10, 3. Ex. 6, 29 דְּבַר אֱלֹהִים פָּרַטָה אֶת כָּל-דְּבַר אֲשֶׁר אָמַר אֲנִי לְדָבַר אֵלֶיךָ speak thou unto Pharaoh all that I speak unto thee. 24, 7 אֲשֶׁר-דִּבֶּר יְהוָה נַעֲשֶׂה וְנַגִּידָה אֵלֶיךָ all that Jehovah hath spoken will we do. Jer. 1, 17. Dan. 10, 11. Jon. 3, 2. c) Rarely, it is immediately followed by the words spoken, and לְאָמַר is to be mentally supplied. Gen. 41, 17. Ex. 32, 7 דְּבַר יְהוָה אֶל-מֹשֶׁה לֵּךְ and Jehovah spake unto Moses, Go, etc. 1 K. 21, 5. 2 K. 1, 7. 9. Ez. 40, 4. Dan. 2, 4.

The person to or with whom one speaks, is put mostly after the particles אֶל Gen. 8, 15. 19, 14. 1 K. 21, 6; and לְ Judg. 14, 7; but also after כִּי Gen. 31, 29. Deut. 5, 4; אֶת (אֵת) Gen. 23, 8. 42, 30; Jer. 6, 10; לְפָנַי Ex. 6, 12. Also בְּ דְבַר to speak to or with, is used of God

as making a revelation, communication, an oracle; Zech. 1, 9 הַמַּלְאָךְ הַלְבִּיר בִּי the angel who spake with me. v. 14. 2, 2. 7. 4, 1. 4. 55. Hab. 2, 1. Jer. 31, 20. Num. 12, 6. 8. Once c. acc. to speak to, to address, Gen. 37, 4, comp. λέγειν τινά. —To speak of any person or thing is put with acc. as λέγειν τινά. Ruth 4, 1 הַגַּאֵל 1 the kinsman came by, of whom Boaz spake. Gen. 19, 21. 23, 16; with בְּ, 1 Sam. 19, 3 בְּדָבַר אֲדָבֵר and I will speak of thee to my father (v. 4), אֶל Job 42, 7; 1 K. 2, 19, the latter espec. of what God speaks or promises to any one (see below in lett. a) 1 K. 2, 4. Dan. 9, 12. Jer. 25, 13. 42, 19.—To speak against any one, with עַל (pr. to assail with reproaches) Ps. 109, 20. Jer. 29, 32. Deut. 13, 6; with בְּ (see בְּ B. 4. b) Num. 21, 7 דִּבְרֵנוּ בִיהוָה וְנִדְבַרְנוּ אֶתְּךָ we have spoken against Jehovah and against thee. Job 19, 18. Ps. 50, 20. 78, 19. But בְּ דְבַר is also to speak through or by any one, to use one as an interpreter (see בְּ B. 2. c) Num. 12, 2. 2 Sam. 23, 2. 1 K. 22, 28.

Spec. to speak is also used in various senses according to the context: a) i. q. to promise, Deut. 19, 8. Jon. 3, 10; with acc. of thing Deut. 6, 3; with אֶל and עַל of pers. see above; also of evil, to threaten, Ex. 32, 14. Jer. 25, 13. b) i. q. to command, to prescribe, comp. אָמַר no. 3; with אֶל Ex. 1, 17. 23, 22; to warn, to admonish, 1 Sam. 25, 17. c) to utter a song, i. q. to sing, Judg. 5, 12; comp. Arab. قَال and Gr. ἔπος i. q. song. d) to speak for a woman, i. e. to ask her in marriage, with לְ Judg. 14, 7; בְּ 1 Sam. 25, 39. Comp. Arab. خُطِب and Pual. —Further to be noted are also the following phrases: e) דְּבַר עַל-לֵב פ' דְּבַר to speak to one's heart, i. e. to speak kindly with any one, espec. to comfort, to console; comp. Gr. παραμυθεῖσθαι, Lat. alloquium. Gen. 34, 3. 50, 21. Ruth 2, 13. 2 Sam. 19, 8. 2 Chr. 30, 22. 32, 6. f) דְּבַר אֶל-לִבּוֹ to speak to one's own heart, with oneself. Gen. 24, 45. 1 Sam. 1, 13 מִדְּבַר עַל-לִבָּהּ she spoke in her heart. Also בְּלִבּוֹ, עַם בְּלִבּוֹ, Ecc. 1, 16. 2, 15. Ps. 15, 2. g) דְּבַר טוֹב, טוֹבָה עַל of God, to speak good concerning any one, to promise good, Num. 10, 29. 1 Sam.

25, 30. Jer. 18, 20. Also *הִדְבַּר רָצָה עַל* to *speake cvil concerning* any one, to determine evil, 1 K. 22, 23. Jer. 11, 17. 19, 15. 26, 19. 35, 14; with *אֵל* 36, 31. In a somewhat different sense, Esth. 7, 9 *מִרְדְּבַי אֲשֶׁר הִדְבַּר טוֹב עַל-הַמֶּלֶךְ Mordecai, who had spoken good for the king*, i. e. given him good information, comp. 6, 2. h) *אֵל* הִדְבַּר טוֹבוֹת אֵת to *speake kindly with* any one, 2 K. 25, 28. Jer. 12, 6; also *הִדְבַּר שְׁלוֹם עִם* to *speake peace with* any one, i. e. kindly, friendly, Ps. 28, 3; Jer. 9, 7; with *אֵל* to *speake peace unto*, i. e. to *announce* or *promise welfare*, happiness, Ps. 85, 9; c. *בְּ* Ps. 122, 8 *בְּהָ אֲדַבְרֶה-נָּא שְׁלוֹם בְּךָ* i. e. I will now pray for thy peace, prosperity; c. *לְ* Esth. 10, 3 *הִדְבַּר שְׁלוֹם לְכָל-יִרְעֵי וְ* and *spake for the peace, prosperity, of all his race*. So absol. Ps. 35, 20. ו) *הִדְבַּר מִשְׁפָּט אֵת* to *speake a judgment* i. e. to *pronounce sentence upon*; see in *מִשְׁפָּט*.

NOTE. In former editions, like A. Schultens (Opp. min. p. 124. al.) I have ascribed further to the verb *הִדְבַּר* in Pi. the significations to *waylay*, to *plot against*, also to *destroy*; comp. *הִדְבַּר* and Arab. *علي* *دبر* motitus est in aliquem. But the three passages usually cited, do not necessarily make out this sense. Thus Gen. 34, 13 *וַיְדַבְּרוּ* and they *spake* so, i. e. *deceitfully*, as before. Ps. 127, 5 *לֹא יִשְׁתָּבְחוּ עַמִּי כִּי יִדְבְּרוּ עִם* they shall talk with the enemies within the gate, i. e. when they combat with enemies; corresponding to the Gr. phrase *συνλαλεῖν τινι* Is. 7, 5 Alex. and Engl. 'to have something to say to any one,' sc. in fight; comp. also Heb. *הִתְרָאָה* 2 K. 14, 8, and see Comm. in Jes. I. p. 280. More difficult is 2 Chr. 22, 10 and *Athaliah arose* *את-פְּלֹזְרֵי הַמַּמְלָכָה*, in parall. 2 K. 11, 1 *וַתֵּאבֵד*; here Sept. *ἀπώλεσε*, Vulg. *interfecit*. But it can be rendered: *and she talked with them* i. e. made war upon them, comp. Ps. 127, 5; or it may be ellipt. for *וַתֵּדַבֵּר מִשְׁפָּטִים* and *וַתֵּדַבֵּר מִשְׁפָּטִים* i. e. *pronounced sentence upon them*.

PUAL pass. Ps. 87, 3 *נִכְבְּדוֹת מִדְּבַר בְּךָ* glorious things are spoken of thee, i. e. decreed of God. Cant. 8, 8 *בְּיוֹם שִׁדְדֵי-בֵרַי* when she shall be spoken for, i. e. asked in marriage. See in Piel. lett. d.

NIPH. recipr. of Piel, to *speake one with*

another, to converse, Mal. 3, 16; c. *בְּ* Ez. 33, 30. Ps. 119, 23; *עַל* Mal. 3, 13.

HIPH. to subdue, see in Kal no. 2. Ps. 18, 48 *וַיִּדְבַּר עַמִּים תַּחְתָּי* who subdueth the nations under me. Ps. 47, 4.

HITHP. 1. Pass. part. fem. *מִדְּבָרָה*, what one has spoken. So with Jarchi would I interpret Deut. 33, 3 *וְשָׂא מִדְּבָרֶיךָ* they (Israel) receive what thou hast spoken, i. e. thy words, precepts.

2. Recipr. to *speake with*, to *converse with*, Part. *מִדְּבַר* Num. 7, 89. 2 Sam. 14, 13. Ez. 2, 2.

The derivatives follow, except *הַדְּבוּרָה*, *מִדְּבַר*, *הַדְּבִיר*.

דְּבַר m. 1. a word, verbum, *lógos*, 2 K. 18, 36. Job 2, 13. Gen. 44, 18. Collect. words, speech, discourse, Job 15, 3. *דְּבַר שְׁפָתַיִם* lip-talk, vain words, Is. 36, 5. *דְּבַר נְבוֹן* skilled in discourse, fluent. 1 Sam. 16, 18. Often in plur. Gen. 29, 13 *כָּל-הַדְּבָרִים הָאֵלֶּה* all these words. 34, 18. Ex. 4, 28. 18, 19. 19, 7. 8. 20, 1. 24, 3. al. *בַּעַל דְּבָרִים*, אִישׁ, a man of words, fluent, eloquent, Ex. 4, 10. 24, 14.—Spec. a) a promise, 1 K. 2, 4. 8, 20. 12, 16. Ps. 33, 4. 56, 5; comp. Gr. *τελεῖν ἔπος*, Engl. 'to give one's word.' b) precept, command, mandate, comp. r. *דְּבַר* Pi. lett. b. *דְּבַר מַלְכוּת* a royal mandate, Esth. 1, 19. Josh. 1, 13. 1 Sam. 17, 29 *הֲלֹא דְבַר הוּא* was there not a command? Is. 8, 10. Ex. 34, 28 *עֲשֵׂתֵי הַדְּבָרִים* the ten commandments, the decalogue. 1 Chr. 26, 32. 2 Chr. 29, 15. c) a saying, sentence, maxim, as of a wise man; Plur. Ecc. 1, 1 *קְהָלֵי דְבַר*. Prov. 4, 4. 20. 30, 1. 31, 1; espec. an oracle, *effatum* of the deity, Num. 23, 5. 16; comp. *ἔπος, λόγος*. So *וַיְהִי דְבַר יְהוָה אֵלַי* and the word, oracle, of Jehovah came to any one, Jer. 1, 4. 11. 2, 1. 13, 8. Ez. 3, 16. 6, 1. 7, 1. 11, 14; c. *עַל* 1 Chr. 22, 8. Job 4, 12 *אֵלַי דְּבַר הִגִּיב* a word, oracle, stole upon me, i. e. a divine communication. Collect. oracles, Hos. 1, 1. Mic. 1, 1. Joel 1, 1. d) counsel, advice given, 2 Sam. 17, 6. e) report, rumor, 1 K. 10, 6. With genit. the report of any thing is what is to be reported of that thing, what is to be said of it; Job 41, 4 [12] *אֲנִי לֹא אֶכְלֵם* I will not conceal . . . *דְּבַר כֹּחַ* the report of his strength, i. e. what is to be said concerning his strength. 1 K. 9, 15. Deut. 15, 2. 19, 4. Or we might

Arab. دَبْس, Syr. دَبْسًا, id. Maltese

dibsi yellow, i. e. honey-coloured. There is now in the Semitic languages no verb from which this noun can be derived; in Greek however there is derived from this word the verb *μυθαιβύσσω* to make honey, Od. 13. 106.—Spec.

1. *honey of bees*, Lev. 2, 11. 1 Sam. 14, 26. 27. 29. 43. Prov. 16, 24. 24, 13. al. Spoken of wild honey, i. e. from wild bees, Deut. 32, 13. Ps. 81, 17 מְצוֹר הַבֶּשֶׁת אֲשֶׁר בְּרִיטָהּ *with honey from the rocks I will satisfy thee*.

2. *honey of grapes, syrup*, i. e. the newly expressed juice of grapes, must, boiled down to the half or third part, Gr. *ἐρημα*, Lat. *sapa, defrutum*, Ital. *musto cotto*. At the present day this syrup is in common use in Palestine under the Arabic name دَبْس *dibs*, and is exported espec. from the district of Hebron into Egypt; see Russell's Nat. Hist. of Aleppo, I. p. 82. Bibl. Res. in Palest. II. pp. 442, 453.—Gen. 43, 11. Ez. 27, 17. Often joined with milk, as the spontaneous products of nature; and hence the frequent phrase: *a land flowing with milk and honey*, Ex. 3, 8. 17. 13, 5. 33, 3. Lev. 20, 24. Num. 13, 27. Honey and milk are put also for pleasant discourse, Cant. 4, 11.

הַדָּבְשָׁה f. 1. *the hump of a camel*, Is. 30, 6. This signif. is sufficiently certain from the context, and is expressed by the Chald. Syr. Vulg. but the etymology has long exercised the ingenuity of interpreters. Perhaps so called from the *softness* of the flesh or fat of which the hump is composed; it being a mere mass of fat, soft and yielding to the touch; comp. r. הַבֶּשֶׁת. See Burckh. Notes on the Bedouins II. p. 82 sq.

2. *Dabbasheth*, pr. n. of a place, Josh. 19, 11.

דָּג m. (r. הָגָה) *a fish*, so called as multiplying abundantly (comp. נִינִי), Jon. 2, 1. 11. Plur. הָגָיִם, constr. הָגָר, Gen. 9, 2. Num. 11, 22. 1 K. 5, 13. Hence comes the denom. verb הָגָה *to fish*. The form הָגָה see in its order.

הָגָה constr. הָגָה, fem. of the preceding, *a fish*, Deut. 4, 18. Jon. 2, 2; mostly col-

lect. *fish*, (comp. סוּסָה,) Gen. 1, 26. 28. Ex. 7, 18. 21. Num. 11, 5. Ez. 29, 4. 5.

* הָגָה pr. *to cover*, Arab. دَجَا; then *to cover over by numbers, to multiply, to be increased*; once Gen. 48, 16.

Deriv. הָגָה, הָגָה, הָגָה.

הָגָה (pr. little fish; then in endearment and worship, 'dear little fish; comp. on this use of diminutives in sacred things, J. Grimm's Deutsche Gram. III. p. 665.) *Dagon*, pr. n. of an idol of the Philistines worshipped at Gaza and Ashdod, Judg. 16, 23 sq. 1 Sam. 5, 1; having a human head and arms, but the rest of the body like a fish; see 1 Sam. 5, 2 sq. espec. v. 4. Judg. 16, 23. 1 Chr. 10, 10; comp. 1 Macc. 10, 83. 11, 4.—Similar was the figure of *Derceto*, worshipped at Askelon under the like form of a fish; comp. Diod. Sic. 2. 4, *αὐτῆ δὲ τὸ μὲν πρόσωπον ἔχει γυναικός, τὸ δὲ ἄλλο σῶμα πᾶν ἰχθύος*. See on the worship of fishes in this region, Selden de Diis Syris II. 3. Creuzer Symbol. II. § 12. Movers Phænizier I. p. 590.

* הָגָה perh. i. q. Arab. دَجَل, *to cover, to cover over*; then also to act covertly, to deceive, comp. בָּגַד. Hence הָגָה *a flag, banner, standard*, pr. a covering, like Germ. *Fahne* from *πῆνος, pannus*.—The signif. of *glittering, shining*, which I formerly ascribed to this root, with Nanninga Diss. Lugd. II. 916, and Muntinghe ad Ps. 20, 6, now seems to me hardly susceptible of proof.—From the noun הָגָה is then again derived the denom. sense of הָגָה, *to set up a banner, to erect a standard*; Ps. 20, 6 בָּשָׂם אֶל־הַרְנוּ *in honour of our God will we set up our banners*; comp. the formulas הַתְּקִיבֵר בָּשָׂם יְיָ, and תִּקְרָא בָּשָׂם יְיָ. Sept. *μεγαλυνθῆσόμεθα*, reading or conjecturing נגדל. Muntinghe (l. c.) from his etymological conjecture, *gloriabimur, exultabimus*. Part. pass. הָגָה *lifted up as a banner*, i. e. *conspicuous, distinguished*, spoken of a noble youth, Cant. 5, 10.

NIPH. *to be furnished with banners*, Cant. 6, 4. 10 אֲרִמָּה פְּנִדְלֹהָ *terrible as an army with banners*; Symm. *ὡς τύγματα παρεμβολῶν*. The virgin is here represented as victorious and triumphant over hearts. Comp. the similar figure drawn

from an army in c. 2, 4; the same is very common in Arabian poets.

הַגָּל m. (r. הַגֵּל) c. suff. הַגָּלוּ, plur. הַגָּלִים, constr. הַגָּלִי, a flag, banner, standard, i. e. of a larger kind, serving for three tribes together; the smaller flags being called אֶהוּה. Num. 1, 52. 2, 2. 3. 10. 18. 25. 10, 14. 55. Cant. 2, 4 אֶהוּהָ עָלַי וְהַגָּלוּ עָלַי אֶהוּהָ and his banner over me is love.

* הַגָּל obsol. root, to cover, i. q. הַגָּה; then, to multiply, to increase. Hence

הַגֵּן m. constr. הַגֵּן, corn, grain, pr. as covering the ground, increase; Gen. 27, 28. 37. Num. 18, 27. Deut. 28, 51. Meton. for bread Lam. 2, 12.—Samar. דַּגֵּן, דַּגִּין, id.

* הַגֵּר, like Chald. הַגֵּר, to brood, to sit upon, as a bird her eggs or young. Jer. 17, 11 קָרָה דָּגֵר וְלֹא יָלְדָה the partridge sitteth on eggs she hath not laid, so is he that gathereth riches and not by right. Sept. πῆξις συνήγαγεν ἢ οὐκ ἔτεκεν. In Is. 34, 15 spoken of a serpent brooding its young, not eggs. Vulg. in each passage well, *fovere*.—The rash assertions of J. D. Michælis in respect to this root, have been well refuted by Rosenmüller, ad Bocharti Hieroz. II. 632 sq.

* הַד i. q. הַד, q. v. breast, pap, found only in the Dual, constr. הַדֵּי, c. suff. הַדֵּיהָ, breasts, paps, Ez. 23, 3. 8. 21. Prov. 5, 19.

* הַדָּה to go slowly, softly. Talmud. הַדָּה to lead slowly, gently, e. g. a child.

ΗΙΤΗΡ. הַדָּה for הַהֲדָה, Is. 38, 15 אֶהְדָּה כָּל-שְׁנוֹתַי I will go softly all my years, i. e. submissively, comp. הַלֵּךְ אֶת 1 K. 21, 27; q. d. I will walk humbly and submissively all my life, I will never cease to mourn.—Hence spoken of a slow and solemn procession, Ps. 42, 5 אֶהְדָּה עַד בַּיִת אֱלֹהִים I went with them (in slow procession) to the house of God; here the suffix ם is for הָאֵם, and this dative is to be referred to the circumstance, that the poet as leader of the choir prob. led the way for the procession.

הַדָּן Dedan, pr. n. 1. A people with a region of like name, descended from Raamah, Gen. 10, 7. Ez. 27, 15. Raamah, רַעְמָה, Sept. Πέγμα, is to be sought

on the shore of the Persian Gulf (see הַדָּנָה no. 2), and so also Dedan; in which, with Bochart (Phal. IV. 6) and J. D. Michælis, we recognise דָּאֵן Dāden, an island of the Persian Gulf, called by the Syrians دَمَان; see Assemani Biblioth. Orient. III. ii. p. 560, 564, 744. Most of the islands of this gulf were anciently occupied by colonies of the Phenicians; see Heeren's Ideen I. 2. p. 227, 419.

2. A people of northern Arabia, descended from Keturah, Gen. 25, 3, adjacent to the Edomites Jer. 49, 8. 25, 23. Ez. 25, 13; and also following traffic, Is. 21, 13. According to Eusebius and Jerome, they dwelt not far from the city Phæno; prob. a colony of the former (no. 1), or vice versa.

הַדָּנִים m. plur. Dodanim Gen. 10, 4, pr. n. of a people descended from Javan, i. e. from the Greeks. It is usually referred to the inhabitants of Dodona in Epirus; but possibly הַדָּנִים may be for הַדָּרְדָּנִים i. e. Dardani, the Trojans. For ר thus softened into a vowel, see Monumm. Phœnic. p. 432. Still we must not overlook the reading רֹדָנִים Rodanim, the Rhodians, which is expressed by the Samar. Sept. and by the Heb. text itself in 1 Chr. 1, 7. See in רֹדָנִים.

הַדָּבָה Chald. m. emph. דְּהָבָה, gold, i. q. Heb. דָּהָב. Dan. 2, 32. 3, 1. 5. 7.—Hence מְדַהְבָה.

הַדְּהִיָּה Chald. or in Cheth. דְּהִיָּה, m. plur. Dahi, Dehavites, pr. n. of a people from which a colony was led out into Samaria, Ezra 4, 9. Most prob. the Δάοι Hdot. 1. 125, (i. e. perh. pagani, villagers, from Pers. ده deh, dih, a village,) a Persian tribe near the Caspian Sea, sometimes enumerated with the Scythians, Strab. XI. p. 580. Plin. H. N. VI. 17.

* הַדָּהִם in Kal not used, prob. to be dumb, to be struck dumb, like בְּהֵם, an idea which is also kindred to stupor, astonishment, as in שִׁמְם, הִמָּה. Arab. دهم is to come upon suddenly, pr. to confound, to amaze, دهم stupified, stupid, دهم sudden calamity, pr. astounding, stupifying.

NIPH. part. נִדְרָהם *struck dumb, astonished*, by sudden calamity, Jer. 14, 9.

* נִדְרָה i. q. נִדְרָה, pr. *to move in a circle*, and espec. *swiftly*; comp. also נִדְרָה. Hence

1. *to move swiftly, to press on rapidly, to course*, spoken of a horse and his rider, Nah. 3, 2; pr. *to run, course, prance in a circle*, as is usual with horses in breaking and exercise. See the noun נִדְרָה.

2. *to revolve in a circle*; then *to endure, to last*. Hence נִדְרָה; also

נִדְרָה f. *rapid course of a horse*, Judg. 5, 22. See Bochart Hieroz. P. I. p. 97.

נִדְרָה i. q. נִדְרָה v. *a bear*.

* נִדְרָה i. q. נִדְרָה v. *to pine away, to languish*. Not used in Kal.

HIPH. causat. *to cause to pine away, to consume*, Lev. 26, 16.

Deriv. pr. n. נִדְרָה.

* נִדְרָה and נִדְרָה a secondary root, denom. from נִדְרָה, *to fish*. Jer. 16, 16 נִדְרָהם *and they shall fish them*.

Deriv. נִדְרָה and נִדְרָה fisher.

נִדְרָה m. *a fisher, a fisherman*, Ez. 47, 10 and Jer. 16, 16 Cheth.

נִדְרָה f. (r. נִדְרָה) *a fishing, fishery*; hence נִדְרָהם *fishing-hooks, harpoons*. Am. 4, 2 *he will take you away with hooks*, and נִדְרָהם *and your posterity with fishing-hooks*, a figure taken from animals which are tamed by putting hooks and rings in their noses; comp. Is. 37, 29. Why *fishing-hooks* are here mentioned, may be understood from Ez. 29, 4. Job 40, 26; comp. Oedmann Verm. Samml. aus d. Naturkunde V. 5. The larger fishes when taken were again let down into the water, suspended by a ring or hook in their nostrils.

* נִדְרָה obsol. root, 1. i. q. נִדְרָה, *to boil*, as water; hence נִדְרָה a pot.

2. Trop. of the mind, *to be moved, agitated*, Syr. נִדְרָה; espec. *to love*, i. q.

נִדְרָה. Hence נִדְרָהם *love, caresses, endearments*, and pr. names נִדְרָה, נִדְרָה.

נִדְרָה m. c. suff. defect. נִדְרָה, נִדְרָה, etc.

1. *love*, chiefly as between the sexes, only in Plur. נִדְרָהם, *loves, caresses, endearments*, Cant. 1, 2. 4. 4. 10. Ez. 16, 8, 23,

17 נִדְרָהם *bed of love*. Prov. 7, 18 נִדְרָהם *come, let us drink our fill of love*.

2. Concr. *object of love, one beloved* comp. נִדְרָה, נִדְרָה, נִדְרָה, love and one

beloved, a lover, friend; נִדְרָה acquaintance, also an acquaintance; Engl. *my love, my first love*, etc.—Cant. 1, 13. 14. 16. 2. 3. 8. 9. 10. 16. 17.

3. *a friend*, Is. 5, 1. Spec. *an uncle*, the father's brother, Syr. נִדְרָה called *the friend of the family*, as also Chald. נִדְרָה friend, then uncle; comp. נִדְרָה mother-in-law, Germ. and Eng. *Freund, friend*, for a relative, Lat. *amita* aunt, qs. *amata*. Lev. 10, 4. 20, 20. 1 Sam. 10, 14. 15, 16. Esth. 2, 15. Jer. 32, 7. 8. 9; in v. 12 it seems to be put for נִדְרָה uncle's son.

נִדְרָה m. 1. *a boiler, pot*, see r. נִדְרָה no. 1. Job 41, 11. 1 Sam. 2, 14. Plur. נִדְרָהם 2 Chr. 35, 13.—Syr. נִדְרָה a large pot, נִדְרָה kettle, Samar. נִדְרָה pots.

2. *a basket*, Jer. 24, 2. Ps. 81, 7. Plur. נִדְרָהם 2 K. 10, 7.

נִדְרָה, also נִדְרָה in Chron. Ezra, Nehem. Zech. and rarely in the earlier books, Hos. 3, 5. Am. 6, 5. 9, 11, (beloved, verbal adj. from נִדְרָה i. q. נִדְרָה no. 2.) *David*, pr. n. of the son of Jesse, the second king of the Israelites, r. 1055–1015 B. C. renowned for his warlike achievements as well as for his sacred songs. The account of his life is chiefly contained in the books of Samuel, from 1 Sam. c. 16 to the end of the second book; also 1 Chr. c. 12–30.—By meton. *David* is put for נִדְרָה spoken of the Messiah, *the son of David*, Ez. 34, 23. 24. 37, 24; elsewhere also i. q. נִדְרָה, Hos. 3, 5. נִדְרָה *the city of David* i. e. Zion, 1 K. 3, 1. 8, 1. 9, 24. Is. 22, 9 *the house of David*, i. e. the palace or citadel of his race, Is. 22, 22; elsewhere his family, posterity, Is. 7, 2. 13. Jer. 21, 12.

נִדְרָה f. *aunt, father's sister*, Ex. 6, 20; also an uncle's wife, Lev. 18, 14. 20, 20.

נִדְרָה (for נִדְרָה amatory) *Dodo*, pr. n. m. a) 1 Chr. 11, 12. 2 Sam. 23, 9 Ker. b) Judg. 20, 1. c) 2 Sam. 23, 24. 1 Chr. 11, 26.

דודָוָה (for הַדָּוָה love of Jehovah) *Dodavah*, pr. n. m. 2 Chr. 20, 37.

דודִי 2 Sam. 23, 9 Cheth. See דודִי a.

דודִי adj. with Chald. ending יִי i. q. יִי, from r. דוד. In Sing. not used; Plur. דודִים.

1. Pr. boiling; hence a boiler, pot, i. q. דוד no. 1; then a basket, Jer. 24, 1.

2. loving, amatory, from r. דוד no. 2; plur. love-apples, Gen. 30, 14 sq. i. e. the apples of the mandragora, *Atropa mandragora* Linn. a plant similar to the *belladonna*, with a root like a beet, white and reddish fragrant blossoms Cant. 7, 14, and with yellow apples also fragrant, which ripen from May to July. To these apples the Orientals to this day ascribe the power of exciting to venery; comp. Gen. 1. c. See Dioscorid. 4. 76, *Μανδραγόρας*... οἱ δὲ Κιρκαίαν καλοῦσι, ἐπειδὴ δοκεῖ ἢ ὑπόα φίλων εἶναι ποιητικῆ... . . . καὶ παρ' αὐτὰ (φύλλα) μῆλα, οὖοις (sorbis) ἐμφορῆ, ὄχρα, ἐνώδη, ἐν οἷς καὶ καρπός, ὡσπερ ἀπίου. Schulz Leitungen des Höchsten, V. p. 197. D'Herbelot Biblioth. Oriental. p. 17. Sept. μῆλα μανδραγοῶν. Chald. דודִיִּי which denotes the same; comp. Arab. *يبروح*, and see

Sprengel Hist. Rei herbariæ I. p. 215, ed. 2. Tuch Comm. in Gen. 1. c.

* דודִי i. q. דאב q. v. to be languid, faint, unwell, Arab. *دَوِي* and *ءَاو* for *دَوَا*; spoken espec. of women in their monthly courses. Lev. 12, 2 the uncleanness of her being sick, i. e. of her courses, comp. 15, 33.

2. to be sick at heart, sad; see דנה no. 2.

Deriv. דנה, דני, דני.

דנה f. דנה, adj. 1. languid, faint, sick, spec. of women in the menses, Lev. 15, 33 דנה בנדחה. 20, 18. Hence דנה Is. 30, 22 a menstruous cloth, i. e. polluted with menstrual blood.

2. sick at heart, sad, Lam. 5, 17; afflicted, unhappy, Lam. 1, 13. Syr. *ܕܢܐ* to grieve, to be unhappy; Aph. to afflict, to make unhappy. *دَمٌ* afflicted, wretched; *دَمٌ* affliction, misery.

* דנה in Kal not used, i. q. דנה, דנה, *to thrust away, to cast off*; Arab. *دَاخ* to render abject; also intrans. to be abject, vile; VI, to project.

HIPH. דנה 1. to thrust away, to cast out, Jer. 51, 34.

2. to wash away, to cleanse, e. g. an altar, 2 Chr. 4, 6. Ez. 40, 38; blood-guiltiness Is. 4, 4.

דנה m. (r. דנה, after the form קטל) constr. דני.

1. languor, sickness, Ps. 41, 4.

2. Spoken of any thing sickening, i. e. insipid, loathsome, exciting loathing, nausea. Job 6, 6 can that which is unseasoned be eaten without salt? or is there flavour in the tasteless herb? (7) *המה כדני להמי, these are as the loathsomeness of my food*; i. e. heavy calamity is described under the figure of insipid and loathsome food (comp. in חלמיח); in accordance with the common Oriental figure by which one is said to eat or taste of any thing, i. q. to experience it; comp. *אכל בטובה* Job 21, 25, *געניסזא דאנאיון*, Syr. *دَمٌ*.

דנה m. (after the form קטל) faint, sick at heart, Is. 1, 5. Jer. 8, 18. Lam. 1, 22. R. דנה.

דנה see דנה.

* דנה i. q. דנה, to pound, to beat in a mortar, to bray, Num. 11, 8. Chald.

דנה, Arab. *دَاخ*, id. Deriv. *מדכה* a mortar.

דנה f. Lev. 11, 19. Deut. 14, 18, a species of unclean bird, according to Sept. Vulg. Saad. the hoopoe, Lat. *upupa*; according to the Targum *gallus montanus, mountain-cock*, a species of large grouse, *Tetrao urogallus*. Perh. compounded from דנה, *دِيك*, gallus, and *בִּיפֵא*, one כ being dropped. The ending נה is for דנה, see Heb. Gr. § 77. n. 2.

* דנה obsol. root, i. q. דנה no. 1, to be dumb, silent, still. Arab. *دَام* to be still, quiet, to remain; II, to quiet, to allay.— Hence the three following nouns.

הַדְּמָה f. 1. *silence, land of silence*, poet. for Sheol, the region of the dead, Ps. 94, 17. 115, 17.

2. *Dumah*, pr. n. of a tribe and district of Ishmaelites in Arabia, Gen. 25, 14. Is. 21, 11. Prob. the same called at this day *دومة الجندل* *Stony Dumah*, and *دومة الشامية* *Syrian Dumah*, situated on the confines of the Syrian desert and Arabia, with a fortified castle, marked on D'Anville's map under lat. 29°, 30', long. 58°; the *Δουμαία*, of Ptolemy. See Abulfeda ed. Paris, p. 82. Edrisi par Jaubert I. p. 355. Niebuhr Arabien p. 344.

הַדְּמִיָּה f. 1. Adj. fem. (from an obsol. masc. הַדְּמִי) *silent, mute*; Ps. 62, 2 אֶל־אֶל־הַדְּמִיָּה נַפְשִׁי *my soul is silent unto God*, i. e. trusts in him. R. הוּם.

2. Subst. *silence*, and adv. *silently*, Ps. 39, 3; *quiet*, remission of pain, Ps. 22, 3; *trust, confidence in God*, Ps. 65, 2 הַדְּמִיָּה תְּהַלֵּלָה *to thee (belongeth) confidence and praise*:

הַדְּמָם (r. הַיָּם) 1. Subst. *dumbness, silence*, Hab. 2, 19 הַדְּמָם אֶבֶן הַדְּמָם *the dumb stone, silent, lifeless*. Or it could be taken here adverbially, comp. הַיָּם.

2. Adv. *silently*, in silence, Is. 47, 5. Lam. 3, 26 it is *good that one wait דְּרִמָּם even in silence, quietly*.

הַדְּמָשֶׁק pr. n. 2 K. 16, 10, a rare form in Hebrew, but usual in Syriac for דְּמָשֶׁק or דְּמָשֶׁק, *Damascus*.

* הַדְּוֶן or הַדְּוֶן prob. i. q. דָּוָן mid. Waw intrans. *to be low, depressed, humble*; whence perh. הַדְּוֶן trans. *to subject to oneself, to rule, to judge*. Kindred is אֲדֹנָי q. v. whence אֲדֹנָי lord, master. Once Gen. 6, 3 לֹא־יִדְוֶן רִדְהָי בְּאָדָם לְעוֹלָם *my spirit shall not be made low in man for ever*, i. e. the higher and divine nature shall not for ever be humiliated in the lower, shall not ever descend from heaven and dwell in flesh upon the earth; comp. v. 1. 2. Others here take הַדְּוֶן as i. q. הַדְּוֶן, thus: *my spirit shall not rule in man for ever*.—Most of the ancient versions give to הַדְּוֶן the sense of *remaining and dwelling*; Sept. οὐ μὴ καταμείνη τὸ πνεῦμά μου x. τ. λ. Vulg. *non permanebit*; Syr. Arab. *shall not dwell*. This is best adapted to the con-

text; whether they regarded the spirit as the *ruling* and therefore *indwelling* principle in man, or perhaps read הַדְּוֶן; comp. הַדְּוֶן μείνω Judg. 19, 9.

הַדְּוֶן Job 19, 29 Keri, i. q. הַדְּוֶן Cheth. *judgment*.

הַדְּוֶן Ps. 97, 5, and הַדְּוֶן m. *wax*, Ps. 22, 15. 68, 3. Mich. 1, 4. R. הַדְּוֶן q. v.

* הַדְּוֶן *to leap, to skip, to dance*; Job 41, 14 [22] הַדְּוֶן הַדְּוֶן הַדְּוֶן *before him danceth terror*. So the trepidation of terror is compared to skipping, dancing, in Ps. 29, 6. Corresponding is Arab. *دَو* mid. Waw and Ye, see Schult. ad l. c. Syr. *دَو* in N. T. for *σκιόω*, Chald. *דוּן*, whence הַדְּוֶן *caprea*, Lacon. *δύα*. Kindred roots are הַדְּוֶן, הַדְּוֶן.

* הַדְּוֶן obsol. root, Chald. and Syr. *to look around, to keep a look-out*. Chald. הַדְּוֶן Dan. 2, 35, see in r. הַדְּוֶן.—Hence הַדְּוֶן.

* הַדְּוֶן 1. i. q. Arab. *دَوَّر* *to move round in a circle, to go round*; whence *دَوَّر* and *دَوَّر* circle, orb, *دَوَّر* round. Kindr.

roots are הַדְּוֶן, הַדְּוֶן, הַדְּוֶן, and the dental being changed to a sibilant *דוּר*, *דוּר*, *דוּר*, *דוּר*, all which express the idea of going round, turning oneself, surrounding, variously modified. Hence הַדְּוֶן no. 1, and הַדְּוֶן.

2. *to remain, to dwell*, like Chald. הַדְּוֶן. Ps. 84, 11. This sense comes perhaps from the circumstance that the primitive dwellings were usually erected in a circle (Simonis); or better, the signif. of moving round, turning oneself, is transferred to the idea of moving about in a place, Lat. *versari*; comp. הַדְּוֶן, הַדְּוֶן.

הַדְּוֶן Chald. *to dwell*, Dan. 4, 9. 18. Part. הַדְּוֶן, Keri הַדְּוֶן Dan. 2, 38. 3, 31. 6, 26. Deriv. הַדְּוֶן, הַדְּוֶן, הַדְּוֶן.

הַדְּוֶן m. 1. *a circle*, Arab. *دَوَّر*. Is. 29, 3 בְּהַדְּוֶן *as a circle*, i. e. round about.

2. *a ball*, Is. 22, 18.

3. *a round pile of wood or bones for burning*, Ez. 24, 5; comp. הַדְּוֶן v. 9.

הַדְּוֶן and הַדְּוֶן m. 1. *an age, generation of men*, q. d. the revolving period or circle of the years of human life, from r.

no. 1. Comp. Arab. *تارة* time, from *تار* to go round; also other words signifying time, see under אִפְּן. Corresponding to the letter is *دَهْر* time, age, middle Waw and He being interchanged, see lett. ה.—Ecc. 1, 4 הַיּוֹר הַלֵּךְ וְדוֹר הַיּוֹר *one generation goeth, and another generation cometh.* Deut. 23, 3. 4. 9 הַיּוֹר הַשְּׁלִישִׁי, הַיּוֹר הַעֲשִׂירִי, *the third, the tenth generation.* Job 42, 16. Judg. 2, 10 הַיּוֹר אֲחֵר *another generation.* Num. 32, 13 הַיּוֹר עַד-יִמֵּיהֶם כָּל-בְּלֵיהֶוֹר *until all the generation was consumed.* הַיּוֹר הַיּוֹר *generation and generation, every generation, many generations, all ages, for ever,* Ps. 61, 7. Joel 2, 2 הַיּוֹר הַיּוֹר *to the years of many generations, all future time.* Ps. 45, 18 הַיּוֹר הַיּוֹר *through all generations, all coming ages.* So הַיּוֹר לְדוֹר *unto all generations, all future ages,* Ex. 3, 15. Joel 4, 20; *לְדוֹר וְדוֹר* Ps. 10, 6. 33, 11. 49, 12; *לְדוֹר* id. Ps. 22, 31. 71, 18. *עַד הַיּוֹר* 100, 5. Is. 13, 20; *מֵהַיּוֹר* Ex. 17, 16 Elsewhere also of *past* ages or generations, Deut. 32, 7. Is. 58, 12. 60, 15; *בְּדוֹר וְדוֹר* Ps. 90, 1. Comp. Plur. below. With genit. or suff. *the generation of any one, i. e. the men of his age, his contemporaries,* Is. 53, 8. Gen. 6, 9 הַיּוֹר הַיּוֹר *Noah was upright among his generation.*—The Hebrews, as we do, seem commonly to have reckoned the duration of a generation at from thirty to forty years, comp. Job 42, 16; but in the times of the patriarchs it was reckoned at a hundred years, see Gen. 15, 16, comp. v. 13 and Ex. 12, 40. So among the Romans the word *seculum* originally signified *an age or generation* of men, and was later transferred to denote *a century*; see Censorin. de Die natali c. 17.— Dropping the notion of an age, הַיּוֹר signifies also *a race, class* of men, e. g. of the righteous Ps. 14, 5. 24, 6. 73, 15. 112, 2; of the wicked Deut. 32, 5 הַיּוֹר הַיּוֹר *a deceitful and perverse generation, race.* v. 20. Jer. 7, 29 עֲבָרְתָהּ הַיּוֹר *the generation of his wrath, i. e. against which God is angry.*

PLUR. with two forms in this sense, הַיּוֹרִים and הַיּוֹרוֹת, both masc. Job 42, 16. The former occurs thrice in the phrase הַיּוֹרִים הַיּוֹרִים *ages of ages, generations of*

generations, signifying perpetuity, eternity, everlasting, Ps. 72, 5. 102, 25. Is. 51, 8. The latter is very frequent for *future ages, generations to come, posterity*; Lev. 23, 43 לְיָמֵיךְ וְלְיָמֵי בְּנֵיךְ 22, 3. Num. 9, 10 לְדוֹרֵיכֶם אוֹ לְבָנֵיכֶם *of you or your posterity.* 15, 14. Espec. in the legislative formula הַקָּה עוֹלָם לְדוֹרֵיכֶם *a perpetual law for your posterity,* Lev. 3, 17. 23, 14. 31. 41; comp. Gen. 17, 7. 9. 12. Ex. 12, 14. 17. 16, 32. 33.

2. *a dwelling, habitation,* Arab. *دَار*. Is. 38, 12. Ps. 49, 20 הַיּוֹר אֲבוֹתָיו *the dwelling of his fathers, i. e. their sepulchre.*

3. *Dor*, pr. n. of the city of a Canaanitish king, Judg. 1, 27; written also הַדָּר Josh. 17, 11; more fully נֶפֶח הַדָּר (*height of Dor*) Josh. 12, 23; 1 K. 4, 11; 1 K. 12, 2; Gr. *Δώρα, τὰ Δώρα, ἡ Δώρα.* It belonged to Manasseh; but lay in the territory of Issachar, on the coast, near Mount Carmel. Now *Tantûra.* See Reland Palæst. p. 738 sq. Prokesch Reise p. 27.

חַדְרָא Chald. pr. n. *Dura*, a town. it would seem, in Babylonia. Dan. 3, 1 הַבְּקָעָה הַחַדְרָא *the plain or valley of Dura*; comp. בְּקָעָה מְגִדוֹן, בְּקָעָה יְרֵחוֹ. Interpreters usually compare *Dura* a city mentioned by Ammian. Marcell. 25, 6, situated on the Tigris; or another of like name in Polyb. 5, 48, on the Euphrates near the mouth of the Chaboras.

* הִישׁ הִישׁ Mic. 4, 13, and הִישׁ Deut. 25, 4, softened from הִישׁ q. v.

1. *to beat, to bruise in pieces,* espec. by treading; comp. Engl. *to dash.* Hence *to tread, to trample, to crush,* Job 39, 15. Hab. 3, 12; enemies, Mic. 4, 13. 2 K. 13, 7.

2. *to tread out grain, to thresh,* by driving cattle round upon the grain, Jer. 50, 11. Hos. 10, 11. Spoken also of persons who thus thresh with cattle; 1 Chr. 21, 20 וְאָרְקוּ הֵט הַחֲטָיִם *and Ornan was threshing (treading out) wheat.* Trop. of a cruel punishment inflicted by the Hebrews upon captives, by crushing them with threshing-drays like grain on the threshing-floor, Am. 1, 3. Arab.

דָּאֵס to trample the earth, to trample upon enemies, to tread out grain. Syr אֲדַשׁ id. Comp. אֲדַשׁ.

יָטוּחַ *enough for a lamb*, i. e. to buy a lamb; not as Simonis renders, *quot sufficiunt ad agnum comedendum*. 12, 8. 25, 26 גָּאֲלוּהָ *enough to redeem it*. Neh. 5, 8 בְּנֵי בְרִי *quantum in nobis erat*, after our ability. Rarely the genit. denotes that of which there is enough; Prov. 27, 27 הַלֵּב עֲבָדִים *enough of goat's milk*.

2. To the construct בְּרִי, the prepositions ב, מִן, בְּ, are often prefixed, with which it then forms new compound prepositions; in all of which, however, the notion of sufficiency and abundance is more or less preserved.

a) בְּרִי *according to the abundance of*, i. q. *according to, as*. Judg. 6, 5 *they came up לָרֹב בְּרִי אַרְבֵּה לָרֹב as the locust for multitude*. Deut. 25, 2 בְּרִי רִשְׁעָתוֹ *according to his fault*.

b) בְּרִי id. *according to the abundance or multitude of*, comp. מִן no. 2. g. Hence with inf. *as often as, whenever*; 1 Sam. 18, 30 וַיְהִי מִדִּי צֵאתָם *and it came to pass, as often as they went out*, made an excursion; comp. 1, 7. 1 K. 14, 28 וַיְהִי מִדִּי בֹא *וַיְהִי מִדִּי בֹא and it was so, as often as the king went*, etc. Is. 28, 19. Jer. 31, 20. 2 K. 4, 8. Also before a finite verb, where suppl. אֲשֶׁר. Jer. 20, 8 מִדִּי אֲדַבֵּר *as often as I speak*. In like manner before a noun, where there is an ellipsis, as מִדִּי הָרַשׁ *מִדִּי הָרַשׁ as often as the new-moon cometh in its new-moon*, i. q. in its time, every month; and so מִדִּי שָׁנָה בְּשָׁנָה *from year to year, every year*, 1 Sam. 7, 16. Zech. 14, 16.

c) בְּרִי α) *according to the abundance or multitude of*, i. q. בְּרִי and מִדִּי, comp. ב A. 6; hence *as often as*, Job 39, 25 בְּרִי שׁוֹפָר *as often as the trumpet sc. is sounded*. β) *to sufficiency for any one*, (comp. ב B. 4.) i. e. until he have enough, i. q. for any one, usually where there is mention of food; Nah. 2, 13 בְּרִי גְרוֹתָיו *בְּרִי גְרוֹתָיו for his whelps*, comp. in the other hemistich לְלִבְאֵהֶי. Hab. 2, 13 *the nations labour for the fire* (i. e. they only become food for the fire), yea, *the nations labour for nothing*, in vain. Jer. 51, 58, where the same words are read.

Chald. A) Pron. relat. *who, which, what, that*; *qui, quæ, quod*; i. q. Heb. אֲשֶׁר. This form of the relative comes from the demonstr. זֶה, Arab. ذُو, ذِي, 19*

which latter is often rendered *lord, master, possessor*; e. g. ذُو الْقَرْنَيْنِ possessor of two horns, *bicornis*; but still it is nothing more than a pronoun, and in the Tayitic dialect is used for the relat. الذی. So plur. اولو and اولی commonly *lords, masters*, but pr. i. q. اولاً, *qui*; comp. *די זָהב*. Hence in Syriac and Chald. the apocopated prefix אֲ. On the use of the Chaldee relative the following is to be noted:

1. It is often put for *he who, that which*, Dan. 2, 23; more fully *די מָה* 2, 28. 43. Comp. אֲשֶׁר no. 1.

2. Often it is merely *a sign of relation*, comp. אֲשֶׁר no. 2. *די הַמָּדָה* where Ez. 6, 1. *די מְדֻרְהוֹן* whose dwelling Dan. 2, 11. *די אֲנָרִן* Dan. 7, 17.

3. Also as *a sign of the Genitive*, comp. אֲשֶׁר no. 3; e. g. מְלִיטָא *די מְלִפָא* the king's captain, pr. who was of the king, Dan. 2, 15. The preceding subst. is thus put either in stat. emphat. as Dan. l. c. or in the constr. *נָהַר די נָהַר* Dan. 7, 10; or c. suff. pleon. *שְׁמֵה די אֱלֹהָה* the name of God, comp. Engl. 'God his name,' Dan. 2, 20; קַרְצִיחוֹן *די יהוּדִיָא* trop. *accusations of the Jews* 3, 8. So with a genit. of material, Dan. 2, 32 *די דָּהַב זָב* his head was of fine gold. Ezra 6, 4.

4. In the verbose manner of the Chaldee, it is sometimes redundant before the prepositions ב, מִן; e. g. *די בִּירוּשָׁלַם* the temple (which is) in Jerusalem Dan. 5, 2. *בִּירְתָא די בְּמִדְיָ* the palace (which is) in Media Ez. 6, 2. Dan. 6, 14; espec. Dan. 2, 34, comp. Esth. 1, 12 with v. 15.

B) It also passes over into a relat. *Conjunction*, like Heb. אֲשֶׁר lett. B, and then signifies:

1. *that*, Dan. 2, 23; *because that, since*, 4, 15. *די הֵן* Dan. 2, 9, i. q. Heb. כִּי אִם, *but if*; Theodot. well *ἐὰν οὐκ*.

2. *that, so that, ut*, Dan. 2, 16. 47.

3. Put before words directly quoted or spoken, like *כִּי*, οὐτι. Dan. 2, 25 *and said unto him, די הִשְׁבַּחְתָּ זָבִיר I have found a man*, etc. v. 37. 5, 7. 6, 6. 14.

C) With Prefixes. 1. בְּאֲשֶׁר i. q. *as soon as, when*, comp. בְּאֲשֶׁר no. 3. Dan. 3, 7. 5, 20. 6, 11. 15.

2. מִן-דִּי *from what time, after*, Dan. 4, 23. Ez. 5, 12.

3) בְּלִ-קָּבֵל, see in קָבֵל no. 2.

די זָהָב (of gold, i. e. a place rich in gold, comp. under Chald. די no. 1) *Dizahab*, pr. n. of a place in the desert of Sinai, apparently so called from the presence of gold, Deut. 1, 1. Now called *Dahab*, on the western shore of the Elanitic gulf, abounding in palms; see Burckhardt's Travels in Syria, etc. p. 523. Bibl. Res. in Palest. I. p. 217 and Map. II. p. 600. n.—Sept. *Καταχρύσα*, comp. Euseb. et Hieron. in Onom. h. v.

די־בוֹן (a pining, wasting, r. דיב) pr. n. *Dibon*.

1. A city in the borders of Moab, on the northern bank of the Arnon, rebuilt by the Gadites Num. 32, 34; hence called *Dibon-Gad*, Num. 33, 45; afterwards assigned to Reuben, Josh. 13, 9, 17; and at last again occupied by the Moabites, Is. 15, 2. Jer. 48, 18, 22. At the present lay it is called *Dhibān*; see Burckhardt's Travels in Syria, etc. p. 372.—Once by an interchange of the letters מ and ב it is written דימוֹן, for the sake of harmonizing with the word דָּם, Is. 15, 9.

2. A city in the tribe of Judah, Neh. 11, 25; also written דימוֹנָה Josh. 15, 22.

דיג to fish, see דיג.—Hence

דיג m. a fisher, fisherman, Is. 19 8 and Jer. 16, 16 Keri.

* **דיה** a root not in use and doubtful:

I. Perh. i. q. Chald. דִּיהָ to be dark, dusky; hence דיִו ink.

II. to be enough, sufficient, much; see די.

דיה f. Deut. 14, 13. Is. 34, 15, a bird of prey, inhabiting ruins. Bochart understands the black vulture, comparing דיִו. Better. the kite or falcon, so called from its swift flight; deriving דִּיהָ from r. דָּאָה, the א when doubled being changed into י, as Syr. داه, Pa. داه. Vulg. *milvus*.

דיִו m. (r. דִּיהָ, after the form דיִו) ink, Jer. 36, 18. Aram. ديو, דִּיהָא.

Arab. دابة ink-stand.

דימוֹנָה, דימוֹן, see דיבוֹן no. 1, 2.

* **דין** fut. דיִין, praet. דיִן. 1. to rule, to govern; pr. as it would seem, to subjugate, to subject to oneself, causat. of r. דיִן q. v. as if for דיִין.—Constr. c. acc.

1 Sam. 2, 10. Zech. 3, 7 then shalt thou rule my house. Gen. 6, 3, see in r. דיִן.

2. to judge, i. q. שָׁפֵט, but more frequent in poetic style. The ideas of ruling and judging are closely allied not only in Oriental practice and polity, but also in their languages; comp. שָׁפֵט, also

דָּן דִּין עַמּוֹ—Gen. 49, 16 **דָּן** and **חָכַם**.

Dan shall judge his people. Often of God as judging the nations. Ps. 7, 9, 9, 9, 50, 4. 72, 2. 96, 10. Is. 3, 13.—Spec. to judge any one is i. q. a) to condemn, to punish the guilty, Gr. καταδικάζειν, Gen. 15, 14. Job 36, 31; c. בָּ Ps. 110, 6. b) to protect the cause of any one, to defend his right, to see that he obtains justice; spoken of a just judge, espec. of God. Prov. 31, 9 **דִּין עָנִי וְאֶבְיֹוֹן** defend the cause of the poor and needy. Gen. 30, 6 **דִּינֵי אֱלֹהִים** God hath judged me, hath protected my cause. Ps. 54, 3 **וַיִּבְרָחַהּ** and in thy might defend me. i. e. protect and avenge me. More fully Jer. 5, 28. 22, 16 **דָּן הֵיוּ עָנִי וְאֶבְיֹוֹן** he judgeth the cause of the poor and needy. 30, 13.

3. With עִם, to contend with any one, pr. before a judge, as in Niph. Ecc. 6, 10.

NIPH. **דָּדוּן** recipr. to contend together, pr. before a judge, to strive together, 2 Sam. 19, 10. Comp. synonym. נִשְׁפָּט. Arab. **חָכַם** to judge; III, IV to strive together.

Deriv. דיִן, מְדוֹן, מְדוֹנִים, and pr. n. מְדוֹן, מְדוֹן, מְדוֹנָא; also those here following:

דיִן and **דיִין** Chald. id. part. Ezra 7, 25.

דיִין m. 1. judgment, Ps. 76, 9. **בֵּית דִּין** judgment-seat, tribunal, Prov. 20, 8.—Spec. a) a judgment-seat, tribunal, Is. 10, 2. b) a cause, right, which is brought for judgment; Deut. 17, 8 **בֵּין דִּין וְדִין** between cause and cause, i. e. between the rights of the parties. Prov. 29, 7. **דָּן דִּין** Ps. 140, 13, i. q. **דָּן דִּין** to judge or protect the cause of any one. c) wrong, guilt, as being judged; Job 36, 17 and fillest thou up the guilt of the wicked, guilt and punishment take hold on each other. d) sentence of a judge Ps. 76, 9. e) right, justice; Esth. 1, 13 **כָּל־יֹדְעֵי דָּת דִּין** all who knew law and justice.

2. *controversy, strife*, Prov. 22, 10; see r. דין no. 3, and Niph.

דין Chald. m. 1. *judgment*, and meton. *tribunal*, i. e. *the judges*; comp. דיװאן

Divan, the highest tribunal. Dan. 7, 10 דינא דיהב *the judges were seated*. v. 26.

2. *justice, right, righteousness*. Dan. 4, 34 אֲרִי־הַיָּהוּהוּ דִּין *his ways are righteousness*, i. e. just, upright. Dan. 7, 22 וְדִינָא וְיָהֵב לְכַדְיִשְׁרֵי עֲלִיּוֹנִין *and until justice was rendered to the saints of the Most High*.

3. *punishment*, Ezra 7, 26.

דין m. (r. דין) 1. *a judge*, 1 Sam. 24, 16.

2. *a defender, advocate*, Ps. 68, 6. Chald. Ezra 7, 25.

דיינה (judged, acquitted) *Dinah*, pr. n. of the daughter of Jacob, Gen. 30, 21. 34, 1 sq.

דיינא Chald. m. plur. *Dinaites*, pr. n. of an Assyrian people transferred to Samaria, Ezra 4, 9.

דייפת 1 Chr. 1, 6, a various reading for רייפת in the parallel passage Gen. 10, 3. But many Mss. have רייפה also in 1 Chr. 1. c. and so Sept. and Vulg. *Riphat*. See רייפת.

דינק m. (r. דין Chald. and Syr. q. v.) pr. *a watch-tower, specula*; then genr. *a tower*, erected by besiegers to overlook and harass a city; i. q. דינק and Syr. دِينَك. Mostly collect. 2 K. 25, 1. Jer. 52, 4. Ez. 4, 2. 17, 17, 21, 27. 26, 8. Freq. דינק דינק; once דינק דינק Ez. 26, 8.—J. D. Michaelis understands *a wall or line of circumvallation*, Sept. in 2 K. περιτειχος, and this I have formerly followed; but see Rosenm. ad Ez. 4, 2, and also Barhebr. p. 206, 'exstruxit turrim دِينَك ad speculandum.'

* דיש i. q. דיש q. v. *to tread out grain, to thresh*. Hence

דיש m. *threshing-time*, Lev. 26, 5.

דישון m. 1. A species of *antelope*, so called from its leaping, springing; from r. דיש pr. to tread, but prob. also i. q. דינק to leap, to spring, whence Aram. دَيْشَان, caprea, pygarg; comp. Bechart Hieroz. II. p. 270, ibique Ro-

senm.—Deut. 14, 5. Sept. πύγαργος, Engl. Vers. *pygarg*, Syr. and Targ. دَيْشَان, Arabs (both) الدوي, all which words denote a species of antelope, gazelle, etc.

2. *Dishon*, pr. n. a) A son of Seir, also of a region of Idumea bearing his name, Gen. 36, 21. 30. 1 Chr. 1, 38. b) A grandson of Seir, Gen. 36, 25. 1 Chr. 1, 41.

דין m. adj. (r. דינק) *crushed, broken*; hence *dejected, afflicted, oppressed, unhappy*, Ps. 9, 10. 10, 18. 74, 21. Once apparently in an active signification, i. q. *crushing*, i. e. *chastising*; so with Luther and Geier I understand Prov. 26, 28 לְשׁוֹן שְׂקָר שֶׁקָר וְשָׂנֵא דְבָרָיו *a lying tongue (person) hateth them that chastise it*. Verbal adjectives of the forms דינה, דינה, and also of the form דינה from which these are contracted, are indeed for the most part intransitive, and are derived from intransitive verbs, as דיח, דיח, דיח, and many others; yet there is nothing in the nature of the case, why a form of this sort derived from a transitive verb, such as דינה, דינה, should not also have a transitive sense, דינה דינה contr. דינה, דינה, i. q. דינה דינה; and that in some instances this is the fact, is shown by the words דינה דינה. Sept. well as to the sense, γλωσσα ψευδης μωσῑ ὑληθιων. The other clause favours the same sense, *a flattering mouth worketh ruin*.—Those who prefer to take it intransitively, may render: *a lying tongue hateth those crushed by it*, q. d. its victims.

דין Chald. m. *this, hic*, Ezra 5, 16. 17. 6, 7. 8; and דינה fem. *this, hæc*, Ezra 4, 15. 16. 19. 5, 8. Corresponding is Arab.

דֵּאֵךְ; and both have arisen from the simple demonstrative דֵּאֵךְ (דֵּאֵךְ), with the pleonastic *suffix of the second person,

דֵּאֵךְ pr. *hic tibi*, elsewhere دَلِيكَ; and where one speaks with several, دَالِيكُمْ

hic vobis. In the Targums for Heb. דֵּאֵךְ are put דינה, דינה, דינה.

* דינק i. q. דינה, *to be broken in pieces, beaten small, crushed*, in Kal not used. Comp. דינה דינה.

PIEL. **הָבַט** 1. *to break in pieces, to crush*. Ps. 72, 4 **וַיִּדְבֹק עוֹשֵׁק** *he breaketh in pieces the oppressor*. 89, 11. 143, 3. Job 6, 9 **וַיִּיָּאֵל אֱלֹהִים וַיִּדְבֹקֵנִי** *and would that God might crush me!* destroy me. 4, 19 *those dwelling in houses of clay . . . they are crushed* (lit. they crush them) *as by the moth*, in the manner of the moth.—Infin. **דָּבַק** as noun, *a bruising, bruise, wound*, Is. 53, 10 **וַהֲרִיחַ הַפֶּחַן הַדָּבַק** *it pleased Jehovah, he made sick his wound*, i. e. it pleased Jehovah to wound him severely, incurably; the construction is *ἀσύνδετος*. Others: *it pleased Jehovah that disease should crush him*; **וַהֲרִיחַ** for **וַהֲרִיחַ**; so Hitzig.—Metaph. Job 19, 2 **וַתִּדְבֹקֵנִי בַמְּלִים** *and (how long) break me in pieces with words?*

2. *to crush under foot, to trample upon*, Lam. 3, 34. Hence *to oppress*, e. g. the needy, Is. 3, 15. Ps. 94, 5; espec. in the forum, in court, Prov. 22, 22.

NIPH. part. *broken in spirit, contrite, humble*, Is. 57, 15.

PUAL 1. *to be broken, crushed, bruised*; e. g. the arm, Job 22, 9; with plagues, calamities, Is. 53, 5.

2. *to be broken in spirit, afflicted, humbled*, Is. 19, 10; with penitence, *contrite*, Jer. 44, 10.

HITHP. fut. **וַיִּדְבֹק**, pass. of Pi. no. 1, Job 5, 4. 34, 25.—Hence

דָּבַק adj. intensive from r. **הָבַט**, after the form **קָטַל**.

1. *broken very small, beaten fine*; hence as Subst. poet. for *dust*. Ps. 90, 3 **תִּשָׁב אִנּוֹשׁ עַד-דָּבַק** *thou turnest man to dust*.

2. *broken in spirit, contrite, humble*, Is. 57, 15. Ps. 34, 19.

* **דָּבַקָה** i. q. **הָבַט**, *to be broken in pieces, crushed*; in Kal once, Ps. 10, 10 **וַיִּשָׁח וַיִּדְבַק וַיִּשָׁח** *and he is crushed, he sinks down*. Keri **וַיִּדְבַק** id.

PIEL *to break in pieces, to crush*; Ps. 44. 20. 51, 10 **תִּגְלֹלָה בְּצַמּוֹחַ הַבֵּיתָה** *that the bones thou hast broken may rejoice*, i. e. broken with the consciousness of guilt.

NIPH. *to be broken, crushed*, Ps. 38, 9; trop. of the mind, heart, Ps. 51, 19 **לֵב נִשְׁבֵּר וְנִדְבַק** *a broken and contrite heart*.

Deriv. **הָבַט**.

דָּבַקָה f. (r. **הָבַט**) *a crushing*; Deut. 2., 2 **פְּצוּעֵי דָבַקָה** *wounded or mutilated by crushing*, sc. the testicles. The allusion is to a peculiar kind of emasculation, still practised in the East, as we have learned from Greek physicians; it consists in softening the testicles of very young boys in warm water, and then rubbing and pressing them till they disappear. The Greeks call a eunuch of this kind *ἑλαδίας*, as Sept. h. l. Vulg. well, *eunuchus attritis testiculis*.

הָבַט m. (r. **הָבַט**) *a crushing, dashing, beating together of waves*; hence *a raging, roaring noise*. Ps. 93, 3 **וַיִּשָׁח וַיִּרָוּם** *the floods lift up their roaring*, parall. **קוֹלָם**.—Arab. **دَكَا** to beat, to thrust; VI to beat together, to collide; comp. **دَاك** VI to press upon each other in the tumult of battle, **دَوَكَّة** tumult, conflict.

* **דָּבַקָה** obsol. root, Arab. **دَاك**, *to beat small, to break in pieces, to crush*, i. q. **הָבַט**, **הָבַטָה**, **הָבַטָה**, Chald. **הָבַט**. Hence **הָבַטָה**. Comp. **הָבַט** and the remarks under **הָבַט**. In the western languages comp. Gr. *δάξω, δάξω*.

הָבַט Chald. *this, hic*, i. q. **הָבַט**. Dan. 2. 31. 7, 20.

* **הָבַט** Chald. i. q. Heb. **זָכַר**, *to remember*; whence **הָבַטוֹן**, **הָבַטוֹן**, and

הָבַט Chald. plur. **הָבַטוֹן**, *a ram*, Ezra 6, 9. 17. 7, 17. It signifies pr. *a male*, i. q. Heb. **זָכַר**; but is put spec. for *a male sheep, ram*, like Gr. *ἄρῆν* male, *ἄρῆν*, *ἄρῆς*, *aries*, a ram.

הָבַטוֹן Chald. m. (r. **הָבַט**) emph. **הָבַטוֹן**, *a record, register*, in which any thing is noted for remembrance, Ezra 6, 2.

הָבַטוֹן Chald. m. id. Ezra 4, 15 **סֵפֶר הַהָבַטוֹן** *the book of the records*, i. e. the public records of the kingdom kept by the king's secretary or recorder, Heb. **מִזְבָּר**. Syr. **רִכְבָּן** record, memoir, e. g. memoirs of the martyrs.

הָבַט m. (for **הָבַטָה**, r. **הָבַטָה**) constr. **הָבַט**, pr. something *hanging, swinging*; hence *valve of a door, a door*, as hanging suspended and moving to and fro. Once, metaph. *door of the lips* for the mouth

Ps. 141, 3; comp. Mic. 7, 5, and *πύλαι στόματος* Eurip. Hippol. 882.—The fem. דֶּלֶת *door* is far more frequent, q. v.

דָּל m. (r. דָּלַל) in pause דָּל, plur. דְּלָיִם, *weak, feeble, powerless*. 2 Sam. 3, 1 *David waxed stronger and stronger*, וּבְיָרֵחַ וּבְיָרֵחַ *and the house of Saul waxed weaker and weaker*, i. e. continually weaker.—Spec. a) *lean, thin*, 2 Sam. 13, 4 דָּל אָתָּה כָּכָה דָּל *why art thou so lean?* emaciated. Once plur. fem. דְּלוֹת of kine, Gen. 41, 19. b) *weak, low, poor*, of low estate, Ex. 23, 3. Lev. 14, 21. 1 Sam. 2, 8. Ruth 3, 10. Ps. 41, 2. 72, 13. Prov. 10, 15. Is. 14, 30. al. sæp.

* דָּלַג *to leap, to spring*, in Kal once Zeph. 1, 9.

PIEL id. Is. 35, 6 אִזְרְכָל כְּאִזְרְכָל פֶּסַח *then shall the lame man leap as the hart*; with עַל Cant. 2, 8; acc. Ps. 18, 30 בְּאֵלֵי ה' אֶדְלַג-שִׁוּר *with my God have I leaped walls*.

* דָּלָה 1. i. q. דָּלַל, *to hang down, to be pendulous*; comp. Arab. دَلَّ Conj. V, spoken of pendulous boughs, and Eth. ደለዐ *to wave, to hang down*. See דְּלוֹת.—For the form דְּלוֹת Prov. 26, 7, see under דָּלַל.

2. *to let hang down*, i. e. *to let down* a bucket or pitcher into a well, *to draw* water, Ex. 2, 16. 19. Arab. دَلَّ and دَلَّ, Syr. دَلَّ id. Metaph. Prov. 20, 5 *counsel in the heart of man is deep water*, וְאִישׁ הַבּוֹנֶה יִדְלֹתָהּ *but a man of understanding will draw it out*.

PIEL *to draw out*, pr. from a well; metaph. *to deliver, to set free*. Ps. 30, 2 אֶרְוֶמְמָה כִּי דִלְתֵינִי *I will extol thee, for thou hast delivered me*.

Deriv. דָּלַח, דָּלָה, דָּלַי, דָּלַי, דָּלַי, דָּלַי, and pr. n. דְּלוֹתָהּ, דְּלוֹתָהּ.

דָּלָה i. q. דָּלַח *a door*, see in דָּל. Is. 26, 20 Keri. Hence Dual דְּלוֹתַי, see under דָּלַח.

דָּלָה f. (r. דָּלַל) pr. something *hanging down, pliant, slender*. Spec.

1. *thread*, spoken of the *threads* or *thrums* which tied the web to the weaver's beam. Is. 38, 12 מִדְּלוֹתַי יִבְצַעֲנִי *from the thrum he cutteth me off*, an image of death drawn from the weaver, who when

his work is finished cuts it out of the loom. Chald. דְּלוֹתָהּ filamentum.

2. *hair, locks*, hanging down, Cant 7, 6. Vulg. *coma capitis*.

3. *slenderness*, i. e. *weakness, lowness, poverty*; concr. *the poor*, 2 K. 24, 14. 25, 12. Plur. דְּלוֹת הָעָם id. Jer. 52, 15 and הָאָרְצָה v. 16.

* דְּלוֹתָהּ *to trouble* water with the feet, *to make turbid*, Ez. 32, 2. 13. Syr. دَلَّ id.

דָּלָה m. (r. דָּלַח) *a bucket*, any vessel for drawing water, Is. 40, 15. Arab. دَلْوَة.

דָּלָה m. (r. דָּלָה) id. Num. 24, 7 מִיַּם הַדְּלוֹתָיו *the waters stream from his buckets*, i. e. his posterity will be numerous; a metaphor drawn from water as flowing from a bucket, and applied to the semen virile; comp. دَلَّ, دَلَّ, and Is. 48, 1. In the other hemistich וְרֵעוּ בְּמַיִם דְּלוֹתָיו רַבִּים. The form דְּלוֹתָיו (dōl-yāv) is from Dual דְּלוֹתָיִם *the two buckets* (as was usual), Metheg being retained in the penultima.

דְּלוֹתָהּ (whom Jehovah hath freed) *Delaiah*, pr. n. m. a) Neh. 6, 10. b) 1 Chr. 3, 24. c) Ezra 2, 60. Neh. 7, 62.—The Phenicians had the pr. n. Ασλαυσιστίος, as read in Jos. c. Ap. 1. 18, i. e. *דְּלוֹתָהּ 'freed by Astarte.'*

דְּלוֹתָהּ (id.) *Delaiah*, pr. n. m. a) Jer. 36, 12. 25. b) 1 Chr. 24, 18.

דְּלוֹתָהּ f. (feeble, pining with desire) *Delilah*, pr. n. of a Philistine woman whom Samson loved, Judg. 16, 4–18.

דְּלוֹתָהּ f. (r. דָּלָה) only plur. דְּלוֹתָהּ (*Kamets impure*), *boughs, branches*, so called as hanging down, waving; Jer. 11, 16. Ez. 17, 6. 23. 31, 7. 9. 12. Syr. دَلَّ id.

* דָּלַל, præter. 3 plur. דָּלְלוּ Is. 19, 6, דָּלְלוּ Job 28, 4, and דָּלְלוּ Prov. 26, 7 (see in no. 1), 1 pers. דָּלַלְתִּי Ps. 116, 6.

1. *to hang down, to be pendulous, to swing, to wave*; e. g. as a bucket let down in a well, the slender and pendulous branches of the palm, willow, etc. which wave to and fro. Kindr. is דָּלָה, also דָּלַל, דָּלַל and דָּלַל q. v. Comp. in the Indo-European tongues, Sanscr. *tilla* to

go, to be moved, Gr. *σαλεύω, σαλάσσω, σάλος*, to wave, to fluctuate, etc. To the same family may be also referred *הרל*, *خطل*, *عطل*, in all which the primary notion is that of hanging down, laxness, languor.—In Job 28, 4 spoken of miners letting themselves down into the pits or shafts: *הָלְלוּ מֵאֲנוּשׁ נְעוּ* they hang down far from men, they swing to and fro. Here too I would refer Prov. 26, 7 *הָלְיוּ הַשְׁקָרִים מִפְּסַח וּמִשָּׁל בְּפִי כְסִיפִים* the legs hang down from a lame man (sc. as a useless weight), and so is a sententious saying in the mouth of fools. In this passage if we read *הָלְיוּ* (with Patah), it may be for *הָלִי*; so several Rabbins, and comp. *הָרוּשׁ* Ezra 10, 16 for *הָרוּשׁ*, *φύλλον* *folium*, *ἄλλος* *alius*. and vice versa *filia*, *fille*. But it is easier with R. Judah, R. Jonah, and several Mss. to read *הָלְיוּ* i. q. *הָלוּ*, from r. *הָלַח*.

2. to be slack, languid, feeble, weak. Spoken a) Of shallow and languid waters; Is. 19, 6 *הָלְלוּ וַחֲרָבוּ וְאֲרִי מִצֹּר* the streams of Egypt languish and are dried up; comp. 'flumen languidum' Hor. Od. 2. 14, 17, 'aqua languida' Liv. 1. 4. b) Of persons, to be brought low, to be afflicted, oppressed, Ps. 79, 8. 116, 6. 142, 7. c) Of the eye, to languish, to pine with desire, Is. 38, 14 *הָלִי עֵינַי לְמָרוֹם*.

NIPII. pass. of no. 2, to be enfeebled, to be brought low, of a people, Judg. 6, 6. Is. 17, 4.

Deriv. *הָלַח*, *הָלַח*, and pr. n. *הָלִיחָה*.

* *הָלַע* obsol. root, Arab. to thrust out the tongue; Chald. *הָלַעַח* a gourd, perh. oblong, tongue-shaped. Hence

הָלַעַן (gourd-field) *Dilean*, pr. n. of a city in Judah, Josh. 15, 38.

* *הָלַח* fut. *הָלַח* 1. to drop, to drip, to distil; spoken of a house, Ecc. 10, 18 *הַבַּיִת הַזֶּה יִדְלַח* the house droppeth, i. e. leaks, lets the rain drop through the roof.

2. to shed tears, to weep, as the eye, Job 16, 20 *אֶל־אֵלֹהִים הִלַּפְחָה עֵינַי* my eye weepeth unto God. Ps. 119, 28 *הִלַּפְחָה נַפְשִׁי* my soul weepeth; comp. *נָפַשׁ* no. 3. Aram. id. Arab. *دلف* to go slowly, to creep along; VII, to be poured out, to flow; comp. *הָבַב*.—Hence

הָלַח m. a dropping, dripping, from a roof, Prov. 19, 13. 27, 15.

הָלַפְחוֹן pr. n. of a son of Haman, *Dalphon*, Esth. 9, 7.

* *הָלַק* fut. *הָלַק* 1. to burn, to flame, Aram. *ܚܘܦ* id. Ps. 7, 14 *הִצִּיּוּ לְדֹלְקִים* he maketh his arrows flaming, i. e. shooteth burning arrows. With *בָּ* to inflame, to kindle, Obad. 18.

2. Trop. in various senses: a) Of love, ardent friendship, to burn. Prov. 26, 23 *שָׂפְתַיִם הֹלְקִים* burning lips, i. e. discourse professing ardent affection, burning love. b) Of burning anxiety, to burn with anguish, often compared to heat, Ps. 10, 2 *דְּלוּ הָרָעִים* doth the poor man burn, is troubled, anxious; comp. Is. 13, 8. Ps. 39, 4. c) Of burning persecution, whence *הָלַק אַחֲרַי* to burn after any one, to pursue hotly, Germ. *nachfeuern*. Gen. 31, 36 *בִּי דֹלְקָה אַחֲרַי* that thou so hotly pursuest after me. 1 Sam. 17, 53. With acc. id. Lam. 4, 19 *עַל־הַהָרִים הִלְקֵנוּ* they pursued us hotly upon the mountains.

HIPII. to make burn, to kindle, Ez. 24, 10. Trop. to inflame, e. g. as wine, Is. 5, 11 *יַיִן הִדְלִיקָם* wine inflames them.

Deriv. *הָלַקָה*.

הָלַק Chald. to burn, Dan. 7, 9.

הָלַקָה f. (r. *הָלַח*) inflammation, fever, Deut. 28, 22.

הָלַח f. (r. *הָלַח*) comp. the masc. *ἄλαξ* *λεγόμεν.* *הָלַח* pr. valve of a door, so called as hanging and swinging; then a door, as hanging and turning on hinges Prov. 26, 14; as shut and opened Gen. 19, 10. 2 K. 4, 4. 9, 3; as knocked at, beaten, Judg. 19, 22. Diff. from *פָּתַח*, which denotes a door-way or opening for a door. Where a double or folding door is meant, the Dual (q. v.) is for the most part employed; but the Sing. also sometimes includes both valves; e. g. 1 K. 6, 34 *שְׁנֵי צִלְעִים הָדָלַח הָאֶחָד גָּלִילִים* the two leaves of the one door were folding, turning. In Ez. 41, 24 *הָלַח* is laxly put both for the single valve and also for the whole door: *יִשְׁתַּחֲוּ הַלְחוֹת לְדָלְחוֹת שְׁתַּחֲוּ* מוֹסְבוֹת הַלְחוֹת שְׁתַּחֲוּ לְדָלְחוֹת אֶחָד וּשְׁתַּחֲוּ *two leaves were to each door, two turning leaves, two to the one*

door and two to the other door. Spoken of the lid of a chest, 2 K. 12, 10.—Metaph. Cant. 8, 9 *if she be a door* sc. our sister, i. e. if she make herself easy of access to suitors.

DUAL הַלְתָּי constr. הַלְתָּי (pr. from a form הִלְתָּ) *folding doors*, Lat. *fores*, espec. large, as of a city, *gates*, Deut. 3, 5, 1 Sam. 23, 7. Is. 45, 1. Jer. 49, 31. Metaph. *doors of heaven*, through which the rain flows down. (elsewhere אֲרָבוֹת.) Ps. 78, 23. Job 3, 10 הַלְתָּי בְּטֶנִי *the doors of my (mother's) womb*. 41, 6 הַלְתָּי פְּנֵי הַיָּם *the doors of his face*, i. e. the jaws of the crocodile. 38, 8 *or shut up the sea with doors*, comp. v. 10.

PLUR. הַלְתָּו constr. הַלְתָּו f. but in Neh. 13, 19 masc.

1. *doors*, i. e. *leaves* of a folding door or gate, 1 K. 6, 31. Ez. 41, 24; see Sing. Hence

2. *a door, gate*, Judg. 3, 23–25. 19, 27. Ez. 26, 2 נִשְׁבְּרָה הַלְתָּוֹת הַעַמִּים *broken is the gate of the nations*, i. e. Jerusalem.

3. *the columns* of a book or roll, so called as resembling a door in their form, as in Lat. from their likeness to a column, Jer. 36, 23. Others, *chapters* of a book, like Rabb. שֵׁנֵי.

דָּם m. constr. דָּם, c. suff. דָּמוֹ, הַדָּמָם Gen. 9, 5.

1. *blood*; prob. for אָדָם, r. אָדָם to be red; whence Talmud. אָדָם, אָדָם, אֲדִיָּמָא, Punic *edom* according to Augustine on Ps. 136. Arab. دَمٌ, rarely دَمٌ, whence a new verb دَمَى to bleed, to

let blood; II, to wound.—So אָכַל עַל דָּם *to eat (flesh) with the blood*, 1 Sam. 14, 32. 55. Ez. 33, 25; this was contrary to the Mosaic law, Lev. 17, 11. Deut. 12, 23. Ps. 106, 38; spoken likewise of an innocent person, Ps. 94, 21 וְדָם נָקִי הִרְשִׁיעוּ *and condemn innocent blood*; also דָּם נָקִי *blood of the innocent* Deut. 19, 10. 13. 27, 25. Jer. 19, 4. 22, 17.

2. Trop. *blood*, for *bloodshed, murder*, Lev. 19, 16. Also for the guilt of murder, *blood-guiltiness*, Gen. 37, 26. Lev. 17, 4. Deut. 17, 8 בְּיֹדָיִם לָקַחְתָּ *Num. 35, 27 he is not guilty of blood*, no blood-guiltiness is upon him.

3. *blood of grapes*, poet. for *wine*, which

in Palestine is red, Gen. 49, 11. Deut. 32, 14. Comp. αἷμα τῆς σταφυλῆς, Eccclus. 39, 26.

PLUR. דְּמַיִם *bloods*, i. e. drops of blood, but put like the sing.

1. *blood*, espec. as shed. Gen. 4, 10. Is. 9, 4. Hos. 1, 4. Ps. 106, 38.

2. *bloodshed, blood-guiltiness*; אִישׁ דְּמַיִם *a man of blood, bloody man*, Ps. 5, 7. 26, 9. 55, 24. בֵּית דְּמַיִם, בֵּיר, *house or city of blood*, i. e. *guilty of bloodshed*, 2 Sam. 21, 1. Ez. 22, 2. 24, 6. דְּמַיִו בּוֹ Lev. 20, 9. Ez. 18, 13, and דְּמַיָּהֶם בָּם Lev. 20, 11 sq. *his blood be upon him, their blood be upon them*, i. e. they are guilty of their own blood.

NOTE. To דָּם is once usually ascribed the signif. *likeness, similitude*, i. q. דְּמוּתָהּ, in Ez. 19, 10 כַּנֶּפֶן בְּרִמְיָהּ אִמָּהּ *thy mother is like a vine after thy likeness*, than which nothing can be more languid, especially as there follows: *planted by the waters*. Most prob. we ought to read with Calmet: כַּנֶּפֶן בְּרִמְיָהּ *like a vine of thy vineyard*.

* I. דְּמָה, Aram. דְּמָא, נִמְלָא, *to be or become like, similar, to resemble*, c. לְ Ps. 102, 7. 144, 4. Cant. 2, 9. 7, 8; אֶל Ez. 31, 8. With dat. pleonast. Cant. 2, 17 בְּתוֹךְ דְּמָהּ לְךָ דְּרוּרִי לְאֶבִי *be thou, my beloved, like a roe*, 8, 14.

NIPH. *to become like, to resemble*, c. acc. Ez. 32, 2.

PIEL דְּמָה 1. *to liken, to compare*, c. אֶל Is. 40, 18. 25; לְ 46, 5. Cant. 1, 9. Lam. 2, 13 מָה אֲדַמְהֶנָּה לְךָ *what shall I liken unto thee?*—Hence *to use similitudes, parables*, i. q. מִשָּׁל, מִשָּׁל. Hos. 12, 11 בְּיַד אֲדַמְהָ *by the prophets... I have used similitudes*; so in accordance with the context. Others, *I have destroyed*, i. e. announced destruction.

2. *to liken in one's mind*, i. q. Engl. *to deem, to think*. Ps. 50, 21 דְּמִיתָה הִיוֹתָ *thou thoughtest me to be like thyself*. Esth. 4, 13. Is. 10, 7.

3. *to think*, i. e. *to purpose, to meditate*, sc. to do any thing; Num. 33, 56. Judg. 20, 5 אֲתָרִי הָיוּ לְהַרְגֵנִי *they thought to have slain me*. Is. 14, 24. 2 Sam. 21, 5 הָאִישׁ לָנוּ *the man who consumed us and who meditated against us* sc. destruction.

4. *to think upon, to remember*. Ps. 48.

Tyre. Lam. 2, 10.—The idea of silence, stillness, is also transferred from speaking to acting, comp. *הָרַשׁ, הָרַשָּׁה*; hence

3. to rest, to cease, to leave off, Ps. 4, 5. 1 Sam. 14, 9. Job 31, 34. Lam. 2, 18 *בְּחַיְיָ אֵלֵינוּ* let not the apple of thine eye cease sc. to weep. Job 30, 27 *בְּעֵי רַחְמֵי* my bowels boil, and rest not. Also to stand still; Josh. 10, 12 *שָׁמַשׁ בְּנִבְעוֹן הַיּוֹם* Sun, stand thou still on Gibeon! v. 13 *וַיָּהִם הַשָּׁמֶשׁ* and the sun stood still.

NOTE. This root is onomatopoeic and widely spread in other families of languages, imitating, like the kindred *הָמָם, הוּם, הִמָּה*, and Gr. *μῦω*, the sound made with the lips closed, *hm, dm*. It is therefore pr. to be dumb, which is referred either to *silence and stillness, quiet*; or also to *stupor, astonishment*, or lastly in the causative and transitive conjugations to *desolation and destruction*, as implying subsequent silence.—Most nearly kindred to *הָמָם* are the roots *הוּם* (the obscure sound made with the lips closed, comp. the Lat. and Teutonic words below) and *הָמָה*, which see; and the same primary force lies in the roots *שָׁמַם, שָׁמָה, שָׁמָה, שָׁמָה*, etc. not to mention those in which the idea of the mouth as closed is referred to the taste (*שָׁמָה*), to hunger (*שָׁמָה*), to inarticulate or unmeaning sounds (*שָׁמָה, שָׁמָה*), or lastly to the general sense of *closing, shutting*, see *שָׁמָה, שָׁמָה*, etc. In the Greek language a root of the same family is *μῦω*, which is spoken of the mouth, lips, eyes, as closed; and also of sounds made with the lips closed; see Passow's Lex. in *μῦ, μῦω*, and the citations there made; then also *θαύμα, θάμβος*, i. q. Heb. *שָׁמָה*, Chald. *שָׁמָה*. In Lat. *mutus* from *μῦδος, μῦω*; and still more in the Teutonic languages, Germ. *dumm* stupid, Anglo-sax. and Engl. *dumb, mute*, which is nearer the primary idea; also with a sibilant, Germ. *stumm*, comp. Lat. *stupor, stupidus*, Germ. *stauen*, Engl. *to stun*, Fr. *étonner*.

Po. *הוּמָם* to silence, to quiet, Ps. 131, 2.

HIPH. *הוּמָה* to make silent, Jer. 8, 14; see in Kal no. 1.

NIPH. *נָהַם*, plur. *נָהַמוּ* Jer. 25, 37; fut. *יִנְהַמוּ*, also *יִנְהַמוּ* Jer. 48, 2; pass. of Hiph. to be destroyed, cut off, to perish;

spoken of persons, 1 Sam. 2, 9 *וְהָמָה בְּחַשְׁךָ* the wicked perish in darkness. Jer. 49, 26. 50, 30. 51, 6. Of a region, to be laid waste, destroyed, Jer. 25, 37. 48, 2.

Deriv. *הָמָה, הָמָה*.

הָמָה f. *silence, stillness*, e. g. of the winds, a calm Ps. 107, 29. *הָמָה* קוֹל a voice of stillness, i. e. still, gentle, 1 K. 19, 12. So poet. by Hendiadys, Job 4, 16 *הָמָה וְקוֹל אֶשְׁמַע* I hear stillness and a voice i. e. a still voice, light whisper. Sept. and Vulg. *lenis aura*, gentle breeze.

* *הָמָה* obsol. root, Arab. *دَمَن* to dung, to manure; perh. denom. from *دَمْن*.

Hence the deriv. *מְדַמְנָה, מְדַמְנָה, מְדַמְנָה*, and the two following.

הָמָה m. *dung, manure*, 2 K. 9, 37. Jer.

8, 2. 16, 4. 25, 33. Arab. *دَمْن* and *دَمَان*.

הָמָה *Dimnah*, pr. n. of a city in Zebulun, Josh. 21, 35. But prob. we ought here to read *רִמְנָה Rimmon*, see Josh. 19, 13. 1 Chr. 6, 62 [77]. Comp. Mover's Chronik, p. 72, 73.

* *הָמָה* to weep, to shed tears, Jer. 13, 17. Aram. and Arab. id.—Hence the two following.

הָמָה m. a tear, collect. *tears*; metaph. *tears* of olives and grapes, i. e. wine and oil. Ex. 22, 28 *מִלְאָהָה וְדִמְעָה*. Sept. *ἀπαρχὰς ἄλωνος καὶ ληνοῦ*.—Comp. Gr. *δάκρυον τῶν δένδρων* Theophr. *arborum lacrimæ* Plin. 11. 6.

הָמָה f. (r. *הָמָה*) a tear, but only collect. *tears*; Arab. *دَمْعَة* tears, *دَمْعَة* a tear; and so Gr. *δάκρυ* is often used collectively by the poets. Ps. 6, 7. 39. 13. 56, 9. Plur. *הָמָהוֹת* Ps. 80, 6. Lam. 2, 11. For the poetic phrase in Jeremiah: *יָרַד עֵינֵי רַחְמֵי* my eye flows down with tears, see in r. *יָרַד* no. 1 fin.

* *הָמָה* obsol. root, whence *הָמָה* q. v.

* *הָמָה* quadril. not used; Arab. *دَمَشَق* to be quick, hasty, active,

דִּמְשִׁק, דִּמְשִׁק, quick, active, alert.

—Hence perh. pr. n.

דִּמְשִׁק, Arab. دِمَشْق and دِمَشْق

Dimeshk, (activity, alertness, perh. in reference to traffic,) sometimes דִּמְשִׁק, דִּמְשִׁק q. v.

2. *Damascus*, the metropolis of western Syria, situated on the river Chrysorrhoas, now *Bārada*, in a large and beautiful plain at the eastern foot of Anti-Lebanon, Gen. 14, 15. 15, 2. It was subdued by David, but in the reign of Solomon recovered its independence, 2 Sam. 8, 6. 1 K. 11, 24; and was governed by its own kings, until Tiglath-pileser king of Assyria annexed it to his empire, 2 K. 16, 9. Is. 7, 4. 8, 4. 10, 9. At the present day Damascus is one of the most opulent cities of hither Asia.

2. *Damascene*, Gen. 15, 2, i. q. אִישׁ דִּמְשִׁק or בְּנֵי דִּמְשִׁק *a man of Damascus*; as בְּנֵי חוֹשׁ Hos. 12, 8 for בְּנֵי חוֹשׁ. The writer doubtless chose this form, and not דִּמְשִׁק, for the sake of paronomasia with the preceding דִּמְשִׁק. See more under דִּמְשִׁק.

דִּמְשִׁק (in very many Mss. דִּמְשִׁק, דִּמְשִׁק, see De Rossi Schol. Crit.) a species of *cloth, stuff*, of silk artificially woven, *silk stuff*, manufactured at Damascus, and still bearing in the western languages the name of that city, Engl. and Dan. *damask*, Ital. *damasco*, Fr. *damas*, Germ. *Damast*. Amos 3, 12. The same word with the letters variously interchanged and transposed is found also in Arabic, viz. دِمَشَق *silk*, according to the Camoos p. 760, espec. that made from cocoons from which the insects have broken forth, *flos-silk*; or according to others, white silk. Also دِمَقَاص, دِمَقَاص, دِمَقَاص. At the present day there is still a great culture of the silk-worm around Mount Lebanon.

דָּן (judge) *Dan* pr. n. 1. The son of Jacob and the tribe descended from him, whose territories are described in Josh. 19, 40–48.

2. A city in the northern extremity of Palestine, formerly called לַיִשׁ, but named

Dan from a colony of Danites, Josh. 19, 47. Judg. 18, 29. It lay west of Paneas at the spot now called *Tell el-Kady*; see Bibl. Res. in Palest. III. pp. 351, 358. Biblioth. Sac. 1846, p. 196, 211. In the words דָּנָה יָדָן 2 Sam. 24, 6, there seems to be an error in transcribing, for which דָּנָה should be restored. Vulg. *silvestria*. —For יָדָן Ez. 27, 19, see in its order under יָדָן.

דָּן Chald. st. emphat. דָּנָה, Pron. demonstr. i. q. Heb. דָּנָה, comm. *this*, Lat. *hic, hæc, hoc*; Dan. 2, 18. 28. 30. 36. 43. 47. al. בְּדָנָה *as this, so, thus*; Ezra 5, 7 בְּדָנָה כְּתִיב *thus it was written*, Jer. 10, 11. Dan. 2, 10 מְלֶכָה כְּדָנָה *a word like this, such a word*. עַל דָּנָה *on this account, therefore*, Dan. 3, 16. Ezra 4, 14. 15. אַחֲרֵי דָנָה *after this, afterwards*, Dan. 2, 29.—In the Targums mostly fully written דָּנָה, דָּנָה, דָּנָה, for Heb. דָּנָה; דָּנָה *thus*.

דָּנָה see in דָּנָה.

* דָּנָה obsol. root, prob. *to melt, to become liquid*, like דָּנָה, דָּנָה, דָּנָה. See under lett. Vav, Thesaur. p. 393.—Hence דָּנָה wax.

דָּנָה (r. דָּנָה) *Dannah*, pr. n. of a city in Judah, Josh. 15, 49.

דָּנָה (perh. for דָּנָה דָּנָה lord i. e. place of plundering, q. d. robbèr's den; comp. דָּנָה to rob, to plunder,) *Dinhabah*, pr. n. of an Edomitish city, Gen. 36, 32. 1 Chr. 1, 43.

דָּנָה (judge of God, i. e. who judges in the name of God, r. דָּנָה) *Daniel*, pr. n. a) The celebrated Heb. prophet and sage attached to the court of Babylon, whose life and prophecies are contained in the book bearing his name. Mentioned also Ez. 14, 14. 20. 28, 3; where it is דָּנָה. b) A son of David, 1 Chr. 3, 1. c) Ezra 8, 2. Neh. 10, 7.

* דָּנָה obsol. root, Arab. دَنَّ to whisper, to murmur. Hence דָּנָה.

דָּנָה m. pr. infin. of דָּנָה, as Subst. *what one knows, knowledge, opinion*. Job 32, 10 אֲחִיָּה דָּנָה אֶת־אֲנִי *I also will show my opinion*. v. 6. 17. 36, 3. Plur. דָּנָה *perfect in knowledge or wisdom*, Job 37, 16.

דעה (fem. of preced.) *a knowing, knowledge*, Ps. 73, 11; c. acc. Is. 11, 9 **דעה אה-יהוה** *knowledge of Jehovah*, pr. a knowing Jehovah. 28, 9.—Plur. **דעות** 1 Sam. 2, 3. Job 36, 4.

דעה Prov. 24, 14, see r. **ידע** init. and Index.

* **דעה** obsol. root, i. q. Arab. **دعا** *to call*. A trace of this root is found in pr. n. **אָלְדֵּהָ**, and in

דְּעוּאָל (invocation of God) *Deuel*, pr. n. m. Num. 1, 14. 7, 42; for which in 2, 14 **דְּעוּאָל** q. v. lett. d.

* **דעה** i. q. **דָּעָה** and Syr. **دَعُو**, *to go out, to be quenched, extinguished*, as a light, lamp. Prov. 13, 9 **נֵר רָשָׁעִים יִדְּעָה** *the lamp of the wicked shall be put out*, i. e. their good fortune shall perish; comp. the Arabic proverb **الدهر اطفأ سراجي** *ill fortune has put out my lamp*. Prov. 20, 20. 24, 20. Job 18, 5. 6. 21, 17. Trop. of the destruction of enemies, Is. 43, 17.—Also of water drying up, see Niph.

NIPH. *to become extinct*, e. g. water, *to dry up*, Job 6, 17.—Comp. *extinguere* aquam Liv. 5. 16, succum Curt. 6. 4, mammas Plin. 23. 2.

PUAL *to be quenched, destroyed*, e. g. enemies, Ps. 118, 12.

* **דעה** obsol. root, in Samar. i. q. **דחל** *to fear*. Hence pr. n. **דחיל**.

דעה inf. fem. of r. **ידע**, as Subst. like **דעה** and **דעה**.

1. *a knowing, knowledge* sc. of any thing; which is thus put as the object, either in the acc. Gen. 2, 9 **עֵץ הַדְּעָה** *טוב ידע*. Jer. 22, 16; or in the genit. as **דעה אלהים** *knowledge of God* Hos. 4, 1. 6. 6; once c. art. **הַדְּעָה** id. Hos. 4, 6. With genit. of the subject, Job 10, 7. Also **בְּבִלְי דעה** *without knowing*, un-awares, (opp. on purpose, with intent.) Deut. 4, 42. 19, 4. Josh. 20, 3. 5. **מְבִלֵי דעה** Is. 5, 13 either: *because of no knowledge* i. e. because of their lack of knowledge of God, religion, comp. Hos. 4, 6 where once **הַדְּעָה** *מְבִלֵי*; or: *unexpectedly, suddenly*, see r. **ידע** no. 1. a. Sept. *διὰ τὸ μὴ εἶδέναι αὐτοὺς τὸν Κύριον*.

2. *intelligence, understanding, insight*,

wisdom, i. q. **הַכְּמָה**, **הַבִּינָה**, Prov. 1, 4. 7. 2, 6. 24, 5. al. **ידע דעה** *to have wisdom* Prov. 17, 27. **בְּדֵעָה** *wisely, discreetly* Prov. 13, 16; contra **לֹא בְדֵעָה** *unwisely, indiscreetly*, Job 34, 35; **בְּבִלֵי דעה** id. 38, 2. 42, 3; **בְּבִלֵי דעה** id. 35, 16.

* **דעה** obsol. root, Arab. **دفا**, **دفي** *to thrust, to push* sc. so as to make fall; comp. the similar roots **דף**, **דפ**, **דפק**. Hence

דפי m. in pause **דפי**, *a stumbling-block, cause of falling*, Ps. 50, 20; Sept. Vulg. *σύνδουλόν, offendiculum*.—The Rabbins, by a conjecture drawn from the other hemistich, explain it by **דפה** *evil report, slander*.

* **דפק** 1. *to thrust, to beat, to knock* sc. at a door, Cant. 5, 2. Comp. Hithpa. 2. *to drive hard, to overdrive* a flock, Gen. 33, 13.—Arab. **دفع** *to go swiftly*, pr. to be thrust forward, propelled.

HITHP. Part. **מִדְּפָקִים** *knocking in rivalry* at a door, i. e. emulously, eagerly, Judg. 19, 22. This seems here to be the force of the conj. Hithp.—Hence

דִּפְקָה *Dophkah*, pr. n. of a station of the Israelites in the desert, Num. 33, 12. Comp. Bibl. Res. in Palest. I. p. 107.

דק adj. (r. **דקק**) f. **דקה** 1. *beaten small, fine, minute*, spoken of dust. Is. 29, 5 **דק אבק** *small dust, fine*. Lev. 16, 12. Hence Subst. *any thing small, minute*, q. d. *small dust, atom*, Ex. 16, 14. Is. 40, 15.

2. *slender, thin, lank, withered*; e. g. hair Lev. 13, 30; of kine and ears of grain Gen. 41, 3 sq. So of a person, *tabid, withered, dwarf, or having a withered member*, Lev. 21, 20. Also *small, light, slight*, of a sound or whisper, 1 K. 19, 12.

דק m. pr. inf. of r. **דקק**, *fineness*; hence *fine cloth, a garment, curtain, etc.* Is. 40, 22.

* **דקל** obsol. root, Arab. **دَقَل**, Aram. **דקלא**, **דקלא**, palm-tree.—Hence

דִּקְלָה f. Gen. 10, 27, *Diklah*, pr. n. of a district of Joktanic Arabia, prob. abounding in palm-trees; of such there are several in Arabia. One famous place of palm-trees existed at the very en-

trance of Arabia Felix, called by the Greeks *Φωνικίων* Ptol. 6. 7; but this was remote from the other territories of the Joktanidæ. With Bochart therefore (Phaleg II. 22) I would understand the district of the *Minæi*, which was also rich in palm-trees, Plin. 6. 28.

* קקך præt. דק, fut. דרד, i. q. דרד. q. v. and Arab. كك, onomatopoeitic. Kindred are דרה, דרה, דרה, דרה, דרה, דרה.

1. to beat small, to break in pieces, to crush, espec. by pounding, stamping, threshing. Is. 41, 15 behold I will make thee as a new sharp threshing-sledge . . .

והדק תדוש הרים ויהדק thou shalt thresh the mountains and crush them small. There is a play upon a twofold usage in Is. 28, 28 להם ידבק פיר לא לנצח אדוש דרושנה לא ידקנה . . . bread-corn is beaten out, but yet one does not thresh it always . . . nor does he crush it. Here the first דרד is i. q. ידוש in v. 27 (perh. it should be so read) 'to beat or tread out with a dray or cattle,' opp. ויהבט v. 27; while ידקנה implies the crushing of the kernels, which the husbandman avoids.

2. Intrans. to be beaten small, crushed, to be made fine. Ex. 32, 20 ויהדקו ער דק אשר-דק and he brake it in pieces until it was made fine, like powder. Deut. 9, 21.

HIPH. הדרק i. q. Kal no. 1, to beat or stamp small, to break in pieces, e. g. altars, idols, 2 K. 23, 6. 15. 2 Chr. 15, 16. 34, 4. 7. Inf. הדרק adv. very small, fine, like powder, Ex. 30, 36. Metaph. Mic. 4, 13 and thou shalt beat in pieces many nations. Inf. הדרק 2 Chr. 34, 7. Fut. c. suff. אדרקם for אדרקם 2 Sam. 22, 43.

HOPH. pass. Is. 28, 28, see Kal no. 1. Deriv. דק, דק.

קקך Chald. id. to be beaten small, broken in pieces; in PEAL only דקסי for דקסי, Dan. 2, 35.

APH. הדרק to beat small, to break in pieces, in 3 præt. fem. הדרקה Dan. 2, 34. 45; fut. מדק, מדק; part. מדקה, f. מדקה Dan. 7, 7. 19.

* דרד fut. דרד, to thrust through, to pierce, to stab, as with a sword, spear, Aram. דרד, דרד, id. Num. 25, 8. Judg. 9. 54. 1 Sam. 31, 4 —Metaph. to curse,

to contemn, Zech. 12, 10; comp. דרד, דרד.

NIPH. fut. דרד, to be thrust through, Is. 13, 15.

PUAL id. Jer. 37, 10. 51, 4. Lam. 4, 9 happier those slain with the sword than those slain with hunger, מהם דרדו מדקרים for these pine away, being thrust through (perishing) for want of the fruits of the field; here מדקרים by the force of antithesis is put for those perishing of famine, as in the preceding member חללי תרב is opp. חללי רעב; comp. Is. 22, 2. Vulg. contabuerunt consumpti a sterilitate terra.

Deriv. מדקרוח, בדקרי, and דקרי (a thrusting through) Dekar, pr. n. m. 1 K. 4, 9.

דר m. Esth. 1, 6, commonly taken as i. q. Arab. درة, درة, a pearl, espec. a large pearl, from r. דרר to glance, to glitter. Nor indeed would pavements inlaid with pearls be foreign from Asiatic luxury; see Bochart. Hieroz. II. 708 sq. Yet we may perhaps understand a species of marble resembling pearl; perhaps a kind of alabaster called mother of pearl stone; or possibly mother of pearl itself.

דר Chald. i. q. דור, age, generation, Dan. 3, 33. 4, 31.

דר see דור.

* דרד obsol. root, Arab. درأ i. q. درأ, to thrust away from oneself, to repulse, espec. evil. Hence the two following:

דרדון m. constr. דרדון, repulse; hence aversion, abhorrence. Dan. 12, 2 and these to shame לדראון עולם to everlasting abhorrence. Sept. et Theod. ἀσχεύων. Syr. سحفا.

דרדון m. Is. 66, 24, an abhorrence, object of horror. R. דרדא.

* דרב obsol. root, i. q. Arab. درب to be sharp, pointed.—Hence

דרבון only in plur. דרבנות (dōrbnōth, comp. Lehg. p. 43) goads, ox-goads, βούβεντρα, Ecc. 12, 11.

דרבון m. (dōrbân,) a goad, ox-goad, βούβεντρον, 1 Sam. 13, 21. It differs from

מַלְמֵד, the latter being strictly the staff in which the goad is fixed.—As to the form, Dag. lene is not more necessary in דָּרַגְן than in אָבְדָן Esth. 8, 6, or in מַלְכוּת, רָגְרוּג.

* דָּרַג obsol. root, Arab. **د ر ج** to go on, to advance, espec. by steps, and so to ascend by steps, kindr. דָּרַג. Hence מִדְּרָגָה.

דָּרְדָּה (pearl of wisdom, compounded from דָּר, דָּרָה, and דָּע i. q. דָּעָה wis- dom,) *Dārda*, pr. n. of a wise man contemporary with Solomon or a little before him, 1 K. 4, 31 [5, 11]. In the parall. passage 1 Chr. 2, 6 by contraction or corruption דָּרַע.

דָּרְדָּר m. (r. דָּרַר no. 3) a thorny plant, caltrop, thistle, *tribulus terrestris* Linn. growing in fields and among grain, collect. Gen. 3, 18. Hos. 10, 8. Syr. **دردرد** for Gr. *τριβόλοι* Heb. 6, 8, and for *ἄκανθαι* Matt. 7, 16.

דָּרוֹם m. (for דָּרוֹם, r. דָּרַר no. 2,) pr. bright sunny region, hence the south, the southern quarter, Ez. 40, 24 sq. 42, 12 sq. Ecc. 1, 6. Poet. for the south wind, Job 37, 17.—Opp. צָפוֹן region covered with darkness, the north, comp. Hom. *πρὸς Ἡῶ τ' Ἡέλιόν τε*, and *πρὸς ζόφον*.

דָּרוֹר m. but fem. Ps. 84, 4. R. דָּרַר.

1. Pr. swift flight, a wheeling, a gyration; hence concr. for a bird which flies in circles, wheels in gyrations, according to the Heb. intpp. the swallow; in the other member is צָפוֹר a sparrow. According to the ancient versions a turtle-dove, i. q. דָּר, which is less suited to the context. Ps. 84, 4. Prov. 26, 2.

2. spontaneous flow, a flowing freely and abundantly, comp. r. דָּרַר no. 3. Ex. 30, 23 מִרְיֵה־דָּרוֹר *myrrh flowing spontaneously*, q. d. pure.—Hence

3. a letting go free, freedom, liberty. So לְ דָּרַר to proclaim liberty to any one, Is. 61, 1. Jer. 34, 8. 15, 17; c. בְּ Lev. 25, 10. שָׁנַת הַדָּרוֹר the year of liberty i. e. of the manumission of slaves, i. q. year of jubilee, Ez. 46, 17.

דָּרְדָּרָשׁ *Darius*, pr. n. of several Median and Persian kings.

1. *Darius the Mede*, Dan. 6, 1. 9, 1; of whom Josephus says, Ant. 10. 11. 4, **Ἰστυνάγουσ υἱός, ἔταρον δὲ παρὰ τοῖς Ἑλ-**

λησιν ἐκαλείτο ὄνομα. This was apparently Cyaxares II, the son and successor of Astyages, and uncle of Cyrus; who held the empire of Media between Astyages and Cyrus, yet so that Cyrus was his colleague and viceroy, on which account he alone is mentioned by Herodotus. See Xenoph. *Cyrop.* I. 5. IV. 5. 8, 18, 27, 51, 53. V. 1. 5. See also Berthold's *Daniel* p. 842 sq. Against this view see v. Lengerke ad Dan. p. 219 sq. Hitzig *Begriff der Kritik* p. 141 sq.

2. *Darius Hystaspes*, king of Persia, Ezra 4, 5. 5, 5. Hagg. 1, 1. Zech. 1, 1.

3. *Darius Nothus*, king of Persia, Neh. 12, 22.

NOTE. The genuine form of this name appears in the cuneiform inscriptions of Persepolis, nom. *DAR Ya WUS*, accus. *DAR Ya WUM*; see Lassen über d. keilförmigen Inschriften p. 158. *Zeitschr. für d. Morgenl.* VI. p. 9, 169 sq. Beer in *Allg. Lit. Zeit.* 1838. no. 5. It is compounded according to Lassen (p. 39) from the root *darh* (dary), Zend. *dere*, Sanscr. *dhri*, to preserve, with the affirmative *awu*, and *s* as sign of the nominative; all which accords sufficiently with Herodotus (6. 98), who translates the name by *ἐρξείης*, perh. coercer, conservator.

דָּרַיִשׁ Ezra 10, 6, see דָּרַשׁ Piel.

* דָּרַג fut. דָּרַגְהָ. 1. to tread, to trample with the feet. Syr. and Chald. id.

Kindred are דָּרַג, **طريق** a way, Gr. *τρέξω*; and of the same family are also דָּרַשׁ, **د ر س**, pr. to rub, beat, pound; and from the occidental languages *tero*, *δρέμω*, *trappen*, *treten*, to track, to tread; in all which the initial letters or sounds *tr* imitate the sound of the foot planted firmly upon the ground, espec. as in stamping any thing in pieces, *TReTen*, *zertreten*, Engl. to *TReAD*.—Spec. a) דָּרַגְהָ Job 24, 11, or דָּרַגְהָ, Lam. 1, 15. Is. 63, 2, to tread the wine-press, etc. i. e. in order to crush the fruit and express the wine or oil. Also דָּרַגְהָ יַיִן Is. 16, 10, דָּרַגְהָ יַיִן Mic. 6, 15, and simpl. דָּרַגְהָ to tread sc. the grapes, etc. Judg. 9, 27. Jer. 25, 30. Metaph. of enemies trodden down as grapes Is. 63, 3

and so also Judg. 5, 21 **הַדְרַכְתִּי נַפְשִׁי עַל** *O my soul, thou didst tread down strength* i. e. the mighty. b) **הִרְחַךְ תֵּשֶׁת** *to tread a bow*, i. e. *to bend* a bow by placing the foot upon it, as is usually done when the bow is strong and stiff, comp. Arrian. Ind. 16. Diod. Sic. 3. 8. So Ps. 7, 13. 11, 2. 37, 14. 1 Chr. 5, 18. 8, 40. 2 Chr. 14, 7. Is. 5, 28. al. Trop. and without reference to the origin of the phrase, **הִרְחַךְ הַחֲצִיִּים** *to bend the arrows* i. e. *to fit the arrows upon the bent bow*, Ps. 58, 8. 64, 4.

2. Spec. *to tread* a way or place, by going or walking upon it, entering into it; hence *to tread in* or *upon*, *to walk*, *to enter* a place, Mic. 5, 4; in a place, c. **בְּ** Deut. 11, 24. 25. Josh. 1, 3. 14, 9. Is. 59, 8; c. acc. Job 22, 15; **עַל** 1 Sam. 5, 5; c. **מִן** *to tread forth out of* a place, *to come forth*, Num. 24, 17. **עַל** *הִרְחַךְ* is also *to tread upon*, *to walk* or *go upon* any thing, Job 9, 8. Ps. 91, 13.

HIPH. 1. Causat. of Kal no. 2, *to cause to tread, go, walk*. Is. 11, 15 **וְהִדְרִיךָ בְּנַעֲלִים** *and he shall make them tread* (the channel of the Euphrates) *in shoes*, i. e. *pass over dry-shod*, scarcely wet. With **בְּ**, *to cause to tread in* a way, *to lead, to guide*; Ps. 107, 7 **וַיְדַרְיֵם בְּדֶרֶךְ יְשָׁרָה** *he caused them to go in a right way*, he led them forth in a right way. 119, 35. Is. 42, 16. 48, 17. Prov. 4, 11. Ps. 25, 5 **בְּאַמְתָּךְ בִּיאֵרֵי הַדְרַכְתִּי** *cause me to walk (lead me) in thy truth*. v. 9.

2. i. q. Kal no. 1, *to tread* a threshing-floor, i. e. *to tread out* the grain, Jer. 51, 33; also a bow, but metaph. Jer. 9, 2 **וַיִּדְרְכוּ אֶת־לְשׁוֹנָם כְּתִשָּׁתָם לְשָׁקֵר** *they bend (tread down) their tongues, as their bow, for lies*.—Also i. q. Kal no. 2, *to tread* a way, *to walk* in it, poet. c. acc. Job 28, 8.

3. i. q. Arab. **أَدْرَكَ** and Syr. Aph. *to tread upon*, i. e. *to overtake* in pursuing, c. acc., Judg. 20, 43.

Deriv. **מִדְרָכָה** and the two following:

דְרָכָה i. q. **הִרְחַךְ**, *way*, only in the Dual **עֲקֵשׁ הַדְרָכִים** *perverse in his double way*, spoken of a double-tongued deceitful person. Prov. 28, 6. 18.

דְרָכָה comm. gend. (m. 1 Sam. 21, 6. f. Ezra 8, 21.) c. suff. **הַדְרָכִים**, plur. **הַדְרָכִים** constr. **הַדְרָכִים**. R. **הִרְחַךְ**.

1. Pr. the act of treading, walking, going; *a going, way, journey*; e. g. **עָשָׂה דְרָכָה**, *ποιῆσαι ὁδόν, to make one's way* Judg. 17, 8, and **הָלַךְ הַדְרָכָה** *to go one's way* Prov. 7, 19, i. e. *to be on one's way, to journey*. 1 K. 18, 27 **לִי הִרְחַךְ** lit. *a way is to him*, i. e. *he is journeying*; or perh. *he is gone out, is away from home*. **הִרְחַךְ יוֹם** *a day's journey* 1 K. 19, 4; see Rosenm. Bibl. Geogr. I. p. 161. **שְׁלֹשָׁת יָמִים הִרְחַךְ** *three days' journey* Gen. 30, 36, comp. 31, 23. Ex. 5, 3.

2. *a way, path, ἡ ὁδός*, in which one treads, goes; very freq. So **עַל הַדְרָכָה** *by the wayside* Gen. 38, 21. 1 Sam. 24, 3. Also **הִלְכָה הַדְרָכָה** *to go (by) a way*, comp. Engl. *the way he went*, Deut. 1, 31. Judg. 2, 17; and after other verbs of going, Num. 21, 34. Josh. 13, 18. a) With genit. of place, it is i. q. the *way* leading to that place; comp. on the Attic usage Valek. ad Hippolyt. 1197. E. g. **הִרְחַךְ עֵץ** *the way to the tree* Gen. 3, 24; **הַדְרָכִי שְׂאוּל** Prov. 7, 27; comp. Gen. 16, 7. 35, 19. 38, 14. Ex. 13, 17. Rarely another word is interposed, as Hos. 6, 9 **הִרְחַךְ רַחֲצָחוּ** *they murder in the way to Shechem*. In the Accus. it approaches to the force of a preposition, *the way to*, i. q. *towards*; e. g. **הִרְחַךְ הַדְרָכָה הַיָּרְוּם** *towards the south*, **הִרְחַךְ הַדְרָכָה צְפוֹנָה** *towards the north*, Ez. 8, 5. 21, 2. 40, 20 sq. 41, 11. 12. Deut. 1, 19 *we passed through the desert... הִרְחַךְ הַר הָאֱמֹרִיתִי* *towards the mountain of the Amorites*. b) With genit. of pers. *the way of any one*, i. e. the way by which he is wont to go or pass, e. g. **הִרְחַךְ הַמֶּלֶךְ** *the king's way*, i. e. the public highway, military road, Num. 20, 17. 21, 22; comp. ἡ ὁδός βασιλική Herod. 5. 53. **הִלְכָה לְדַרְכּוֹ** *to go on in one's way*, to proceed on one's journey by the usual road, Gen. 19, 2. 32. 2. Num. 24, 25. Josh. 2, 16. **הִרְחַךְ כָּל־הָאָרֶץ** *the way of all the earth* i. e. of all mankind, the way to Sheol, 1 K. 2, 2. Josh. 23, 14.—Sometimes it includes a whole region or district in or through which a way passes; Is. 8, 23 **הִרְחַךְ הַיָּם** *the way* i. e. *region of the sea*, the coast of the sea of Galilee.

3. *a way*, i. e. *course, mode, manner*, in which one walks, lives, which one follows; like Gr ὁδός. Arab. **سَبِيلٌ**, **طَرِيقٌ**,

Eth. 45, 45, 70 H, Germ. *einen Gang nehmen*.—Gen. 19, 31 כְּדֶרֶךְ כָּל-הָאָרֶץ after the manner of all the earth, of all mankind. Spec. a) way of living, acting, one's walk, conduct, life. Prov. 12, 15 דֶּרֶךְ אֵייל הָשֵׁר בְּעֵינָיו the way of a fool is right in his own eyes. Ps. 107, 17 פְּרִי דֶרֶךְ הָרָע sinful way. Prov. 1, 31 פְּרִי דֶרֶךְ הָרָע the fruit of their ways, the good or evil resulting from their own conduct. 1 Sam. 18, 14 and David acted wisely לְכַל־דֶּרְכָיו. Often the figure of a way is retained, comp. הִלֵּךְ no. 2; הִלֵּךְ בְּדֶרֶךְ, to walk in the way of any one, to imitate his conduct, 1 K. 16, 26. 22, 43. 2 K. 22, 2. 2 Chr. 17, 3. 21, 12. 22, 3. Also דֶּרֶךְ, הִרְבֵּי יְהוָה, spoken of men, a way or conduct which Jehovah approves, and in which men ought to walk, Ps. 5, 9. 27, 11. 25, 4; spoken of God, his mode of acting, agency, Ps. 18, 31. Deut. 32, 4; spec. of the creation, as the effect of the agency, operation of God, Prov. 8, 22 יְהוָה הִרְבֵּי קָנְיִי רֵאשִׁית דְּרָבּוֹ Jehovah created me the beginning of his way, i. e. as the firstling of his agency, work. Plur. ways of God, i. e. his works, Job 26, 14. 40, 19 [14]. b) way of worshipping God, worship, religion; comp. سَبِيلَ اللَّهِ، مَنَهَجٌ, Pers. راه, ὁδός Act. 19, 9. 23. So Amos 8, 14 דֶּרֶךְ בְּאֶרֶץ-שֵׁבַע the way of Beer-sheba, i. e. idol-worship. Ps. 139, 24 דֶּרֶךְ עִצָּב idol-way, idolatry; ibid. דֶּרֶךְ כּוֹלָם the way of old, i. e. the fathers' way, the true and genuine worship; comp. שְׁבִילֵי כּוֹלָם Jer. 18, 15. c) Sometimes passive, way, manner of one's experience, i. e. lot, how it goes with any one. בְּדֶרֶךְ מִצְרַיִם after the manner, lot, of Egypt, Is. 10, 24. Ps. 37, 5 הִרְבֵּה עַל יְיָ הִרְבֵּהָ commit thy way, lot, fate, unto Jehovah. So, retaining the figure of a way, Job 3, 23. Amos 2, 7.

דֶּרְחָמֶיךָ m. Ezra 2, 69. Neh. 7, 70-72, a daric, a Persian gold coin, i. q. דָּרְחָבִין q. v. from which however it differs perh. in its origin, being i. q. Pers. داراکان bow of Darius, as bearing the image of an archer.

דָּרְחָמָא i. q. דָּמָשְׁקָא Damascus, 1 Chr. 18, 5. 6. The Dagesh forte is by Syriasm resolved into ר.

* דָּרַע Chald. i. q. Heb. יָרִיעַ the arm, Dan. 2, 32.—Hence אָדָרַע, אָדָרַע.

דָּרַע pr. n. see דָּרַע.

* דָּרַק obsol. root, Chald. i. q. דָּרַק to strew, to scatter; Arab. دَرَق to hasten.—Hence

דָּרְקוֹן pr. n. m. Darkon, Ezra 2, 56.

* דָּרַר an onomatopoeic root, not in use, imitating the sound of swift rotary motion, like Engl. to drill, to twirl, to whirl; comp. kindr. דָּוַר and the roots there quoted; also τόγρος, τροφέυς, Germ. dorn, drillen, trillen, trillern, Engl. to trill. In Arabic spoken of a spindle, دَرَّارَةٌ a spindle, مَدَّرٌ a woman turning her spindle.—Hence in Hebrew:

1. to fly in circles, to wheel in flight; whence דָּרַר the swallow, so called from its gyrations. Also to run swiftly in a circle, as a horse, comp. דָּהַר; whence Arab. دَرِيرٌ a fleet horse.—From the idea of swift motion comes the sense

2. to glance, to sparkle, to radiate. Hence دُرِّي radiant star, دَر, دُرَّةٌ a pearl, (although this might also be so called from its roundness,) and דְרוֹם for הָרוֹם bright region.—Also

3. to flow out like rays, to spout, as milk, blood, rain; Arab. دَرَّ ap. Gol. no. 1-3. دَرَّةٌ abundance of milk. Hence to flow freely, spontaneously, see דָּרַר no. 2, 3. Trop. to grow luxuriantly, exuberantly, as a plant; hence דָּרַר.

* דָּרַש fut. יִדְרֹשׁ, pr. Lat. terere, to rub with the hands; to stamp, to tread with the feet, like Syr. دَرَس to tread or beat a path, Arab. دَرَس to rub, to beat, to thresh; trop. terere libros, i. e. to use books, to study. The kindred roots are collected under דָּרַשׁ, all having the common idea of treading. The letter ר being softened into a vowel, there comes from this root the biliteral דָּרַשׁ; comp. Germ. dreschen, Engl. to thresh, Belg. dörtschen, low Germ. döschen.—Hence in Hebrew:

1. Pr. to tread a place, i. e. to go or come to it, to frequent, c. acc. 2 Chr. 1, 5. Amos 5, 5; c. אל Deut. 12, 5. Part. pass. הַרְוִישָׁה a city frequented, celebrated, Is. 62, 12.—The signif. of going or coming to a place or person, is also transferred to express the ideas of seeking, inquiring, demanding, and also caring for; hence the following:

2. to seek, to search for, Ez. 34, 6; c. acc. of thing, Lev. 10, 16; לְ Job 10, 6; אָחַר to search after Job 39, 8.—Chiefly in the phrase הָרַשׁ אֶת־יְהוָה Engl. Vers. to seek Jehovah, pr. to go to him, to have recourse to him for aid, by prayer, etc. (Often coupled with synonym. בְּקִשָּׁה q. v. no. 1.) 2 Chr: 16, 12 yet in his disease לֹא־דָרַשׁ אֶת־יְהוָה כִּי בֹרְפָאִים he sought not the Lord (implored not his aid) but to the physicians. Deut. 4, 29. Ps. 34, 5. 88, 34. Lam. 3, 25. al. sæp. Often of the pious who habitually invoke God, to worship, to adore, Ps. 14, 2. Is. 58, 2; הַרְשֵׁי יְהוָה seekers of God, his pious worshippers, Ps. 9, 11. 22, 7. 34, 11. al. Sometimes with בְּכֻל־לֵב Ps. 109, 2. 10. 2 Chr. 22, 8. Also in the later Hebrew with לְ, as הָרַשׁ לַיהוָה 1 Chr. 22, 19. 2 Chr. 15, 13. 17, 4. Ezra 4, 2. 6, 21. Once with אֵל Job 5, 8.—Spoken also rarely of false gods of whom their followers implore aid, 2 Chr. 25, 15. 20. Jer. 8, 2; with לְ Deut. 12, 30.—Part. pass. Ps. 111, 2 the works of the Lord are great, לְכֹל־חַפְצֵיהֶם sought out of all those delighting therein, i. e. sought and obtained of God by their prayers.

3. to seek from any one, i. e. to ask, to inquire, Judg. 6, 29. Deut. 13, 15. 17, 4. 9. With acc. of pers. or thing about or into which one inquires; 2 Chr. 32, 31 לְדָרַשׁ הַמִּוֹפָאֵה to inquire concerning the miracle. 1 Chr. 28, 9 הָרַשׁ יְיָ כָּל־לִבְבוֹת הָרֵשׁ יְיָ Jehovah inquireth into all hearts, i. e. examines, searches them; also with לְ 2 Sam. 11, 3; עַל 2 Chr. 31, 9. Ecc. 1, 13. Spec. to inquire of any one, to ask an oracle, to consult, e. g. God, c. acc. Gen. 25, 22. Ex. 18, 15. 2 K. 22, 13; also idols, magicians, with בְּ, pr. to inquire at or of any one, 1 Sam. 28, 7. 2 K. 1, 2. 1 Chr. 10, 14; אֵל, pr. to go with inquiry to any one, Is. 8, 19. 19. 3. Deut. 18, 11; לְ Ez. 14, 7; מִעַל סֵפֶר יְיָ out of the book of

Jehovah Is. 34, 16. The prophet by or through whom one inquires of God, is put with מִעַם 1 K. 14, 5, מִיָּמָה 2 K. 3, 11. 8, 8, בְּ Ez. 14, 7; e. g. 1 K. 1. c. the wife of Jeroboam cometh לְדָרַשׁ דְּבַר מִעֲמֻדָּה אֶל־בְּנֵהּ to ask an oracle of thee concerning her son.

4. to ask for, to demand, to require, with acc. of thing and מִן מִעַם of pers. Deut. 22, 2. 23, 22. Mic. 6, 8. Absol. to ask bread, to beg; Ps. 109, 10 הָרַשׁוּ מִמְּרוֹבוֹתֵיהֶם let them beg far from the desolations of their home. Also to require or demand back, with מִיָּד Ez. 34, 10; and hence by impl. to avenge, to punish, absol. Ps. 10, 4 בַּל יִדְרֹשׁ בַּל יִדְרֹשׁ God will not punish. v. 13. Deut. 18, 19.—Spec. הָרַשׁ הַמִּעַם מִיָּד to require blood from or at the hand of any one, i. e. to punish bloodshed, to avenge murder, (comp. גָּאַל.) Gen. 9, 5. 42, 22. Ez. 33, 6. Ps. 9, 13.

5. to seek, i. e. to apply oneself unto, to regard, to follow, to practise; comp. טָגַס to apply oneself, to study, Eth. רָזַח to compose a book with study.—E. g. to seek or practise justice Is. 1, 17. 16, 5; good Am. 5, 14; the divine law Ps. 119, 45. 1 Chr. 28, 8. הָרַשׁ שְׁלוֹם, הָרַשׁ הַטּוֹבָה פ', to seek the good, the welfare of any one Deut. 23, 7. Ezra 9, 12; הָרַשׁ לְשְׁלוֹם Jer. 38, 4; הָרַשׁ רַעַת פ' Ps. 38, 13. Prov. 11, 27. 31, 13 הָרַשָּׁה עֲמֹר she applieth herself to wool, etc.—Hence, to care for, to take care of any thing; comp. no. 1 and פָּקַד Deut. 11, 12 אֶרֶץ אֲשֶׁר יְיָ אֱהָרַשׁ אֶת־הָאָרֶץ a land which Jehovah careth for. Job 3, 4. Ps. 142, 5. Ez. 34, 8; c. לְ Ps. 112, 5. Jer. 30, 14. 17; עַל 2 Chr. 24, 6.

NIPH. הָרַשׁ, inf. absol. אֶהְרַשׁ for הָרַשׁ Ez. 14, 3; 1 fut. אֶהְרַשׁ.

1. Pass. of Kal no. 1, to let come to oneself, to grant access to any one, with לְ; hence of God, to hear and answer any one, to listen to his prayer. Ez. 14, 3 הַאֲהָרַשׁ אֶהְרַשׁ לָהֶם should I listen unto them? i. e. to their prayer. 20, 3. 31. Is. 65, 1 לֹא שָׁאֲלוּ נִדְרָשְׁתִּי I have listened unto those that asked not. So with accus. of the thing granted, Ez. 36, 37; comp. עָנָה c. acc. to bestow.

2. Pass. of Kal no. 2, to be sought out mustered, i. q. פָּקַד, 1 Chr. 26, 31

3. Pass. of Kal no. 4, *to be required*, e. g. blood, Gen. 42, 22.

PIEL inf. **הִרְיֹושׁ** Ezra 10, 16, if the reading be genuine, for **הִרְיֹושׁ**, comp. under r. **הִלַּל** no. 1.

Deriv. **הִרְיֹושׁ**.

הִרְיֹושׁ * **הִרְיֹושׁ** *to sprout, to spring up*; hence *to be green*, Joel 2, 22.—Kindr. is Arab.

וְדָסָס, whence **וְדָסָס** sprouts from the earth.

HIPH. *to cause to sprout, to bring forth herbage*, e. g. the earth Gen. 1, 11; comp. **הוֹצִיא** v. 4.—Hence

הִרְיֹושׁ m. *the first shoots from the earth, tender grass, young herbage*, Gr. *χλόη* (so Sept. five times), Is. 66, 14; as clothing the meadows Deut. 32, 2. 2 Sam. 23, 4; as the choice food of beasts Job 6, 5. **הִרְיֹושׁ** **הִרְיֹושׁ** *greenness of the herbage, green herbage*, Ps. 37, 2.—Diff. from **הִרְיֹושׁ** ripe grass, ready for mowing, Prov. 27, 25. Ps. 104, 14; and also from **הִרְיֹושׁ** an herb full grown and setting seed, Gen. 1, 11. 12. Chald. **הִרְיֹושׁ**, Syr. transp. **هَرِيوش**, Zab. **هَرِيوش**.

* **הִרְיֹושׁ** *to be or become fat*, Deut. 31,

20. Arab. **هَرِيوش** id. **ه** and **ו** being interchanged.

PIEL 1. *to make fat, marrowy*, e. g. the bones. Prov. 15, 30 **הִרְיֹושׁ** **הִרְיֹושׁ** *good news maketh the bones fat*, q. d. fills them with marrow, gives strength.—Hence also *to anoint*, Ps. 23, 5.

2. *to pronounce or regard as fat*. Ps. 20, 4 **הִרְיֹושׁ** **הִרְיֹושׁ** *and pronounce fat thy burnt-offering*, i. e. regard it favourably, accept it. For **הִרְיֹושׁ** parag. comp. 1 Sam. 28, 15.—Kimchi here takes it as denom. from **הִרְיֹושׁ**, comp. no. 3, i. e. *to reduce to ashes* sc. by fire from heaven, comp. 1 K. 18, 24. 36.

3. Denom. from **הִרְיֹושׁ**, *to cleanse from ashes, to take away ashes*, Ex. 27, 3. Num. 4, 13.

PUAL pass. of Pi. no. 1, *to be made fat*, spoken of the ground moistened with blood Is. 34, 7; of men Prov. 11, 25. 13, 4. 28, 25, where it is metaph. i. q. *to become rich*.—Trop. *to be satiated, abundantly satisfied*, Prov. 13, 4 **הִרְיֹושׁ**

הִרְיֹושׁ *the desire of the diligent shall be abundantly satisfied*. 28, 5.

HOTH. **הִרְיֹושׁ** for **הִרְיֹושׁ** *to be smeared with fat*, e. g. a sword, Is. 34, 6.

The derivatives here follow.

הִרְיֹושׁ adj. *fat*, comp. **הִרְיֹושׁ**. 1. *rich, fertile*, of soil Is. 30, 23.

2. *full of sap, fresh*, of a tree Ps. 92, 15.

3. *rich, opulent*, Ps. 22, 30. Comp. **הִרְיֹושׁ**.

הִרְיֹושׁ m. c. suff. **הִרְיֹושׁ**. 1. *fatness, fat*, Judg. 9, 9. Meton. of fat food, i. e. sumptuous, Job 36, 16. Is. 55, 2. Jer. 31, 14. Trop. *fertility, abundance*, Ps. 65, 12.

2. *ashes, pr. fat ashes*, from the victims consumed upon the altar, Lev. 1, 16. 4, 12. 6, 3. 4. 1 K. 13, 3; also from corpses burned, Jer. 31, 40. Diff. from **הִרְיֹושׁ** q. v.—Ashes were also used by the ancients, as by us, for *fattening* i. e. manuring the soil; see Plin. 17. 9.

הִרְיֹושׁ f. constr. **הִרְיֹושׁ**, plur. constr. **הִרְיֹושׁ**, a word of the later Hebrew; see note.

1. *a mandate of a king, an edict, decree*, Ezra 8, 36. Esth. 1, 8. 2, 8. 3, 14.

2. *a law, statute*, Esth. 1, 19. 2, 12. 3, 8. 4, 11. 15. Here too we may refer the difficult words, Deut. 33, 2 **הִרְיֹושׁ** **הִרְיֹושׁ** *at his (Jehovah's) right hand fire a law to them* sc. the Israelites, where we may understand perhaps the pillar of fire guiding their way in the desert. Others render: *a fire of law*, referring it to the law as given in fire. Vulg. *lex ignea*, Engl. Vers. *fiery law*.

NOTE. The origin of this word is doubtful. Many regard it as Persian, comparing **הִרְיֹושׁ** *right, justice*, from the verb **הִרְיֹושׁ** *dāden*, to give, to publish, to command, coll. **הִרְיֹושׁ**. But it may be Semitic, for **הִרְיֹושׁ**, from r. **הִרְיֹושׁ** to throw, to cast, perhaps also *to point out, to teach*, like the synon. **הִרְיֹושׁ**; hence pr. *a pointing out, concr. one who points out, a guide, leader*, as in Deut. l. c. then i. q. **הִרְיֹושׁ** *law, mandate*.

הִרְיֹושׁ Chald. f. 1. *an edict, decree*, Dan. 2, 9. 13. 15.

2. *a law*, collect. *laws, law*, Dan. 6, 9. 13. 16. **הִרְיֹושׁ** **הִרְיֹושׁ** *the law of God*, Ezra 7, 12. 21.

3. *divine law*, i. q. *religion*, system of faith and worship. Dan. 6, 6 **הִרְיֹושׁ** **הִרְיֹושׁ** *in his religion*, comp. 7, 25.—So the

Rabbins call the Christian and Moham-
medan religions.

חֲרָא Chald. st. emph. חֲרָאָה, i. q. Heb.
חֲרָא, *tender grass, young herbage*, Dan.
4, 12, 20.

חֲרָבָר Chald. m. (pr. Pers.) only
plur. emph. חֲרָבָרָא Dan. 3, 2, 3, *skilled
in the law, judges*; compounded from
חֲרָ law, and the ending חָרָבָר; comp.
in חֲרָבָר. In Pehlvi *datouber* is a judge,
Pers. دادواران lawyers.

He, הָא, the fifth letter of the Hebrew
alphabet, as a numeral denoting 5. Its
original figure represented perhaps a
lattice or window, and the same seems
to be expressed by the word הָא *lo! see!*
Compare the German *Hahá*, a garden-
window opening upon a prospect. See
Heb. Gr. p. 291. edit. 13.

As a guttural, ה holds a middle place
between the softer ח and the harsher
ח.—It is interchanged with ח, see p. 1;
rarely with ח, as חָחָן, חָחָ; etc. Not
unfrequently also ה, as the mid-
dle letter of a root, is softened into Vav
quiescent; although in the present state
of the Semitic languages, the harder
form with ה is more frequent in the later
dialects. Comp. חָחָ, Aram. חָחָ, חָחָ

to be ashamed; חָחָ, חָחָ age; חָחָ,
חָחָ to circumeise; חָחָ, חָחָ to shine;
חָחָ, חָחָ to run.

הָ, הָ, הָ, 1. Pron. demonstrative,
this, Lat. *hic, hæc, hoc*; like *ὁ, ἡ, τό* in
Homer and often in Herodotus. So
in the forms חָחָ, חָחָ, *this day*, i. e.
to-day; חָחָ, חָחָ *this time* Ex. 9, 27;
חָחָ, חָחָ *this night* Gen. 19, 34, comp. 35.
חָחָ *on a day*, at a time, pr. at *this* time,
about *this* time.—Rarely: a) Prefixed
to the relative as in Engl. 2 K. 6. 22
חָחָ, חָחָ *those whom
thou hast taken captive with thy sword
and with thy bow*. b) Or it stands itself
in the place of the relative, and is then

חָחָ (two cisterns, dual of Talm. חָחָ
a cistern, r. חָחָ) Gen. 37, 17, contracted
חָחָ 2 K. 6, 13, comp. Lehg. p. 536;
Dothain, Dothan, pr. n. of a place in the
north of Samaria. Gr. Δωθαιῶν Judith
4, 6, 7, 18; Δωθαια 3, 9.

חָחָ (perh. fontanus, from חָחָ i. q. חָחָ
a well, see in חָחָ) *Dathan*, pr. n. of
one of the conspirators with Korah,
Num. 16, 1, 26, 9. Deut. 11, 6. Ps. 106,
17.

prefixed to the verb, but mostly only in
the later Hebrew. Josh. 10, 24 *the chiefs
of the warriors* חָחָ *who had
gone with him*. Ezra 8, 25 *the vessels
which the king
and his ministers had offered*. 10, 14, 17.
1 Chr. 26, 28, 29, 17. Dan. 8, 1.—In like

manner Arab. ال for الذي is put before
verbs and prepositions; see De Sacy
Gramm. Arabe I. § 793.—Hence

2. As *the definite article*, Engl. *the*,
like Gr. *ὁ, ἡ, τό*, in the insertion or omis-
sion of which the Hebrews and Greeks
and also the English and Germans fol-
low similar laws, for which see the
usual grammars, e. g. Lehg. p. 652 sq.
Heb. Gramm. § 107 sq. One topic how-
ever, which has latterly been much
discussed, although superficially and
carelessly, as is usual where the deduc-
tions are made from a few examples, it
will be proper here to consider, and to
give the result of recent and careful
investigations. See Winer's Lex. p. 239.
Gramm. Excurs. p. 57. Ewald Heb.
Gramm. p. 568. The question is raised:
Whether the definite article is used
indefinitely? This is wholly denied by
some, and affirmed by others. The
true answer is, that the definite article
cannot indeed be rightly said to stand
indefinitely; but yet the Hebrew conceives
and expresses many things defini-
tely, which in Greek, German, Eng-
lish, French, are expressed without
the article. Just as the modern lan-

guages differ much in this respect among themselves; and espec. the French language by a peculiar idiom inserts the article before very many words, which in English and German do not admit of it. Thus in French it is said correctly: nous aurons aujourd'hui *la pluie*, soyez *le bien venu*, il a *la mémoire bonne*, *l'esprit inquiet*; in all which phrases the idiom of the English and German does not tolerate the definite article. The Hebrew usage in this respect may be reduced to certain classes; which however for the most part all flow from the one principle, that the article is prefixed to things well known. Apollon. de Synt. 1. 6 τὸ ἀρθρον προῦφρεσιῶσαν γνῶσιν δηλοῖ, et ibid. ἀρθρον, οὐ ξηαιρέτος ἐστίν ἢ ἀναφορά, comp. 2. 3 ἰδίωμα ἀναφορᾶς προκατελεγμένου προσώπου δεύτερον γνῶσις. See the excellent remarks of Harris in his Hermes, B. II. c. 1.—Hence, in a manner differing from English usage, the article is put:

a) Before nouns which denote *objects and classes or species of things* which are known to all; such as הַצֵּאן, הַחֶבֶד, הַהֶבֶסֶת, הַמֵּיִם. Gen. 13, 2 Abraham was very rich וּבְהֵמָה וּבְכֶסֶף וּבְצֹאן וּבְיִבְרָן. Deut. 14, 26 and thou shalt lay out that money בַּבֶּקֶר וּבַצֹּאן וּבַיִן וּבַשֶּׂבֶר. Ex. 31, 4 לַעֲשׂוֹת בְּזָהָב וּבַכֶּסֶף to work in gold and silver. Lam. 4, 2 מִסֵּלְאִים בַּסֵּף. Is. 1, 22 מְהוּל בַּמָּרָם. Ex. 2, 3 and daubed it (the ark or skiff) בַּחֹמֶר וּבַזָּפֶת with bitumen and pitch. 2 K. 9, 30 וְהָשֵׁם בַּפֶּהּ. Is. 1, 22 וְיָרְיָה she put her eyes in paint, painted them. Comp. Is. 28, 7. 40, 19. 43, 24. Comp. Heb. Gramm. § 107. n. 1.

b) Before abstract nouns, like Gr. τὸ πολιτικόν, τὸ ἱππικόν, espec. before the names of virtues and vices; comp. Fr. 'la modestie convient à la jeunesse, la superstition engendre l'erreur,' where Engl. omits the article. So הַלֵּךְ בַּשֶּׂקֶר Jer. 23, 14, comp. 51, 19. 16, 4. 5. Is. 29, 21. Prov. 25, 5 וּכְיֹן בַּצָּרָק כְּסֹאֵי. Yet freq. in such cases the article is omitted. Also before words signifying evils and calamities; e. g. מוֹת בַּצְּמָא Is. 41, 17. 50, 2. Judg. 15, 18; הַסְנוּרִים blindness (which in Engl. is indefinite, though we too say the plague, the small-pox), Gen. 19, 11 he smote them בַּסְנוּרִים. Is. 45, 16 הִיהוּ הִלְכוּ בַּבְּלִמָּה i. e. into dis-

grace, shame; comp. 32, 19 בַּשֶּׁפְּלֶה הִשְׁפַּל into (the) lowness sinks the city. 46, 2 נִפְשָׁם בַּשֶּׁבִי הִלְכָה. 47, 5 בָּאִי בַחֲשָׁה, comp. 60, 2.

c) The most frequent use of the article in this manner is after כִּי, the particle of comparison; since a thing can properly be compared only with what is presupposed to be well known. See Heb. Gram. § 107. n. 1. a. Comp. in Engl. 'quick as the bird in the air, as the fish in the water; white as the driven snow.' So כִּי צֹאן Is. 53, 6. Ps. 49, 15; כִּי בֶשֶׂה Is. 53, 7; כִּי בַבֶּקֶר 11, 7. 65, 25. Job 40, 15; כִּי צֶמֶר Is. 1, 18. 51, 8; כִּי בַצֵּל Job 17, 8. 14, 2; כִּי פִשְׁתִּים, as the coccus, as crimson, Is. 1, 18. How very widely this usage is extended, is apparent from the following examples taken from the single book of Isaiah: 5, 24 כִּי הָיָה. v. 25 כִּי פִסּוּחָה. v. 28 כִּי צֶמֶר and כִּי פִסּוּחָה, comp. 66, 15. Jer. 4, 13. Is. 10, 14 כִּי בָקָן. 13, 8 כִּי יִלְדָה (and so always in this word, Ps. 48, 7. Is. 42, 14. Jer. 6, 24. 30, 6. 49, 24. Mic. 4, 9. 10). 14, 17 כִּי בַמֶּדְבָר (comp. 27, 10. Jer. 9, 11. Hos. 2, 5). 22, 18 כִּי בָרוּר as the ball, comp. 29, 3. 24, 20 כִּי בַשֶּׂכֶר like the drunkard, etc. see 30, 17. 29. 34, 4. 35, 6. 38, 14. 41, 15. 42, 13. 43, 17. 44, 22. Here it is to be noted, that the article is mostly omitted before the noun or object of comparison, whenever this is rendered definite by an adjective or in any other way; comp. כִּי בָקָן Is. 10, 14, but כִּי מִשְׁפָּחָה 16, 2; כִּי בַמִּיץ Ps. 1, 4. but כִּי בַמִּיץ עֵבֶר Is. 29, 5; כִּי פִנְחֵל שׁוֹטֵף 30, 28; כִּי בַצִּפְרִיחֵיהֶם Ex. 16, 31. Add כִּי בַגִּמְלוֹת Ps. 131, 3; also Is. 17, 13. 24, 13. 28, 4. 29, 4.

The following usages with the article are more commonly known:

d) Before Collectives, see Lehrg. p. 653. Heb. Gr. § 107. 1.

e) Sometimes the article is put before a noun which more accurately would be made definite by a suffix; comp. De Sacy Gramm. Arabe II. § 482. 1; as when a German woman calls her husband *κατ' ἐξοχίν*, the husband; or a servant his master, the master. So Is. 9, 6 לְמַרְבֵּה לְמַשְׁרָה for מְשָׁרְהוּ, which the Engl. Vers. expresses; v. 2 הַשְּׂמֵחָה for שְׂמֵחָהוּ. So too is prob. to be explained הַעֲלָמָה Is. 7, 14, which, with the Hebrew intpp. and Grotius, I understand as for עֲלָמָתִי.

After this exposition it is hardly ne-

cessary to repeat, that every noun which has the article, is, and ought to be taken as, definite and demonstrative. As to the examples which we have elsewhere cited in support of the contrary opinion, Lehrs. p. 655, they may be explained as follows: 1 Sam. 17, 34 **הַלְיֹאֵל** *the lion*, as the known and perpetual enemy of flocks, comp. ὁ λύκος John 10, 12, Arab. **الذئب**. Ex. 2, 15 **הַבְּאֵר** *the well of that region*. Num. 11, 27 **הַנַּעַר** *the young man*, i. e. the servant, minister; and so Gen. 14, 13 **הַפְּלִיט** *the fugitive*, the only one who escaped. 1 Sam. 17, 8 lo, *I am the Philistine*, **הַפְּלִשְׁתִּי**, i. e. he who challenges you to single combat. So in Is. 66, 3 **שׂוֹחֵט הַשּׂוֹר מִבְּקָה אִישׁ זֹבַח הַשְּׂחֵה לְרַחֵם בְּלֹב**. Here it may be asked why the words **שׂוֹר**, **שָׂח**, take the article, while **אִישׁ** and **בְּלֹב** omit it. The reason is, that the slaughterers of oxen and sheep really existed and could be pointed out by the writer as with the finger; but homicides and sacrificers of dogs are here only supposed, for the sake of comparison; *the ox-slaughterer is as a homicide*, etc. —The precept is also correctly given by Grammarians, that *the predicate of a sentence does not take the article*; comp. *χαλεπὰ τὰ καλὰ* and *τὰ χαλεπὰ καλὰ*. See Heb. Gr. § 108. 3.

NOTE 1. The vowels with which ה is to be written, may be specified as follows:

a) Commonly before letters not guttural, it takes Patah followed by Dagesh forte, **הַשְּׂמֵשׁ**.

b) The gutturals do not admit Dagesh forte, and before them ה therefore takes different vowels; e. g. α) Before א, which wholly rejects all duplication, the Patah is every where prolonged into Kamets, as **הַאָּרֶז**, **הַאָּמֶר**, **הַאָּרְזָן**, **הַאָּשָׁם**. So also before ר, as **הַרְּגֵל**, **הַרְּזֵבֶל**; and often also before ע and ה, as **הַהָר**, **הַהָּסֵם**.

β) On the other hand the harsher gutturals ה and ח admit a certain degree of duplication, although no Dagesh forte is marked in them by the Grammarians; (just as Germ. *sicher*, *verglichen*, are pronounced almost as if with double *ch*;) and the syllable being therefore more acute, the Patah is mostly retained, as **הַחֹלֵשׁ**, **הַחֹלֵשׁ**. But see nevertheless **הַחֵי** Gen. 6, 19. γ) But whenever the gut-

tural has Kamets, the Patah passes over into Segol, according to the general rule, Heb. Gram. § 27. n. 2. b. So espec. before ה, as **הַהָּזֵן**, **הַהָּזֵן**, **הַהָּזֵן**. Before ה and ע in monosyllables the vowel is Kamets, (see above in α,) as **הַהָּר**, **הַהָּסֵם**; and Segol stands only in disyllables or trisyllables, where the tone is thrown forward towards the end, as **הַהָּרֵי** (although **הַהָּרֵי**), **הַהָּרֵי**, **הַהָּרֵי**, **הַהָּרֵי**.

NOTE 2. Corresponding to the Heb. article in the kindred languages are:

a) Phœnician א, more rarely ה, once אל; see Monumm. Phœn. p. 437. b) Ara-

bic **أل**, rarely and in the vulgar tongue **هل**, kindr. with Heb. **אלה**, **אל**. Many grammarians suppose therefore that ה

comes from **הל** i. q. **אל**, **أل**; and this not without reason, compare **הַשְּׂמֵשׁ** the sun, Arab. **الشَّمْسُ** pron. *esh-Shems*. On the other hand, it cannot be denied, that the pure syllable *ha* has the same demonstrative power; as in Chald. **הַיִּן**, **הַיִּן**; Arab. **هذا**; and this syllable Hupfeld supposes to be the source of the Heb. article, so that Dagesh in **הַשְּׂמֵשׁ** arises in the same way as in **מִזֶּה** for **מִהֶזֶה**, **מִלְכֶם** for **מִהֶלְכֶם**. See Zeitschr. f. d. Kunde des Morgenl. II. p. 449.

הַיִּן, **הַיִּן**, **הַיִּן**, for the origin and use of which forms see the note below; Adv. of

interrogation, like Arab. **أ**, a prefix put before the first word of a clause, and accopated from the fuller **הל** (Deut. 32, 6 in the reading of the Nehardeenses, see

Kennic. and De Rossi), Arab. **هَل**.

1. In simple and direct interrogation, i. q. Lat. *-ne?* Job 2, 3 **הַשְּׂמֵת לְבָךְ אֵלַי** *hast thou observed my servant Job?* Ex. 10, 7. 33, 16. etc. a) The interrogation is often so put as to require a negative answer; and then the question itself has the force of a negative, i. q. Lat. *num?* Gen. 4, 9 **הַשְּׂמֵר אָחִי אֲנֹכִי** *am I my brother's keeper?* i. e. I am *not* his keeper. Job 14, 14 **אִם יָמוּת גְּבֵר הִתְחַיֶּה** *if a man die, shall he live again?* i. e. he shall *not* revive. 8, 11. 21, 22. Comp. Job 23, 6. 36, 19, where the negative answer is given by the speaker. A strik-

ing example is 2 Sam. 7, 5 **הֲאֵתָהּ הַבְּנָה** לִי בְרִיָּה, which in 1 Chr. 17, 4 is expressed without interrogation in the negative, לֹא אֵתָהּ הִיא. b) Sometimes the interrogation seems to have an affirmative force, equivalent to a negative question in Engl. Job 20, 4 **הֲזֹאת רִדְתָּה** *knowest thou (not) this?* Ez. 20, 30. Elsewhere **הֲלֹא** is put in the same sense; comp. Gr. *ἢ γὰρ*; and *ἢ γὰρ οὐ*; for *is not?* and Lat. *-ne* for *nonne?* see also Heusinger ad Cic. Off. 3. 17. c) In disjunctive questions, where the latter clause is preceded by **אִם** and **וְאִם**, see above on p. 61; e. g. **הֲ—אִם** *utrum?*—*an?* more rarely **אִו—הֲ** Job 16, 3. But in the poetical books **הֲ—אִם** and **הֲ—וְאִם** are frequently employed, where two questions expressing the same or a like sense in different words, follow one another in poetic parallelism, i. q. *num—an?* *num—et?* (not *utrum—an?*) though even here there is a sort of disjunctive relation, which however lies more in the words than in the sense. Job 4, 17 **הֲאֵנוֹשׁ מֵאֱלֹהִים וְצַדִּיק מֵאֱלֹהִים**, comp. 6, 5. 6. 8, 3. 10, 4. 5. 11, 2. 7. 22, 3. Hence in such parallelism, the second member is often preceded merely by the simple copula, as **הֲ—וְ** Job 6, 26. 10, 3. 13, 7. 15, 7. 8. 11. 18, 4; comp. espec. 13, 7. 8; and even the copula is omitted 22, 4.

2. In indirect interrogation, *whether*, (comp. **אִם** B. 2.) after verbs of proving, trying, Ex. 16, 4. Judg. 2, 22. Deut. 8, 2. 13, 4; of seeing, Ex. 4, 18. Gen. 8, 8. In a disjunctive proposition, followed by **אִם** Gen. 18, 21; or **הֲ**, Num. 13, 18 *and see the land and the people*, **הֲחֹזֵק הוּא הַרְפָּה** *whether they be strong or weak, whether few or many*. So too **אִו—הֲ** Ecc. 2, 19.

Prefixed to other particles, as **הֲאִם**, see **אִם**; **הֲכִי**, see **כִּי**; **הֲלֹא**, see **לֹא**.

NOTE. As to the vowels under **ה**, the following may be noted: a) Before letters not guttural, and which have not Sheva simple, the interrogative **ה** takes the Hhateph-Patah, as **הֲוֵהוּ**, **הֲהִתְחַה**; the vividness of interrogation causing it to be made still shorter than in the demonstrative **הִי**. b) Rarely it takes the same form as the Article, as **הֲיִיטֵב** Lev. 10, 19. Ecc. 3, 21; mostly before letters with Sheva simple, as **הֲלִבָּן** Gen. 17, 17.

18. 21. 37, 32. c) So too it sometimes coincides with the Art. in form before gutturals, as **הֲאֵלֶּךָ**. d) Also before gutturals with Kamets, as **הֲאֵנֹכִי**.

הֵא Chald. interj. *lo! behold!* Dan. 3,

25. Syr. **ܐܘ**, Arab. **لَا** id.

הֵא Heb. and Chald. id. Gen. 47, 23. Ez. 16, 43. Chald. pleon. Dan. 2, 43 **הֵא הֵא** *lo as, etc.* So Syr. **ܐܘ** often.

הֵאָה interject. onomatopoeet. of joy, rejoicing, *aha!* Lat. *eja!* Is. 44, 16. Espec. in exultation over a fallen enemy, Ps. 35, 21. 25. 40, 16. Ez. 25, 3.

הֵב imperat. of the verb **הִבֵּה** q. v.

הֵבְהִיבִים m. plur. Hos. 8, 13, pr. *gifts, offerings*, here sacrificial, for **הֵבְהִיבִים**. R. **הֵב** to give.

* **הֵבֵל** fut. **הֵבֵל** 1. *to breathe, to breathe out, to exhale*; for the idea of *breathing* as connected with the syllable **הב**, see under **אָהֵב**. Hence **הֵבֵל** breath, something vain, vanity; whence also

2. *to be or become vain, to act or speak vainly*, i. e. idly, foolishly. 2 K. 17, 15 **וַיִּלְכוּ אַחֲרֵי הַהֵבֵל וַיִּהְיֶה** *they followed after vanity* (i. e. idolatry) *and acted vainly*. Jer. 2, 5. Job 27, 12 **לְמַהֲיִזָּה הֵבֵל** *why then do ye thus act (or speak) so vainly?* Also *to cherish vain hopes*; Ps. 62, 11 **בְּנִיּוֹ אֶל־תִּהְיֶה הֵבֵל** *place not vain hope in robbery*.

הֵיפֵה *to make vain, to seduce to vanity*, i. e. to idolatry, Jer. 23, 16.

הֵבֵל c. suff. **הֵבֵלִי**; plur. **הֵבֵלִים**, constr. **הֵבֵלִי**.

1. *a breath, breathing*, e. g. of air, a gentle breeze, Is. 57, 13. Vulg. well, *aura*; Sept. less well *καταιγίς*.—Oftener *breath* of the mouth, Kimchi **אִיר שִׁיבָא** מִפֶּה, Aqu. *ἀνμῖς*, Symm. *ἀνμὸς*, which word in Wisd. 7, 25 the Syr. Vers. translates **ܐܘܪܐ**. Prov. 21, 6. Ps. 144, 4. So very often for any thing evanescent, transient, frail; Job 7, 16 **כִּי הֵבֵל יָמֵי** *for my days are a breath*. Prov. 13, 11 **הֲרֵץ הֵבֵל** *wealth vanisheth more swiftly than a breath*. Ecc. 11, 10 *for childhood and youth are a breath*. 21, 6. 31, 30. Ps. 39, 6. Ecc. 1, 2. 14. 2, 11. 17. 23. 4, 4. 8. 5, 9. 6, 9. al.—Hence the signif. *vanity*,

i. e. something *vain, empty, fruitless*, Lam. 4, 17. Jer. 10, 3. 8; also as Adv. in *vain, vainly*, Job 9, 29. 21, 34. 35, 16. Is. 30, 7. Ps. 39, 7. Spec. of *idols* as things vain and worthless, and also of their worship, 2 K. 17, 15. Jer. 2, 5.—Plur. הַבְּלִים *vanities*, espec. idols, Jer. 10, 8. Ps. 31, 7. Jon. 2, 9.

2. *an exhalation, vapour, mist*, which one cannot see through; so of an abortion, Ecc. 6, 4 for *he cometh in mist and departeth in darkness*, seen by none. 11, 8 כָּל־שָׂבָא הַבֵּל *all that cometh is mist*, i. e. shrouded in darkness. 8, 14.

3. *Abel*, pr. n. Sept. Ἀβελ, the second son of Adam, prob. so called from the shortness of his life. Gen. 4, 2 sq.

הַבֵּל i. q. הָבֵל no. 1, *breath*, hence *vanity*, with Chald. form הַבְּלִים הַבְּלִים Ecc. 1, 2, 12, 8.

* הַבֵּן obsol. root, i. q. אָבֵן; hence

הַבְּנִי m. (stony, qs. אָבֵן from אָבֵן i. q. אָבֵן a stone) plur. הַבְּנִים Ez. 27, 15 Keri, in Cheth. הַבְּנִים, *ebon-wood, ebony*, q. d. stone-wood, so called from its hardness. This etymology is so obvious, that we need not look for another, much less for a foreign one. The Semitic name is preserved in the Gr. and Lat. ἔβενος, *ebenum, ebony*, see Bochart Hieroz. II. p. 141; and from the Greek it has been transferred back with an epenthesis into the Arabic and Persian, where it is written *ابنوس, ابنوس*. The Hebrews use the plural, prob. because this wood was cut up into pieces or sticks for exportation, called by the Greeks *φάλαγγες*. Comp. עֲצִים, אֶלְמָגִים.

* הַבֵּר to cut, to cut up, to divide out, i. q. Arab. هبى. Once Is. 47, 13 Keri הַבְּרִי *sky-dividers*, i. e. astrologers, who divide up the heavens for augury, or to take a horoscope. Sept. ἀστρολόγοι τοῦ οὐρανοῦ, Vulg. *augures cæli*. Cheth. is הַבְּרִי (אָבֵר).—Others take הַבֵּר as i. q. חָבֵר to know; and some again prefer to read הַבְּרִי, comparing הַבְּרִי v. 10.

הַגַּי Esth. 2, 3, and הַגֵּי v. 8. 15, *Hege, Hegai*, Pers. pr. n. of a eunuch in the court of Ahasuerus. Benfey compares *Āja* eunuch; Monatsnamen p. 192.

* הַגֵּי obsol. root, Arab. هَجَّ IV to set on fire, to kindle, هَكَيْج heat. Hence הַגֵּי.—Others, to moan, as הַגָּה I. 1 ult.

* I. הַגָּה fut. הַגֵּה 1. to murmur, to mutter, to growl, pr. to utter a low rumbling sound, nearly i. q. הַמָּה. Spoken of the *growling* of the lion over his prey Is. 31, 4, Gr. ὑποβρυχάουμαι (to roar is ὑπαγ, βρυχάουμαι); also of low thunder, see הַגָּה Job 37, 2; of the *muttering* of enchanters, see Hiphil; of the low tones of a harp, see הַגֵּיִן Ps. 9, 17. 92, 4; of the *murmuring* or cooing of doves, Is. 38, 14. 59, 11; of the *moaning* and sighing of men, οὐμώζειν, Is. 16, 7. Jer. 48, 31.

2. Poet. i. q. to speak. a) Absol. pr. to utter a sound, Ps. 115, 7. b) With acc. of thing, Job 27, 4. Ps. 37, 30. Is. 59, 3. Prov. 8, 7. Hence to speak of, i. q. to sing, to celebrate, (comp. אָמַר,) Ps. 35, 28 לְשׁוֹנִי תְהַלֵּל צְדָקָה *my tongue shall speak of (sing) thy righteousness*. 71, 24.

3. to meditate. pr. to speak with oneself in a low murmuring voice, as is often done by a person in deep meditation; comp. no. 1, and אָמַר בְּלִבּוֹ, אָמַר. With בָּ to meditate in or on any thing, to think upon it; Josh. 1, 8 וְלַיְלָה בּוֹ יִימָם וְלַיְלָה *and thou shalt meditate thereon (the law) day and night*. Ps. 1, 2. 63, 7. 77, 13 בְּכָל־עֲשֵׂי־ךָ הִגִּיתִי *I meditate on all thy works*. 143, 5. (Synon. is שִׁיחַ.) Prov. 15, 28 לֵב צַדִּיק הִתְהַלֵּה לְעֲנוּת *the heart of the righteous meditateth what to answer*. With acc. to think upon, to remember; Is. 33, 18 לִבְךָ הִתְהַלֵּה אִימָה *thine heart remembereth the time of terror*. Also in a bad sense, to devise, to plot; Ps. 2, 1 לָמָּם יִתְהַלֵּה רִיק *why do the nations devise a vain thing?* i. e. attempt resistance in vain. Prov. 24, 2. Is. 59, 13.—Syr. ܗܘܘܐ to meditate, to read by syllables; Pa. to meditate, to contemplate; Ethpa. to read. Comp. Eth. ܗܘܘܐ to murmur, to utter inarticulate sounds, to speak, to meditate;

Conj. IV, to read. Arab. نَبَّ to mutter.

Poel inf. הַגֵּי i. q. Kal no. 2, Is. 59, 13.

HIPH. part. plur. מְהַגֵּיִם, *the mutters, i. e. soothsayers muttering enchantments; or the sighing, the whimpering*

i. e. jugglers pretending to imitate the low thin voice of the shades, Is. 8, 19.

Deriv. הנהיח, הנהיח, הנהיח.

* II. הנה i. q. הנה II, to be separated, taken away, comp. הנה and הנה. Transit. to separate, to take away; Prov. 25, 4 הנה הנהיח הנהיח separate the dross from the silver, where it is Inf. abs. for the imperat. Symm. *ἀθαιεσ*, Vulg. *aufer*. v. 5. Here too is apparently to be referred Is. 27, 8 הנה ברוחו הקשה ביום קרים he taketh them away with his strong wind in the time of the east-wind. Kimchi well הסיר.

NOTE. Maurer not unaptly explains the connection of this second signification with no. I, by supposing that הנה II is pr. to cause to puff or pant for breath, then to drive (comp. נהג, *ἄγω*), to impel, Is. 27, 8; and with הנה, to drive off, to separate, Prov. 25, 4. See Maurer ad Prov. l. c.

הנה m. (r. הנה I) 1. a muttering, growling of thunder, Job 37, 2.

2. a sighing, moaning, Ez. 2, 10.

3. a meditation, thought, Ps. 90, 9;

i. q. הנהיח.

הנה f. (Kamets impure) meditation, thought, Ps. 49, 4. R. הנה I.

הנה see in הנה.

הנה m. (r. הנה) heat, fervour of mind. Ps. 39, 4 אש בְּהִנְיִי הַבְּעֵר אֵשׁ in my fervour the fire burned. Hence fervent cry, prayer, Ps. 5, 2.—Others, moaning.

הנה m. (r. הנה I) constr. הנהיח, c. suff. הנהיחי Ps. 19, 15. Lam. 3, 62.

1. murmur, sound of the harp or cithara; comp. הנהיח Is. 14, 11.—Ps. 92, 4 הנהיח הנהיח with the murmur of the harp, with its murmuring tones; Sept. μετ' ᾠδῆς ἐν θραύσει. In Ps. 9, 17 הנהיח is a musical sign, Sept. ᾠδὴ διαψάλματος, and so Symm. Aqu. Vulg. see in הנה.

2. meditation, Ps. 19, 15; device, machination, Lam. 3, 62; comp. Ps. 2, 1.

הנה m. adj. (r. הנה) convenient, commodious, suitable, i. q. Talmud. הנהיח and הנהיח. Ez. 42, 12.

* הנה to be convenient, commodious; but not found in this signification in any of the kindred languages.

* הנה obsol. root, Arab. هَجَرَ to flee; whence هَجْرَة Hejrah, flight of Mohammed; kindr. הנה.—Hence

הנה (flight) pr. n. Hagar, the handmaid of Sarah, of Egyptian birth, the mother of Ishmael; so called as having fled from her mistress. Gen. 16, 1. 25, 12.—Also

הנה (fugitive) Hagri, 1 Chr. 11, 35 27, 31; Plur. הנהרים Ps. 83, 7, and הנהריים 1 Chr. 5, 10. 19. 20, Hagrim, Hagarenes, pr. n. of an Arabian people, with which the tribes living beyond Jordan carried on war. It doubtless corresponds to the Arab. هَجَرَ, whence the gentile n. هاجري, a people and region adjacent to the Persian Gulf, called Ἀγαῖοι in Strabo XVI p. 767 Casaub. Ἀγῆες Dionys. Perieget. 956, in the province now called Bahrein.

הנה m. i. q. הנה, shout of joy, rejoicing, Ez. 7, 7; comp. Is. 16, 9. 10. R. הנה.

הנה m. i. q. הנה, shout of joy, rejoicing, Ez. 7, 7; comp. Is. 16, 9. 10. R. הנה.

הנה Chald. m. plur. counsellors of state, ministers, viziers, Dan. 3, 24. 4, 33. 6. 8; also הנה 3, 27 the king's counsellors.—It seems to be a compound word; and if Semitic, may be either Chald. הנה (r. הנה) leaders, governors, with the Heb. article prefixed, which then coalesced with the word itself, as elsewhere the Arabic article also with several Heb. words, see אל p. 49; or it may be compounded from הנה, comp. הנה; so Lee.

* הנה obsol. root, Arab. هَدَّ to break, kindr. הנה; in Heb. trop. to break forth into joy, to shout for joy, comp. הנה, הנה. Hence הנה.—The Arabic root is likewise transferred to sound,

comp. هَدَّ cry of the camel, a deep hoarse voice, هَدَّ the sound of waves dashing upon the shore, هَدَّ a crashing, fragor.

הנה Hadad, pr. n. 1. An idol of the Syrians, and perhaps of the Edomites, see הנה and הנה.

2. Of several Edomites and Ishmaelites. a) A king of Edom, Gen. 36, 35. 1 Chr. 1, 46 comp. 50. b) 1 Chr. 1, 30. c) 1 K. 11, 14; called in v. 17 אָרֵר.

הַדָּדֶזֶר pr. n. (Hadad i. e. Adod is his help, see in פְּנֵי הַדָּדֶזֶר) *Hadadezer* a king of Syria-Zobah, contemporary with David, 2 Sam. 8, 3 sq. Written הַדָּדֶזֶר 2 Sam. 10, 16. 19. 1 Chr. 19, 16. 19; though some Mss. every where retain the better and genuine form with ד.

הַדָּד־רִמּוֹן *Hadad-rimmon*, pr. n. of a place in the plain near Megiddo, Zech. 12, 11; afterwards according to Jerome called *Maximianopolis*. Prob. so called from the worship of the idol Hadad-rimmon; see Hitzig ad Jes. 17, 9. Movers Phœnizier p. 297. See Biblioth. Sac. 1844, p. 220.

* הִדְדָה i. q. דָּדָה (comp. הִנָּח and דָּנָה) pr. to throw out the hand, i. e. to stretch or put out the hand; once Is. 11, 8.—

Arab. هَدَى to lead right, to show the way; Syr. هَدْيَةٌ, هَدْيَةٌ, way, custom, Gr. ὁδός.

הַדִּי (for הַדִּיָּה) Syr. هَدِيَّة, Arab.

הִדּוּס, *India*, Esth. 1, 1. 8, 9. The form *Hidhus*. is old Pers. for Sanscr. *Sindhus* (omitting *n*), the land of *Sind*; Lassen in Zeitschr. f. d. Morgenl. VI. p. 62.

הַדּוֹרָם *Hadoram*, pr. n. a) A tribe of the Joktanites in Arabia Felix, Gen. 10, 27. They would seem to be the Ἀδραμίται, *Atramitæ*, Ptolem. VI. 7, and Plin. 28 or 32, on the southern coast of Arabia, between the Homeritæ (Himyarites) and the Sachalitæ. b) Masc. i. q. אֲדוֹרָם, אֲדוֹרָם q. v. 2 Chr. 10, 18.

הִדְדָי *Hiddai*, pr. n. m. 2 Sam. 23, 30; for which in the parall. passage 1 Chr. 11, 32 is הַדִּיר.

* הִדָּד to tread down to the ground, to trample under foot, once Job 40, 12. Kindr. roots are דָּבַד, דָּבַד, דָּבַד. Arab. هَدَك to tear down sc. a house, to destroy.

* הִדָּד obsol. root. perh. to tread down, intrans. to be trodden down; whence

trop. to serve, to wait upon; Arab. خَدَم. Hence הִדָּד footstool.

הִדָּד Chald. i. q. Syr. مَمْبَرٌ *membrum*, a member; comp. Pers. اَندام *andam*, member. Dan. 2, 5 עָבַר הַדָּמִין (Gr. μέλη ποιῶν 2 Macc. 1, 16) pr. to make into members, i. e. to cut or hew in pieces, a species of punishment common to many ancient nations. Comp. هَبْرَه Barhebr. p. 218.

הִדָּד m. (r. הָרַם) a stool, footstool, every where with רַגְלִים. Only trop. Is. 66, 1 the earth is thy footstool. Ps. 110, 1 until I make thine enemies thy footstool.—Spec. the ark of the covenant is called the footstool of God, because his presence was supposed to be always upon it, 1 Chr. 28, 2. Ps. 99, 5. 132, 7. Lam. 2, 1.

* הִדָּס obsol. root. Talmud. to leap, to spring, to hasten.—Hence

הִדָּס m. plur. הַדָּסִים, the myrtle, so called according to some because it leaps or springs up rapidly and grows quickly; like *salix à saliendo* according to Verrius, though *salix* is from ἄλιξ.—Neh. 8, 15. Is. 41, 19. 55, 13. Zech. 1, 8. 10, 11. See Celsius Hierob. P. II. p. 17 sq. Arab.

הִדָּס id. in the dialect of Yemen; among the other Arabs this tree is called آس.

הַדָּסָה (myrtle) pr. n. *Hadassah*, the earlier Jewish name of Esther, Esth. 2, 7.

* הִדָּד fut. הִדָּד 1. to thrust, to push, to smite, Chald. הִדָּד id. Comp. הִדָּד, הִדָּד. Num. 35, 20. 22. Ez. 34, 21. With בֵּן, to thrust away; Job 18, 18 הִדָּדָהּ בְּאֵזָר אֶל-חֹשֶׁךְ they shall thrust him from the light into darkness. Is. 22, 19.—Hence to thrust down, to overthrow, Jer. 46, 15.

2. to thrust away, to repulse, 2 K. 4, 27. Prov. 10, 3.

3. to thrust out, to drive out, with מִפְּנֵי, מִלְּפָנֶי, Deut. 6, 19. 9, 4. Josh. 23, 5.

* הִדָּר 1. to cause to swell, to make tumid, and intrans. to be swollen up, tumid. Arab. أَهْدَرُ tumid, حذر to become tumid.—Hence part. pass. הִדָּרִים הִדָּרִים swollen, raised. Is. 45, 2 הִדָּרִים

אֲנִישׁ *the swelling (raised) places will I make plain, level.* LXX. ὄρη, unless, perh. they read הררים. So *tumidos montes* Ovid. Amor. 2. 16. 51. . Comp. Engl. *a swell*, i. q. a low hill.

2. Trop. of ornament and splendour, in allusion to the wide and flowing robes of Oriental pomp; hence *to decorate, to adorn*, pr. of apparel, see הָדָר. Is. 63, 1 הָדָר *decked, glorious, in his apparel.* Also *to honour* a person, with פָּנָיו *to honour the face, person, of any one, to reverence*, Lev. 19, 32; also in a bad sense, *to favour his cause, to be partial* in judgment, like נָשָׂא פָּנָיו, Lev. 19, 15; c. acc. of pers. Ex. 23, 3.

НИР. Præt. plur. in Pause נִהָדְרוּ, *were honoured* Lam. 5, 12. Comp. Kal no. 2.

НИТР. *to show oneself proud, to carry oneself proudly*, Prov. 25, 6.

The derivatives follow.

הָדָר Chald. PA. הָדָר, *to honour*, Dan. 4, 31. 34.

הָדָר m. (r. הָדָר no. 2) 1. *ornament, decoration, splendour, pomp*, Ps. 45, 4. 96, 6. Ez. 16, 14. הַדְּרֵי קֹדֶשׁ *holy ornaments* Ps. 110, 3; see in הִדְרָה. Prov. 20, 29 זְקֵנִים שִׁיבָה הָדָר *the ornament of old men is the gray head.* Lev. 23, 40 עֵץ הָדָר *ornamental trees.*—Spec. of the *splendour, majesty* of God. Ps. 104, 1 הוֹדִי וְהָדָר *thou art clothed with splendour and majesty.* Job 40, 10. Ps. 29, 4 קוֹל יְהוָה בְּהָדָר *the voice of Jehovah is in majesty, majestic.*

2. *honour*, Ps. 149, 9.

הָדָר Chald. i. q. Heb. הָדָר, c. suff. הַדְּרֵי Dan. 4, 27 [30].

הָדָר m. (r. הָדָר) *ornament, splendour*; once Dan. 11, 20 מְעַבְרֵי נֹגֶשׂ הָדָר מִלְּבוֹהַּ הַמֶּלֶךְ *sending forth an exactor of tribute through the ornament of the kingdom*, Palestine, q. d. the best part of the kingdom, like אֶרֶץ הַצְּבִי v. 16, comp. Zech. 9, 8. For the historical allusion, see 2 Macc. 3, 1 sq.—Others understand *tribute, census*, by a Græcism, like τῆν. But see in Gesch. d. Heb. Sprache p. 64.

הִדְרָה f. (r. הָדָר) constr. הַדְּרֵי, i. q. הָדָר, *ornament, decoration*, Prov. 14, 28. הַדְּרֵי קֹדֶשׁ *holy adornment*, i. e. apparel worn on solemn festival occasions, (not

sacerdotal as some suppose,) Ps. 29, 2 96, 9. Comp. הַדְּרֵי קֹדֶשׁ Ps. 110, 3.

הַדְּרֵי קֹדֶשׁ so written sometimes for הַדְּרֵי קֹדֶשׁ q. v.

הֵי interj. expressing grief, onomatopoeic, like אַהֵה, *ah! wo!* Ez. 30, 2.

הוּי interj. expressing grief, onomatop. like הוּי, *O! wo! alas!* Am. 5, 16.

הִיא m. הִיא f. *he, she; is, ea, id*; personal pronoun of the third person. The same form dropping the ה is found in the pr. n. אֵלֶיהָ. Corresponding forms are: Phen. הַא; Samar. הִיא, f. הַי, and הִיא, f.

הִי; Syr. הַא, f. הַא; Arab. هِيَ, f. هُوَ.

As to its origin, see Hupfeld on the Semitic demonstr. Particles in Zeitschr. f. d. Kunde des Morgenl. II. p. 127 sq. 147 sq.—In the Pentateuch הִיא includes also the feminine gender, and is put for הִיא, which latter (according to the Masora on Gen. 38, 25) is read only eleven times in the whole Pentateuch. The punctators, who prob. did not notice this idiom of the Pentateuch, wherever הִיא refers to a feminine object, seem to have regarded it as an error, and wrote it הוּא, signifying that הִיא ought to be read. Besides the Pentateuch, הִיא is found as fem. in 1 K. 17, 15. Job 31, 11. Is. 30, 33, where it is also written by the punctators הִיא.

Like the Lat. *is, ea, id*, so the pronouns הִיא, הוּא, point out a definite person or thing already mentioned or well known from the context. They thus differ from הֵן, זֶה, which is i. q. οὗτος, *this*, pointing to a person or thing present and near; and correspond rather to the Greek αὐτός, especially in the oblique cases, as לִי i. q. αὐτόν, אֵתוֹ i. q. αὐτόν. Hence הִיא and הוּא are put:

1. Without emphasis, *he, she*, like Lat. *is, ea*. Gen. 4, 20 and Adah bare Jabal, הוּא הִיא אָבִי יֹשֵׁב אֹהֶל *he was the father of such as dwell in tents.* v. 21. 10, 8. 9. 12. 19, 36. 37. 20, 16. That its proper place is where a person or thing is mentioned a second time, (see the remarks above on the article,) is obvious from passages where it refers to הֵן preceding; so Judg. 7, 4 וְהָיָה אֲשֶׁר אָמַר אֵלֶיךָ זֶה בְּלָקֶךָ וְהָיָה אֲתָךְ הוּא בְּלָקֶךָ וְכָל אֲשֶׁר-אָמַר אֵלֶיךָ זֶה בְּלָקֶךָ, where Sept.

well: *καὶ ἔσται, ὃν ἐὰν εἴπω πρὸς σέ, οὗτος πορεύσεται σὺν σοί, αὐτὸς πορεύσεται σὺν σοί· καὶ πᾶς ὃν ἂν εἴπω πρὸς σέ, οὗτος οὐ πορεύσεται μετὰ σοῦ, αὐτὸς οὐ πορεύσεται μετὰ σοῦ.* So too in the same relation, אֵלֶּה and הֵמָּה, Gr. οὗτοι and αὐτοί, Ps. 20, 8. 9.

2. With a degree of emphasis, as again taking up a preceding noun. Is. 33, 22 *יְהוָה מְלִכֵּנוּ הוּא יוֹשִׁיעֵנו* *Jehovah our king, he will save us.* 38, 19. So in various ways and examples; as Gen. 13, 1 *אַבְרָהָם וְרַבְיָהּ הוּא וְרַבְיָהּ*, Sept. αὐτός καὶ ἡ γυνὴ αὐτοῦ, *he and his wife.* 14, 15. Gen. 4, 4 *הָאָדָם הַזֶּה אָבֶל*, Sept. Ἀβὲλ καὶ αὐτός, *Abel, even he.* Gen. 20, 5 *לֹא הוּא אָמַר לִי*—*Spec. a)* Sometimes הוא i. q. αὐτός is referred to God, as HE who alone is to be adored, who alone created and governs the world. Ps. 33, 9 *יְהוָה אֵלֵינוּ*. Job 5, 18. Deut. 32, 39. So in the pr. names אֱלֹהֵינוּ, אֱלֹהֵינוּ, etc. *b)* Put also by way of contempt, 2 Chr. 28, 22; like Gr. οὗτος, Lat. iste. *c)* Like ὁ αὐτός, *the same, idem*, Ps. 102, 28 *אַתָּה הוּא* *thou art the same.* Is. 41, 4. 43, 13. 48, 12. *d)* Put after a noun it is often i. q. αὐτός, *ipse, self.* Is. 7, 14 *לִכֵּן יוֹחֵן אֲדַרְשֶׁנּוּ הוּא לָכֵן* *therefore the Lord himself* (Sept. Κύριος αὐτός) *will give you a sign, i. e. of himself, of his own accord.* Often and emphatic after the pronouns אֲנִי (Is. 43, 25), אַתָּה; as Jer. 49, 12 *וְאַתָּה הוּא* *and shalt thou go unpunished?* Is. 50, 9 *מִי הוּא יְרַשְׁעֵנִי* *who then shall condemn me?* Gen. 27, 33.

3. Put with the art. after a noun having the art. it expresses the remote demonstr. *that; ille, illa, illud;* and so הַהוּא, הַהוּא. Job 1, 1 *הָאִישׁ הַהוּא* *that man.* Gen. 28, 11 *בַּמָּקוֹם הַהוּא* *in that place.* Mic. 3, 4 *בְּעֵת הַהוּא* *at that time.* So very often *in that day, at that time;* spoken both in the historical books of a day just before mentioned, Gen. 15, 18. 26, 32. 30, 35. 33, 16; and also in the prophetic writings of a day just before announced, Is. 2, 17. 20. 3, 7. 18. 4, 1. 2 (comp. 2, 12). 5, 30. 7, 18. 20. al. Sept. ἐν τῇ ἡμέρᾳ ἐκείνῃ.—In Syriac ܗܘܐ, ܗܘܐ, are used to correspond with Heb. הוּא, הוּא.

4. Like the other personal pronouns, so

הוּא, הוּא, (also הוּא, הוּא,) involve the idea of the verb of existence or substantive verb, i. q. *he is, she is, it is.* Gen. 24, 65 *מִי הוּא זֶה* *he is my master.* 20, 7 *לְהוּא* *for he is a prophet.* 2, 11 *הוּא הוּא הוּא* *that is it which compasseth the whole land of Havilah.* More frequently put last; as Gen. 25, 21 *כִּי עָקְרָה הוּא* *for she was barren.* Ps. 18, 31. Is. 41, 7. In both genders it is not seldom put by way of explanation, i. q. *that is, etc.* Gen. 14, 8 *בֵּלַע הוּא צֹרַר* *Bela, that is Zoar, now called Zoar.* v. 7. 23, 2. 19. Josh. 15, 8. 9.—Hence it comes that these pronouns frequently stand instead of the substantive verb itself; as Gen. 7, 2 *אֲשֶׁר לֹא טָהָרָה הוּא* *that are not clean.* Ps. 50, 6 *לְפָנֵי הוּא* *for God is judge.* Gen. 41, 26 *שִׁבְעַת פְּרֹת הַשָּׁבֹט שִׁבְעַת שָׁנִים הָיָה וְשִׁבְעַת שָׁנִים הַשְּׂפֹלִים הַשָּׁבֹט שִׁבְעַת שָׁנִים הָיָה* *the seven good kine are seven years, and the seven good ears are seven years;* comp. v. 27 fin. where instead of הָיָה we have יִהְיֶה. Gen. 25, 16 *אֵלֶּה הֵם בְּנֵי יִשְׁמָעֵאל* *these are the sons of Ishmael.* Zech. 1, 9 *אֲנִי מֵהַיּוֹם הַזֶּה אֵלֶּה* *what these are.* Espec. Zeph. 2, 12, where הָיָה even refers to a different (the second) person: *אֲנִי כוֹשִׁיִּים חֲלָלֵי הַרְבִּי הָיָה* *also ye Ethiopians shall be slain with my sword.* Comp. Ezra 5, 11; also Syr. Matt. 5, 13.

הוּא m. הוּא f. Chald. i. q. Heb. *he, she; is, ea, id;* Dan. 2, 22. 6, 11. 17. Often as implying the verb of existence or substantive verb, *he is, she is, etc.* Dan. 2, 9. 20. 28. 32. 47. 6, 5. Put also for the substantive verb, Dan. 4, 27.

הוּא Chald. i. q. הוּא q. v.

הוּא aphæresis for הוּא (r. הוּא) Arab. *نهد* to swell, e. g. *the flesh, the female breast.*

1. *a swelling* sc. in the exuberance of health and strength; hence *vigour, strength*, e. g. of the youthful body Prov. 5, 9; of a noble steed Zech. 10, 3. Dan. 10, 8 *חַיִּי הוּא חַיִּי חַיִּי* *my strength was turned within me to destruction*, i. e. was destroyed. Hos. 14, 7 *כְּחַיִּי הוּא* *like the olive-tree his strength.*—Trop. of strength of voice, snorting, Job 39, 20 [23].

2. *splendour, majesty*, e. g. a) Of God, often with הֹדֵר, Ps. 21, 6. 96, 6. 104, 1. 111, 3. Job 40, 10. b) Of kings and princes, 1 Chr. 29, 25. Dan. 11, 21. Comp. Num. 27, 20.

3. *Hod*, pr. n. m. 1 Chr. 7, 37.

הוֹדָוְיָהּ (perh. i. q. הוֹדוּיָהּ praise ye Jehovah) *Hodaviah*, pr. n. m. a) 1 Chr. 5, 24. b) 9, 7. c) Ezra 2, 40.

הוֹדוּיָהּ (id.) *Hodaviah*, pr. n. m. 1 Chr. 3, 24.

הוֹדְיָהּ (splendour of Jehovah) *Hodeiah*, Neh. 7, 43, i. q. הוֹדוּיָהּ lett. b.

הוֹדִיָּהּ (id.) *Hodijah*, pr. n. of several Levites, Neh. 8, 7. 9; 5. 10, 11. 14. 19.

* הָוָה to be, to exist, i. q. הָיָה. In Aramæan this is the usual form for the substantive verb, Chald. הָהָה, Syr. ܗܘܐ; in Hebrew it rarely occurs, and only in the poets and later writers. That it is however the primitive form and earlier than הָיָה, is apparent, because the form has obviously an onomatopoeic origin; and hence הָיָה comes from הָוָה, as הָיָה from הָוָה. The origin of הָוָה lies in the idea of *breathing*, comp. אָוָה, Arab. هَوَى, and see in no. 2, 3. This idea is then transferred to the breathing of persons and animals; whence *to live* i. q. הָוָה, and so *to be*.—Part. הָוָה Neh. 6, 6. Ecc. 2, 22. Imp. הָוָה, הָוָה, הָוָה Gen. 27, 29. Is. 16, 4. Fut. apoc. הָוָה Ecc. 11, 3, for הָוָה from הָוָה.

2. *to breathe after, to desire*, i. q. אָבָה,

אָבָה I. 2. Arab. هَوَى to desire, to love, to will.—Hence הָוָה no. 1, desire.

3. Intens. *to strive eagerly, to rush headlong*; hence *to fall headlong, to fall*

from on high, i. q. هَوَى. Job 37, 6 בִּי לְשָׁלֹג יֵאָמֵר הָוָה אֶרֶץ he saith, *Fall* (rush down) upon the earth; Vulg. *ut descendat in terram*, Sept. as in no. 1, γίνομ ἐν γῆς.—Hence הָוָה no. 2, הָוָה.

הָוָה and הָוָה Chald. *to be*, i. q. Heb. הָוָה. Often joined with the participle of another verb, e. g. תָּוָה הָוָה thou wert seeing, i. e. thou sawest, Dan. 4, 7. 10. 7, 2. 4. al.

NOTE.—In the formation of the Fut.

of this verb, there occurs this singularity, that in the *third* pers. sing. and plur. is found the prefix הָ, where we should expect the preformative וּ; and this with the regular and usual signification of the future or subjunctive. Thus הָוָה will be Dan. 2, 28. 29. 45. 4, 22. Ezra 7, 26; *be it, let it be*, Dan. 3, 18. 5, 29. Ezra 7, 23. 4, 12. 13. 5, 8; plur. הָוָה may be Dan. 6, 2. 3. 27. Ezra 7, 25; fem. הָוָה Dan. 5, 17; but in 3d fem. sing. הָוָה Dan. 2, 40–42. 4, 24; הָוָה 7, 23. Ezra 6, 8. Forms of the same kind are found in the Targums, as Hieros. Ex. 10, 28. Jonath. Ex. 22, 24; and more in the Talmud, as לשמעו for רשמעו, למרו for למרו, רדעו for רדעו, see Fürst Chald. Lehg. p. 114. From all this it appears that these forms are not infinitives, as is sometimes supposed; but that in such examples either the הָ is put for the *Nun* of the Syrians (so de Dieu, Beer Inscr. et Papyri I. 19, 20), or else these forms have arisen out of the Hebrew usage which began to put לְקַטֵּל instead of וְקַטֵּל, Heb. Gr. § 129. n. 1. Comp. Winer Chald. Gr. p. 67. edit. 2.

הָוָה f. (r. הָוָה) verbal of Pi. 1. *desire, cupidity*, see the root no. 2. Prov. 10, 3 הָוָה רְשָׁעִים וְהָוָה he thrusteth away the desire of the wicked; parall. צַדִּיק יִפְשֵׁט.

Comp. אָוָה. Arab. هَوَى desire, will.

2. *fall, ruin*, Arab. هَوَى, see the root no. 3. Only in the plur. *calamities, destruction*; Ps. 57, 2 הָוָה עַד-יִבְעַר הָוָה until these calamities are overpast. 91, 3 הָוָה דָּבַר הָוָה fatal pestilence. 94, 20. Prov. 19, 13. Job 6, 2. 30, 13. (In Job II. cc. Chethib הָוָה.)—Hence also, '*calamities which one prepares for another, mischief, injury, wickedness*'; Ps. 5, 10 קָרָבָה הָוָה their inward part (or mind) is wickedness. 38, 13 הָוָה הָוָה they speak mischief, mischievous things. 52, 4. 9. 55, 12. Prov. 11, 6. 17, 4 מְזוֹן עַל-לְשׁוֹן הָוָה giving ear to a wicked tongue. Job 6, 30. Sing. id. Ps. 52, 9.

הָוָה i. q. הָוָה no. 2, *fall, ruin, calamity*, Is. 47, 11. Ez. 7, 26. R. הָוָה no. 3.

הָוָה (prob. for הָוָה, whom Jehovah impels, r. הָוָה.) *Hoham*, pr. n. of a king of Hebron, Josh. 10, 3.

הוי interj. onomatopoeitic, like אוי.

1. Of threatening, *ho! wo! oval, ol,* with nominat. for the vocative; comp. Sept. Is. 1, 4 הוי גוי חטא *wo, sinful nation!* 5, 8. 11. 18. 20. 21. 10, 5. 28, 1. 29, 1. 15. 30, 1. 31, 1; with אל Jer. 48, 1; על 50, 27. Ez. 13, 3; ל 13, 18.

2. Of grief, *O! wo! alas!* 1 K. 13, 30 הוי *alas, my brother!* Is. 17, 12.

3. Of exhortation, *ho!* Zech. 2, 10 [6]. Is. 18, 1. 55, 1.

* הוי Chald. *to go*, a softened form from חלץ; comp. הוי and הוי and חלץ, חלץ, חלץ, חלץ; and in modern languages Engl. *to talk, to walk* (in which the *l* is not sounded), Fr. *doux* from Lat. *dulcis, faux* from *falsus*. Fut. A (the only instance in verbs עו) יהיה i. q. יהיה, Ezra 5, 5. 6, 5. 7. 13. Infin. מהיה 7, 13. —The same forms are found in the Targums.

הוללה f. (r. חלל Po.) plur. הוללות, *folly*, Ecc. 1, 17. 2, 12. Then, *improbability, wickedness*, Ecc. 9, 3.

הוללת f. id. Ecc. 10, 13.

הולם (Milél) m. Is. 41, 7; see in חלם.

* הוי *to put in motion, throw into commotion, consternation, to agitate*; kindr. חמם, חמם, חמם. Deut. 7, 23 חמם חמם *he will bring upon them great consternation*.—Hence חמם.

NIPH. see in חמם.

HIPH. *to make commotion, to make a noise*, (comp. השקט *to keep quiet*.) of a noisy multitude Mic. 2, 12; of an unquiet mind, internal commotion, Ps. 55, 3.

Deriv. חמם, חמם.

חום (destruction, r. חמם) *Homam*, pr. n. m. 1 Chr. 1, 39; for which in Gen. 36, 22 חום.

* חוי i. q. Arab. هان, *to be light, easy*; comp. kindr. חוי, חוי.

HIPH. *to act lightly*, with levity; Deut. 1, 41 חוי חוי *ye acted lightly to go up*, went up heedlessly; comp. Num. 14, 44.

Deriv. חוי, and

חוי m. 1. *riches, wealth, substance*, Prov. 1, 13. 6, 31. 8. 18. Ps. 44, 13 בלא חוי *for nought*, pr. for no wealth. Plur.

Ez. 27, 33.—Arab. حوون *ease*,

comfort; comp. ان mid. Waw, *to live in comfort and quiet*, حوون quiet, comfort, חוי wealth, substance.

2. Adv. *enough*, Prov. 30, 15. 16. So Sept. ἀγαθῶν, Chald. Syr. Arab. Vers.

הוי and הוי 1. An old and unusual word, i. q. הוי, *a mountain*, Gr. ὄρος. Gen. 49, 26 הוי (i. e. הוי) *eternal mountains*, parall. with עולם everlasting hills in the other hemistich. —The Masorites direct it to be read הוי, and seem to follow the interpretation embraced by the Vulg. and Chald. i. e. taking הוי as particip. of the verb הוי, i. q. *my parents, progenitors*, and referring הוי to the words following. But against this is the comparison of the similar passages in Deut. 33, 15. Hab. 3, 6; and also the parallelism of the members.

2. *Hor*, pr. n. of two mountains: a) One on the borders of Idumea, one and a half days' journey from the Dead Sea towards the south; at its eastern foot lay the city Petra. At the present day it takes its name from Aaron, who died on it, جبل نبي هارون *Jebel Neby Harun*, Mount of the Prophet Aaron. See Comment. on Is. 16, 1. Bibl. Res. in Palest. II. p. 548, 651.—Num. 20, 22. 33, 32. b) The other was perhaps a spur of Lebanon at the northeastern extremity, Num. 34, 7. 8.

חוי (for חוי, whom Jehovah heareth,) *Hoshama*, pr. n. m. 1 Chr. 3, 18.

חוי (deliverance, safety, see r. חוי) Hiph. and Niph.) pr. n.

a) *Oshea*, afterwards *Joshua*, the minister and successor of Moses, Num. 13, 8. 16. etc.

b) *Hoshea*, a king of Israel, 2 K. 15, 30. 17, 1 sq. 18, 1 sq.

c) *Hosea*, a prophet, Sept. Ὡση, Hos. 1, 1. 2.

חוי (whom Jehovah helpeth, r. חוי) *Hoshaiah*, pr. n. of several men: a) Neh. 12, 32. 33. b) Jer. 42, 1. 43, 2.

* חוי see חוי.

* חוי *to dream, to talk in one's*

dreams, Is. 56. 10. Kindr. is **הָזָה**; and the primary idea seems to be that of nocturnal *vision*. Sept. *ἐνπνιαζόμενοι*, Aqu. *φανταζόμενοι*, Symm. *ὄραματισται*.—Arab. **هذى** and **هذأ** to talk at random, espec. of one delirious; and nearly the same in the Talmud.

הי m. (for **נהי**, r. **נחה**, as **בול** for **בולל**) *wailing, lamentation, wo*, Ez. 2. 10.

היא pron. of 3 pers. sing. fem *she*, Lat. *ea*, neut. *id*; see fully in **הוא**. Sometimes in the Masoretic text it is read **היא**, where **היא** used in a neuter sense is referred to the masculine, and the Jewish critics expected **היא**; e. g. Job 31, 11. Ecc. 5, 8. Ps. 73, 16.

היא Chald. i. q. Heb. *she*, Dan. 2, 9. 20. 21. 7, 7. Ezra 6, 15. See in **הוא**.

הירד m. (r. **הדר**) *shout of joy, joyful acclamation*, e. g. a) Of vintagers treading the grapes, *vintage-shout*, Jer. 25, 30. 48, 33. b) Of soldiers rushing to battle, *battle-shout*, Jer. 51, 14. Is. 16, 9. 10, where these two senses are put in antithesis.

הידודות Neh. 12, 8, a corrupted form, prob. for **הידודות** *choirs*, as 1 Chr. 25. 3. Comp. also Neh. 11, 17; where in a like context is **הידודות**.

* **היה**, fut. **יהיה**, apoc. **יהי**, with Vav convers. **ינהי**; inf. absol. **היה** and **היו** Num. 30, 7; inf. constr. **היהו**, once **היה** Ez. 21, 15, with pref. **להיות**; imp. **היה**; part. f. **היה** Ex. 9, 3; signifying i. q. **הנה**, Chald. **הנה**, Syr. **ܗܝܢ**, **ܗܝܢ**.

1. *to come to pass, to happen, to be*; for the origin and etymology see the Note. Ex. 32, 1 *we know not* **מה הנה** *לו* *what has happened to him*. Ecc. 3, 22 *what shall be* **מה שיהיו אחרי** *after him*. Is. 14, 24 **כאשר המיתי בן היתה** *as I have thought, so shall it come to pass*. 1 K. 13, 32. So **מה הנה** *how comes (is) it that?* Ecc. 7, 10, i. q. Gr. *τι γέγονεν οὗτο*; John 14, 22. Often in the phrase **הנה דבר** *the word of Jehovah happened (came) to any one*; see examples in **דבר** no. 1. c, and comp. Lat. *fama accidit ad aures alic*. Liv.—Most frequent of all is the form **ינהי**, Gr. *καὶ ἐγένετο*, and *it came to pass*, in historical

narrative, with a notation of time. Gen. 22, 1 **ינהי אחרי הדברים האלה והאלהים נסה** *and it came to pass after these things, and God did try Abraham*. 23, 1. 26, 32 **ינהי ביום ההוא ויבאו** *and it came to pass on the same day, and they came* etc. Josh. 4, 1 **ויאמר** *then their heart melted*. The notation of time, as appears from these examples, is variously expressed; e. g. with **ב** and inf. Gen. 24, 30. Ex. 16, 10; **ב** and inf. Gen. 35, 17. 18. Num. 10, 35; **באשר** with præt. Gen. 24, 22. 52. 1 Sam. 8, 1; **כי** with præt. Gen. 6, 1. 27, 1.—Corresponding to this is also the form **ויהיה** *and it shall come to pass*, referring always to a future event, and usually followed by a notation of time. Is. 7, 18 **ויהיה ביום ההוא** *and it shall come to pass in that day, Jehovah shall hiss*, etc. Ex. 12, 25 **ויהיה כי תבאו אל-הארץ** *and it shall come to pass when ye shall come to the land*... *then shall ye keep*, etc. So with **כי** Ex. 12, 26. Judg. 12, 5; **אם** denoting time or a condition Ex. 4, 8. Deut. 8, 19; **ב** and **ב** with inf. Deut. 17, 18. 20, 2. 9. Judg. 2, 19.

2. *to begin to be, i. e. to become, to be made or done*. Spec. a) *To come into existence, to begin, to arise, to be*; Gen. 1, 3 **יהי אור ויהי אור** *let light be, and light was*. v. 6. Is. 66, 2 **ויהיו כל-אלה** *and all these things have arisen*, have come into existence. With **מן**, *of or from any source*, Gen. 17, 16 **מלכי עמים יהיו ממנה** *kings of nations shall be of her, spring from her*. Ecc. 3, 20. b) *to be done, established*, opp. to *fall, to be in vain*. Is. 7, 7 **ולא תהיה** *it shall not stand, neither shall it be done*. With **ל** auctoris, Is. 19, 15 **ולא יהיה למצרים** *neither shall any work be done by the Egyptians*.—It is construed as follows: α) With a subst. following, *to become or be made any thing*. Gen. 19, 26 **והיה נציב מלח** *and she became a pillar of salt*. 4, 20. 21. So Gen. 1, 5 **ויהי ערב** *and the evening was* and **ויהי בקר יום אחד** *and the morning was one day*, i. e. evening and morning became one day. β) In the same sense, with **ל** before the subst. Gen. 2, 7 **ויהי האדם לנפש חיה** *and man became a living soul*. v. 24. 9

15. Is. 1, 22. 31. 5, 9. γ) But הָיָה לְ , to be or become to any one, as his possession, property, etc. Is. 17, 2 עָרֵי עָרֵירָר the cities of Aroer shall be for the flocks, i. e. be given up to them. 23, 18. Job 30, 31. So espec. of a woman, הָיָה לְאִישׁ , she became to a man, i. e. became his wife, (לְאִשָּׁה being often added, Num. 36, 3.) Num. 30, 7. 36, 3. Deut. 21, 15. 24, 2. δ) הָיָה בְּ to be or become as or like any thing. Gen. 3, 5 $\text{וְהָיִיתֶם כַּאֲלֹהִים}$ and ye shall become as God. v. 22. Ps. 1, 3. Cant. 1, 7. Then also, to be or become like any one, is to have the like lot with him; comp. Fr. 'je ne sais pas ce qu'il est devenu.' Is. 1, 9 $\text{בְּסֹדֶם חִיִּינוּ}$ we should have become like Sodom, i. e. have experienced the fate of its inhabitants. Gen. 18, 25. Num. 17, 5. Is. 17, 3. 24, 2. 28, 4. 29, 7. 30, 13. Comp. Is. 10, 9. 20, 6; where הָיָה is omitted.

3. to be, i. e. the substantive verb. like Gr. $\epsilon\iota\mu\iota$, Lat. *sum*. a) As the copulative connecting the subject with the predicate; whether the latter be an adjective, noun, numeral, or adverb; or whether it stand alone, or in connection with a particle. So with an adjective, Gen. 3, 1 $\text{וְהַנָּחַשׁ הָיָה עָרוּם}$ and the serpent was cunning. 2, 25. With a substantive, Gen. 3, 20 $\text{כִּי הִיא הָיָה אֵם כָּל־חַי}$ for she was the mother of all living. 5, 32. 16, 12. With a subst. and numeral, Gen. 5, 5 וְכָל יְמֵי אָדָם and all the days of Adam . . . were nine hundred and thirty years. v. 8. 11. Job 1, 3. With an adverb, Gen. 15, 5 $\text{כֵּן יִהְיֶה זְרַעֲךָ}$ so shall thy seed be. With a subst. having the prefix בְּ , Ps. 22, 15 לִבִּי כַדְוָנָה my heart is like wax. Is. 1, 18. 30, 9, 18. In very many examples of this kind the substantive verb may be omitted; and indeed is more frequently omitted than inserted; see Lehrs. p. 849. But the rules laid down as to its use by Ewald are too narrow; Krit. Gr. p. 632. Kl. Gr. § 571. 2. b) As expressing the being or remaining in any place or state; Gen. 4, 8 $\text{וַיְהִי בְהִיוֹתָם בְּשָׂדֵה הַחַיִּל}$ and it came to pass when they were in the field, pr. in their being in the field. 13, 3. 17, 13. Is. 7, 23. Gen. 2, 18 $\text{לֹא טוֹב הָיִיתָ הָאָדָם לֶבְדּוֹ}$ it is not good for man to be alone. Ecc. 7, 14. c) Emphatic, to be in existence, to exist, e. g. in some place, Gen. 2, 5

$\text{שִׁית הַשָּׂדֵה עֲרֵם הָיָה בְּאָרְצָךְ}$ the plants of the field were not yet in the earth, did not yet exist. 6, 4. Is. 11, 16. Absol. Gen. 13, 7 וַיְהִי רִיב and there was strife. 15, 17 עַל־טֶה הָיָה there was darkness. Zecl. 14, 6. Is. 15, 6. Ecc. 1, 9. 10.—Also, to exist, to live; so Gr. $\epsilon\iota\mu\iota$, e. g. $\epsilon\iota\ \epsilon\iota\sigma\iota$ Hom. Od. 15. 432; $\sigma\upsilon\ \epsilon\gamma\omega\ \epsilon\iota\mu\iota$ Il. 6. 131. Matt. 2, 18. So Job 3, 16 לֹא אָהֳרָה I had not been, should not have existed, lived. Is. 23, 13. Dan. 1, 21. Ecc. 2, 7. 18. 4, 16. 6, 12.

The following constructions and phrases may also be noted: aa) הָיָה כְּטִיל , he was slaying, for he slew; comp. Syr. הָיָה כְּטִיל . Gen. 4, 17 וַיְהִי בִנְיָהוּ and he was building. 15, 17 $\text{וַיֵּשֶׁב הַשָּׁמֶשׁ בָּאָרֶץ}$ and the sun was going down. Is. 10, 14. Often in the later writers, Job 1, 14. Neh. 1. 4. 2, 13. 15. bb) הָיָה לְ , to be to any one, i. e. to belong to, and with a personal subject, to have. Gen. 12, 16 וַיְהִי לְ and he had sheep and oxen. Ex. 20, 3 $\text{לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים}$ thou shalt have no other gods. Gen. 13, 5. 2 Sam. 12, 2. Is. 5, 1; לְ omitted 2 Sam. 4, 2. Comp. רֵשׁ לִי , Gr. $\epsilon\sigma\tau\iota\ \mu\omicron\iota$, Arab. كَانَ لِي est mihi, i. q. habeo, Cor. 10. 100. cc) Also הָיָה לְ , to be for any thing, i. e. to serve as or for any thing, to be any thing, Gr. $\epsilon\iota\ \nu\iota\ \epsilon\iota\varsigma\ \tau\iota$, $\gamma\epsilon\mu\epsilon\sigma\theta\alpha\iota\ \epsilon\iota\varsigma\ \tau\iota$. Gen. 1, 15 $\text{וְהָיָה לְמָאֲרוֹת}$ and they shall be for lights. v. 14. 29. Is. 1, 14 $\text{הֵיוּ עָלַי לְטָרֵחַ}$ they are to me for a burden. With לְ c. inf. Is. 5, 5 וְהָיָה לְבָעֵר and it shall be for consuming, burning, pr. Eng. it shall be to burn. With a dat. of pers. Gen. 6, 21 $\text{וְהָיָה לְךָ וּלְבָתְּךָ לְאֹכְלָהּ}$ and it shall be to thee and to them for food. Ex. 4, 16 $\text{וְהָיָה לְךָ לִפְתָּהּ וְאָמַתָּה הָיָה לּוֹ}$ he shall be to thee for a mouth, and thou shalt be to him for God, i. e. he shall speak in public whatever thou shalt suggest to him in private.— Sometimes לְ הָיָה לְ is i. q. to show oneself so and so, to acquit oneself as; 1 Sam. 4, 9 $\text{וְהָיָה חֲתָחֻקָם וְהָיָה לְאֲנָשִׁים}$ be strong and quit yourselves like men. So with לְ twice, 1 Sam. 18, 17 $\text{וְהָיָה לְךָ לְבָרִיךְ}$ be thou valiant for me, pr. quit thyself for me as a man of valour. dd) The formula הָיָה לְעֲשׂוֹת has a double signif. a) to be about to do, to begin to do, as Gen. 15, 12 $\text{וְהָיָה הַשָּׁמַשׁ לְבוֹא}$ and the

and was about to go down, was in going down. 2 Chr. 26, 5 וַיִּהְיֶה לְדָרֵשׁ אֱלֹהִים and he began to seek God, applied himself to seeking God. β) to be about to be done, implying necessity, it must, it ought, etc. Josh. 2, 5 וַיִּהְיֶה הַשַּׁעַר לִסְגֹר and the gate was to be shut, it was time to shut the gate. Is. 6, 13 אֶתֶּחַתֵּן הַיְהוָה shall be to destroy, i. e. shall be destroyed. So with the passive, Ez. 30, 16 וְנָא הַיְהוָה לְהִבָּקֵעַ and No (Thebes) shall be to be rent asunder, i. e. shall be destroyed. ee) הָיָה עִם פ' to be with any one, in various senses: α) to be on his side, of his party, 1 K. 1, 8; see עִם no. 1. Comp. εἶναι μετὰ τῶνος Matt. 12, 30. β) הָיָה עִם אִשָּׁה to be with a woman, i. q. to lie with her, Gen. 39, 10. 2 Sam. 13, 20. Comp. Syr. חָסַן חָסַן } אַחַד, Hist. of Susann. 14. Judith 12, 16. γ) to be in one's mind, heart, i. q. הָיָה עִם לְבָבוֹ 1 K. 11, 11; see עִם no. 2. c. ff) הָיָה עִם בְּעֵינָיו פ' to seem to him, see עָיַן no. 1. b. gg) הָיָה עַל to be over any one, i. q. to protect him; pr. of a wall, 1 Sam. 25, 16. Metaph. Zech. 12, 2 וְגַם עַל יְהוּדָה יִהְיֶה הַיְהוָה and also over Judah shall (God) be, i. e. he will protect Judah.

NIPH. הָיָה only in Præter. and Part. i. q. Kal, but less frequent.

1. to come to pass, to happen, to be. Judg. 19, 30 לֹא-בָנְיָהָ וְלֹא-בְרָאָתָהּ כִּזְוָתָהּ no such thing had come to pass nor was seen. 20, 3. 12. Deut. 4, 32. Jer. 5, 30. Ez. 21, 12. Neh. 6, 8. Dan. 12, 1.

2. to become, to be made or done, to be accomplished. Part. fem. נְהִיָּה it is done! it is over! Mic. 2, 4. So מְצֻיָּה נְהִיָּה a desire accomplished, fulfilled, Prov. 13, 19; comp. parall. בָּאָה v. 12. With לְ to become any thing, lit. for any thing, Deut. 27, 9. With מְצֻיָּה noting the author, 1 K. 12, 24. 1, 27. 2 Chr. 11, 4.

3. to be, as the subst. verb, Joel 2, 2. Twice emphat. implying the idea of something finished and past; as Lat. 'fuimus Troes.' Dan. 2, 1 וְשָׁנָהוּ נְהִיָּהוּ and his sleep for him had been, i. e. sleep for him was over, existed no more; לְ, אֶלְיוֹ לְ, אֶלְיוֹ. Theodot. well, ὁ ὕπνος αὐτοῦ ἀνεγένετο ἀπ' αὐτοῦ, Vulg. fugit ab illo. Comp. 6, 19. Dan. 8, 27 and I Daniel נְהִיָּהוּ וְנְהִיָּהוּ had BEEN (vulg.

Engl. was done up) and was sick. Vulg. langui et ægrotavi.

NOTE. As the notion of the substantive verb is too abstruse and metaphorical to be regarded as primitive, etymologists have with good reason sought after the origin of the Heb. verbs הָיָה and הָיָה. With some I formerly embraced the conjectural opinion, that the primary idea was that of falling, comp. Arab. هوى ruit, decidit; and that the sense of falling out, coming to pass, was derived from this; in support of which one might appeal to Pers. افتادن to fall, to fall out, to happen. But I cannot now regard this signification as the primary one. The notion of existence would seem rather to come from that of living, applied metaph. even to inanimate things; so that then the verbs הָיָה, הָיָה, and הָיָה, הָיָה, הָיָה, may all be referred to the same origin. Of these הָיָה and הָיָה signify primarily to breathe, to blow, (comp. הָיָה, אָהַב, אָבָה, אָנָה,) which notion then passes over into the signif. partly of breathing after, desiring, rushing, and partly of living, existing. See more under הָיָה. Some also regard the verbs הָיָה and הָיָה as very closely related to the pronouns הָיָה and הָיָה.

הָיָה f. in Cheth. Job 6, 2. 30, 31, for הָיָה fall, ruin, calamity.

הָיָה a form imitating the Chaldee, for הָיָה how? 1 Chr. 13, 12. Dan. 10, 17.—Freq. in Chaldee writers; Samar. 𐤇𐤊 id.

הָיָה comm. gend. once fem. Is. 44, 28. Plur. הָיָה, once הָיָה Hos. 8, 14.

1. a large building, edifice, a palace, Prov. 30, 28. Is. 39, 7. Dan. 1, 4.—It comes from r. כָּחַל, כָּחַל, כָּחַל, to take, to hold; espec. to be capacious, spacious. Syr.

הָיָה, Arab. هَيْكَلٌ, Ethiop. ሆክል, id. also a temple. There is likewise a verb هَيْكَلٌ.

2. הָיָה הָיָה the palace of Jehovah, i. e. the temple at Jerusalem, 2 K. 24, 13. 2 Chr. 3, 17. Jer. 50, 28. Hagg. 2, 15. Zech. 6, 14. 15; elsewhere הָיָה הָיָה. Spoken also of the sacred tabernacle in use before the building of the temple, comp. הָיָה no. 2; 1 Sam. 1, 9. 3, 3. Ps

5, 8; not 2 Sam. 22, 7. Ps. 29, 9, where the heavens are to be understood. Poet. for the heavens, Ps. 11, 4, 18, 7 et 2 Sam. 22, 7. Ps. 29, 9. Mic. 1, 2. Sometimes the epithet *holy* is added.

3. Spec. for a part of the temple of Jerusalem, the outer sanctuary, or rather the temple itself, ὁ ναὸς καὶ ἕξοχόν, as distinguished from the holy of holies (הַדְּבִיר); so 1 K. 6, 5 וְלְדְבִיר לְהִיבֵל. v. 17, 7, 50.—But הַיִּבֵּל does not stand for the holy of holies itself.

הַיִּבֵּל Chald. m. emphatic. הַיִּבֵּלָא, c. suff. הַיִּבֵּלָה, as in Hebr.

1. palace of the king, Dan. 4, 1. 26. Ezra 4, 14.

2. the temple, Dan. 5, 2. 3. 5.

הַיִּבֵּל Is. 14, 12, according to Sept. Vulg. Targ. Rabbin. Luth. brilliant star, i. e. Lucifer, the morning star. Aptly, since it is followed by בְּן־שָׁחַר son of the morning; and in Chaldee also this star

is called בּוֹכַב נְנִיחָה, Arab. زَهْرَةٌ, i. e. splendid star. In this sense הַיִּבֵּל would be derived from r. הָלַל to shine, as a participial noun from a conj. קָרַיַל, comp.

Arab. بَيْطَرٌ, Syr. سَبَّحٌ, and the like; or rather it is for הַיִּבֵּל verbal of Pi. light-giving, radiant.—The form הַיִּבֵּל is elsewhere Imperat. Hiph. of the verb הָלַל in the signif. wail, lament, Ez. 21, 17. Zech. 11, 2. This gives here a less apt sense; though adopted by Syr. Aqu. Jerome.

הַיִּמָּם see in הוֹמָם.

הַיִּמָּן (i. q. מְהִימָן Chald. and Syr. faithful) Heman, pr. n. a) A wise man of the tribe of Judah, who lived before the times of Solomon, 1 K. 5, 11. 1 Chr. 2, 6. b) A Levite, of the family of the Kohathites, one of David's chief singers, 1 Chr. 6, 18 [33]. 15, 17. 16, 41. 42. Ps. 88, 1.—Some have supposed these to be one and the same person; but see Thes. p. 117.

הַיִּין a hin, a measure of liquids containing the seventh part of a bath, i. e. twelve Roman sextarii, according to Jos. Ant. 3. 8. 3. ib. 3. 9. 4; or about five quarts English.—Num. 15, 4 sq. 28, 5. 7. 14. Ezra 4, 11. Sept. εἷν, ἕν, ὕν.—This word corresponds to the Egyptian hn,

hno, which signifies pr. vessel, and then a small measure, sextarius, Gr. ἕνσιον. See Leemans Lettre à Salvolini p. 154. Böckh Metrol. Untersuch. pp. 244, 260. But it is not certain that these Heb. and Egypt. measures were of the same size.

הַיִּבֵּר see בִּיר.

* הַיִּבֵּר once in fut. Kal (or perh. Hiph. Heb. Gr. § 52. n. 4) Job 19, 3 לֹא הָבוֹשָׁה לִי תְהַקְרִי לִי, Sept. οὐκ αἰσχυρόμενοι με ἐπίκεισθε μοι, Jerome: et non erubescitur opprimentes me. Usually compared with Arab. هَكَر to be stupified, stunned; Hiph. to stupify, to stun; whence in Job l. c. shameless ye stun me. Better perhaps i. q. Arab. حَكَر to injure, to litigate pertinaciously; whence in Job l. c. shameless ye injure me.—Several Mss. read תְּהַקְרִי.

הַיִּבְרָה f. (r. בָּרַר, verbal of Hiph. after the form הַצִּלָּה, Heb. Gr. § 83. 28. § 84. I.) a regarding; hence הַיִּבְרָה פְּנֵיהֶם the regarding of their persons, i. e. respect of persons, partiality, in a judge, Is. 3, 9. Comp. the phrase הַיִּבֵּר פְּנֵים in Hiph. no. 1.

* הַיִּבֵּל 1. The article, Arab. ال, in Hebr. הַיִּבֵּל, the letter ל being assimilated to the next letter and inserted in it; see above on p. 240, note 2.

2. Particle of interrogation, Arab. هَلْ, whence comes הַיִּבֵּל interrogative, q. v. The full form is found once Deut. 32, 6, according to the reading of the Nahardeenses; who separate הַיִּבֵּל הַיִּבֵּל, which is elsewhere written as one word, הַיִּבֵּל הַיִּבֵּל. In that case, הַיִּבֵּל is to be construed with the accusative, as is often done.

הַיִּבֵּלָה (Milél, pron. há-l'ah) adv. off, afar off, pr. to a distance, thither away. It is for הַיִּבֵּל from הַיִּבֵּל that, as בְּזָוִי Is. 8, 1 for בְּזָוִי. Corresp. are Chald. לְהַיִּבֵּל, לְהַיִּבֵּלָה, Syr. ܠܗܝܒܝܠ, id. whence the verb ܠܗܝܒܝܠ to prolong, to remove.

1. Of space, Gen. 19, 9 אַשְׁ-הִלָּאָה stand off, stand back, see in נָגַשׁ; Sept. ἀπόστα εὐεῖ, Vulg. recede illuc; see Comment. on Is. 49, 20. (Others, come nearer, but inaptly.) 1 Sam. 10, 3 מִשָּׁם הִלָּאָה from

thence further. 20, 22 מִמֶּנָּה וְהִלָּאָה *from thee further*, i. e. *beyond thee*. v. 37. (Opp. מִמֶּנָּה וְהִנְיָהּ *this side of thee*.) Num. 32, 19. Is. 18, 2. 7 וְהִלָּאָה מִן־הוּא *a people terrible and further off than he*, beyond; others here of time: *from the first and onward*; see Comm. on Is. l. c. So לְ מִהִלָּאָה *further off than, beyond*, as Am. 5, 27 לְדַמְשֶׁק מִהִלָּאָה *beyond Damascus*.

2. Of time, *further, forward, onward*. 1 Sam. 18, 9 וְהִלָּאָה הַיּוֹם הַהוּא *from that day forward*. Lev. 22, 27. Is. 18, 2. 7, see in no. 1.

Hence as a denom. verb comes NIPH. part. fem. הִנְהִלָּאָה *removed, -emote*; collect. the far remote, Mic. 4, 7.

הִלְלוּ m. plur. (r. הִלֵּל) verbal of Piel, *days of rejoicing, thanksgiving festivals*, after the ingathering of the fruits and harvest, Judg. 9, 27. Lev. 19, 24.

הָלוּ see הָלַם.

הֵלֵךְ pron. demonstr. comm. gend. *this, these*. Masc. Judg. 6, 20. 1 Sam. 14, 1. 17, 26. 2 K. 23, 17. Zech. 2, 8. Dan. 8, 16. Fem. 2 K. 4, 25.—The fuller form is הִלְיָהּ, which is apocopated also in Arabic, اَلَّذِي, اَلَّذِ.

הֵלֵךְ m. *this*, Gen. 24, 65. 37, 19. It is compounded from הָלַךְ and the full form of the article הַל, comp. עִמָּהֶם for עִמָּהֶם; or according to Hupfeld from הָלַךְ and הֵלָּא i. q. הִלָּאָה, which is also favoured by the Talmudic plur. הִלְלוּ for הֵלֵךְ אֵלָיו.

Corresponding is Arab. اَلَّذِي, which also takes the force of a relative.—Hence by apoc. הֵלֵךְ, اَلَّذِي, by aphæresis لَدِي.

הֵלֵךְ id. once Ez. 36, 35; joined with הָלַךְ, and therefore fem.

הֵלֵךְ or הֵלֵךְ m. (r. הֵלֵךְ) *a going, step*. Job 29, 6 הֵלֵכֵי *my steps*.

הֵלֵכָה f. (r. הֵלֵךְ) only in plur. הֵלֵכוֹת.

1. *goings, progress*, Nah. 2, 6. Spec. *pomp, processions*, in honour of God, Ps. 68, 25.

2. *ways*, Hab. 3, 6 הֵלֵכוֹת עוֹלָם לִי *the ancient ways are to him*, i. e. his ways are as of old, in ancient times.—Trop.

ways of life; Prov. 31, 27 הֵלֵכוֹת בֵּיתָהּ (she looketh well) *to the ways of her household*, i. e. to her domestic affairs.

3. *companies of travellers, caravans*. Job 6, 19.

* הֵלֵךְ and הֵלֵךְ (Heb. Gr. § 77) fut. הֵלֵךְ, הֵלֵכָה, from הֵלַךְ, once with Yod twice הֵלֵכָה Mic. 1, 8; poet. הֵלֵכָה from הֵלַךְ, twice הֵלֵכָה Ex. 9, 23. Ps. 73, 9; Imp. הֵלֵךְ, with He parag. הֵלֵכָה (see in no. 7), or He being dropped הֵלֵכָה fem. הֵלֵכָה, לֵכָה, לֵכָה rarely הֵלֵכוֹ Jer. 51, 50; Inf. abs. הֵלֵכוּ constr. לֵכָה, c. suff. לֵכָהי; part. הֵלֵכָה.

1. *to go, to walk, to go forth*, also rarely *to come, etc.* Chald. and Syr. Pa. id. Arab. هَلِكٌ *to perish*.—1 Sam. 17, 39. Gen. 3, 14. Is. 6, 8 מִי הֵלֵךְ לָנוּ *who will go for us?* sc. as our messenger, prophet. Job 38, 35. Often before an infin. with הֵלֵךְ, as הֵלֵךְ לָנוּ *he went to shear* Gen. 31, 19. הֵלֵךְ לְקָרָא *he went to call* 1 K. 22, 13. Judg. 8, 1. In a different sense, Gen. 25, 32 הֵנָּה אֲנֹכִי הֵלֵךְ לָמוּת *lo! I am going to die*, am at the point of death.—With another finite verb הֵלֵךְ is often apparently redundant, mostly in the language of common life; as Job 1, 4 הֵלֵכוּ וַיַּעֲשׂוּ מִשְׁתָּהּ *they went and made a feast*. Gen. 35, 22. Ex. 2, 1. Josh. 9, 4. al.

The following constructions are to be noted: a) With אֶל of the person to whom one goes. Num. 22, 37 לָמָּה לָא הֵלַכְתָּ אֵלַי *wherefore wentest (camest) thou not unto me?* 1 Sam. 17, 44. Sometimes in a hostile sense; see אֶל A. 3. 1 Sam. 17, 33. 2 Chr. 11, 4. Also of place to which, Gen. 22, 2. Jon. 1, 2. b) With לְ of place whither; as הֵלֵךְ לְבֵיתוֹ *he went to his house*, went home, 1 Sam. 10, 26. הֵלֵךְ לְאֹהֶלָו *to his tent* Judg. 19, 9. לְמִקְוֵמוֹ Judg. 19, 28. c) With an accus. and He parag. in the same sense; Gen. 28, 2 הֵלֵךְ אֶרֶם אֶרֶם *go to Padan-aram, to the house of Bethuel*. 1 K. 17, 9. Without He, 2 Chr. 9, 21 אֲנִיּוֹת הַלְכוֹת תַּרְשִׁישׁ *ships going to Tarshish*. Judg. 19, 18.—But with a simple accus. the sense is also *to go through, to pass through*; Deut. 1, 19 וַנֵּלֶךְ אֶת כָּל־הַמִּדְבָּר *we went through all the desert*. 2, 7. So too הֵלֵךְ הַדֶּרֶךְ *he went the way*, see in הֵרָה no. 2. d) With עַד, Gen. 22, 5. Judg. 19, 18. al

e) Rarely with על, Jer. 3, 18. 2 Sam. 15, 20 וַאֲנִי הֵלֵךְ עַל אֲשֶׁר אָנִי הֵלֵךְ and *I go whither I go*. Jer. 3, 6. f) The phrase הֵלֵךְ has several senses: a) *to go* i. e. move about *in* a place; Josh. 5, 6 הַלְּבָנוֹת הַיַּבֵּשׁ הַבְּנֵי יִשְׂרָאֵל בְּמִדְבַּר הַיַּבֵּשׁ *the children of Israel went (walked) in the desert*. 14, 10. Judg. 11, 16. 18. β) *to go into* a place, *to enter*, see בָּ A. no. 7. Is. 38, 10 אֶלְכָה בְּשַׁעַר שְׂאוֹל *I shall enter the gates of Sheol*. הֵלֵךְ בְּגוֹלָהּ and הֵלֵךְ בְּשָׂבִיר *to go into captivity*, Is. 46, 2. Jer. 20, 6. Lam. 1, 18. γ) *to go with* a person or thing, i. q. *to take along*, Ex. 10, 9. Jer. 46, 22. Hos. 5, 6. g) הֵלֵךְ עִם אִתּוֹ, *to go with any one, to accompany*, Gen. 24, 58. Ex. 10, 24; particularly as an ally in war, Gen. 14, 24. Josh. 10, 24. Judg. 1, 17. 4, 8. 7, 4. More rarely *to go in company with, to accompany with*, Job 34, 8; metaph. 31, 5. h) הֵלֵךְ לְפָנָי *to go before any one*, 2 Sam. 6, 4. So of God and his angel as leading his people, Ex. 13, 21. 23, 23. 32, 1. 21. 34. i) הֵלֵךְ אַחֲרַי *to go after a person or thing, to follow*; comp. in N. T. εἰπεσθαι ὀπίσω. Gen. 24, 5 אוֹלַי לֹא תֵאָדָב הָאִשָּׁה לָלֶכֶת אַחֲרַי *perhaps the woman will not be willing to follow me*. v. 8. 31, 17. Ruth 2, 9. Often in a bad sense; Hos. 2, 15 [13] וַתֵּלֶךְ אַחֲרַי *and she went after her lovers*. ה' אַחֲרַי אֱלֹהִים אַחֲרֵים *to go after other gods* Deut. 8, 19. 11, 28. 13, 3. Judg. 2, 12. Jer. 35, 15. Metaph. ה' אַחֲרַי *to follow stubbornness of heart* Jer. 3, 17. 9, 13. 11, 8.

2. Metaph. *to walk*, i. q. *to live*, to pursue a way of life, see הִלַּךְ no. 3. Very often in the phrase הֵלֵךְ בְּדַרְכּוֹ, בְּדַרְכּוֹ פ' *to walk in the way of any one, to imitate his life and conduct*, see in הִלַּךְ no. 3. a. So הֵלֵךְ בְּחֻקֹת יְיָ *to walk in the statutes of Jehovah* Ez. 5, 6. 7. 11, 12. 20. בְּמִשְׁפָּטֵי יְיָ Ez. 37, 24. Ps. 89, 31. בְּיִרְאֵת יְיָ Neh. 5, 9 etc. etc. Also הֵלֵךְ בְּצַדִּיקוֹתָא *to walk in the counsel of any one, to live and act as he does*, Ps. 1, 1, comp. Mic. 6, 16. Ps. 81, 13. 2 Chr. 22, 5. Poet. c. acc. (like הִלַּךְ בְּדַרְכּוֹ, ה' בְּדַרְכּוֹ, ה') Is. 33, 15 הֵלֵךְ צְדָקוֹת *walking in righteousness, living a righteous life*. Mic. 2, 11 הֵלֵךְ רִיחַ וְשָׁקֶר *walking in wind and falsehood*. So with an adject. subjoined, הֵלֵךְ תָּמִים *walking uprightly* Ps. 15, 2. Prov. 28, 8.

3. Used often of inanimate objects;

thus ships are said *to go* Gen. 7, 8. 2 K. 22, 46; wheels Ez. 1, 19. 10, 16; the moon in the heavens Job 31, 26; rumours 2 Chr. 26, 8. Spec. of waters, streams, *to flow, to run*; Gen. 2, 14 הַיַּרְדֵּן קָדְמָה אֲשֶׁר הוּא הַיַּרְדֵּן *which flows before Assyria*. Josh. 4, 18. 1 K. 18, 35. Ecc. 1, 7. Is. 8, 6. 7. Comp. Virg. Æn. 8. 726 'Euphrates ibit jam mollior undis.'—Poet. of a land, *to go or flow with any thing*, i. e. to produce it in abundance, see Heb. Gr. § 135. 1. n. 2; with accus. Joel 4, 18 הַבְּצִיּוֹת הַלְּבָנוֹת הַיַּבֵּשׁ הַלְּבָנוֹת *the hills shall flow with milk*, וְכָל הַבְּצִיּוֹת הַיַּבֵּשׁ הַלְּבָנוֹת *and all the valleys of Judah shall flow with water* sc. in abundance. So too Ez. 7, 17 et 21, 12 [7] כָּל-בְּרִיּוֹת הַיַּבֵּשׁ הַלְּבָנוֹת מַיִם, Vulg. *omnia genua fluent aquis*, sc. for terror.

4. Spec. *to go away, to depart*; in this sense opp. to בּוֹא q. v. no. 2 init. 1 Sam. 15, 27 and Samuel turned לָלֶכֶת *to go away*. 10, 9. With מֵן *from any place or person* 1 K. 2, 41; מֵמִם 1 Sam. 10, 2. 14, 17; מֵמֵאָה Jer. 3, 1; מֵפָנָי Ecc. 8, 3; מֵצִיּוֹנִי Judg. 6, 21. So by euphemism for death, Gen. 15, 2 אָנֹכִי הֵלֵךְ צָרִירִי *I depart (die) childless*. Ps. 39, 14. 2 Chr. 21, 20.—Also *to be gone, to perish*, Arab. هلك, of men Job 19, 10. 14, 20; *to vanish*, of a cloud Job 7, 9. 27, 21; of the breath Ps. 78, 39.

NOTE. In the preceding senses and constructions, and espec. in no. 4, there is sometimes appended to הֵלֵךְ a pleonastic dative of the subject, הֵלֵךְ לוֹ i. q. Fr. *s'en aller*, Ital. *andarsene*; which seems to have belonged chiefly to the language of every-day life. Cant. 4, 6 אֶלֶךְ לִי אֶל-הַר הַמְּזוֹר *I will go (get me) to the mount of myrrh*. Jer. 5, 5. Imperat. הֵלֵךְ לָךְ *go for thyself, get thee away*, Gen. 12, 1. 22, 2. לְכִי-לָךְ Cant. 2, 10. 13.

5. A not-unusual formula is the following: הֵלֵךְ הֵלֵךְ הֵלֵךְ וְדַבֵּר *he went on going and talking*, i. e. talking as he went, 2 K. 2, 11. So 1 Sam. 6, 12 הָלְכוּ תְלוּפָה וְנָעוּ *they went on lousing as they went*. Is. 3, 16 הָלְכוּ תְלוּפָה הֵלְכוּ *they walk mincing as they go*. 2 Sam. 3, 16. Josh. 6, 9. In this sense the same idiom is found in other verbs of going, as הָלְכוּ וְנָבְחוּ *they went on howling*, 2 Sam. 15, 30; הָלְכוּ וְנָמְלוּ *they went on howling*, 16, 5; comp. 1 K. 20, 37. Jer. 12, 47.—But it is peculiar to הֵלֵךְ that *to go* is also used

trop. for *to go on* in any thing, *to increase*; and that in a threefold construction: a) With the infin. pleonast. הלך and a participle or verbal adj. of another verb; Gen. 26, 13 וַיִּגְדַּל וַיִּגְדַּל הֵלֵךְ וַיִּגְדַּל *he went on going and growing*, i. e. grew more and more. Judg. 2, 24 וַהֲלֹךְ יָרַ בְּנֵי-יְהוָה וַיִּשְׁרָאֵל הֵלֹךְ וַיִּקְשָׁה *and the hand of the Israelites went on going and being hard*, i. e. grew harder and harder upon Jabin. 1 Sam. 14, 19. 2 Sam. 5, 10. 18, 25. b) Instead of the first הלך, is not seldom put the verb itself which expresses the action thus increased; as Gen. 8 וַיָּשֻׁבוּ וַיָּשׁוּב הַמַּיִם מֵעַל הָאָרֶץ הֵלֹךְ וַיָּשׁוּב *and the waters returned (flowed) from off the earth, going and returning*, i. e. more and more. 12. 9. Rarely for the first הלך is put הָרַח, as Gen. 8, 5 וַיָּרֵד הַמַּיִם הֵלֵךְ וַיִּחְסָר *were going and decreasing*, i. e. decreased continually, more and more. c) With the part. הלך and a particip. of another verb; 1 Sam. 17, 41 וַנִּלְכֶּה הַפְּלִשְׁתִּי וַיִּקְרַב וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה *and the Philistine went on, going and drawing near*, i. e. drew nearer and nearer. 1 Sam. 2, 26 וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה *and the child Samuel went on, going and growing*, i. e. grew more and more. 2 Sam. 3, 1. Esth. 9, 4. Jon. 1, 11. Prov. 4, 18. Comp. in Fr. 'la maladie va toujours en augmentant et en empirant.'—See on the above idioms, Heb. Gr. § 128. 3, and notes.

6. Intensive, *to go swiftly, to run, to rush*, also *to rage*; e. g. of lightning, Ex. 9, 23 וַתִּהְלַךְ אֵשׁ אַרְצָה *and fire ran along the ground*. Ps. 73, 9 לְשׁוֹנֵם תִּהְלַךְ בְּאָרֶץ *their tongue rageth through the earth*. 91, 6 הָבֵר בְּאֶפְסַל רֵהֶלֶךְ *the pestilence that walketh (rageth) in darkness*. Comp. Piel no. 4.—In Kal this signif. is marked by the harder forms וַיִּהְלַךְ, וַיִּהְלַךְ.

7. Imperat. לֵךְ with He parag. is not only: *go, depart*, etc. Num. 10, 29. 1 Sam. 22, 5. al. sæp. out it also passes over into a participle of inciting, *go to! come! come now! Lat. age!* Gen. 31, 44. Num. 22, 6. Judg. 19, 11. It is even addressed to females, instead of לָכִי, Gen. 19, 32. So without He parag. בֵּא לֵךְ *go to! go*, 2 K. 5, 5.—Plur. לְכֹי id. Gen. 37, 20. 1 Sam. 9, 9. al. sæp.

NIPH. הִלַּךְ pr. *to be made to go*; hence, *to be gone, to vanish away*, like a shadow, Ps. 109, 23. Comp. Kal no. 4.

PIEL הִלִּיךְ i. q. Kal, but only poetic except 1 K. 21, 17; in Chald. and Syr the usual form.—Spec.

1. i. q. Kal no. 1, *to go about, to walk*, like Hithp. Ps. 115, 7. With an adjunct of manner, Job 30, 28. 38, 7. 1 K. 21, 27. Ps. 38, 7. With בּ Ps. 131, 1.

2. i. q. Kal no. 2, trop. *to walk, to live*; as וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה *Ps. 86, 11*; וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה *Ez. 18, 9*; also Ps. 89, 11. Prov. 8, 20. Ecc. 11, 9.

3. i. q. Kal no. 3, *to go, to flow*, of inanimate things; as ships Ps. 104, 26; streams Ps. 104, 10.

4. Intens. i. q. Kal no. 6, *to go swiftly to speed, to fly*; spoken of arrows Hab. 3, 10; of God on the wings of the wind Ps. 104, 3. Also *to roam about, to ravage*; Lam. 5, 18 *the foxes ravage upon it*. Part. מְהַלֵּךְ *a rover, ravager, robber*, Prov. 6, 11; parall. אִישׁ מִנֵּן.

HITHP. הוֹלִיךָ (fr. הִלִּיךָ), rarely הוֹלִיךָ Ex. 2, 9; part. plur. מְהַלְכִים Zech. 3, 7 from הִלֵּךְ, formed in the Chaldee manner.

1. Causat. of Kal no. 1, pr. *to cause to go*, hence *to lead*, Deut. 8, 2. 2 K. 24, 15. Is. 42, 16. al. Part. מְהַלְכִים *leaders, companions*, Zech. 3, 7.—Of things, *to take away, to carry*, Zech. 5, 10. Ecc. 10, 20. Ex. 2, 9 הִלִּיכֵי אֶת-הַיֶּלֶד *take away this child*. 2 Sam. 13, 13 הִלִּיכֵי אֶת-אֹלְמֵךְ *whither shall I carry my shame? whither shall I go with it?*

2. Causat. of Kal no. 3, *to cause to flow*, e. g. a river, Ez. 32, 14; *to cause to flow off or out*, e. g. the sea or tide, Ex. 14, 21.

3. Causat. of Kal no. 4, *to cause to perish, to destroy*, Ps. 125, 5.

HITHPA. הִתְהַלַּךְ 1. Pr. *to go for oneself*, Fr. *se promener*, comp. Gr. πορεύομαι; hence *to walk up and down*, as for exercise or amusement, Gen. 3, 8. 2 Sam. 11, 2; *to go about, to walk about*, Ex. 21, 19. Job 1, 7. Zech. 1, 10. 11. 6, 7; *to go, to walk*, Ps. 35, 14. With acc. (like Kal) Job 22, 14 הִתְהַלַּךְ הַיָּמִים *he walketh the vault of the heavens*.

2. Trop. like Kal no. 2, Piel no. 2, *to walk, to live*. הִתְהַלַּךְ בְּאֵמֶת *to walk in truth, in uprightness*, i. e. so to live, Ps. 26, 3. 101, 2. Prov. 20, 7. 23. 31. *To walk before God* Gen. 17, 1. 24, 40. 48, 15, also *to walk with God* 5, 22. 24. 6

9. i. e. to live in a manner well pleasing unto God.

3. i. q. Kal no. 3, *to flow*; e. g. wine, Prov. 23, 31.

4. Part. מְהַרְהֵק Prov. 24, 34, *a ravager, robber*. Comp. Pi. no. 4.

Deriv. besides those here following, are הֵרֵךְ, הֵלִיכָה, מְהַלֵּךְ, מְהַלִּיכָה.

הָלַךְ Chald. P. A. *to go, to walk*, Dan. 4, 26.

APH. id. Part. plur. מְהַלְכִין Dan. 3, 25, 4, 34.

הָלַךְ m. 1. *a way, journey*; then i. q. הָלַךְ אִישׁ *a wayfarer, traveller*, 2 Sam. 12, 4. Comp. Heb. Gram. § 104. 2. a.

2. *a flowing, a stream*. 1 Sam. 14, 26 בַּשֵּׁף הָלַךְ *a flowing of honey*, i. e. honey was flowing. Comp. הָלַךְ no. 3.

הָלַךְ Chald. m. *a way-tax, toll*, Ezra 4, 13. 20. 7, 24.

* הֵלֵל 1. *to give a clear sharp sound*, an onomatopoeic root. In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds elletlell-elletlell; whence *to make elletlell* is i. q. *to rejoice*; see Isenberg Amhar. Lex. p. 112. Comp. Germ. *hallen, gellen*; Engl. *halloo, yell*; and with a sibilant, Germ. *schallen*, Heb. הֵלֵל.

2. Transferred to light, *to be clear, bright, to shine*, Arab. هَلَّ, Germ. *hell seyn*. Job 29, 3 בָּהֵלוּ נְרוֹתָיו *when his candle shined*; for the pleonastic suffix, comp. 33. 20. Ez. 10, 3. See Hiph. and n. הֵייל.

3. Trop. of persons *to shine, to make a show*, i. e. in external things and in words, i. q. *to boast, to glory*. Ps. 75, 5. Part. הוֹלְלִים *boasters, the proud*, Ps. 5, 6. 73, 3. 75, 5.—Hence

4. *to be foolish*; see Poel. In the minds of the sacred writers the idea of boasting and pride is always connected with that of folly; as on the other hand modesty and humility are the attendants of wisdom and piety. Comp. עָנִי.

PIEL 1. *to praise, to celebrate*, mostly spoken of God, c. acc. הִלְלֵיהֶם *praise Jehovah*. Hallelujah, Ps. 104, 36. 117, 1. 145, 2. In the later books c. לְ. pr. *to sing unto Jehovah*. 1 Chr. 16. 36. 25, 3. 2 Chr. 20, 21. 30, 21. Ezra 3, 11; c. בְּ Ps. 44, 9. Also of men, *to praise*, Prov. 27, 2. 28, 4;

with אֵל, *to praise to any one, to commend*, Gen. 12, 15.

2. Intrans. *to glory*; Ps. 56, 5 בְּאֱלֹהִים אֶהְיֶה *in God will I glory*; c. עַל Ps. 10, 3.

PUAL *to be praised, celebrated, renowned*, Ez. 26, 17. Part. מְהֻלָּל one *to be praised, worthy of praise*, e. g. God, Ps. 18, 4. 96, 4. 145, 3.—Ps. 78, 63 וְבַהֲלוּתָן לֹא הוֹלְלוּ *as the vowels now stand: and their virgins were not praised*, sc. in nuptial songs; comp. Chald. הַלְלָא nuptial song. But this does not accord with the parallel sentiment in v. 64; and therefore it is better to read הוֹלְלוּ for הֵרְלוּ, *they made no lamentation*; see in הָלַל Pu.

POEL הוֹלֵל, fut. יְהוֹלֵל, causat. of Kal no. 4, *to make foolish*, Ecc. 7, 7. Also *to show to be foolish, to put to shame*, Job 12, 17. Is. 44, 25 יְהוֹלֵל וְיִקְסְמוּם *and show-eth diviners to be fools*, puts them to shame.

POAL part. מְהוֹלָל pr. *made foolish*; hence *mad, raving*. Ps. 102, 9 מְהוֹלְלֵי מִי כַּמִּי *those mad against me*, like קָמִי Ecc. 2, 2.

HIPH. 1. Causat. of Kal no. 2, *to cause to shine*, Is. 13, 10. Job 41, 10.

2. *to shine*, pr. *to cause light, to give forth light*, i. q. הֵאִיר no. 2, Job 31, 26.

HITHPA. 1. Pass. of Piel no. 1, *to be praised*, Prov. 31, 30.

2. *to boast oneself, to glory*, 1 K. 20, 11. Prov. 20, 14 אֵזַל לוֹ אֵזַל וְיִתְהַלֵּל *he goeth away, and then he boasteth* sc. of his gain. With בְּ of that in which one glories Prov. 25, 14. 27, 1; espec. in God Ps. 34, 3. 64, 11. 105, 3. Once c. עַם Ps. 106, 5.

HITHPO. 1. *to be foolish*; hence *to be mad, to rage*, Jer. 25, 16. 51, 7. Nah. 2, 5 הָרֶכֶב הַחֲרוּשׁוֹת *the chariots are mad*, i. e. rage, are driven furiously. Jer. 50, 38 בְּאִדְמָתָם יִתְהוֹלְלוּ *they are mad in (after) idols*.

2. *to feign oneself mad*, 1 Sam. 21, 14.

Deriv. הוֹלְלָה, הוֹלְלָה, הוֹלְלָה, הוֹלְלָה; pr. names הֵלְלָא, הֵלְלָא, מְהַלְלָא, and

הֵלֵל Hillel, pr. n. m. Judg. 12, 13. 15.

* הָלַם fut. יְהַלֵּם Ps. 74, 6. 1. *to beat, to strike, to smite*. Judg. 5, 26 אֶתְּסִרָא *she smote Sisera*. Ps. 74, 6. 141, 5. Is. 41, 7 הוֹלֵם פַּעַם *who smote the anvil*, pr

הזלם פָּעַם; for this change of accent see Lehrs. p. 175, 308. Of a horse's hoof smiting the ground, Judg. 5, 22. Metaph. Is. 28, 1 הַלְוִי הַלְוִי *smitten of wine*, drunkards; comp. Gr. *οἰνοπλήξ*, Lat. *percussus tempora Baccho* Tibull. and for similar expressions in Arabic see Thesaur. Heb. p. 383.

2. to smite in pieces, to break, Is. 16, 8.

3. Intrans. to break up, e. g. an army, i. q. to disband, to scatter themselves. 1 Sam. 14, 16 וַיִּלָּךְ וַיִּתְּחַלֵּם and they went on and were scattered, i. e. dispersed themselves more and more.

Deriv. the three following, and וַיִּתְּחַלֵּם, מִהֲלָמוֹר.

הֲלֵם pr. a stroke or tap of the foot, as if showing where to come; hence Adv. of place, *hither*.—Corresp. is Arab.

הֵלֵם come hither, declined as an imper. whence fem. هَلَيْتِي. Ewald regards it as from הֲלָאָה with ה- added, § 448; but ה seems to be radical.

1. *hither*, to this place, Ex. 3, 5. Judg. 18, 3. 1 Sam. 10, 22. הֵלֵם-עַד-הֵלֵם *hitherto, thus far*, 2 Sam. 7, 18. 1 Chr. 17, 16.

2. *here*, in this place, Gen. 16, 13.

הֵלֵם (stroke) *Helem*, pr. n. m. 1 Chr. 7, 35.

הַלְמוֹת f. a hammer, mallet, Judg. 5, 26. R. הֵלֵם.

הָם or הֵם *Ham*, pr. n. of a region or district otherwise unknown, the residence of the *Zuzim*, prob. in or near the country of the Ammonites. Gen. 14, 5.

הֵם or הֵם m. (r. הָמָה) only in Plur. c. suff. הַמָּהָם for הַמְרִיחָם *their riches, wealth*. Ez. 7, 11 וְלֹא מִהֵם וְלֹא מִהַמְרִיחָם וְלֹא מִהַמָּהָם (there shall remain) *nothing of them, neither of their multitude, nor of their wealth*. The paronomasia of the words מִהֵם, מִהַמְרִיחָם, מִהַמָּהָם, seems to have given occasion for this new or at least unusual form.

הֵם and הָמָה pers. Pron. 3 plur. masc. *they*, Lat. *ii*; sometimes connected with a fem. as *if* for Lat. *ea*, Zech. 5, 10. Ruth 1, 22.—The general use of this pron. is similar to that of הוּא q. v. viz.

1. Without emphasis, *they*, Lat. *ii*, Gen. 37, 16 וַיִּתֵּן לָהֶם לְבָשֵׁת וַיִּתֵּן לָהֶם לְבָשֵׁת וַיִּתֵּן לָהֶם לְבָשֵׁת *tell*

me where they are feeding. 44, 4. Often with a particip. marking the present time, Ex. 5, 8. 6, 27. 14, 3.

2. With a certain emphasis, i. q. *avtoi*. Ps. 37, 9 קְנִי יְהוָה הַמָּה יִרְשׁוּ אֶרֶץ *those that wait upon Jehovah, they shall possess the land*. 23, 4. 43, 3. Gen. 14, 24.—Gen. 44, 3 *the men were sent away, the men and their asses*. 7, 14. 42, 35.

3. Subjoined to nouns, and with the article; e. g. in the formula הַיָּמִים הֵם בְּיָמֵינוּ *in those days*, Sept. *en taïs hēmeisais ēskēvous*, Gen. 6, 4. Ex. 2, 11. Deut. 17, 9. al. sæp. More rarely הַיָּמִים הֵם Joel 3, 2. 4, 1. Zech. 8, 23. See in הוּא no. 3.

4. As involving the idea of the substantive verb, *they are*, Gen. 3, 7 and *they knew* הֵם בְּרִירָמִים *that they (were) naked*. 34, 23. Ex. 15, 23. Is. 37, 19. sæp.—Hence הֵם, הָמָה, stand also instead of the substantive verb itself; Gen. 25, 16 אֵלֶּה הֵם בְּנֵי יִשְׁמָעֵאל *these are the sons of Ishmael*. 34, 21. Ps. 16, 3. Zech. 1. 9. So even with feminines, Cant. 6, 8 וְשֵׁם הַמָּה מְלִכּוֹת *there are threescore queens*. Also for the second person, Zeph. 2, 12; see in הוּא no. 4.

5. With prefixes: a) בְּהֵם *by them* Hab. 1, 16, i. q. comm. בָּהֶם. b) בָּהֶם, *as they*, i. q. such, like, 2 Sam. 24, 3. Jer. 36, 32; comp. 2 K. 17, 3. c) מִהֵם i. q. לָהֶם, Jer. 14, 16. d) מִהֵם *from them* Ecc. 12, 12. Jer. 10, 2. But מִהֵם Ez. 8, 6 is for הֵם; see מָה.

* הָמָה fut. וְהָמָה, onomatop. like Engl. *to hum*, Germ. *hummen*, of bees, whence *Hummel* humble-bee; comp. also Germ. *brummen, summen*, Arab.

وَمِمْسَم, and مِمْسَم; pr. spoken of any murmuring, confused noise or sound; similar to הָנָה q. v.—Hence:

1. Of the sounds uttered by certain animals, e. g. *to growl* as a bear Is. 59, 11; *to growl or snarl* as a dog Ps. 59, 7. 15; *to coo* as a dove Ez. 7, 16. Trop. of the *sighing, moaning* of men Ps. 55, 18. 77, 4; which also is compared with the growling of bears Is. 59, 11, and the cooing of doves Ez. 7, 16.

2. Of various sounds and noises, gener. *to sound, to make a noise*; so of the humming sound of the harp, comp. Germ. *Hummel* as the name of a species of harp or guitar, Is. 16, 11, comp. 14, 11; also

of other musical instruments Jer. 48, 36; of rain 1 K. 18, 41; of waves, to rage, to roar, Ps. 46, 4. Is. 51, 15. Jer. 5, 22. 31, 35. 51, 55; also of a tumultuous crowd, to be noisy, clamorous, Ps. 46, 7. 59, 7. 83, 3. Is. 17, 12.—Part. fem. הוֹמִיָּה Is. 22, 2. Hence הוֹמִיּוֹת poet. noisy places, i. e. the public streets, Prov. 1, 21.—Prov. 20, 1 לֵץ הַיַּיִן הַמָּה שָׂבֵר wine is a mocker, strong drink is raging, noisy. Comp. Zech. 9, 15.

3. Trop. of internal emotion, tumult, of a mind agitated and disquieted by cares, anxiety, pity, and the like, i. q. to moan internally, to be disquieted, Ps. 42, 6. 12. Jer. 4, 19. 31, 20; comp. Cant. 5, 4.—This internal moaning or commotion is sometimes compared by the poets to the sound of musical instruments, comp. no. 2; just as Forster relates of the natives of some of the islands in the Pacific, that they call pity 'the barking of the bowels.' Is. 16, 11 יַעֲרֵי לְמוֹאֵב כְּבִנּוֹר יִהְיֶה הַמּוֹן my bowels sound (moan) like a harp for Moab. Jer. 48, 36 לְבַי לְמוֹאֵב כְּחִלְלִים יִהְיֶה הַמּוֹן my heart shall moan for Moab like pipes.—Hence

4. Of a person roving about from inquietude, q. d. to buzz about, to ramble, e. g. an adulterous woman Prov. 7, 11. 9, 13.

Deriv. הָמָה or הָמָה, הָמָה, pr. n. הַמּוֹנֶה.

הָמָה see הָמָה.

הַמּוֹן and הַמּוֹן Chald. pers. Pron. 3 pers. plur. m. they, i. q. Heb. הָמָה, Dan. 2, 34. Ezra 4, 10. 23.

הַמּוֹלָה see הַמּוֹלָה.

הַמּוֹן m. (r. הָמָה) once fem. Job 31, 34. Comp. הַמּוֹן.

1. noise, sound, e. g. of rain 1 K. 18, 41; of singers Ez. 26, 13. Am. 5, 23; espec. of a multitude 1 Sam. 4, 14. 14, 19. Job 39, 7.—Hence

2. Meton. a multitude, crowd of men. הַמּוֹן קוֹל the noise of a multitude, Is. 13, 4. Dan. 10, 6; espec. a tumultuous crowd, a tumult, Is. 33, 3. 2 Sam. 18, 29. הַמּוֹן גּוֹיִם Gen. 17, 4, 5, עַמִּים ה' Is. 17, 12. a multitude of nations. הַמּוֹן נָשִׁים a multitude of women, many wives, 2 Chr. 11, 23. Espec. of troops, a host, army,

Judg. 4, 7. Dan. 11, 12. 13. Also a multitude of waters Jer. 10, 13. 51, 16.

3. multitude of possessions, i. e. abundance, riches, wealth, Ps. 37, 16. Ecc. 5, 9. Is. 60, 4. Concr. the rich Is. 5, 13.

4. commotion of mind, disquietude. Is. 63, 15 הַמּוֹן מִיָּרֵךְ pr. the sounding (moaning) of thy bowels, i. e. thy compassion. Comp. r. הָמָה no. 3.

הַמּוֹן see הַמּוֹן.

הַמּוֹנָה (multitude) Hamonah, prophetic name of a city in a valley where the slaughter of Magog is to take place, Ez. 39, 16. R. הָמָה.

הַמִּיָּה f. sound of a harp, Is. 14, 11. R. הָמָה.

* הַמּוֹלָה obsol. root, Arab. هَمَلَ to rain continually, kindr. with הָמָה. The primary idea is prob. that of noise, sound; comp. הָמָה spoken of rain 1 K. 18, 41.—Hence

הַמּוֹלָה and הַמּוֹלָה f. noise, sound, i. q. הַמּוֹן. Jer. 11, 16. Ez. 1, 24 בְּלִבָּתָם קוֹל הַמּוֹלָה כְּקוֹל מִתְנַתָּה (I heard) as they went the sound of their noise as the sound of a host. Comp. קוֹל הַמּוֹן Is. 13, 4. 33, 3. 1 K. 20, 13. 28; espec. Dan. 10, 6.

* הַמּוֹם fut. הָמָה, i. q. הָמָה, pr. to put in motion; hence

1. to put in commotion, consternation; to disturb, to discomfit, e. g. God his enemies, Ex. 14, 24. 23, 27. Josh. 10, 10. Ps. 144, 6 וְהָמָה וְהָצִיף הַצִּיָּף שְׁלַח שְׁלַח הַצִּיָּף וְהָמָהם send forth thine arrows and discomfit them sc. the enemies. Ps. 18, 15. 2 Chr. 15, 6 אֲלֵהֵם הַמּוֹם אֵלֵהֵם בְּכָל-צָרָה God did discomfit them with all affliction.—Hence

2. to destroy utterly, to make extinct, Deut. 2, 15. Esth. 9, 24 joined with אָבַד; Jer. 51, 34 joined with אָכַל.

3. to impel, to drive. Is. 28, 28 הָמָה עֲגָלָיו הֵגִלָּה גִּלְגָּלָהּ he driveth the wheels of his car, i. e. threshing-dray.

NIPH. fut. הָמָה, to be moved, disturbed, e. g. a city, land, Ruth 1, 19. 1 Sam. 4, 5. 1 K. 1, 45.—Simonis wrongly refers this form to הָמָה.

הַמּוֹן i. q. הַמּוֹן q. v. hence Ez. 5, 7 רַב־הַמּוֹן מִן-הַגּוֹיִם because of your tumult more than the nations, i. e. because you have been more tumultuous than the nations round about; comp. r. הָמָה;

no. 2. Here **הַמְּנִיחַ** is for **הַמְּנִיחַ** (from **הַמְּנִיחַ**); or perh. this latter form is the true reading.

הַמְּנִיחַ *Hamān* pr. n. of a Persian noble, celebrated for his plots against the Jews, Esth. 3, 1 sq.—Perh. Pers. *homām* magnificent, splendid; or Sanscr. *hēman*, the planet Mercury.

הַמְּנִיחַ Chald. or according to Cheth. **הַמְּנִיחַ**, Dan. 5, 7. 16. 29, a necklace, neck-chain, Lat. *monile*. Corresponding is Syr. **ܡܢܝܚܐ**, and Gr. *μανία*, *μανιακον*, *μάννος*, also *μανάκιον*, *μαννάκιον*, all which are diminutives from *μάνος*, *μάννος*, *μόννος*, words chiefly Doric, whence also Lat. *monile*; see Polyb. 2. 31. Pollux 5. 16; also the LXX, in Biel and Schleusner. The **ח** in the Chald. and Syriac words is prosthetic, and **י** or **יִי** is a diminutive ending common also to the Persians and Greeks. Comp. also Sanscr. *mani*, a gem, pearl.

* **הַמְּנִיחַ** obsol. root, i. q. **הִשִּׁיחַ**, *המש*, which are spoken of any *light noise*, comp. **הַמְּנִיחַ**, **הַמְּנִיחַ**, **הַמְּנִיחַ**; e. g. as of persons moving or walking; or of small boughs or brushwood thrown together and breaking, i. e. the cracking or crackling of brushwood; comp. by transpos. **הַמְּנִיחַ** to break any thing dry, as twigs, brushwood, **הַמְּנִיחַ** brushwood.—Hence

הַמְּנִיחַ m. plur. Is. 64, 1, *brushwood, twigs*. Saadias well retains **הַמְּנִיחַ**.

* **הַמְּנִיחַ** not in use in Hebrew; Arab. **הַמְּנִיחַ** to flow rapidly, to stream, to pour; **הַמְּנִיחַ** rain, a heavy shower. The primary idea is doubtless that of *noise, sound*, (comp. **הַמְּנִיחַ**, and see **הַמְּנִיחַ** II, note,) as in **הַמְּנִיחַ**, which indeed comes from this root, the **ר** being softened into **ל**. Hence prob. also the Greek *ὄμβρος*, Lat. *imber*. Similar is **הַמְּנִיחַ**.

Deriv. **הַמְּנִיחַ**.

* **הַמְּנִיחַ** pers. Pron. 3 pers. plur. fem. *they. ea*; found only with prefixes, as **הַמְּנִיחַ** Gen. 19, 29. 30, 26. 37; **הַמְּנִיחַ** Ez. 18, 14; **הַמְּנִיחַ** Ez. 16, 47; **הַמְּנִיחַ** *therefore* Ruth 1, 13. As a separate pronoun it always takes **הַמְּנִיחַ** parag. as **הַמְּנִיחַ**, q. v.

* II. **הַמְּנִיחַ**, with Makk. **הַמְּנִיחַ**. 1. Adv. or interj. demonstrative, *lo! behold!* Kindred particles are Arab. **هنا** lo! **هنا**, **هنا** here, Gr. **ἐνθα**, *ἐνθα* i. q. **הַמְּנִיחַ**, *ἐνθα*, Lat. *en*; also Chald. **ܗܢܐ**, **ܗܢܐ**, **ܗܢܐ**, pron. demonstr. hic, hæc, hoc. Indeed, demonstrative pronouns and adverbs are often expressed by the same or similar words;

comp. **הַמְּנִיחַ** **הַמְּנִיחַ** lo! and **הַמְּנִיחַ** this; **הַמְּנִיחַ** where, and **הַמְּנִיחַ** who?—Gen. 3, 22. 4, 14. 11, 6. 15, 3. 19, 34. 27, 11. 29, 7. 30, 34. 39, 8. 47, 23. Job 8, 19, etc. More frequent is **הַמְּנִיחַ** q. v.

2. It passes over into a particle of affirmation, *lo!* i. q. *yea, surely*, as in the Talmud. Gen. 30, 34 where Saadias well, **הַמְּנִיחַ**. Hence **הַמְּנִיחַ** i. q. **הַמְּנִיחַ**.

3. Also into a particle of interrogation, *num?* or at least of oblique interrogation, *whether?* Jer. 2, 10 **הַמְּנִיחַ** **הַמְּנִיחַ** *see, whether there be such a thing*. Comp. Chald. **ܗܢܐ** no. 2. This transition of demonstrative particles into interrogatives is easy; comp. Heb. **הַמְּנִיחַ**, **הַמְּנִיחַ** lett. B; also Syr. **ܗܢܐ** lo! which is used interrogatively in some formulas, as **ܗܢܐ** **ܗܢܐ** is not? Lat. *ecquid?* for *en quid* or *ecce quid*.

4. *As a conditional particle, *if*, i. q. **הַמְּנִיחַ** lett. C, like Chald. **ܗܢܐ**, Syr. **ܗܢܐ**; but chiefly in the later books which verge towards Chaldaism. E. g. 2 Chr. 7, 13 where **הַמְּנִיחַ** follows. Job 40, 23. Is. 54, 15. Jer. 3, 1. The manner in which this signification has arisen, is apparent from the following passages of the Pentateuch: Lev. 25, 20 *what shall we eat the seventh year?* **הַמְּנִיחַ** **הַמְּנִיחַ** for *lo! we shall not sow*, etc. i. q. unless we sow, *if* we do not sow. Ex. 8, 22.

הַמְּנִיחַ Chald. 1. *lo! surely*, Dan. 3. 17.

2. *whether*, Ezra 5, 17.

3. *if*, Dan. 2. 5. 6. 3, 15. 18. Repeated, *if—or, whether—or*, Ezra 7, 26.

הַמְּנִיחַ (Milél) I. As pers. Pron. 3 pers. plur. fem. *they. ea*, Gen. 41. 19; also *themselves, ipsæ. nurai*, Gen. 33. 6; with art. *these* 1 Sam. 17. 28.—Often as including the substantive verb. Gen. 6, 2

or put directly for it, Gen. 41, 26 שָׁבַע פְּרוּחַ הַטְּבוּחַ שְׁבַע שָׁנִים הָנָה v. 27.—With prefixes, e. g. בְּהִנָּה Lev. 5, 22. Num. 13, 19; מִהִנָּה Lev. 4, 2. Is. 34, 16; לְהִנָּה Ez. 1, 5. 23; כְּהִנָּה as they, such, Gen. 41, 19. Job 23, 14; כְּהִנָּה וְכִהִנָּה such and such things 2 Sam. 12, 8.—See הוּא, הֵם.

II. Adv. of place: a) *hither, to this place*, compounded from הֵן II, lo, here, and הַ parag. local; Gen. 45, 8. Josh. 3, 9. al. הִנֵּה הִנָּה הִתְּנָה *hither and thither* this way and that way, Josh. 8, 20. 1 Sam. 20, 21 מִמָּקָה מִמָּקָה הִנָּה *from thee hither*, i. e. *on this side of thee*, opp. הִתְּנָה הִנָּה, see הִלָּאָה.—So הִתְּנָה הִנָּה *hitherto* in place, *thus far*, Num. 14, 19. 1 Sam. 7, 12; *hither* 2 Sam. 20, 16. 2 K. 8, 7; spoken of time. *hitherto*, as yet, Gen. 15, 16. 1 Sam. 1, 16, etc. Contracted into הֵן, צִדְנָה, q. v. b) *here, in this place*, Arab. ههنا, where ה is merely demonstrative, Gen. 21, 29. Repeated, *here... there* Dan. 12, 5; הִנָּה וְהִנָּה *here and there* 1 K. 20, 40.

הִנָּה, with Makk. הִנָּה־נָּה Gen. 19, 2, i. q. הֵן with הַ parag. having a demonstrative power, (like אֵי, אֵינָה,) a demonstrative particle, interj. *lo! behold!* For the etymology, or rather analogy, see in הֵן II. It serves to point out both persons and things, places and actions; Gen. 12, 19 הִנָּה אִשְׁתְּךָ *behold, thy wife*. 16, 6. 18, 9 הִנָּה בְּאֶהֱלֵךְ *behold, in the tent*. 20, 15. 16. 1, 29 הִנָּה נְתַתִּי לְכֶם וְגו' *lo, I give unto you every herb*, etc. Espec. in descriptions and in lively narration, animated discourse; Gen. 40, 9 הִנָּה וְהִנָּה בְּחִלְמִי *in my dream, and lo, a vine was before me*. v. 16. 41, 2. 3. Is. 29, 8; comp. Dan. 2, 31. 7, 5. 6. Sometimes it serves for incitement, exhortation; Ps. 134, 1 הִנָּה הִנָּה בְּרַכּוּ אֵת יְיָ *behold, bless ye Jehovah*.

When the thing to be pointed out is expressed by a personal pronoun, this is appended to הִנָּה as a suffix; as in Plautus *eccum* for *ecce eum*. The forms are: הִנָּנִי *behold me*, the pron. being in the accus. since the particle contains a verbal idea, see Heb. Gr. § 98, 5; in Pause הִנָּנִי Gen. 22, 1. 11. 27, 1, and הִנָּנִי 22, 7. 27. 18. הִנָּךְ *behold thee* Gen. 20, 3, once הִנָּכָה 2 K. 7, 2; fem. הִנָּךְ Gen. 16, 11. הִנּוּ *behold him, eccum*, Num. 23, 17.

הִנָּנוּ *behold us* Josh. 9, 25; in Pause הִנָּנוּ Job 38, 35, הִנָּנוּ Gen. 44, 16. 50, 18. הִנָּכֶם Deut. 1, 10. הִנָּם Gen. 47, 1.—The forms הִנָּנִי *behold me!* הִנָּנוּ *behold us!* are used by way of answer when persons are called, and imply that they are present and ready, Gen. 22, 1. 7. 11. 27, 1. 8. Num. 14, 40. 1 Sam. 3, 8. Job 38, 35. Is. 52, 6. 58, 9. 65, 1.—Further, הִנָּה c. suff. is very often in animated discourse put before a participle standing for a finite verb, and espec. for the future; Gen. 6, 17 הִנָּנִי מִיבִיא אֶת ה' pr. *behold me about to bring a deluge*, i. e. *behold, I will bring*, etc. 20, 3 הִנָּה מֵהִנָּה *behold thee about to die*, i. e. *behold thou art a dead man*. Is. 3, 1. 7, 14. 17, 1. Jer. 8, 17. 30, 10. Also for the præter., Gen. 37, 7. 1 Chr. 11, 25; and the present. Gen. 16, 14. Ex. 34, 11. Rarely a finite verb follows, the person being changed; as Is. 28, 16 הִנָּנִי יֹסֵד *behold me, who layeth*, etc.

הִנָּחָה f. (verbal of Hiph. r. נָחָה) *permission of rest, rest, quiet*, Esth. 2, 18. Sept. and Chald. understand a remission of tribute.

הִנָּם *Hinnom*, see in אֵינָה lett. a.

הִנָּע *Hena*, pr. n. of a city of Mesopotamia, otherwise unknown, 2 K. 18, 34. 19, 13. Is. 37, 13.

* הִסּוּ an interj. onomatopoeic like *hist! hush!* implying *silence!* comp. Gr. σίλω. Hab. 2, 20. Zeph. 1, 7. Zech. 2, 17. Judg. 3, 19. Amos 6, 10. Adv. *silently* Am. 8, 3, Sept. σιωπῶσα. It was declined like Imp. Piel; so plur. הִסּוּ Neh. 8, 11.—Hence the verb

הִסָּה denom. only in Hiph. fut. וְהִסָּה, *to hush, to still*, e. g. a people, Num. 13, 30.

הִסּוּנָה f. *intermission, pause*, Lam. 3, 49. R. פּוּג.

* הִסָּבָה fut. יִסָּבֵן, 1 pers. אֶסָּבֵן Zeph. 3, 9. Aram. סָבַב, Arab. أَكَل.

1. *to turn, to turn about or over*, e. g. a cake Hos. 7, 8; a dish 2 K. 21, 13; a bed, i. q. *to make*, Ps. 41, 4. הִסָּבָה הִסָּבָה *turn thy hand* sc. in driving a chariot, so as to cause the horses to turn round. i. e. *turn about, return*, 1 K. 22, 34. 2 Chr. 18, 33; comp. 2 K. 9, 23. הִסָּבָה עֲרָה *to turn the back (neck) to any*

one, Josh. 7, 8.—Intrans. like Engl. to turn, also στρέφειν in Hom. to turn oneself, to turn about, 2 K. 5, 26; hence to turn back, to flee, Judg. 20, 39. 41. Ps. 78, 9.

2. to overturn, to overthrow, to destroy cities, Gen. 19, 21. 25. Deut. 29, 22; c.

אָ Am. 4, 11.—Arab. المَرْفَكَاتُ the overturned, destroyed, καὶ ἐξόχθη of Sodom and Gomorrah.

3. to turn, to convert, to change, Ps. 105, 25. With הָ to turn into any thing, Ps. 66, 6. 105, 29. Jer. 31, 13; without הָ Ps. 114, 8.—Intrans. as in no. 1, to turn, to be turned, changed, c. acc. into any thing; Lev. 13, בְּנִגַעַת הַפֶּה לְבָנָן the hair in the plague (spot) is turned white. v. 4. 10. 13. 20.

4. to turn away, to pervert, e. g. the words of any one, Jer. 23, 36. Comp. הָפֵךְ.

NIPH. נִהְפֵּךְ, inf. absol. נִהְפֹּךְ, part. f. in pause נִהְפֶּכֶת Jon. 3, 40.

1. to turn oneself about, to turn back, Ez. 4, 8. Lam. 1, 20. Prov. 17, 20 נִהְפֵּךְ נִהְפֵּךְ who turns about, is versatile, with his tongue. With אָ to turn against any one Job 19, 19; עַל to any one Is. 60, 5; אֵל Josh. 8, 20; הָ Lam. 5, 2.—1 Sam. 4, 19 נִהְפְּכוּ עֲלֶיהָ צָרֶיהָ her pains turned themselves within her, i. e. began to cause writhings within her; see in עַל no. 3. e.

2. to be overturned, overthrown, destroyed, Jon. 3, 4.

3. to be turned, i. e. to be changed, with הָ Ex. 7, 15. Lev. 13, 16. 17; acc. Lev. 13, 25. Spec. to be changed for the worse Dan. 10, 8, see in הוֹד no. 1; to be changed, dried up, as moisture, Ps. 32, 4.

HOPH. הִפֵּךְ c. עַל to be turned or to turn against any one, to assail, Job 30, 15.

HITHPA. 1. to turn oneself, Gen. 3, 24 הִתְהַפְּכָה a sword continually turning itself, i. e. brandished, glittering. Of a cloud turning itself, i. e. moving about on the sky, Job 37, 12.

2. to be turned, changed, Job 38, 14.

3. i. q. to roll oneself, to tumble, Judg. 7, 13.

Deriv. those here following, and also מִהִפְּכָה, מִהִפְּכָה, מִהִפְּכָה.

הָפֵךְ or הִפֵּךְ m. the reverse, the contrary, Ez. 16, 34.

הָפֵךְ m. trop. perverseness. Is. 29, 16 הִפְּכֶם O your perverseness!

הִפְּכָה f. overthrow, destruction, Gen. 19, 29. R. הִפֵּךְ no. 2.

הִפְּכָה adj. turning, winding, crooked, Prov. 21, 8. Opp. רָשָׁר. R. הִפֵּךְ.

הִצָּלָה f. (verbal of Hiph. r. נִצַּל) a snatching away, deliverance, Esth. 4, 14.

* הִצָּן obsol. root, prob. i. q. חֲצַן and חֲצֵן, the letters ה and ח being interchanged, to be firm, strengthened, fortified; whence חֲצֵן defence. weapons, Ethiop. ጸጸጸ iron, plur. iron implements, weapons.—Hence

הִצָּן Ez. 23, 24, weapons, arms, as the Targums and Kimchi well. Many copies read הִצָּן.

הַר m. (r. הָרָה q. v.) with He loc. הָרָה Gen. 14, 10; with art. הַהָר, and He local הַהָרָה Gen. 12, 8. 19, 17. 19. al. Plur. הָרִים, constr. הָרֵי, with art. הַהָרִים.

1. a mountain, mount, Germ. Berg; corresponding is Gr. ὄρος, Slavic gora. Is. 30, 25. 40, 9. 57, 7. al. sæp. Often with a pr. n. as הַר סִינַי Mount Sinai, הַר הַבֹּרַר Mount Tabor; and with the art. הַר הַלְבָנוֹן Mount Lebanon.—Further, הַר הָאֱלֹהִים the mountain of God, i. e. a) Sinai, as the place where the law was given, Ex. 3, 1. 4, 27. 18, 5. b) Zion Ps. 24, 2. Is. 2, 3; which also is often called God's holy mountain, mostly הַר קְדִישׁוֹ, where the suff. refers to God, Is. 11, 9. 56, 7. 57, 13. Ps. 2, 6. 15, 1. 43, 3. Obad. 16. Ez. 20, 40. More fully Zion is called הַר בְּיַת יְיָ Is. 2, 2. c) In plur. the Holy Land, Palestine, as being mountainous, the mountains of God, Is. 14, 25. 49, 11. 65, 9.—On the superstition of the ancient nations and partic. of the Hebrews, by which they regarded mountains as sacred and the seats of the Deity, see Comment. on Is. Vol. II. p. 316 sq. Gramberg die Religionsideen des A. T. Pref. p. XV sq.—הַר הַמְּשֻׁחָה the mount i. e. citadel, castle, of the destroyer, spoken of Babylon, Jer. 51, 25.

2. Collect. *mountains, mountainous region*, Germ. *Gebirge*, Josh. 14, 12; e. g. *הַר שֵׁעִיר* the mountains of Seir; *הַר יְהוּדָה* the mountains of Judah, Josh. 15, 48. *הַר בָּשָׁן* the mountains of Bashan, Ps. 68, 16. With the art. *הַהָר* the mountains, *αὐτὸς ἔξοχόν*, viz. a) The high mountainous tract extending nearly through Palestine between the plain on the sea-coast and the valley of the Jordan, Gen. 12, 8. Josh. 9, 1. b) The mountains of Judah, i. e. the same tract south of Jerusalem, (*ἡ ὄρεσιν* Luke 1, 39,) Num. 13, 29. Deut. 1, 2. c) The mountainous region east of the Dead Sea, afterwards the country of Moab, Gen. 14, 10. 19, 17. 19. 30.

3. In proper names: a) *הַר הָרֵס* (mount of the sun) *Mount Heres*, a city of the Samaritans, Judg. 1, 35. b) *הַר הַיְרֵים*, see *יְרֵר*.

הַר see *הוֹר*.

הָרָא (mountainous land) *Hara*. pr. n. of a region of Assyria, 1 Chr. 5, 26. Prob. *Media Magna*, now called *عراق عجمي* 'Irāk 'Ajamy, also *الجبال* *el-Jebāl* the mountains. See Bochart Phaleg III. c. 14.

הַרְאֵל (mount of God) put for the altar of burnt-offering, Ez. 43, 15; called also there and in v. 16 *אַרְיֵאל* q. v. no. II.

* *הָרַג* fut. *יְהַרֵּג*, to kill, to slay, viz.

a) Men, spoken not only of homicide between private persons (for which also *רָצַח*) Gen. 4, 8 sq. Ex. 2, 14; but also of the slaughter of enemies in war, Is. 10, 4. 14, 20. Josh. 10, 11. 13, 23; and of any killing, 1 K. 19, 10 sq. 2 K. 11, 18. Esth. 9, 6; whether done with the sword Ex. 22, 23. 2 Sam. 12, 9. Am. 4, 10, or by a stone thrown Judg. 9, 54. Hence ascribed also to the pestilence Jer. 18, 21; to a viper Job 20, 16; and poet. even to grief, vexation, Job 5, 2. b) Beasts, Is. 27, 1; hence to slaughter for eating, Is. 22, 13. c) Plants, like Engl. to kill. Ps. 78, 47 *הָרַג בְּבָרֵךְ בְּבָרֵךְ* he killed their vines with hail; comp. *מִיַּת* Job 14, 8, and see in *מִיַּת*. Virg. Georg. 4. 330 *felices interfice messes*.—Construed mostly c. acc. rarely c. *ל*, 2 Sam. 3, 30. Job 5, 2; also c. *ב*, q. d. to slay among them, 2 Chr. 28, 9. Ps. 78, 31. Comp. *ב* A. 2.

NIPH. pass. to be killed, slain, Ez. 26, 6. 15.

PUAL id. Is. 27, 7. Ps. 44, 23.

Deriv. the two following:

הָרַג m. a killing, slaughter, Is. 27, 7. 30, 25, Ez. 26, 15. Esth. 9, 5. Prov. 24, 11.

הַרְגָה f. id. *הַרְגָה צֹאן* sheep for the slaughter Zech. 11, 4. 7; comp. the verb Is. 22, 13. *נָיִא הַרְגָה* the valley of slaughter Jer. 19, 6. R. *הָרַג*.

* *הָרָה* fut. conv. *וַתְּהַר*; inf. *תְּהַר*, *הָרִי*.

1. to become pregnant, to conceive, spoken of a female; the etymology seems to lie in the idea of swelling, kindred with *הָרַר*, *הָרָהּ*.—Gen. 4, 1. 17. 16, 4. 21, 2. 25, 21. 29, 32; with *ל* of the man to or by whom one conceives, Gen. 38, 18. Part. *הוֹרָה* she that conceives, hence poet. for a mother, Cant. 3, 4. Hos. 2. 7.—The Heb. interpreters also affirm that plur. *הוֹרִים* is put as if by Zeugma for both parents Gen. 49, 26; comp. Arab. *أَبَان* the two fathers, i. e. the parents. But see under *הוֹר*.

2. Metaph. to conceive in mind; hence to meditate, to purpose any thing. Ps. 7, 15 *הָרָה עַמְל וְזָלַד שָׂתָר* he conceived mischief and brought forth disappointment. Job 15, 35. Is. 33, 11. 59, 4.

NOTE. Some ascribe also to this verb the sense to bring forth, to bear, appealing to 1 Chr. 4, 17 *וַתְּהַר אֶת-מִרְיָם*. But here the writer only omits to mention the birth.

PUAL *הָרָה* pass. to be conceived. Job 3, 3 and (perish) the night which said *הָרָה* a man-child is conceived. Schultens well: "Inducitur nox illa (in qua Jobus conceptus sit) quasi conscia mysterii et exultans ob spem prolis virilis."

Po. inf. absol. *הָרִי* Is. 59, 13, i. q. Kal no. 2.

Deriv. *הָרִי*, *הָרִי*, and

הָרָה adj. only fem. *הָרָה* pregnant, with child, Gen. 16, 11. 38, 24. 25. Ex. 21, 22. al. With *ל* of pers. to or by whom, Gen. 38, 25. *הָרָה לָלֵד* with child near to be delivered 1 Sam. 4, 19. *הָרָה עוֹלָם* ever pregnant Jer. 20, 17.—Plur. *הָרוֹת* Jer. ibid. With suff. *הָרוֹתֶיהָ*, *הָרוֹתֶיהֶם* (forms with Dag. Y. impl. as if from Pi.) 2 K. 8, 12. 15, 16.

הרהר *Chald. conception, thought*, from
 the הרהר to conceive in mind, to think, see
Chald. r. הרר. Plur. Dan. 4, 2, spoken of
 visions in dreams, like the synon. רציון
 2, 29. 30. 4, 16. Syr. הנהלון fancy, ima-
 gination.

הרין m. (r. הרה) *conception, pregnan-
 cy*, Gen. 3, 16. T'sere impure.

הרי i. q. הרה, fem. הריה, whence
 הריהו Hos. 14, 1. R. הרה.

הריון m. (r. הרה) *conception*, Ruth 4,
 13. Hos. 9, 11.

הריסה f. (r. הרס) *something torn
 down, a ruin*, e. g. a house demolished,
 Am. 9, 11.

הריסות f. (r. הרס) *a tearing down,
 destruction*, Is. 49, 19.

* הרם obsol. root, i. q. רום, ארם, to
 be high. Arab. هرّم to make great, to
 lift up; whence هرم a pyramid, lofty
 building.—Hence הרמון and

הרם (height, after the form עולם; or
 mountaineer, from הר with the ending
 -ם,) *Horam*, pr. n. of a Canaanitish
 king, Josh. 10, 33.

הרם (exalted) *Harum*, pr. n. m. 1
 Chr. 4, 8.

הרמון i. q. ארמון, *a fortress, castle*,
 sc. of an enemy, Am. 4, 3. R. הרם.

הרן (mountaineer, from הר) *Haran*,
 pr. n. m. a) The brother of Abraham,
 Gen. 11, 26. 27; b) 1 Chr. 23, 9.—For
 הרן ביה see p. 129. n.

* הרס fut. יהרס Job 12, 14. Is. 22,
 19, and יהרס Ex. 15, 7. 2 K. 3, 25.

1. to pull or tear down, to destroy.
 The primary signif. lies in the syllable
 רס, which like רץ, Gr. ῥήσσω, ῥήτω,
 Germ. reissen, is onomatopoeic, with
 the notion of rending, tearing, pulling
 in pieces, etc. Comp. רצה, רצץ, also
 הרץ, פרץ, פרץ, etc. Arab. هرس,
 הרס to tear in pieces, to lacerate.—Pr.
 and mostly to tear down houses, cities,
 walls, (opp. בנה Ps. 28, 5,) 1 K. 18, 30.
 19, 10. Is. 14, 18. Jer. 1, 10. 45, 4. Lam.
 , 2. Ez. 13, 14. 16, 39. Mic. 5, 10. al.
 Elsewhere also to tear out teeth, i. e. to

break out, Ps. 58, 7; to pull down from
 a station Is. 22, 19; to pull or tear down
 a people, to destroy, Ex. 15, 7; and hence
 of a kingdom, Prov. 29, 4 *a king by jus-
 tice establisheth the land*, ואיש הרומה
 ויהרסנה but he that loveth bribes pulleth
 it down, i. e. an unjust king destroys it.

2. Intrans. to tear through, to break in;
 Ex. 19, 21 פן-יהרסו אל-י יי lest they break
 through unto Jehovah. v. 24.

NIPH. to be torn down, overthrown, de-
 stroyed, Ps. 11, 3. Joel 1, 17. Ez. 30, 4. al.
 Also of mountains, Ez. 38, 20.

PIEL i. q. Kal no. 1. Ex. 23, 24. Is.
 49, 17.

Deriv. הריסות, הריסה, and

הרס ἄπασα λεγόμε. and of doubtful au-
 thority, *destruction*, Is. 19, 18; where
 most Mss. and editions, as also Aqu.
 Theod. Syr. read: ניר ההרם ואמר לאחתה
 one (of these five cities) shall be called,
The city of destruction, i. e. in the idiom
 of Isaiah, *one of these cities shall be de-
 stroyed*; comp. קרא Niph. no. 2. γ. The
 Jews of Palestine, who approved this
 reading, referred it to Leontopolis in
 Egypt and its temple, which they ab-
 horred, and the destruction of which
 they supposed to be here predicted.—
 But the more probable reading is הרס
 q. v. no. 2. See more in Comment. on
 Is. l. c.

* הרר a root not in use, prob. to swell;
 kindr. with הרה to become pregnant, pr.
 to swell, to become tumid; Chald. הררה
 to become pregnant.—Hence הר, הר
 הרר, mountain, הררי.

הרר Chald. in Peal not used, kindr.
 with Heb. הרה to conceive; PALP. הררה
 to conceive in mind, to think. Hence
 הררה.

הרר, once c. suff. הררי Jer. 17, 3, and
 הרר only c. suff. הררי Ps. 30, 8; Plur.
 constr. הררי, c. suff. הרריה Deut. 8, 9,
 i. q. הר, a mountain, but mostly poetic.
 Jer. 17, 3 לבו אמהן—בשדה הררי my
 mountain (Zion) with the field . . . will
 I give as spoil; in the parallel clause
 is במוקה בהשאה thy high places with
 their sin i. e. with their idols. R. הרר.

הררי 2 Sam. 23, 33, and הררי v. 11,
 a mountaineer, inhabiting the mountain-
 ous tract of Ephraim or Judah. R. הרר

a distinctive accent (see Heb. Gr. § 102. 2), the Conjunction copulative, *and*, *et*, *uxl*, Arab. **وَ** *Waw* and **ف**, Syr. **ܘ**, Ethiop. **ወ**. The use of this particle is of wide extent; since the Hebrews, in many cases where sentences are to be connected, did not accurately distinguish the exact manner of connection; but in the simplicity of an early language rested satisfied with this one copula, where more cultivated tongues employ various particles, adversative, causal, final, etc. To its very frequent use is to be ascribed especially an appearance of loose simplicity, which is characteristic of the Hebrew.—Hence

1. Primarily and most frequently Vav is merely a *Copula*, serving both to connect words, as **וְהָאָרְצִים** וְהַשְּׂמָרִים Gen. 1, 1; and also sentences, espec. as *continuative* of discourse, e. g. Gen. 1, 2 **וְהָיָה וְנָבְהוּ** 1, 2; and also *sentences*, espec. as *continuative* of discourse, e. g. Gen. 1, 2 **וְהָאָרְצִים** הָיָה וְנָבְהוּ.—Special uses as connecting words, are the following:

a) Where three, four, or more nouns or verbs are connected, the copula is inserted, either before each one after the first, Gen. 6, 21. Ex. 25, 4. Deut. 14, 26; or only before the latter ones, as the third, if there are three, Gen. 13, 2. Ex. 28, 19; the third and fourth, if four, Deut. 18, 10; the third, fourth, and fifth, if five; 2 K. 23, 5. Or, what is more remote from our usage, it is inserted between the first and second, and not before the subsequent ones; as Ps. 45, 9 **מִרְ וְאַהֲלוֹת** *myrrh and aloes and cassia*. v. 5. Deut. 29, 22. Job 42, 9. Is. 1, 13.—For the omission of the copula, *constructio asyndeta*, see Lehrg. p. 842. Ewald Heb. Gr. § 354. 5.

b) Sometimes two nouns are connected by Vav, of which the first denotes a genus and the other a species, or at least the latter is included in the former; here Vav is i. q. *and especially, and particularly, and namely*. So **יְהוּדָה וְיְרוּשָׁלַם** *Judah and especially Jerusalem*, Is. 1, 1. 2, 1. In like manner, Is. 9, 7 *Ephraim, and among them the inhabitants of Samaria*. Ps. 18, 1.—More rarely is the special word put first, 2 K. 23, 2 *Jerusalem and the rest of Judah*. Is. 24, 23 *Zion and Jerusalem*. Jer. 21, 7. So

Lat. *Pæni et Hannibal* Just. 29. 3; *Hannibal et Pæni* Liv. 21. 40.

c) The copula is occasionally inserted between words strictly in apposition, Engl. *even, and that too*. 1 Sam. 28, 3 **וּבְרָמָה וּבְבִירוֹ** *in Ramah, even in his own city*. Chald. Dan. 4, 10 **עֵר וְקָדִישׁ** *a watcher (angel), even a holy one*.—Sometimes the copula thus adds emphasis to the word to which it is prefixed; 2 Sam. 13, 20 **וְהַשָּׁב הַמָּיִר וְשִׁמְרָה** *and Tamar abode, and that desolate*. Lam. 3, 26. Is. 57, 11 *have I not held my peace וַיִּמְנָעֶנּוּ עֵוֶן עֵוֶן מִן עוֹלָם?* Am. 3, 11.

d) The copula sometimes connects two words, whether nouns or verbs, in such a way that they coalesce and form one idea. α) In nouns this constitutes the figure *Hendiadys* (ἐν διαὶ δυοῖν); in which the latter noun depends upon and serves to define the former, as elsewhere the genitive. Gen. 1, 14 *and they shall be לְאֹתוֹת וּלְמֹעֲדִים* *for signs and for seasons*, i. e. for signs of seasons. Gen. 3, 16 *I will multiply thy sorrow and thy pregnancy*, i. e. the sorrow of thy pregnancy. So **וְאַמָּה וְחֶסֶד** *favour and fidelity*, i. e. constant favour, see in **אַמָּה** no. 2. But the defining noun may also stand first; as 2 Chr. 16, 14 **בְּשִׂמְרִים וּזְנוּיִם** *odours and kinds*, i. e. divers kinds of odours. Job 10, 17. β) Of two verbs so connected by the copula, the latter is dependent on the former, and elsewhere is oftener put in the infin. or in a finite form without the copula; see Heb. Gr. § 139. Esth. 8, 6 **וְרָאִיתִי וְאֵיבֵל** *how can I endure and see?* i. e. endure to see. Cant. 2, 3. Very often we may best render the first verb in Engl. by an adverb; as **וַיִּוָּסֶף וַיִּקַּח** *he added and took*, i. q. *he again took*, Gen. 25, 1. 26, 18 **וַיִּשָׁב וַיְחַפֵּר** *he returned and dug*, i. e. *he again dug*. Dan. 9, 25.

e) The copula is also used where to the primary person there is subjoined a person or thing less important; which is expressed in Engl. more definitely by *with*, and likewise in Heb. often by the particles **עִם**, **בְּ**. Esth. 4, 16 **אֲנִי וְנַעֲרָתַי** *I and my maidens will fast*, i. q. *I with my maidens*. Jer. 22, 7. Gen. 3, 24 *Cherubim and the blade of a glittering sword*, i. e. *with a glittering sword*. 1 K. 20, 20. Judg. 7, 10. In a

similar way the ancient interpp. understood the difficult passage: 1 Sam. 14, 18 *the ark of God was at that time* וְבָנֵי אֱרֶץ יִשְׂרָאֵל Engl. Vers. *with the children of Israel*; Vulg. *cum*, Syr. Chald. *חַבְרָא*, עם. Better to read 'ש' לְפָנַי as Sept. or 'בְּפָנַי יֵשׁ'.

f) In the following idiom peculiar to the Pentateuch and Joshua, Vav is put like Lat. *etiam, simul*, i. q. *also as, even for, at the same time*. Num. 34, 6 וְגִבּוֹל הַיָּם הַמִּזְרָחִי לְכֶסֶם הַיָּם הַמִּזְרָחִי וְגִבּוֹל and as for *the western border, there shall be to you the great sea even for a border*; i. q. in Greek *ἕως τῆς ὑμῶν... καὶ ἕως*,

Arab. *مَعًا*. Deut. 3, 16 עַד נַחַל אַרְנוֹן הַיָּדָיִם וְגִבּוֹל even unto the brook Arnon, *to the middle of the brook, which is even for the border*. v. 17. Josh. 13, 23 וְיַרְדֵּן וְגִבּוֹל and the border of the children of Reuben was Jordan, *even for a border*. v. 27. 15, 12. 47. See Thesaur. p. 394 sq.

g) When a noun is repeated, the insertion of the copula denotes: a) Pr. a *doubling*, something two-fold; Ps. 12, 3 בְּלֵב וּלֵב with a double heart i. e. with duplicity of mind, comp. 1 Chr. 12, 38. Deut. 25, 13 אָבֹן וְאָבֹן double weights, one full and the other light. Heb. Gr. § 106. 4. β) *Single things of a kind, distributively, each, every*. Ezra 10, 14 וְזִקְנֵי עִיר וְעִיר the elders of every city. 2 Chr. 11, 12 בְּכָל-עִיר וְעִיר in every several city. 28, 28. Jer. 48, 8. Esth. 1, 8. וְדוֹר וְדוֹר every generation, see in דוֹר no. 1. Esth. 3, 4 יוֹם וָיוֹם and 2, 11 בְּכָל-יּוֹם every day, daily.

h) Repeated וְ-וְ, i. q. Lat. *et—et*, Engl. *both—and*. Ps. 76, 7 נִרְדָּם וְרִכָּב both the chariot and horses are stunned. Dan. 8, 13 וְזִבְחָהּ וְזִבְחָהּ both the sanctuary and the host. Num. 9, 14. Josh. 7, 24. Is. 16, 5.—Here too belong the examples where it may be rendered, *whether—or*; e. g. Ex. 21, 16 and he that stealeth a man וְנִמְצָא בְיָדוֹ whether he sell him or he be found in his hand, he shall surely be put to death; pr. and if he sell him, and if he be found in his hand. Lev. 5, 3. Deut. 24, 7.

i) That Vav is put as a *disjunctive* between words, i. q. *or*, is hardly supported by a single probable example;

those usually referred hither not requiring such a signification. Thus in Ex. 21, 15, 17 he that curseth his father AND his mother shall surely be put to death; here the verb refers not to one or the other, but to both: he that curseth his father AND he that curseth his mother etc. Ex. 12, 5. For 1 Sam. 17, 34, see in אֶת I. no. 1. [But in 1 K. 18, 27, it is difficult to avoid the disjunctive sense of Vav; and so the author himself elsewhere admits, see in פִּי no. 2. a. γ, fin. Thesaur. p. 679.—R.]

k) It sometimes connects two imperatives, and then the latter expresses a promise or threat. Gen. 42, 18 do this and live, i. e. and thou shalt live; comp. John 7, 52, also Lat. *divide et impera*. See Heb. Gr. § 127. 2.

As to the use of Vav as a copula in connecting sentences and giving continuity to discourse, for which also Vav conversive serves, the following may be noted:

aa) Sometimes, though rarely and for various causes, the copula stands at the beginning of discourse, e. g. a) At the beginning of some books, Ex. 1, 1. 1 K. 1, 1. Ezra 1, 1. In these cases the history is continued from a former book. β) Twice, 2 K. 5, 6. 10, 2, וְעַתָּה stands at the beginning of an epistle; the salutation and exordium being prob. omitted. Comp. Arab. *أما بعد*; also Lat. *et* at the beginning of epistles, Cic. ad Fam. 10. 1. ib. 13. 62; see Handii Tursell. II. p. 494. γ) Ex. 2, 20 and he (Jethro) said unto his daughters, And where is he? So Lat. *et* often; Handii Tursell. I. c. p. 493. no. 14.—See more in no. 4 below.

bb) It serves to introduce the apodosis, espec. where this is to be distinctly marked; Engl. *then*, Germ. *da*; comp. Arab. *ف*. So when preceded by *אם*, Gen. 13, 9 וְאִם תִּקַּח אֶת-יְמִינִי וְאִם תִּקַּח אֶת-יְמִינִי if thou take the left hand, then I will go to the right; and if the right hand, then I will go to the left. Ps. 78, 34 וְאִם הִרְגֵם וְדָרְשׁוּהוּ when he slew them, then they sought him. Ruth 3, 13. Job 10, 14. Preceded by וְכֵן 1 Sam. 15, 23; עָקַב Deut. 7, 12; פִּי Gen. 29, 15. Is. 28, 18; בְּשׁוֹב c. infin. Gen. 3, 5. Ez. 33, 18 בְּשׁוֹב

ו... צדִיק. Comp. in N. T. ὡς... καὶ ἰδοὺ Luke 7, 12. Acts 10, 17.—Very often it is put with a certain emphasis after words and clauses which stand absolutely, espec. those which mark time. Ex. 16, 6 עָרַב זֵיתֹנָם *at evening, then shall ye know*. Prov. 24, 27 אַחַר וּבְנִיתָ *afterwards, then build thy house*. Gen. 40, 9. 48, 7. Jer. 7, 25.—Here too belong examples where the copula is inserted in a clause between the subject and predicate, so as to take up a sentence not yet completed; e. g. α) Where the subject precedes and the copula is put before the predicate; Prov. 23, 24 בּוֹ יוֹלֵד הַכֶּם וְרָשָׁמָה *he that begetteth a wise son, and (then) he shall have joy in him*; here the copula is emphatic. 31, 28 בְּעֵלָה וְהִלְלָה *her husband, and he praiseth her*, i. e. he too praiseth her. 1 Sam. 25, 27. Gen. 22, 14. Job 36, 26. β) When the predicate stands first; 2 Sam. 15, 34 עֶבֶד אֲבִיךָ *thy father's servant, and I was so hitherto*. Job 4, 6 תְּקוּמָתָהּ וְהִם דְּרָבִיחָהּ *thy hope, and it is the uprightness of thy ways*, i. e. in the integrity of thy life lies thy hope. γ) Where the object stands first; 2 Sam. 22, 41 מְשֹׁנְאֵי וְאֶצְמִיחֵם *them that hate me, and (then) I will destroy them*. Num. 23, 3.

cc) It has an *intensive* or *cumulative* force, like Gr. καὶ, i. q. *even, yea, yea even*, e. g. α) It augments; as Job 5, 19 *in six troubles he shall deliver thee, yea in seven there shall no evil touch thee*. Ps. 74, 11. Prov. 6, 16. 30, 15. 18 sq. 21 sq. Am. 1, 3. 6. 9. 11. β) It diminishes; as Job 21, 6 וְנִבְהַלְתִּי *yea even if I remember, I am afraid*, i. q. if I only remember, if I barely, think thereon. So וְלֹא *not even*, Deut. 28, 39.

dd) It is put between clauses which are to be *compared* together, and marks espec. an equality or likeness of lot, i. q. *as, so*. (So עַם q. v. no. 1. e, f. g.) This is called by Grammarians וְהִשְׁוִיָּה *Vav adaequationis*. Job 5, 7 *man is born to trouble, and the sons of lightning soar on high*, i. e. *as* swift birds of prey soar on high. 14, 19 *the waters wear away the stones, their flood washeth away the dust of the earth, and (so) thou destroyest the hope of man*. 12, 11. 34, 3. Prov. 26, 9.

ee) It is put before clauses inserted

by way of *parenthesis*, where also the relative often stands. Gen. 49, 25 מֵאֵל אֲבִיךָ וּמֵעֶזְרָתָהּ וְאֵת שְׁנֵי וַיְבָרְכֶךָ *from the God of thy father (and he hath helped thee), and from the Almighty (and he hath blessed thee)*, shall come the blessings of heaven above. Job 29, 12 *for I delivered the poor... לוֹ וְהָיָה עִזְרָתוֹ וְהָיָה עִזְרָתוֹ* *and the orphan, and there was none to help him, i. q. to whom there was no helper*. Is. 13, 14. Ps. 55, 20.—On the intimate connection between the copula and the relative, see Harris' *Hermes*, B. I. c. 5 penult.

2. Vav is also put before *adversative* clauses, *and yet, but, since*. But here the antithesis lies in the thought or in the collocation of the words, rather than in the particle Vav; and when it is to be more strongly expressed, the regular adversative particles are used, as אֲבָל, אָכֵן, אָנֹכִי. Cant. 1, 5 וְנִאֲמָה אֲנִי שְׁחֹרָה אֲנִי *I am black, and yet comely*. Gen. 2, 16. 17 *of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it*. 17, 21. 42, 10. Judg. 16, 15 *how canst thou say, I love thee, and yet (since) thine heart is not with me?* Ruth 1, 21. Job 6, 26.—Where the subject of a clause in this construction is a personal pronoun, it is put first. Gen. 15, 2 מִהֲיִתְּתִי לִי *what wilt thou give me, and yet (since) I depart childless?* So וְאֲנֹכִי 18, 13. 27; וְאֲנִי Is. 49, 21; וְאִתָּה Neh. 2, 2; וְהוּא Is. 10, 7. 42, 22; וְאַתָּם Gen. 26, 27; וְהִם Is. 1, 2.—Sometimes also it may be rendered *though, although*; but here וְ is in itself only *and*, the conditional particle being omitted. Job 15, 5 *for thy mouth teacheth thine iniquity, וְהִבְחַרְתָּ לְשׁוֹן עֲרָמִים although thou chooseth the tongue of the crafty*. Mal. 2, 14. Is. 32, 7.

3. Before *causal* clauses, i. e. those assigning a cause or reason, i. q. *for, because of*. Gen. 20, 3 *behold! thou art a dead man because of the woman thou hast taken, וְהָיָה בְּעֵלָה בְּעַל for she is a man's wife*. 6, 17. Ps. 7, 10. 60, 13 *give us help from the enemy, for (וְ) vain is the help of man*. Is. 3, 7. 39, 1.

4. Before *inferential* clauses, *therefore, wherefore; then, so then*. Ez. 18, 32 *I*

desire not the death of the sinner, . . . וְהִשְׁבִּיבוּ וְחַיֵּי wherefore turn ye and live. Zech. 2, 10. Ps. 81, 13.—Here belong most of the examples in which Vav stands at the beginning of discourse (see others in no. 1. aa); since there is usually here some reason implied in the preceding circumstances, from which the proposition to which Vav is prefixed is a conclusion; i. q. *then, so then.* 3 K. 4, 41 וַיֹּאמֶר וַיָּבֵא וְהָיָה and he said, Then bring meal, sc. since these things are so. Is. 3, 14 וְאַתֶּם בְּעֵרְתֶּם הַבְּרֵם so then ye have eaten up the vineyard. Ps. 4, 4 וְדַע now therefore, O ye kings, comp. v. 6. 2 Sam. 24, 3. Is. 47, 9. 58, 2.

5. Before *final* and *consecutive* clauses, marking end or aim and result, *that, in order that, so that*; followed by the future, often apocopated or paragogic. So where a sentence precedes including a command, Gen. 27, 4. 42, 34. 1 Sam. 15, 16; or an entreaty, Job 10, 20. Judg. 16, 28; or an interrogation, 1 K. 22, 7. Is. 41, 26; or a hope, Jer. 20, 10. Thus Gen. 42, 34 and bring your youngest brother unto me, וְיָדַעְתָּ that I may know. Judg. 16, 28 strengthen me only this once, וְאַתְּקַמָּהּ that I may be avenged. 1 K. 22, 7 is there not here a prophet of the Lord besides, וְנִבְרָאָה מֵאַחֵרֵינוּ that we might inquire of him?

6. Before clauses dependent on verbs of *perceiving* and *uttering*, where common usage admits the relat. conjunction בְּרִי that. So after a verb of knowing Gen. 47, 6; of swearing Josh. 2, 12; of augury Gen. 30, 27. Also without a verb, Is. 43, 12 ye are my witnesses וְאֲנִי בְרִי אֱלֹהִים that I am God; comp. v. 10 הוּא בְרִי אֱלֹהִים in the same connection. Lam. 3, 26 טוֹב וְיִחַיֵּל וְיִשְׁמַע וְיִשְׁמַע טוֹב בְּרִי v. 27. Num. 14, 21.

7. *Vav conversive of the Præter*, (so called as *converting* the præter into a future,) is merely the Copula; and affects the Præter simply by connecting it back to a preceding future. Yet it also has the effect, that in most verbal forms having the tone on the penultimate, the same is moved forward by it upon the final syllable; e. g. וְהִלְכְתִּי I went, וְהִלְכְתִּי and I will go, Judg. 1, 3. See Heb. Gr. § 48 b. 1, 3.

וְ, and before a gutt. וְ, a participle prefixed to the Future, and imparting to it (when a præter precedes) the sense of the Imperfect; hence called *Vav conversive of the Future*; e. g. וְהָקַטַּל he will slay, וְהָקַטַּל (with preced. præter.) and he slew. It appears to be nothing more than *Vav copulative* with a peculiar punctuation; and affects the Future simply by connecting it back to a preceding præter. When a shortened form of the Fut. exists, this is preferred; and very often the tone is drawn back from the last syllable to the penultimate; e. g. fut. וְהָקַטַּל, apoc. וְהָקַטַּל, with Vav convers. וְהָקַטַּל. But in the first pers. especially in the later books, the fut. paragog. is sometimes employed; e. g. וְהָקַטַּטַּל Ezra 9, 3. See Heb. Gr. § 48 b. 1, 2.

NOTE. In former editions the preference was given to another view of this *Vav*; according to which it was regarded as a contraction or fragment of the verb הָיָה to be, put before the Future so as to form by periphrasis the narrative tense, viz. וְהָיָה וְהָקַטַּל it came to pass (that) he slew; then dropping ה as in Syriac וְהָקַטַּטַּל, and contracted וְהָקַטַּטַּל, like וְהָיָה; comp. וְהָיָה וְהָקַטַּטַּל he was (that) he will slay, for he slew.—But on the other hand it is evident that the *Copula* lies in this *Vav*, for the following reasons: a) The *Fut. conversive* as connected with what precedes always stands before the noun, as וְהָקַטַּטַּל וְהָקַטַּטַּל; and where the noun is put first, the *Vav* is separated from the verb, e. g. Is. 6, 4 וְהָיָה וְהָקַטַּטַּל . . . וְהָיָה וְהָקַטַּטַּל and trembled the foundations of the thresholds . . . and the house was filled with smoke. 3, 16. b) It never stands after the Relative or Conjunctions, which exclude the copula. c) In parallel passages there often stands for it a simple וְ, see Is. 59, 16; comp. 63, 3. 5. 6; also in the same connection a simple וְ Is. 43, 28. d) When whole sections or books begin with *Vav conversive*, as is often the case, this denotes that they are connected with an earlier narrative, Ex. 1, 1. Ezra 1, 1; or at least are regarded as having such connection, Ruth 1, 1. Esth. 1, 1. In 1 K. 1, 1 the book begins with a simple וְ. See in 7 no. 1. aa. Heb. Gr. l. c.

דדן *Vedan*, pr. n. of an Arabian city, whence cloths, wrought iron, cassia, and other spices were brought to Tyre, Ez. 27, 19. Very prob. the prophet here speaks of the city and mart עדן, 'Aden, in connection with which Edrisi enumerates these very wares, T. I. p. 51. ed. Jaubert: "La ville d'Aden est petite, mais renommée à cause de son port de mer, d'où partent des navires destinés pour le Sind, l'Inde, et la Chine. On y apporte de ce dernier pays des marchandises telles que le fer, les lames de sabre damasquinées, . . . le cardamome, la cannelle, . . . les myrobalans, . . . diverses étoffes tissées d'herbes, et d'autres riches et veloutées, etc."—The text ought therefore prob. to read ויעדן or עדן; unless perhaps דדן is here for ויעדן.

דדב a doubtful word, found only in Num. 21, 14 אֶת־דְּבָבָה, pr. n. of a place, *Vaheb*, in the territory of Moab on the Arnon; according to Le Clerc i. q. דבבן v. 18, comp. וְהָבָה to give, i. q. דָּבָה.—Kimchi found it in some Mss. written in one word אֶת־דְּבָבָה, which would be Aram. Ethpa. of the verb וְהָבָה i. q. דָּבָה, *Jehovah dedit se in turbine*. But the whole passage is abrupt and fragmentary, and therefore very obscure.

דד m. plur. דָּוִים (Kamets impure) a *peg, nail, hook*, spoken only of the pins or hooks from which the curtains of the tabernacle were suspended, Ex. 26, 32. 37. 27, 10. 11. 17. 36, 36. 38. 38, 10 sq. The etymology is unknown; see Thes. p. 399.

Zayin, דָּ, the seventh letter of the Hebrew alphabet; as a numeral denoting 7. The name is i. q. Syr. *אֲמָא* a *weapon*; which the figure of this letter resembles in all the ancient alphabets.—In Arabic there are two corresponding letters, differently pronounced, viz. *dh* (d, z), and *z*, as *ذَبَحَ* to slaughter; *زَع* seed. For the for-

* דָּרַב Arab. *وَزَّرَ* to bear; to carry, *portare*; whence *وَزِير* *Vizier*, pr. *porter* of public business; comp. *bajulus* used by writers of the middle ages for an envoy, *chargé d'affaires*, whence Engl. *bailiff*; Ital. *bailo*. Also in Pass. *to be laden with guilt, borne down with punishment*; since sin and guilt in the Semitic idiom are a burden laid upon the wicked, Ps. 38, 4. Is. 53, 11. Comp. *נָשָׂא*, *αἶψα*, to take off or away, i. q. to pardon.—Hence

דָּרַב m. *laden with guilt, guilty*, Prov. 21, 8.

דָּרַבָּה (Pers. *دیز* pure, pr. white, see *בויז*) *Vajezatha*, Pers. pr. n. of the youngest son of Haman, Esth. 9, 9.

* דָּרַב i. q. דָּרַב, to bear, to bring forth; Arab. *ولد*.—Hence the two following:

דָּרַב m. a *child, offspring*, Gen. 11, 30.

דָּרַב m. id. 2 Sam. 6, 23.—Keri *דָּרַב*, and so the occidental Mss.

דָּרַבָּה pr. n. m. *Vaniah*, Ezra 10, 36.

דָּרַבָּה (perh. i. q. *דָּרַבָּה* *additamentum meum*) pr. n. m. *Vophsi*, Num. 13, 14.

דָּרַבָּה pr. n. m. *Vashni*, 1 Chr. 6, 13 [28]. Prob. a corrupted form for *דָּרַבָּה*, comp. 1 Sam. 8, 2. The passage should read: *הַבְּכוֹר יוֹאֵל וְהַשֵּׁנִי אֲבִיהָ*; see *Movers Chron.* p. 54.

דָּרַבָּה (Pers. *دشتی* a beauty, *la belle*.) *Vashti*, the former queen of Xerxes, Esth. 1, 9.

mer the Aramæan has ד; for the latter it sometimes also has נ; hence *נָסַב*, *נָרַע*, *וְנָע*, for *נָסַב* to slaughter; *נָרַע*, *וְנָע* for *נָרַע* to sow, etc. Comp. in lett. ד.

But ד and ז are also interchanged; e. g. *עָזַר* and *עָזַר* to help; *זָרַע* and *זָרַע* to cut off.

Further, ז is interchanged: a) With

ץ, זעק and זעק n, זעק and זעק to exult, to shout; זעק gold, comp. זעק yellow, tawny. b) With ז, ש, as זעק and זעק to go away; זעק and זעק to exult; זעק, Syr. זעק to despise; זעק harm, from זעק, זעק to harm. c) With ז, as זעק and זעק, etc.

* זעק obsol. root, prob. i. q. זעק, זעק, to be yellow, tawny.—Hence

זעק m. (Tsere impure) 1. a wolf, so called from its tawny colour; like Lat. *vulpes* from *fulvus*, Goth. *wulfs*, whence *wolf*. Arab. ذئب, Syr. زئب.—Gen.

49, 27. Is. 11, 6. 65, 25. Jer. 5, 6. זעק evening wolves, prowling at night. Hab. 1, 8. Zeph. 3, 3; comp. λύκοι *vulpes* Oppian. Cyneget. 3. 266, *vulpes* *vulpes* ibid. 1. 440.

2. Zeeb, pr. n. of a Midianitish prince, Judg. 7, 25. 8, 3. Ps. 83, 12.

זעק *this, hæc*, fem. of the pron. זעק q. v.

* זעק obsol. root, onomatopoe. prob. i. q. זעק to murmur, to hum, to buzz. Germ. *summen*; whence זעק a fly, from its buzzing, like Lat. *musca* fr. *μύζω*, *musso* (*mússito*). Bochart compares זעק to move up and down in the air; but this is secondary.

* זעק once Gen. 30, 20, to give, to present with any thing, to endow, Lat. *donare*; Sept. well *δωδότηται*, Vulg. *dota-vit*. Comp. Chald. Saad. Abulw. Arab. *zad* id. Syr. زعق spec. dowry; see The-saur. p. 401.—That this root was in frequent use in Hebrew, is shown by the many pr. names derived from it; e. g. those which here follow, six in number, and also זעק, זעק, זעק, זעק.

זעק m. a gift, dowry, Gen. 30, 20.

זעק (whom God gave, as זעק for זעק, זעק) *Zabad*, pr. n. m. a) 1 Chr. 2, 36. b) 1 Chr. 7, 21. c) 1 Chr. 11, 41. d) 2 Chr. 24, 26. In the parall. passage 2 K. 12, 22 is זעק.

זעק (for זעק gift of Jehovah) *Zabdi*, pr. n. m. a) Josh. 7, 1; in the parallel passage 1 Chr. 2, 6 זעק. b) 1 Chr. 8, 19. c) 1 Chr. 27, 27. d) Neh. 11, 17.

זעק (gift of God) *Zabdiel*, pr. n. m. Neh. 11, 14. Comp. *Σαβδιήλ* 1 Macc. 11, 17.

זעק (Jehovah gave) *Zebadiah*, *Zeb-edee*, Gr. *Ζεβεδαιος*, pr. n. of several men: a) 1 Chr. 8, 15. b) ib. v. 17. c) ib. 12, 7. 27, 7. d) Ezra 8, 8. e) 10, 20.

זעק (id.) *Zebadiah*, pr. n. m. a) 1 Chr. 26, 2. b) 2 Chr. 17, 8. c) 19, 11.

זעק m. (r. זעק q. v.) a fly, Is. 7, 18. Ecc. 10, 1 זעק dead flies. For the pr. n. זעק *Beelzebub*, see in זעק no. 5. b.—Arab. زباب, Chald. *רבבא*, id.

זעק (donatus) *Zabud*, pr. n. m. 1 K. 4, 5. R. זעק.

זעק (id.) *Zabbud*, Ezra 8, 14 Cheth.

זעק (donata) *Zebudah*, pr. n. f. 2 K. 23, 36 Keri; but Cheth. is זעק.

זעק and זעק m. (r. זעק) 1. a dwelling, habitation, Ps. 49, 15. Hab. 3, 11 זעק זעק זעק sun and moon stand still in their habitation, i. e. they hide themselves, do not shine.—Of the habitation of God, Is. 63, 15; so זעק id. 1 K. 8, 13.

2. *Zebul*, pr. n. m. Judg. 9, 28.

זעק, זעק, זעק, (habitation, see Gen. 30, 20.) *Zebulun*, pr. n. of the tenth son of Jacob, born of Leah; also of the tribe descended from him, the territory of which is described in Josh. 19, 10 sq.—The gentile n. is זעק *Zebulon-ite*, from a form זעק, Num. 26, 27.

* זעק kindr. with זעק, Arab. ذبح, Syr. *zab*, *zab* and *zab*, Eth. *zab*. Perhaps from the same stock is Gr. *σφάσσω*, *σφάζω*, i. e. *σφαίω*.

1. to slaughter, to kill animals, sc. for eating, Deut. 12, 15. 1 Sam. 28, 24. 1 K. 19, 21. Ex. 39, 17.

2. Spec. to kill for sacrifice, to sacrifice, to immolate victims, 1 Sam. 1, 4; with ז of the deity to whom sacrifice is offered 1 K. 8, 63, also זעק 1 K. 8, 62. 2 Chr. 7, 4. Lev. 9, 4.—This verb is not used of the priests as slaughtering victims in sacrifice; but of private persons offering sacrifices at their own cost; Num. 22, 40. Deut. 12, 21. 27, 6.

PIEL זָבַח, fut. יִזְבֹּחַ, *to sacrifice*, i. q. Kal no. 2. 1 K. 12, 32. 2 K. 12, 4. Spoken also of a multitude of sacrifices, 1 K. 8, 5; of repeated or customary sacrifice, 1 K. 3, 2. 3. 11, 8. Hos. 4, 14. al. So

Arab. ذَبَحَ to sacrifice much, often.

Deriv. מִזְבֵּחַ, and

זָבַח m. c. suff. זֹבְחִי; plur. זֹבְחִים, constr. זֹבְחֵי, once זָבְחוֹהוּ Hos. 4, 19.

1. Pr. a slaughtering, e. g. a) Of men, slaughter Is. 34, 6. Zeph. 1, 7. Ez. 39, 17. b) Of beasts, meton. the flesh of slaughtered animals, i. q. a repast, Gen. 31, 54. Prov. 17, 1 זֹבְחֵי-רִיב *banquets of strife*, quarrelsome feasts.

2. a sacrifice, i. e. the act of sacrificing, Lev. 19, 6. Also the thing sacrificed, victim, Is. 1, 11. Ps. 51, 18; opp. both to מִנְחָה a bloodless offering 1 Sam. 2, 29. Ps. 40, 7, and to עֹלָה a burnt-offering; so that זָבַח denoted a sacrifice which was only in part consumed by fire, such as were the sin and trespass-offerings, the thank-offerings, etc. Ex. 10, 25. Lev. 17, 8. Num. 15, 5. זָבַח שְׁלָמִים a victim of thank-offering Lev. 3, 1. 4, 10. al.—Spoken also gener. of any great and solemn sacrifice and of sacrificial feasts, as זָבַח הַיָּמִים the yearly sacrifice 1 Sam. 1, 21. 20, 6. זָבַח מִן-בֵּיתָה a family sacrifice 20, 29, comp. 9, 12. 13. 16, 3.

3. Zebah, pr. n. of a Midianitish prince, Judg. 8, 5. Ps. 83, 12.

זָבַי pr. n. m. Zabbai, Ezra 10, 28. Neh. 3 20 Cheth. Prob. a corrupt reading for זָבַי, as is read in Ezra 2, 9. Neh. 7, 14.

זָבִידָה see זָבִידָה.

זָבִינָא (bought, r. זָבַן) Zebina, pr. n. m. Ezra 10, 43.

* זָבַל 1. pr. prob. i. q. דָּבַל to be round, to make round, comp. קָבַל; whence Talm. זָבַל, זָבַל, dung in balls, round dung, as of goats, camels. Syr. and

Arab. زَبَلَة, زَبَلًا.

2. to dwell, see in דָּוַר no. 2. Gen. 30, 20 זָבַלְתִּי he will dwell with me, sc. my husband with the accessory idea of conjugal intercourse, as in Engl. to cohabit. Other verbs of dwelling also take the

accus. in the sense 'to dwell with;' see שָׁבַן, גָּוַר.

Deriv. זָבִילָן, זָבִילָן.

זָבַל see זָבַל.

זָבִילָן see זָבִילָן.

* זָבַן Chald. to get for oneself, to buy, to gain, as in Syr. and Samar. Dan. 2, 8 דַּר עֲקָנָא אֲמַהֲוֹן זָבִין that ye would gain the time, i. e. make delay.

Deriv. pr. n. זָבִינָא.

זָג m. Num. 6, 4, the skin of a grape husk, as being transparent. R. זָגָג.

* זָגָג to be clear, transparent; comp. Samar. זָגָג i. q. זָכַךְ to be pure. Arab.

زَجَاج glass, i. q. זָכִיכִית; Chald. זָגָג to be clear, transparent.—Hence זָג.

זָד m. verbal adj. (r. זָדַר) proud, arrogant, pr. boiling, swelling, inflated; with the accessory notion of wickedness and impiety, comp. in הָקֵלֵל no. 3, 4.—Is. 13, 11. Jer. 43, 2. Ps. 19, 14. 119, 21. 51. 69. 78. 85. 122.

זָדוֹן m. (r. זָדַר) constr. זָדוֹן as if from a root זָדָה, c. suff. זָדוֹנָה 1 Sam. 17, 23. Jer. 49, 16; pride, arrogance, haughtiness, combined with insolence, Prov. 11, 2. 13, 10. 21. 24. זָדוֹן לִבָּהּ the pride of thy heart, proud insolence, Jer. 49, 16. Obad. 3. Deut. 17, 12. Concr. spoken of haughty Babylon, Jer. 50, 31. 32.

זָה m. rarely put with a subst. fem. Josh. 2, 17; with pref. בָּזָה, לָזָה; Fem. זָהָה, more rarely זָה Ecc. 2, 2. 5, 15. 18. 7, 23. 9, 13; so in the formula בָּזָה וְכָזָה Judg. 18, 4. 2 Sam. 11. 25. 1 K. 14, 5; also זָה Hos. 7, 16. Ps. 132, 12 (here relat.) once זָהָה Jer. 26, 6 Cheth. Plur. זָהָה q. v.

1. Pron. demonstr. this, Lat. hic, hæc, hoc. Arab. هَذَا, هِذَا hic, Syr. הַע, הַע, Eth. H, fem. H, H:י. Hence the Aram. הַי, הַי, and Eth. H, which have passed over into relatives. Corresp. are Sanscr. sa-s, sà, tat; Goth. sa, so, that; hic, hæc, hoc.—It stands:

a) Absol. i. e. by itself. this. this one; Gr. οὗτος, αὐτή, ταῦτο. Job 1, 17 עַד זָה this one was yet speaking. Ecc. 6, 9 זָה הָבֵל גַּם this also is vanity. 9. 13

Ex. 2, 6. 2 Sam. 23, 17. So in the genit. 1 K. 21, 2 **בְּסָמָּה מְחִיר זֶה** *money, the price of it* Dat. לְזֶה *to this one, to him*, 1 Sam. 21, 12 [11]; לְזֹאת *to this woman* Gen. 2, 23. Sometimes in contempt, like Gr. *oũros*, Lat. *iste*; 1 Sam. 10, 27 **זֶה מֵה־יִשְׁעֵנוּ** *how shall this (fellow) save us?* Ex. 10, 7.

b) With a subst. and so that like an adj. it is often put after the subst. and both take the article; as **הַדָּבָר הַזֶּה** *this word*, **הַיּוֹם הַזֶּה** *this day*. Rarely without the art. where the noun has it; comp. **הַדּוֹר זֶה** Ps. 12, 8. Poet. also **זֶה הַיַּיִן** *this wine* Ps. 80, 15.—But **זֶה** without the art. is also put before a noun made definite, e. g.

α) When the pronoun marks the subject or predicate of the sentence, the substantive verb being implied. Ex. 35, 4 **זֶה הַדָּבָר** *this is the word*. Judg. 4, 14 **זֶה הַיּוֹם** *this is the day*. 2 K. 6, 13. Ps. 118, 20. Is. 14, 16. β) More rarely also **זֶה הַיּוֹם** is i. q. **הַיּוֹם הַזֶּה**; yet so that the former has a stronger demonstrative force. So too in Aramæan and Arabic; comp. Chald. **זֶה הַלְּמָא** *this dream* Dan.

4, 15; Syr. **זֶה הַזֶּמַּן** *this time*; **זֶה הַסֵּפֶר** *this book*; also in Greek *oũtos* *ὁ οὗτος*.—Ezra 3, 12 **זֶה הַבַּיִת** *this house, this temple*, Sept. *τοῦτον τὸν οἶκον*, opp. *הַבַּיִת הַרְאשׁוֹן*. 1 K. 14, 14 **זֶה הַיּוֹם** *this day*, Sept. *ταῦτην ἡμέραν*, Vulg. *in hac die*. Ps. 49, 14. Josh. 9, 12 **זֶה לֶחֶמֶנוּ** *this our bread*. Ps. 73, 12 **זֶה אֱלֹהֵי רְשָׁעִים** *lo! these ungodly*.

c) The difference between **זֶה**, **זֹאת**, and **הוּא**, **היא**, has been pointed out in art. **הוּא** init. The former, **זֶה**, **זֹאת**, refer to a person or thing present, which one can as it were point at with the finger; and also to the present time. Gen. 38, 28 **זֶה בָּא רֵצָא רֵאשִׁיטָה** *this came out first, was first born*. Is. 29, 11 **קְרָא נְאֻיָּה** *read this, I pray thee*. Very often in the phrase **בַּיּוֹם הַזֶּה** *on this day*, i. e. this day, to-day, Lev. 8, 34. Josh. 7, 25. **בַּיּוֹם הַזֶּה** *unto this day* sc. this very day when I am speaking or writing. Sept. *ἕως ἡνῆστὴς ταῦτην*. Gen. 32, 33. 47, 26. 48, 15. Deut. 2, 22. 3, 14. 10, 8. 11, 4. —In historical narrative also the following are regarded as present: a) That

which has just been mentioned; Gen. 7, 11 *on the seventeenth day of the month, on this very day, were all the fountains*, etc. v. 13. Ex. 19, 1. β) That which is immediately to follow, and which is as it were pointed at; Gen. 5, 1 **זֶה סֵפֶר הַדּוֹלָרוֹת** *this is the book of the generations of Adam*. 6, 15 **זֶה אֲשֶׁר אֲתָה** *this is how thou shalt make it*, i. e. so shalt thou make it; Sept. *oũτω ποιήσεις*, comp. Ex. 29, 38. Gen. 45, 19. Ps. 7, 4.

d) These idioms are also to be noted: α) Repeated, **זֶה—זֶה** i. q. *this—that, one—another*, Job 1, 16. 1 K. 22, 20. Ps. 75, 18; **זֹאת—זֹאת** id. 1 K. 3, 16; **זֶה זֶה** *one to another* Ex. 14, 20. Is. 6, 3. β) Vividly demonstrative is it, when **זֶה** is added to interrogatives to increase their strength; Is. 63, 1 **מִי זֶה בָּא** *who is this that cometh?* Job 38, 2. 42, 2. The same is **מִי הוּא**, see in **הוּא** no. 2. d. —A similar usage with **זֶה** as adv. see below in no. 3. c.

2. Rarely and only in poetic style it is put for the relative, like Engl. *that*, which is both demonstr. and relative; see **זֶה** no. 1. Comp. the relatives as derived mostly from demonstratives, under **אֲשֶׁר** A, p. 97. **זֶה** no. 1.—Ps. 104, 8 **אֶל-מָקוֹם זֶה יָסְדִיתָ לָהֶם** *unto the place which thou hast founded for them*, i. e. destined. Prov. 23, 22. Job 15, 17. Ps. 78, 54. In this signif. it seems, like **אֲשֶׁר**, to be indeclinable, and is put also for the plur. Job 19, 19.—Also as a mere sign of relation, like **אֲשֶׁר** no. 2. Ps. 74, 2 **בְּזֵיתֵינוּ זֶה צִיּוֹן הַר** *mount Zion, wherein thou dwellest*. Is. 25, 9.

3. It passes over into a demonstr. Adv. a) Of place, **הֵנָּה** *in this place*, Gen. 28, 17. Num. 13, 17. al. **מִזֵּה** *from here, hence*, Gen. 37, 17. Ex. 11, 1. **מִזֵּה** *hence and hence*, i. e. on this side and on that side, Num. 22, 24. Josh. 8, 33. It often corresponds to Engl. *here, there*, Germ. *da*, *δουαυαυ*. Judg. 5, 5 **זֶה סִינַי** *this Sinai, Sinai itself*. Dan. 10, 17 **זֶה אֲדֹנָי** *my lord here*. So **הֵנָּה לֹ** *here! see here!* Cant. 2, 8. 1 K. 19, 5. b) Of time, pr. *at this time, now*. Mic. 5, 4 **וְהָיָה זֶה שְׁלוֹמִים** *and now there shall be peace*. **זֶה עַתָּה** *just now, even now, this moment*, Ruth 2, 7. 1 K. 17, 24 **עַתָּה זֶה יָדַעְתִּי** *now I know*. In this

signif. it is often put before numerals, as Gen. 27, 36 פַּעַמִּים זָה now twice. 31, 38 זָה עֶשְׂרִים זָה this twenty years, now for twenty years. v. 41. 43. 10. 45, 6. Num. 14, 22. Judg. 16, 15. Zech. 7, 3 זָה כַּמֶּה שָׁנִים this (now) so many years. c) Of manner, thus, so, Gen. 6, 15. Ps. 49, 14. It is often added to interrogatives to augment their force; as מַה־זָּה how so, how then, Gen. 27, 20; לָמָּה זָּה pr. why so that, wherefore, Gen. 18, 13.

4. With prefixes: a) בְּזָה in this sc. place, here, comp. no. 3. Gen. 38, 21. Ex. 24, 14. Trop. of time, then, Esth. 2, 13. b) בְּזָה such, see in בָּ B. 1. a. c) לְזָה on this account, therefore; whence אֵי לְזָה wherefore? Jer. 5, 7. Comp. הַזֶּה הַזֶּה, הַזֶּה.

* זָהָב obsol. root, i. q. צָהַב, to shine, to glitter, to be yellow, as gold; comp. זָאָב.

זָהָב m. constr. זָהָב, once זָהָב Gen. 2, 12.

1. gold. Arab. ذَهَبٌ, Syr. Chald. זָהָב id. Gen. 24, 22. 53. 36, 39. Ex. 3, 22. al. Where numerals precede the weight שֶׁקֶל shekel is to be supplied, e. g. Gen. 24, 22 עֶשְׂרֵה זָהָב ten (shekels) of gold.

2. Metaph. of the golden brightness of the sky, perhaps for the sun itself, Job 37, 22. Also for golden oil, i. e. pure and bright as gold, Zech. 4, 12.

* זָהָה obsol. root, Arab. زَهَا to shine, to be bright and beautiful; also to be proud; زَهْوٌ brightness, beauty, espec. of flowers, and hence a flower; comp. زَهْرٌ flower, from زَهَرَ to shine. Syr. זָהָה to be proud, Ethpa. to be made bright, splendid.

Deriv. זָהָה, זָהָה, and זָהָה.

* זָהָה in Kal not used, Arab. زَهَمٌ to stink, to be rancid, spoken of fat; Chald. to be dirty, filthy. In the Zabian dialect this verb is used of stinking water. Kindr. are זָהָה, זָהָה, זָהָה.

PIEL, to regard as filthy; hence to loathe. Job 33, 20 זָהָהוּ לֶחֶם he loatheth it, the bread. The suffix is pleonastic; see Lehrs. § 195. 2.—Hence

זָהָה (loathing) Zaham, pr. n. m. 2 Chr 11, 19.

* זָהָה in Kal not used, i. q. זָהָה, to be bright, to shine, comp. צָהָה. Hence זָהָה.

HIPH. הִזְהִיר 1. to cause to shine, to make light, i. e. metaph. a) to enlighten. to teach, with two acc. of pers. and thing, Ex. 18, 20; acc. of pers. 2 Chr. 19, 10. b) to admonish, to warn, sc. to beware of any thing 2 K. 6, 10; to desist from any thing Ez. 3, 19, 20, with מִן to warn from any thing, Lévi. 15, 31 הִזְהִירָהּ, others הִזְהִירָהּ. Ez. 3, 18 לְהִזְהִיר מִדַּרְכּוֹ הַרְשָׁעָה to warn the wicked from his evil way, to admonish him to turn from it. But Ez. 3, 17 et 33, 7 הִזְהִירָהּ אֶתְּךָ מִמִּנִּי warn thou them from me, i. e. in my name, by my authority. Syr. Pa. et Aph. Chald. Aph. id.

2. Intrans. to give light, to shine, Dan. 12, 3. Chald. אִזְהִיר id.

NIPH. to be taught, admonished, Ps. 19, 12. Also to receive instruction. admonition, to take warning, Ecc. 4, 13. Ez. 33, 4. 5. 6; to beware Ecc. 12, 12, where מִן belongs to יִזְהִיר.

זָהָה Chald. id. Part. pass. זָהָה admonished, cautious, Ezra 4, 22. Syr. Ethpe. to take heed, to be watchful over any thing.

זָהָה m. brightness, splendour, of the heavens, Ez. 8, 2. Dan. 12, 3. R. זָהָה.

זָהָה m. i. q. זָהָה which is read in many Mss. (pr. for. זָהָה, r. זָהָה.) brightness, beauty, espec. of flowers; hence as the name of the second Hebrew month, Ziv, from the new-moon of May to that of June, or according to the Rabbins from the new-moon of April to that of May; q. d. flower-month. 1 K. 6, 1. 37. Chald. זָהָה זָהָה the month of the brightness of flowers. The same month is called in Chald. Syr. Arab. אִיָּר, אִיָּר, also from brightness, splendour.

זָהָה see זָהָה.

זָהָה comm. gen. i. q. זָהָה and זָהָה. 1. Pron. demonstr. Ps. 12, 8. Hab. 1, 11 זָהָה זֶה כֹּחַ לְאֱלֹהֵי זֶה this his strength is his god. 2. Oftener as relat comp. זָהָה no. 2.

Ex. 15, 13. Ps. 9, 16, 10, 2, 142, 4. Also as a sign of relation, Is. 42, 24 **זו הַטָּאֵנוּ לָּו** *against whom we have sinned.*

NOTE. In the Talmud **זו** is not unfreq. put for **זוה**, and also in compounds. Among the Tayitic Arabs, **זו** is often used for **الذی**; see Schult. ad Har. II. p. 75.

* **זוב** 1. *to flow*, pr. of water, Ps. 78, 20, 105, 41. Is. 48, 21. Often also of the monthly courses in women, Lev. 15, 25; of the seminal flux or gonorrhœa in men, Lev. 15, 2.—*To flow with* any thing; is also by an idiom of language said of a person or thing *in* or *from* which any thing flows; so of a woman having the menstrual flow Lev. 15, 19; of a man having gonorrhœa Lev. 15, 4 sq. 22, 4. Num. 5, 2. 2 Sam. 3, 29. Espec. also of *affluence*, abundance, with acc. of that with which any thing flows or overflows; Ex. 3, 8 **אָרְץ זָבָה חֶלֶב וּדְבַשׁ** *a land flowing (with) milk and honey.* v. 17, 13, 5, 33, 3. Lev. 20, 24. Num. 13, 27, 14, 8, 16, 14. Absol. Jer. 49, 4 **זָב עַמְמָהּ** *thy valley flows*, sc. with blood.—Aram. **זַב**, **הַזַּב**, to flow, to flow down, to melt.

2. Trop. *to flow away*, i.e. *to pine away, to die*, Lam. 4, 9.—Arab. **ذَاب** to pine away, sc. with hunger, disease. See under r. **הָאָב**.

זרב m. (r. **זוב**) *a flowing, flux*, as of the semen in men, *gonorrhœa benigna*, Lev. 15, 1–15; of the monthly courses in women, Lev. 15, 16 sq.

* **זרב** or **זיר** 1. i. q. kindr. **היר**, to boil, to boil over, as water; onomatopoeitic, like Engl. *to seethe*, Germ. *sieden*, Gr. **ζέω**, whence **ζύθος** (Germ. *Sud*, Absud, Engl. *suds*); comp. the similar **σιζω**. See Niph. and Hiph. no. 1.

2. Trop. of the mind, *to boil, to be ferocious*, like Gr. **ζέω** and Lat. *ferveo*; (comp. **פָּרוּז** and Arab. **بغيا**, Schultens Opp. min. p. 80;) also of *pride, insolence, wickedness*.—Hence, *to act proudly, wickedly towards or against* any one, c. **עַל** Ex. 18, 11, **אָל** Jer. 50, 29. In this signif. it is kindred with **צָדָה**.

NOTE. Both the Arabic roots **زاس** mid. Waw, and **زاس** mid. Ye, have significations derived from the idea of boil-

ing; but only secondary. The former, for **زوت**, signifies, to prepare provisions for a journey, **زَاد** provision for a journey, from the idea of cooking, boiling. The latter, for **زيد**, is, to increase, to exceed, from the idea of boiling over.

NIPH. part. **זיר** (from the form **זיר**, see Lehg. p. 411, nor is it necessary to assume a root **זיר**), something *seethed, sodden, pottage*, Gen. 25, 29. 2 K. 4, 38–40. Hag. 2, 12.

HIPH. 1. *to seethe, to cook*, see Kal no. 1; to prepare by boiling, seething. Gen. 25, 29 **וַיִּזְרַק וַיִּקְבַּח וַיִּזְרַק** and Jacob *sod pottage*. Sept. **ἰαυροβῆση**.

2. *to act insolently, presumptuously, wickedly*, spoken mostly of those who knowingly and purposely violate the precepts of God and commit sin, Deut. 1, 43, 17, 13. Neh. 9, 16, 29; with inf. et **לֵ** Deut. 18, 20; **עַל** of pers. Ex. 21, 14 **כִּי יִזְרַק אִישׁ עַל-רֵעֵהוּ לְהָרוֹגוֹ בְּהַרְמָה** *if a man act wickedly against his neighbour in slaying him with guile.* Neh. 9, 10.

Deriv. **זירון**, **זירון**, **זיר**.

זיר Chald. id. APH. Inf. **הזירה** i. q. Heb. Hiph. no. 2, *to act proudly, wickedly*, Dan. 5, 20.

* **זורה** obsol. root, Arab. **زوى** *to hide, to conceal*, by putting away, comp. **סָנָה**; VII to hide oneself, to get in a corner; in Heb. also prob. *to lay up, to hoard*.

Deriv. **זוריה**, **זורי**.

* **זיר** obsol. root. 1. i. q. **ציץ** *to glitter, to sparkle, to throw out rays*; hence of milk, *to flow out like rays, to spout*; see **זיר** no. 1. Comp. **זיר**.

2. *to move, to move about*, from the idea of sparkling, glancing; Talmud. id. Hence **זיר** no. 2, **מְזוּזָה**.

זוזים Gen. 14, 5 *Zuzim*, pr. n. of a people on the borders of Palestine. Sept. **ἕθνη ἰσραήλ**, and so Syr. Onk. So called perh. from the *fertility* of their country; see **זיר** no. 1, and r. **זוי** no. 1.

זוהת *Zoheth* pr. n. m. 1 Chr. 4, 20. A root **זחה** is not found, either in Hebrew or the kindred languages.

זורה f. (Kamets impure) only in plur. **זוהות**, *corners*, from r. **זורה**. Syr. **زواية**. Arab. **زَاوِيَة**. Spoken of the corners of

an altar, Zech. 9, 15. Meton. of the corner-columns of a palace; Ps. 144, 12 *מְהַטְבוֹת כְּזוֹיֹת בְּנוֹתֵינוּ* lit. *that our daughters may be as corner-columns finely sculptured*, in allusion prob. to the Caryatides, or columns representing female figures, so common in Egyptian architecture; Aquil. *ὡς ἐπιγώνια*, Vulg. *quasi anguli*. The point of comparison lies in the slenderness and tallness combined with elegance; comp. Cant. 5, 15. 7, 8.

* **זָרַל** 1. i. q. **זָלַל**, comp. **נָזַל**, to shake out, to pour out; once Is. 46, 6 **הַזָּלִים** **וְהָבָה מִבָּרִיס** they pour out gold from the bag, lavish it. Arab. **زَالَ** IV, to make light of.

2. Pr. to shake off, i. q. to remove, to put away or aside; comp. Arab. **زَالَ** mid. Waw and Ye, to remove, to put away; intrans. i. q. to go away, to desist, to fail.—Hence

זָרְקָה f. pr. removal, a putting aside; only in constr. **זָרְקָה**, et c. suff. **זָרְקָהּ**, **זָרְקָהּ**, with the force of a Prep. besides, aside from, except. E. g. **זָרְקָהּ** besides me, aside from me, pr. by my removal, I being removed, Is. 45, 5. 21; constr. 2 K. 24, 14. Sometimes with Yod paragog. **זָרְקָהּ** for **זָרְקָה** Deut. 1, 36. 4, 12; comp. **בְּלָהָהּ**.—Once as a Conj. for **זָרְקָה** **אַשֶׁר** except that, save that, 1 K. 3, 18.

* **זָרַן** in Kal not used; Chald. Syr. and Sam. to nourish, to feed, to pasture.

HOPH. Jer. 5, 8 **סוֹסִים מְזוּנִים** Cheth. fed horses, i. e. well fed, fat.—Keri has **מִזְזוּנִים**, which, according to Schultens, is derived from **זָרַן**, **זָרַן**, to weigh, in the sense: *ponderibus instructi, bene vasuti*; pondera i. q. testes, see Catull. 62, 5. Stat. Silv. 3. 4. 77. Comp. Engl. stone-horses. Sept. *ἵπποι θηλυμαεῖς*.

Deriv. **מְזוּן**.

זָרַן Chald. id. **ITHEPE**. fut. **יִזְרִין** pass. Dan. 4, 9.

Deriv. **מְזוּן**.

זָרְקָה f. a harlot, prostitute, part. fem. of **זָרַקָה**, where see more.

* **זָרַע**, very frequent in Syr. Chald. Zab. i. q. Gr. *σειώ, σείω*, (comp. **נִיַע** *σειώ*), pr. to shake, to agitate, see Pil.

and **זָרַעָה**. In Kal intrans. to be shaken, agitated; hence

1. to move oneself, Esth. 5, 9.

2. to quake, to tremble, Ecc. 12, 3.

PIL. part. **מִזְרָעֵי**, to agitate, to disquiet, to maltreat, Hab. 2, 7. Aram. and Arab. id.

Deriv. pr. n. **זָרַע**, and the two here following.

זָרַע Chald. to tremble, to fear, c. **מִן**.

Part. **זָרְעִין**, or as in Keri **זָרְעִין**, Dan. 5, 19. 6, 27.

זָרְעָה f. (r. **זָרַע**) with Vav movable.

1. agitation, i. e. disquiet, ill treatment. Jer. 15, 4 **מִמְלָכוֹת לְכָל זָרְעָה לְזָרְעָה** I will give them over for ill treatment to all the kingdoms of the earth. 24, 9. 29, 18. 34, 17. 2 Chr. 29, 8.—Keri in all these examples has the form **זָרְעָה** q. v. as being more easily pronounced.

2. a quaking, terror, Is. 28, 19.

* **זָרַח** obsol. root, prob. i. q. **זָרַח** to flow to become liquid; comp. **זָרַח**, **זָרַח**, to flow, to liquefy.—Hence **זָרַח** pitch, and pr. n. **זָרַח**.

* I. **זָרַח** fut. conv. **יִזְרַח** 1. to press together, to press out. Syr. **زركح**, to press

in the hand, to grasp, Arab. **زَرَعَ** to compress, to pinch, spec. the lip of a horse. The primary idea is to straiten, to bring into a narrow compass; comp. the kindr. roots **צָרַר**, **צָרַר**.—Fut. Judg. 6, 38 **יִזְרַח** **אֶת-הַצֹּאֵן** and he pressed out the fleece, wrung it out. Job 39, 15 **רָגַל בֵּר רָגַל** **וְהַשִּׁבַח בֵּר רָגַל** and (the ostrich) forgetteth that the foot may press them, i. e. may crush her eggs.—Intrans. Præt. **זָרַח** (for which intrans. form see Lehrs. p. 401) Is. 1, 6 **לֹא זָרַח** they have not been pressed out, sc. the wounds, i. e. not cleansed from blood.—Part. pass. Is. 59, 5 of an egg: **וְהַזָּרְקָה** and being crushed it breaketh out a viper, i. e. when broken a viper comes forth.

Deriv. **מְזוּר** I.

* II. **זָרַח** kindr. with **סָרַח** and **גָּרַח**; 3 plur. præter. **זָרַחוּ**, also **זָרַחוּ** Ps. 58, 4, Lehrs. p. 401.

1. to go off, to turn aside or away, to depart, like Arab. **زَارَ** mid. Waw Conj. VI, VIII; with **מִן** from any one Job 19,

13. Ps. 78, 30; espec. from God Ps. 58, 4. So from the way of truth and right, whence מזור II, falsehood, זר a falsehood, lie, זר Conj. I, to speak falsehood. Comp. גר and Arab. جار.

2. to turn aside to a place or person, sc. in order to lodge, to take lodging; Arab. زار to visit any one. Hence to be strange, to be a stranger, Arab. زائِر a visitor, stranger; only in

PART. זר strange, a stranger, foreigner. Spec. a) one of another nation, not an Israelite. Ex. 30, 33. With this is often connected the accessory idea of an enemy, a barbarian; just as Lat. hostis was primarily a stranger, Cic. de Off. 1. 12, and Gr. ξένος also denoted an enemy, Hdot. 9. 11; and vice versa Samar. אַנְאִי pr. a hater, then a stranger. So Is. 1, 7. 25, 2. 29, 5. Ps. 54, 5. Ez. 11, 9. 28, 10. 30, 12. Hos. 7, 9. 8, 7. Obad. 11. זר אֵל a strange god, i. e. the domestic god of another people, foreign to the Hebrews, Ps. 44, 21. 81, 10; ellipt. זר id. Is. 43, 12. Plur. זרים Deut. 32, 16. Jer. 3, 13. 5, 19.

b) one of another family, Deut. 25, 5; then for another, any other, Prov. 11, 15. 14, 10. 20, 16. 27, 13. Fem. זרה a strange woman, the wife of another, (i. q. אִשְׁתֵּי רֵעַ Prov. 6, 29,) spoken espec. in respect to unlawful intercourse with her, an adulteress, prostitute, Prov. 2, 16. 5, 3. 20, 7. 5, 22, 14. 23, 33. (Syr. and Sam. זַר, is to commit adultery, pr. to lodge with.) So זרים strangers, i. q. adulterers, debauchees, Jer. 2, 25. Ez. 16, 32. זרים בָּנִים strange children, i. e. spurious, bastard children, Hos. 5, 7.

c) Opp. to true, right, lawful, strange, i. q. unlawful; so זרה אֵשׁ strange fire i. e. uniafeful, profane, opp. to the sacred fire, Lev. 10, 1. Num. 3, 4. 26, 61. קִטְרֵת זרה strange incense, Ex. 30, 9.

d) Trop. strange, i. e. new, unheard of, Is. 28, 21.

3. i. q. Arab. ذار mid. Ye, to loathe; intrans. to be loathsome. Job 19, 17 רָחִי לְאִשְׁתִּי זרה לְאִשְׁתִּי my spirit (as agitated, querulous) is loathsome to my wife.—Hence זרה loathsomeness, for זרה.

NIPH. i. q. Kal no. 1. Is. 1, 4.

HOPH. part. מִיזַר made strange, estranged, Ps. 69, 9.

Deriv. מִזּוֹר, זרה II.

* זָחַח in Kal not used, i. q. Arab. حَجَّ

and زَحَزَحَ to move, to shove, to displace.

Aram. זַחַח, זַחַח.—Hence

NIPH. to be moved, shoved, displaced, Ex. 28, 28. 39, 21.

* זָחַל 1. to creep, to crawl. Part.

זָחַל־עָפָר pr. crawlers of the dust, serpents, Deut. 32, 24. Mic. 7, 17.—Hence

2. to fear, to be afraid; pr. to creep timidly along, see זָחַל. Job 32, 6 עַל־כֵּן זָחַלְתִּי לְפָנֶיךָ therefore I was afraid and feared.

זָחַלְתָּ (serpent) Zoheleth, pr. n. אָבֶן זָחַל i. q. the stone of Zoheleth, near Jerusalem, 1 K. 1, 9. R. זָחַל.

זָחַר see זָרַח no. 2. c.

זָרַח adj. m. (r. זרר) boiling, swelling, raging, e. g. waters, Ps. 124, 5.

זִי Chald. m. brightness, splendour, (contr. from זָהָה, i. q. Heb. זָהָה, r. זָהָה q. v.) Dan. 2, 31. 4. 33. Plur. of a bright and cheerful countenance, bright looks, Dan. 5, 6. 9 זָהָה שִׁנָּתָה עֵלֶיךָ his bright looks were changed, i. e. his cheerful countenance grew pale. v. 10. 7, 28. Comp. the Heb. in c. 10. 8. Syr. زِي splendour, Arab. زِي and زِي ornament.

זִי in. (r. זרז) 1. a full breast; so, retaining the image, Is. 66, 11 לָמַעַן תִּשְׁתַּבְּחֶנּוּ מִזִּי כְבוֹדָהּ וְתִהְיֶה עֲנֻגְתֶּם מִזִּי כְבוֹדָהּ that ye may suck and delight yourselves (i. e. suck with delight) from her abundant breast, as overflowing with milk. Parall. מִשָּׂר מִתְּחִמָּה.

2. any moving thing, whatever lives and moves; so poet. זִי שָׂדֵי what moves on the field, i. q. beasts of the field, Ps. 50, 11. 80, 14. Comp. Gr. κινώδουλον beast, for κινώδουλον, also κινώπειστον, κινώψ, from κινέω; πρόβατον from προβαίνω.

זִיזָה (full breast, abundance, i. q. זִי) Ziza, pr. n. m. a) 1 Chr. 4, 37. b) 2 Chr. 11, 20.

זִיזָה (id.) Zizah, pr. n. m. 1 Chr. 23, 11; for which in v. 10 זִיזָה.

זֵי (motion) *Zia*, pr. n. m. 1 Chr. 5, 13. R. זֵי.

זֵי (a flowing, r. זֵי, r. זֵי) *Ziph*, pr. n. a) A city in the tribe of Judah, Josh. 15, 55. 2 Chr. 11, 8; also a desert of like name in its vicinity, 1 Sam. 23, 14. 15. Now *Zif*, a place of ruins between Hebron and Carmel; Bibl. Res. in Palest. II. p. 191. Gentile n. זֵיפִי *Ziphite*, 1 Sam. 23, 19. 26, 1. b) A man, 1 Chr. 4, 16.

זֵי plur. f. (for זֵי, r. זֵי) *burning arrows, fiery darts*, Is. 50, 11; i. q. זֵי Prov. 26, 18, where many Mss. read זֵי. - Syr. זֵי a weapon, thunderbolt.—On the form, comp. the examples collected in *Lehrg.* p. 145, and add זֵי for קֵי for קֵי.

זֵי m. (r. זֵי) constr. זֵי, plur. זֵי.

1. *an olive, olive-tree*, Judg. 9, 9; more fully זֵי זֵי *oil-olive* Deut. 8, 8. זֵי *olive-oil*, Ex. 27, 20. 30, 24. Lev. 24, 2. זֵי הַר הַזֵּי the *Mount of Olives* near Jerusalem, Zech. 14, 4. 2 Sam. 15, 30; used as a high-place for sacrifice, 1 K. 11, 7.

2. *an olive, the fruit*; זֵי הַזֵּי the *olive-tree* Hagg. 2, 19. זֵי זֵי *to tread olives*, in order to express the oil, Mic. 6, 15.

3. *an olive-branch*, Zech. 4, 11, comp. v. 12.

NOTE. This word is current in all the kindred dialects; Syr. זֵי olive-tree,

Arab. זֵי olive-oil, זֵי olive, Eth. זֵי olive and oil; hence it passed into the Coptic ΖΩΥΤ, Theb. ΖΟΕΥΤ, olive, and Span. *azeyte* oil. The etymology is to be sought in the root

זֵי *to shine* q. v. Arab. زَيْ (for زَهَى) to adorn, pr. to cause to shine; V, to be clothed (adorned); زِي ornament, pr. splendour; see Castell p. 1040, and the examples there cited; Heb. זֵי, Chald. זֵי. Hence זֵי would be pr. fem. of a form זֵי, זֵי, and denote *brightness, shining*. This might be referred either to the freshness and beauty of the *olive-tree*, comp. אֵי; or, better, to the

shining of the oil, comp. זֵי oil, from זֵי to shine, also זֵי spoken of shining and transparent oil, Zech. 4, 12. After the true etymology had become neglected or forgotten, the ז came to be regarded as a radical letter; and hence it is that זֵי is of the masc. gender, and the Arabs have thence formed a new verb, زَات to preserve in oil; II, to procure oil.

זֵי (olive-tree, Arab. زَيْتُون) *Zethan*, pr. n. m. 1 Chr. 7, 10.

זֵי and זֵי, fem. זֵי, adj. *clean, pure*, e. g. oil Ex. 27, 20, frankincense 30, 34. Trop. in a moral sense of the heart and life, Job 8, 6. 11, 4. 33, 9. Prov. 16, 2. 20, 11. 21, 8. R. זֵי.

* זֵי i. q. זֵי, *to be clean, pure*, every where in a moral sense, Job 15, 14. 25, 4. Ps. 51, 6. Mic. 6, 11.—Arab. زَكَا, Syr. זֵי and זֵי id.

PIEL *to cleanse, to make clean, pure*, e. g. one's way, heart, Ps. 73, 13. Prov. 20, 9. Ps. 119, 9 אֵי אֵי *how shall a young man cleanse his way?* i. e. keep himself pure.

HITHPA. הֵי for הֵי, *to cleanse oneself, to make oneself clean, pure*; Is. 1, 16 הֵי *make yourselves clean*. Others regard this form as Niph. of the verb זֵי, which however is against the accent; for הֵי (Milra) implies a verb הֵי, while Niph. of זֵי would be הֵי (Milél).

זֵי Chald. f. *purity, innocence*, Dai 6, 23. R. זֵי.

זֵי f. (r. זֵי) once Job 28, 17, *glass or crystal*. Arab. زَجَاج, Syr. זֵי id. Comp. זֵי.

זֵי m. i. q. זֵי, *a male*, spoken both of men and of animals, Ex. 23, 17. 34, 23. Deut. 16, 16. 20, 13. R. זֵי.

זֵי (mindful) *Zaccur*, pr. n. of several men, Num. 13, 4. 1 Chr. 4, 26. 25, 2 (in 9. 15 זֵי). Neh. 3, 2. 10, 13. 13, 13. R. זֵי.

זֵי (pure, innocent) *Zaccai*, pr. n. m. Ezra 2, 9. Neh. 3, 20 Keri. 7, 14. Prob. also Ezra 10, 38; see in זֵי. R. זֵי.

* זָכַן i. q. זָכָה q. v. *to be clean, pure*, physically of things Lam. 4, 7; in a moral sense Job 15, 15. 25, 5. Comp. kindr. זָנַן.

Hiph. *to cleanse, to wash*, Job 9, 30.

Deriv. זָהַן or זָהַן, זָכִיחַ, and pr. n. זָכִיר.

* זָכַר fut. יִזְכֹּר, *to remember, to recollect, to call to mind*; Lat. *meminisse, recordari, reminisci*, for the difference of which words see Cic. pro Ligar. 12. 35; Doederlein Lat. Synonyme und Etymologien I. 166. Arab. ذَكَر, Syr. زَكَر, Chald. דָּכַר, id.—The origin seems to lie in the idea of *pricking, piercing*, comp. kindr. דָּקַר; whence זָכַר membrum virile, which like the corresponding fem. נָקְבָה seems to be derived from the shape. The idea of memory then may come from that of *penetrating, infixing*; comp. Ecc. 12, 11. A different etymology was proposed by me in Monumm. Phen. p. 114, viz. that as in Athen. 1. 1, סָכַר is written for זָכַר *memory*, perhaps זָכַר is primarily i. q. סָכַר *to shut up*, and then *to keep, to preserve*; comp. שָׁמַר no. 2. But the other view is favoured by the noun זָכַר.—Hence

1. *to remember, to call to mind*, as above; with an accus. Gen. 8, 1. 19, 29. al. sæp. more rarely with לְ Ex. 32, 13. Deut. 9, 27. Ps. 25, 7. 136, 23; בְּ Jer. 3, 16; לְ Job 7, 7. 10, 9. Deut. 5, 15. Part. pass. זָכִיר *remembering, mindful*, Ps. 103, 14.—Spec. a) *to call to mind, to recollect*, Gr. ἀναμνησκειν, opp. to forget. Gen. 40, 23 שׁוּר הַמִּשְׁקִים וְלֹא זָכַר שׁוּר הַמִּשְׁקִים v. 14. 42, 9. Num. 11, 5. Ecc. 9, 15. Job 21, 6. Jer. 44, 21 synon. with הִצֵּלָה עַל לֵב. Often with the accessory idea of care, kindness, *to renew one's care* for any one, i. q. פָּקַד, Gen. 8, 1. 19, 29. 30, 22. b) *to remember*, i. e. to bear in mind, *to be mindful of*, Ps. 9, 13. 98, 3. 105, 5. 42. 2 Chr. 24, 22. Ex. 13, 3 זָכֹר אֶת־יְהוָה הַיּוֹם זָכֹר remember this day, be mindful of it. 20, 8. זָכֹר אֶת־הַבְּרִית *to remember a covenant*, to bear it in mind, Gen. 9, 15. Lev. 26, 43. Am. 1, 9. c) *to bear in mind, to consider, to reflect*. Deut. 5, 15 remember that thou wast a servant in Egypt. 15, 15. 16, 12. 24, 18. Job 7, 7 זָכֹר כִּי רֵיחַ חַיִּי O consider, that my life is a breath! Ps. 103, 14. d) *to recall to mind* and con-

template, Lat. *recordari*. Ps. 119, 55 יִזְכְּרֵי בַלַּיְלָה שְׁמִיךָ I call thy name to mind in the night, O Lord! i. e. I meditate upon it. v. 52. 143, 5. 63, 7. e) With dat. of pers. and acc. of thing, *to remember a thing to or for any one*, i. e. to bear it in mind either to his advantage or disadvantage; e. g. for good, Neh. 5, 19 זָכַרְתִּי לְךָ לִי אֲלֵהֶי לְטוֹבָה כֹּל אֲשֶׁר עָשִׂיתִי remember to me for good, O my God, all that I have done, i. e. so that I may at last obtain from thee reward. 13, 22; for evil Neh. 6, 14. 13, 29. f) Referred also to things future, i. q. *to think upon, to consider*, comp. Lat. *memento mori*. Lam. 1, 9 she remembereth not her latter end. Is. 47, 7. Hence also i. q. *to think of, to meditate, to attempt*, Job 40, 32 זָכַר מִלְחָמָה think of the battle, i. e. prepare to attack.

2. *to mention, to make mention of*, Gr. ἐπιμνησκειν, Jer. 20, 9.

NIPH. 1. *to be remembered, recollect-ed*, Job 24, 20. Jer. 23, 16. With dat. of pers. לְ, *to be remembered to or against any one, to his detriment*, Ez. 18, 22. 33, 16. נִזְכַּר אֶל־יְהוָה Ps. 109, 14 and נִזְכַּר לְפָנֵי יְיָ Num. 10, 9, *to be remembered with or before Jehovah*, to be borne in mind of him.

2. *to be mentioned*, Jer. 11, 19. Job 28, 18.

3. Denom. from זָכַר, *to be born a male*, Ex. 34, 19. Arab. ذَكَر IV, to bear a male.

HIPH. הִזְכִּיר, inf. c. suff. הִזְכִּירְכֶם Ez. 21, 24.

1. *to cause to remember, to bring to remembrance, to keep in remembrance*. Construed: α) With an acc. of thing 2 Sam. 18, 18. So freq. הִזְכִּיר עֲוֹן *to bring to remembrance iniquity*, 1 K. 17, 18. Ez. 21, 24. 28, 29, 16. Num. 5, 15 מִזְבַּח זָכָר וְזָכָר מִנְחָתָהּ an offering of memorial, bringing iniquity to remembrance sc. with God. β) With an acc. of object and אֵל of pers. Gen. 40, 14 הִזְכִּירְתִּי אֶל־פַּרְעֹה bring me to remembrance to Pharaoh. γ) With an acc. of pers. Is. 43, 26 הִזְכִּירְתִּינִי put me in remembrance sc. of thy virtues and merits. δ) Absol. לְהִזְכִּיר *to bring to remembrance* sc. oneself with God, in the inscr. Ps. 38, 1. 70, 1; comp. 38, 23. 70, 2. 6.—Spec. a) *memoriae prodere*, i. e. to

record, to register; Part. מְזַכֵּיר as subst. *a recorder, register*, i. q. historiographer, the king's annalist, whose duty it was to record the deeds of the king and the events of his reign, 2 Sam. 8, 16. 20, 24. 1 K. 4, 3. 2 K. 18, 18. 37. 1 Chr. 18, 15. 2 Chr. 34, 8. Is. 36, 3. 22. The same office is mentioned as existing in the Persian court, both ancient and modern, where it is called *Waka' Nuwish*; Hdot. 6. 100. ib. 7. 90. ib. 8. 100. Chardin Voyage en Perse T. III. p. 327; T. V. p. 258. ed. Langlès. So too in the time of the Roman emperors Arcadius and Honorius, under the name of *magister memoriae*. b) In the ritual language, *to offer as a memorial sacrifice*, אֲזַכְּרָה q. v. Is. 66, 3 מְזַכֵּיר לְבָנָה *he that burneth incense sc.* as a memorial sacrifice.

2. i. q. Kal no. 2, *to mention, to make mention of*; with acc. of thing, 1 Sam. 4, 18. Ex. 23, 13. Is. 49, 1. With אֶל of pers. added, Is. 19, 17; לְ of pers. Ps. 87, 4 וְיִזְכְּרוּ לִי אֲזַכְּרֵם *I will make mention of Egypt and Babylon to them that know me*; and without an accus. of thing, Jer. 4, 16 הַגּוֹיִם יִזְכְּרוּ אֶתְכֶם *make ye mention to the nations sc.* of this, announce this to the nations. Spec. *to mention with praise, to praise, to celebrate*; with an acc. 1 Chr. 16, 4. Ps. 71, 16. Is. 63, 7. וְהִזְכִּיר שֵׁם יְהוָה Ex. 20, 24. Is. 26, 13. ה' בְּשֵׁם יְיָ Josh. 23, 7. Ps. 20, 8. 45, 18. Is. 48, 1. 63, 7. לִיהוָה 1 Chr. 28, 4; with בִּי Is. 12, 4.—Once, *to cause to praise, to let be praised*, Ex. 20, 21 [24].

3. i. q. Kal no. 1, *to remember, to call to mind sc.* with oneself, Gen. 41, 9.

Deriv. the five here following, and זָכַר, זָכָר, זָכָר, זָכָר.

זָכָר m. *a male*; spoken of men, Gen. 1, 26. 5, 2. 17, 10 sq. 34, 15 sq. Also of animals, Gen. 7, 3. 9. 16. Ex. 12, 8. Plur. זָכָרִים Ezra 8, 4 sq. Compr. זָכָר Niph. no. 3, also זָכָר. Arab. ذَكَرَ, Syr. ܙܚܪܐ, id. The Arabic word also denotes pr. the membrum virile. For the etymology, see r. זָכַר init.

זָכָר m. and זָכָר Ex. 17, 14. Is. 26, 14. Prov. 10, 7, (where however other Mss. have Tsere, comp. J. H. Michaelis Nott. erit.) c. suff. זָכָרִי. R. זָכָר.

1. *remembrance, memory*, Arab. ذَكَرَ.

Ex. 17, 14 *I will utterly put out the remembrance of Amalek.* Deut. 25, 19 32, 26. Ps. 9, 7. 34, 17. 109, 15. al.

2. *memorial*, i. e. *name*, by which one is brought to remembrance, mentioned, i. q. שֵׁם. Ex. 3, 15 וְהִזְכִּירְתִּי לְכֹלֹם וְזָכָרְתִּי לְדֹר דֹּר *this is my name for ever, and this my memorial (name) to all generations.* Ps. 30, 5 הוֹדוּ לַיהוָה לְזִכְרוֹ קִדְשׁוֹ *praise his holy name.* 135, 13. Hos. 12, 6.

3. *praise, laud*, Ps. 6, 6. 102, 13. Arab.

ذَكَرَ laud.

4. *Zecher* pr. n. of a man 1 Chr. 8, 31; called also זָכָרִיָּה 9, 37.

זָכָרִיָּה m. (r. זָכָר) constr. זָכָרִיָּה, plur. זָכָרִיָּהוּ and זָכָרִיָּהוֹת.

1. *remembrance, memorial*, Ecc. 1, 11. 2. 16. הָיָה לְזָכָרִיָּה לְךָ *to be for a memorial to any one, so that his memory shall not perish*, Ex. 12, 14. Josh. 4, 7. So אֲבָנֵי זָכָרִיָּה *stones of remembrance*, memorial stones, i. e. the two engraved stones upon the shoulder-braces of the high-priest's ephod, Ex. 28, 12. 39, 7. מִנְחַת זָכָרִיָּה *a memorial sacrifice* Num. 5, 15. זָכָרִיָּה *to set up a memorial*, sc. of oneself by procreating children, Is. 57, 8.

2. *a memento, record*, Gr. ὑπόμνημα, Fr. *mémoire*. Ex. 17, 14 וְזָכָרִיָּה זָכָרִיָּה בְּסֵפֶר *write this as a memento in the book.* סֵפֶר זָכָרִיָּה Mal. 3, 16, and Plur. סֵפֶר הַזְּכָרִיָּהוֹת Esth. 6, 1, *book of records, annals, register or journal*, comp. הַזְּכָרִיָּה. Also of a memorial sign, Ex. 13, 9.

3. i. q. מִשָּׁל, *a memorable saying*, ἀπόφθεγμα, Job 13, 12.

4. *a day of memorial*, a celebration, festival, Lev. 23, 24. Comp. the verb in Esth. 9, 28. Ex. 20, 8.

זָכָרִי (remembered, renowned, comp.

ذَكَرَ renown) *Zichri*, pr. n. of several persons, Ex. 6, 21. 1 Chr. 8, 19. 23. 9, 15 (in 25, 2. 10 זָכָרִי). 2 Chr. 23, 1. Neh. 11, 9. al.

זָכָרִיָּהוּ and זָכָרִיָּהוֹת (whom Jehovah remembers, r. זָכָר) pr. n. *Zechariah*, Gr. Ζαχαρίας.

a) A king of Israel, son of Jeroboam II, put to death by Shallum after a reign of six months, B. C. 773. 2 K. 14, 29. 15, 8–11.

b) A prophet who flourished after the exile, whose writings are preserved in the sacred canon, son of Berechiah and grandson of the prophet Iddo, see in **בן** no. 2. Zech. 1, 1. 7. Ezra 5, 1. 6, 14.

c) A son of Jeberechiah, contemporary with Isaiah, prob. also a prophet, Is. 8, 2; comp. v. 16.

d) A prophet, son of Jehoida the priest, slain in the court of the temple during the reign of Joash, 2 Chr. 24, 20 sq.

e) A prophet at Jerusalem in the reign of Uzziah, 2 Chr. 26, 5.—Also of several other persons; see in **זָכַר** no. 4.

* **זָלַח** obsol. root, perh. i. q. **זָלַח**, **זָלַח**, to draw sc. water. Hence pr. n. **רוּזְלִיָּאָה**.

* **זָלַח** obsol. root, prob. i. q. Arab. **ذَلَح** to draw up, kindr. **ذَلَّ**. Hence **מִזְלָח**, **מִזְלָחָה**, fork.

זָלַח f. **זָלַח** f. **ἄπᾶς λεγόμεν.** pr. a shaking, trembling, earthquake, see r. **זָלַח** Niph. Hence a storm, tempest; Ps. 12, 9 the wicked walk on every side, **בָּרָם זָלַח לְבָנֵי** **בָּרָם** like the rising of a tempest upon the sons of men.—[Others better, abjectness, vileness, see r. **זָלַח** no. 3.—R.]

זָלַח m. (r. **זָלַח** Niph.) only in plur. **זָלַח**, shoots, twigs of a vine, so called from their waving and tremulous motion, Is. 18, 5. Comp. **סִנְסִנִּים**, **סִנְסִנִּים**, **הַתְּלַחֲלִים**.

* **זָלַח** to shake, kindr. with **הָלַל** and the roots there compared.

1. to shake, to make tremble or quake, see Niph.

2. to shake out, to pour out, trop. to squander. spoken of property, reputation, etc. Part. **זָלַח** a squanderer, prodigal, Prov. 23, 21. 28, 7. Deut. 21, 20. Prov. 23, 20 **זָלַח** **זָלַח** **זָלַח** squanderers of their own body, voluptuaries, debauchees. Comp. **זָלַח**.—And as one shakes out and casts away only worthless things, hence

3. Intrans. to be abject, vile, despised, Jer. 15, 19. Lam. 1, 11. Arab. **ذَلَّ** id. **ذَلَّ** vileness, abjectness of mind. Syr. **ذَلَّ** to be vile. Comp. Hiph.

NIPH. **זָלַח** to be shaken, to tremble, to quake. Is. 64, 2 **זָלַח** **זָלַח** at thy presence the mountains quaked. So also

Judg. 5, 5 **זָלַח** **זָלַח** the mountains quaked, the form **זָלַח** being for **זָלַח**, Lehg. § 103. n. 15. Sept. well **εσαλευθησαν**, (the root **זָלַח** corresponding in etymology also with **σαλος**, **σαλεύω**), and the same is expressed by Chald. and Arabs Polygl.

Arab. **زَلَّ** to shake the earth, **زَلَّ** earthquake. See **זָלַח**.

HIPI. **הִזְרִל**, with Chaldee flexion, causat. of Kal no. 3, to lightly esteem, to despise, Lam. 1, 8.

* **זָלַח** quadrilit. not used, i. q. **זָלַח** to be hot, to glow, the letter **ז** being inserted, comp. Lehg. p. 864.—Hence

זָלַח and **זָלַח**, plur. **זָלַח** Ps. 11 6. Lam. 5, 10, violent heat, glow, espec. of a wind Ps. 11, 6, prob. the wind called **السُّوم** *es-Simûm*, i. e. the poisonous.—Also of a famine, Lam. 5, 10; comp. Ez. 5, 2 and v. 12. 16, 17; also **λιμός αἰθρῶν** Hes. Op. 361. *igneae fames* Quintil. Declam. 12. Arab. **نار الجوع** fire of famine, Hariri Consess.—Of anger, Ps. 119, 53.

* **זָלַח** obsol. root, Chald. Pa. to drop, to trickle, i. q. **זָלַח**.—Hence

זָלַח (a dropping) *Zilpah*, pr. n. of Leah's maid, Gen. 29, 24. 30, 9.

זָמָה f. (r. **זָמָה**) 1. purpose, counsel, plan, sc. for evil, Prov. 21, 27. 24, 8; rarely for good, Job 17, 11.

2. mischief, wickedness, crime, Ps. 26, 10. 119, 150. Spec. of crimes arising from unchastity, as rape, incest; Lev. 18, 17 **זָמָה הִיא** this is wickedness. Job 31, 11. Ez. 16, 27. 22, 9. 11.

3. *Zimmah*, pr. n. m. 1 Chr. 6, 5. 27. 2 Chr. 29, 12.

זָמָה f. (r. **זָמָה**) purpose, thought, i. q. **זָמָה**; **זָמָה**; Plur. c. suff. **זָמָה** for **זָמָה** Heb. Gr. § 89. 3. n. Ps. 17, 3 **זָמָה** **זָמָה** **זָמָה** my mouth doth not pass over (go beyond) my thoughts, i. e. my language and thoughts are the same. Or: my thoughts transgress not my command, i. e. do not swerve from the laws of God and of virtue which I have imposed on myself; see Thesaur. p. 1087 fin. [Others take **זָמָה** as infin. of **זָמָה** c. suff. my thinking, thought, which gives the same general sense.—R]

זְמוּרָה f. (r. זָמַר I) Plur. זָמִים—Nah. 2, 3.

1. a vine-shoot, twig, so called from being pruned, Num. 13, 23. Is. 17, 10.

2. Genr. a twig, shoot, branch; Ez. 15, 2. 8, 17 and lo, they put the branch to their nose; in allusion to the custom of the Persians (Parsees), who adore the rising sun holding in their left hand a bundle of twigs called *Barsom*; see Strabo XV. p. 733 Causab. τὰς δ' ἐπαυδίας ποιούνται πολὺν χρόνον ὑβίδων μυρικίνων λέπτων δέσμην κατέχοντες. Comp. Hyde de Rel. vett. Persarum p. 350. Zendavesta ed. Anquetil du Perron, II. 532.

* זְמִים quadril. obsol. i. q. Arab.

זְמִים onomatop. like Germ. *summen*, i. e. to hum, to murmur, to make a noise;

whence זְמִיָּמָה noisy multitude.—Hence

זְמִיָּמִים m. plur. (noisy people) *Zanzummim*, pr. n. of a race of giants dwelling anciently in the territory of the Ammonites, but extinct before the time of Moses, Deut. 2, 20. Comp. זְוִיָּמִים.

זְמִיר m. (r. זָמַר I, after the form בְּצִיר, Lehrg. § 120, no. 5,) pruning-time sc. for vines Cant. 2, 12; Sept. well καιρός τῆς τομῆς, Symm. x. τῆς κλαδεύσεως, Vulg. *tempus putationis*. Others, time of the singing of birds, but contrary to the usage of the verb זָמַר and to the analogy of nouns of the form קָטִיל.

זְמִיר m. Is. 25, 5, (r. זָמַר II) plur. זְמִירוֹת, a song, Ps. 119, 54. 2 Sam. 23, 1. Spec. song of praise, hymn, Is. 24, 16. Job 35, 10 who giveth songs in the night, i. e. joy, rejoicing in misfortune. Also song of triumph; Is. 25, 5.

זְמִירָה (song, fem. of preced.) *Zemirah*, pr. n. of a man, 1 Chr. 7, 8.

* זְמִים præf. זְמִיָּה and זְמִיָּה; fut. זָמַר, plur. זְמִיָּה for זְמִיָּה, see Heb. Gram. § 66. n. 11. Lehrg. p. 372; to meditate,

to have in mind, to purpose; Arab. زَمَمَ id. It seems to come from the idea of murmuring or muttering, i. e. the low voice of persons talking to themselves or meditating; comp. זְמִיָּה to murmur, also זָמַר, הָמָה, הָמָה no. 1, 2, 3.—With

accus. Prov. 31, 16 והתחזהו זְמִיָּה she meditateth upon a field (purposes to buy it) and acquireth it. With inf. c. זָמַר Gen. 11, 6; absol. Jer. 51, 12. Lam. 2, 17. For זְמִיָּה Ps. 17, 3, see art. זְמִיָּה.—Spec. in a bad sense, to meditate evil Prov. 30, 32; c. inf. e. זָמַר Ps. 31, 14. With זָמַר of pers. to plot against Ps. 37, 12.

Deriv. זְמִיָּה, זְמִיָּה, and

זְמִים m. a purpose, plan, device, sc. for evil, Ps. 140, 9.

* זְמִין not used in Kal, to determine, to fix, to appoint; kindr. with זָמַם. Chald. and Syr. Pa. id.

Pual plur. part. עָמְרוּ מְזַמְּרִים Ezra 10, 14. Neh. 10, 35, and מְזַמְּנוֹתָ Neh. 13, 31, appointed times, stated times.

Deriv. זְמִין.

זְמִין Chald. PA. to determine, to appoint, to prepare.

ἩΘΗΡΑ. הִזְמִין הִזְמִין convenire inter se, to agree together, pr. to appoint time and place with each other, Dan. 2, 9 Keri; comp. Am. 3, 3 Targ. The Chethibh is to be read הִזְמִינָהוּ, and is Aphel; which is used also in Chaldee and Samaritan.

זְמִין m. (r. זָמַר) plur. זְמִיָּה, time, spec. an appointed time, season; Arab. زَمَانٌ,

زَمَانٌ, time. Syr. وَحْ id. Ecc. 3, 1 זְמִין לְכָל זְמִין to every thing a stated time, i. e. every thing remains but for a time, all things are frail and fleeting. Neh. 2, 6. Esth. 9, 27. 31.—A word of the later age, instead of the earlier זֶמַח.

זְמִין and זְמִין Chald. m. st. emphat. זְמִיָּה, plur. זְמִיָּה.

1. time, an appointed time, season, Dan. 2, 16. בְּהַ זְמִיָּה at that time Dan. 3, 7. 8. 4, 33. עַד זְמִין וְעַתָּה even to a season and time. 7, 12. Spoken of sacred seasons, festivals, Dan. 7, 25. Comp. מְזַמְּרִים no. 3.

2. Plur. times, Lat. vices, Dan. 6, 11 וְשָׁלֹשׁ זְמִיָּה וְשָׁלֹשׁ זְמִיָּה three times. So Syr. وَحْ and Arab. وَقْتٌ, time, plur. times, Lat. vices.

* I. זְמִיר to prune a vine, Lev. 25, 3, 4 Arab. زَجَر id.

NIPH. pass. Is. 5, 6.

Deriv. זְמִירָה, זְמִיר, זְמִירָה, זְמִירָה.

* II. זָמַר in Kal not used; but frequent in

PIEL to touch or strike the chords of an instrument, to play. Gr. ψάλλειν; and hence to sing, to chant, as accompanying an instrument. Chald. Syr. id. Eth. H̄Z, to sing, c. Π to strike an instrument. Arab. زَمَرَ I. II, to sing to the pipe.—With dat. of pers. to or in honour of whom, i. q. to celebrate, Judg. 5, 3. Ps. 9, 12. 30, 5. 47, 7. 66, 4. al. With אֵל Ps. 59, 18; accus. 30, 13. 57, 10. 66, 2. 68, 5. Sometimes with בָּ of instrum. Ps. 33, 2. 98, 5. 145, 3.

Deriv. זָמַר, זָמַר, and the seven here following.

NOTE. The origin of this root, no. II, seems to lie in the hum, murmur, clang of chords, of the harp, etc. which is elsewhere expressed by the verb הָמָה, and also by various kindred verbs, as referred to the humming or buzzing of bees and flies, to the murmur of water, the noise of a multitude, and other like sounds; of which the following comprises a large family: a) זָמַם and זָמַזַם to hum, to murmur, Germ. *summen, sumsen*, whence also the first means to meditate; זָכַב id. spoken of the buzzing of flies, whence זָבַב a fly; also with an aspirate in place

of the sibilant, הָמַם in Arab. هَمَمَ to hum, Germ. *hummen* (whence *Hummel* humble-bee), הָמָה to clang as a harp, to clamour as a multitude. b) זָמַר to clang as a harp; Chald. זְמַרָה, Arab.

زَمَبَرٌ, Heb. זְמַרָה, a bee, so called from its humming, buzzing; זָמַר to speak (comp. הָמָה no. 1, 2, also נָאָה comp. נָהַם, נָהַם); זָמַר and זָמַר i. q. to give forth a tremulous vibrating sound, as a rod or branch; and with an aspirate in place of the sibilant or dental, הָמַר, הָמַר, to murmur as water; and also without much doubt, זָמַר to speak, which then is of like origin with הָמַר. c) With mid. radical *n* for *m*, זָמַר to make a noise as the rushing of falling water, comp. Germ. *schnarren, schnurren*; זָמַר to clang, to clatter, as arms; זָמַר to give a quavering sound, Germ. *knarren*, whence זָמַר harp. See Hupfeld in

Zeitschr. f. d. Kunde des Morgenl. III. p. 394 sq. Thesaur. App. h. v.

זָמַר Chald. m. *music* of instruments, Dan. 3, 5. 7. 10. 15.

זָמַר Chald. m. *a singer*, Ezra 7, 24.

זָמַר m. once Deut. 14, 5, an animal of the deer or gazelle species, so called from its leaping and springing; as זָמַר from זָמַר i. q. זָמַר. Arab. زَمَرَ saliit caprea. The idea of leaping (i. e. dancing) is connected with that of singing; comp. זָמַר II.

זָמַרָה f. (r. זָמַר II) *song, music*, e. g. of the voice Ps. 81, 3. 98, 5; of instruments, Am. 5, 23. 2 Sam. 23, 1.—Meton. זָמַרָה הָאָרֶץ *the song of the land*, i. e. its best and most celebrated fruits, Gen. 43, 11. Comp. Gr. αὐδιδυμος; sung, celebrated in song, i. e. renowned.

זָמַרָה m. (sung, celebrated in song, αὐδιδυμος) *Zimri*, pr. n. a) A king of Israel who slew and succeeded Elah, B. C. 930. 1 K. 16, 9. 10. 2 K. 9, 31. Gr. Ζαμβολ. b) A phylarch or chief of the tribe of Simeon, Num. 25, 14. c) 1 Chr. 2, 6; in Josh. 7, 1 זָמַרָה. d) 1 Chr. 8, 36. 9, 42. e) Apparently also as patronym. from זָמַרָה for זָמַרָה *Zimranite*, Jer. 25, 25.

זָמַרָן (id.) *Zimran*, pr. n. of a son of Abraham by Keturah, and of an Arabian tribe descended from him; Gen. 25, 2. 1 Chr. 1, 32. We may compare perhaps *Zabram*, a city with a king, according to Ptolemy, situated between Mecca and Medina. See also זָמַרָה lett. e.

זָמַרָה f. (r. זָמַר II) i. q. זָמַרָה, *song*, meton. for the object of song or of praise. Ex. 15, 2 זָמַרָה רָחָה *Jehovah is my glory and song*. Ps. 118, 14. Is. 12, 2.

זָמַר m. plur. זָמַרִים, *form, sort, kind, manner*; for the etymology see under r. זָמַר. Ps. 144, 13 מִן אֵלֶיךָ מִן מִן *from sort to sort*, of every sort. 2 Chr. 16, 14. Chald. Syr. id.

זָמַר Chald. id. Dan. 3, 5. 7. 10. 15.

* זָמַר subst. m. plur. זָמַרִים, constr.

זָמַרִים, *tail* of an animal, Arab. ذَنَبٌ, ذَنَبَةٌ, Syr. ذَنَبٌ id. The verb זָמַר to follow after, is secondary.—Ex. 4, 4. Judg. 15, 4. Job 40, 17. Metaph. *end stump*; זָמַרִים הָאֵזְרִים *these two tails*

stumps, of firebrands, Is. 7, 4.—Put also for something small, mean, contemptible, mostly in opp. to ראש. Deut. 28, 13 *Jehovah will make thee the head, and not the tail.* v. 44. Is. 9, 13, 19, 15. In the same sense the Arabs put in antithesis **ذنب** nose and tail; see Comment. on Is. 9, 13.—Hence the denom. verb

PIEL **זָנַב** pr. to hurt or cut off the tail; hence trop. to smite the rear of an army, to cut off the rear-guard (Arab. **ذنب**, comp. Gr. *οὐρά, οὐραγία*), Deut. 25, 18. Josh. 10, 19.—Denominative verbs derived from nouns signifying members of the body, often have in the Semitic tongues this sense of injuring or cutting off those members; see Lehrg. p. 257. Ewald's Heb. Gram. p. 200.

* **זָנָה** fut. **זֹנְנָה**, apoc. **זִנְנָה** 1. to commit fornication, to play the whore or harlot. Arab. **زنى** coivit, scortatus est, Syr.

זָנָה id. Eth. **ἠσθη**, although Nun is retained in **ἠσθη** semen coitus.—Pr. and chiefly spoken of a female, whether married (where it may be rendered to commit adultery) or unmarried, Gen. 38, 24. Lev. 19, 29. Hos. 3, 3. Constr. with acc. of the male paramour, Jer. 3, 1. Ez. 16, 28. Is. 23, 17 unless here **אָרָה** is with; also **בָּ** with Ez. 16, 17; **אֶל** Ex. 16, 26, 28; very often with **אַחֲרַי**, pr. to go a whoring after any one, to run after a paramour, Ez. 16, 34. Lev. 17, 7, 20, 5, 6. Deut. 31, 16. al. On the other hand, the husband from whom a woman departs in playing the whore, against whom she commits this crime, is put with **בֶּן** Ps. 73, 27, **בְּאַחֲרַי** Hos. 1, 2, **בְּתַחַת** 4, 12 and **תַּחַת** Ez. 23, 5 (comp. Num. 5, 19, 29), **בְּצַל** Hos. 9, 1 and **עַל** Judg. 19, 2 where however the reading is doubtful. Ez. 16, 15 **עַל** i. e. with a husband, having a husband, in spite of him.—PART. fem. **זֹנְנָה** a whore, harlot, Gen. 38, 15. Deut. 23, 19. al. more fully **אִשָּׁה זֹנְנָה** Lev. 21, 7. Josh. 2, 1. Judg. 11, 1. Plur. **זֹנֹת** Hos. 4, 14. 1 K. 3, 16; also 1 K. 22, 38 where Sept. *αἱ πόρνοι*. Nor is there any ground to render **זֹנְנָה** in Josh. 1, c. *hostess*, one who keeps a public house, as if from **זָנָה** to nourish.—Rarely this verb is applied to men, e. g. with **אֶל** Num.

25, 1; comp. Arab. **زَانٍ** for **زَانِي** whoremonger.

2. Trop. and often spoken: a) Of idolatry, to go a whoring, i. q. to commit idolatry; the relation existing between God and the Israelitish people being every where shadowed forth by the prophets under the emblem of the conjugal union, see Hos. c. 1. 2. Ez. c. 16, 23; so that the people in worshipping other gods are compared to a harlot and adulteress. For the prepositions with which it is construed, see above in no. 1. A very frequent formula is **זָנָה אַחֲרַי אֱלֹהִים אֲחֵרִים** to go a whoring after other gods Lev. 17, 7, 20, 5, 6. Deut. 31, 16. Judg. 2, 17; also **זָנָה מִתַּחַת אֱלֹהֵיהֶם** to go a whoring from their god, see in no. 1. Further, **זָנָה אַחֲרַי הַגִּוִּים** to go a whoring after i. e. in the manner of the heathen Ez. 23, 30. b) Of superstitions connected with idolatry, to go a whoring after wizards, necromancers, Lev. 20, 6. c) Of the intercourse and commerce of heathen nations among themselves, e. g. of Tyre, Is. 23, 17 and commits fornication with all the kingdoms of the world. Comp. Nah. 3, 4, and **אַחֲרַי**.

PUAL **זִנְנָה** pass Ez. 16, 34.

HIPH. **הִזְנָה**, fut. apoc. **זִנְנָה** 2 Chr. 21, 11.

1. to seduce, to fornication, to whoredom, Ex. 34, 16; to cause to commit fornication, to let be a whore, Lev. 19, 29.

2. Intrans. i. q. Kal to commit fornication, Hos. 4, 10, 18, 5, 3.

Deriv. **זִנְנָה**, **זִנְנָה**, **זִנְנָה**.

זִנְוָה (perh. marsh, bog, comp. r. **זָנָה** Hiph.) *Zanoah*, pr. n. of two places in the tribe of Judah. Josh. 15, 34, 56. Neh. 3, 13, 11, 30. 1 Chr. 4, 18.

זִנְוָנִים m. plur. abstr. from r. **זָנָה**, with formative Nun added as **קָצֵר** from **קָצַח**, **אֲהַרְיָן** from **תָּהָה**. Lehrgh. p. 508.

1. *whoredoms, fornication* Gen. 38, 24. Hos. 1, 2 **אִשָּׁה זִנְוָנִים וְיָלְדָה זִנְוָנִים** a wife of whoredoms and children of whoredoms, i. e. a wife who is a whore and bastard children. 2 6, 4, 12, 5, 4, 2, 4 **וְהִסֵּר זִנְוָנֶיהָ בַּפְּתִיחַ** and let her put away her whoredoms from her countenance. i. e. lay off her wanton countenance. 'vultum protervum' Hor. Carm. 1, 19, 7, 8. Comp. Ez. 6, 9.

2. Trop. spoken: a) Of idolatry, 2 K.

9, 22. b) Of the intercourse and commerce of heathen nations, Nah. 3, 4; comp. the verb in Is. 23, 17.

זָנָה f. (r. זָנָה) plur. זְנוּתִים, *whoredom, fornication*, only trop. a) Of idolatry, Jer. 3, 2. 9. Ez. 23, 27. 43, 7. 9. Hos. 4, 11. b) Of any breach of fidelity towards God, e. g. of a murmuring and seditious people, Num. 14, 33.

* זָנַח 1. *to be foul, rancid, to stink*, see Hiph. Arab. *سنخ, زنخ*. Kindr.

are זָנַח, זָנַח, זָנַח, *foul water, turbid*; Gr. *ταγγος* and *ταγγή* rancidity, *ταγγός* rancid, Engl. *tang*; also *συχός* loathsome, *συχαινω*.—Metaph. *to be loathsome, abominable*. Hos. 8, 5 זָנַח עֲגֹלָה *thy calf, O Samaria, is an abomination*. Hence

2. Trans. *to loathe, to spit out*, i. e. *to reject, to cast off*, comp. זָנַח; Hos. 8, 3 זָנַח יִשְׂרָאֵל *Israel hath rejected good*. Often of Jehovah as rejecting a people, Ps. 43, 2 לָמָּה זָנַחְתָּנִי *why dost thou cast me off?* 44, 10. 24. 60, 3. 12. 74, 1. 77, 8. 89, 39. With מָן *to thrust away, to repulse from any thing*, Lam. 3, 17 זָנַחְתָּ מִשְׁלוֹם נַפְשִׁי *thou hast thrust me far away from prosperity, hast destroyed my welfare*.

HIPH. 1. i. q. Kal no. 1, pr. *to emit a stench, to stink*, Is. 19, 6 הֲאֶזְנוֹתֵיהֶם נִהְיֶוּהוּ *the rivers stink*, i. e. fail, become shallow and foul. Sept. Vulg. *deficient flumina*.—The form הֲאֶזְנוֹתֵיהֶם is scarcely Hebrew, and seems to be made up of two readings, הֲאֶזְנוֹתֵיהֶם and הֲאֶזְנוֹתֵיהֶם, the latter of which imitates the Chaldee.

2. i. q. Kal no. 2, *to reject, to cast off*, 1 Chr. 28, 9; c. זָנַח 2 Chr. 11, 14. Causat. *to cause to cast away*, i. q. *to profane*, 2 Chr. 29, 19.

Deriv. זָנַח pr. n.

* זָנַח obsol. root, prob. i. q. Arab. *سن* (kindr. with Heb. *שָׁנַח*) *to form, to shape*; whence *سنة* form, appearance, *سنة* rule, mode. Hence Heb. זָנַח form, sort, species. (the origin of which has escaped etymologists,) although afterwards, the etymology being overlooked, it was inflected after the analogy of nouns from verbs לָנַח.

* זָנַח in Kal not used. Syr. *זנח* *to throw, to shoot an arrow, spec. to a great distance*. Talmud. *to spring, to leap forth*; and so by transpos. Arab.

زَنَق. The primary idea seems to be that of *binding*; comp. Arab. *زندق* *to bind underneath*, Syr. *زندق* a cord with which a load is bound. Spoken espec. of animals, which draw their feet together before a leap (comp. *קפץ, קפץ*) pr. *to contract the feet for a leap, to throw oneself forward*; and so of an arrow. Comp. זָנַח.

PIEL *to leap or spring forth with violence*, of the lion Deut. 33, 22. Sept. *ἐκπυθίσεται*, and in other Mss. *ἐκπυθίσει*. Kimchi רלג רל.

Deriv. זָנַח for זָנַח, זָנַח for זָנַח, זָנַח.

זָנַח f. for זָנַח (r. זָנַח, as זָנַח from זָנַח) *sweat*, Gen. 3, 19; i. q. זָנַח.—Talmud. זָנַח *sweat, הזיז* *to sweat*; Syr. *זנח* *sweat, whence a new verb זנח* *to sweat*.

זָנַח f. by transpos. for זָנַח (as זָנַח for זָנַח) pr. *a shaking, agitation*, i. e. *oppression, ill treatment*, in Cheth. Deut. 28, 25. Ez. 23, 46; in Keri Jer. 15, 4. 24, 9. 29, 18. 34, 17.

זָנַח (unquiet, comp. זָנַח) *Zaavan*, pr. n. m. Gen. 36, 27. 1 Chr. 1, 42.

זָנַח m. (r. זָנַח) *a little*, Job 36, 2; like *μικρόν*. The form imitates the Chaldee.

זָנַח Chald. *little, small*, i. q. Heb. זָנַח, Dan. 7, 8. R. זָנַח.

* זָנַח i. q. זָנַח, *to be extinguished, extinct*, once in

NIPH. id. Job 17, 1; where three Mss. read *נרעכו*, as if from זָנַח.

* זָנַח fut. זָנַח Num. 23, 8, and זָנַח Prov. 24, 24, i. q. Arab. *زغم* Conj. V, *to foam at the mouth*, spoken of a camel; also, *to speak in anger*. Of the same family is Germ. *Schaum, schäumen*, Engl. *to scum, to skim*, Fr. *écume*; comp. זָנַח. Hence

1. *to be very angry, to be indignant towards any one*; often with the idea of punishment, *to pour out one's anger upon any one, to punish with indigna-*

tion, c. acc. Mal. 1, 4. Zech. 1, 12 צָרַי הַיְהוּדָה אֲשֶׁר יָצַקְתָּהּ *the cities of Judah upon which thou hast poured out thy indignation*, etc. Is. 66, 14; צַל Dan. 11, 30. Part. הַזֶּהּ זָעִים Prov. 22, 14.

2. to curse, c. acc. Num. 23, 7. 8. Prov. 24, 24. Mic. 6, 10.

NIPH. as if pass. of Hiph. *to be provoked to anger, to be angry*. Prov. 25, 23 פָּנִים נֹזְעִים *an angry countenance*, i. e. morose, ill-natured; Vulg. *facies tristis*. Comp. זָעַף no. 2.—Hence

זֶעֶם m. *foam*, as one angry foams at the mouth, Is. 30, 27. Lam. 2, 6; then trop. *wrath, anger*, Hos. 7, 16. Spoken espec. of the indignation of God, as manifested in punishment; so Is. 1. c. Ez. 22, 24 זֶעֶם בַּיּוֹם in *the day of God's indignation*. Absol. הַזֶּעֶם Dan. 8, 19; without art. Dan. 11, 36 זֶעֶם עַד כְּלָה *until the indignation (punishment) be accomplished*. Is. 10, 25.

* זָעַף fut. הִזְעַף. 1. *to be angry*, c. זַל Prov. 19, 3; כֶּם 2 Chr. 26, 19. The primary idea lies either in *breathing, blowing*, Sam. נִדְפָא id. comp. Chald. זִנְפָא a strong wind; or else in *burning*, comp. Syr. اذخ Ethpe. *to be burned*, and quadril. זָעַף; or possibly in *foaming*, so that זָעַף is i. q. זָעַם, comp. זָעַם אַפּוֹ Lam. 2, 6 and זָעַף אָה Is. 30, 30.

2. *to be morose, gloomy, sad*; the connection of the significations lying in the *pain of mind*; comp. in r. כָּצַב. Part. זָעִים *gloomy, sad*, Gen. 40, 6. i. q. רָעִים in v. 7. Dan. 1, 10 of the countenance as fallen away from long fasting, and also sullen and sad. Theod. aptly στυθροπός, comp. Matth. 6, 16.

Deriv. the two following:

זָעַף m. adj. *angry*, 1 K. 20, 43. 21, 4.

זָעַף m. c. suff. זָעַפִּי, *anger, rage*, 2 Chr. 16, 10. 28, 9. Trop. of the raging sea Jon. 1, 15.

* זָעַק fut. יִזְעַק, imp. זָעַק, inf. זָעַק, i. q. צָעַק, *to cry out, to exclaim*, espec. in pain, by way of complaint and for help. The form צָעַק belongs more to the earlier books of the O. T. while זָעַק, זָעַף, is the common form in Aramaean; the Arabic like the Heb. having both

forms, زعق and صعق, also نَعَق.—The person to whom one cries, whom one implores, is put with אֵל Ps. 22, 6. 142, 6. Hos. 7, 14; הָ 1 Chr. 5, 20; in acc. Judg. 12, 2. Neh. 9, 28. The thing or cause of complaint is put after עַל Jer. 30, 15; הָ Is. 15, 5. Jer. 48, 31; מִלְּפָנֶיךָ 1 Sam. 8, 18; also in acc. as Hab. 1, 2, where both constructions are joined: אֲזַעֵק אֵלֶיךָ הַיָּמִים (how long) *shall I cry out unto thee because of violence?* comp. Job 19, 7.

NIPH. pass. of Hiph. no. 3. *to be called together, convoked*, Judg. 18, 22. 23. Hence *to come together, to assemble*, 1 Sam. 14, 20. Judg. 6. 34. 35.

HIPH. 1. i. q. Kal *to cry out*, pr. to make an outcry, Job 35, 9; *to proclaim*, to make proclamation, absol. Jon. 3, 7.

2. *to cry unto any one, to call upon, to invoke*, c. acc. Zech. 6, 8.—Hence, as referring to many,

3. *to call together, to convoke*, 2 Sam. 20, 4. 5. Judg. 4, 10. 13.

Deriv. זָעַקָה, זָעַק.

זָעַק Chald. *to cry out*, Dan. 6, 21.

זָעַק m. *outcry, cry*, Is. 30, 19. More frequent is

זָעַקָה f. *outcry, cry*, espec. from pain and sorrow, or as imploring help, Is. 15, 10. 65, 19. Neh. 5, 6. 9, 9. Jer. 18, 22. 20, 16. 50, 46. R. זָעַק.

* זָעַר obsol. root, Aram. اذير, to be small, i. q. Heb. צָעַר. Comp. in זָעַק.—Hence זָעִיר, זָעִירָה.

* זָעַף obsol. root, Arab. نَفِى to emit sweet odours, to be fragrant, e. g. a garden.—Hence

זִפְרוֹן (sweet odour) Ziphron, pr. n. of a city in the north of Palestine, once Num. 34, 9.

זָעַף f. (r. זָעַף) *pitch*, Ex. 2, 3. Is. 34, 9.

Arab. زَفَّت, Aram. اذفا, but also اذفا.

זָעִים m. plur. for זָעִים, from a lost sing. זָעַ for זָעַק, r. זָעַק.

1. *bonds, fetters, chains*, with which captives are bound; see the root in its primary sense. Ps. 149, 8. Is. 45, 14. Nah. 3, 10. Job 36, 8. Chald. זָעִין id. Comp. אֲזַעֵם.

2. *burning arrows, fiery darts*, fitted with combustibles; Prov. 26, 18. Comp.

זיקוח. Arab. زَنْقٌ the sharp point of an arrow.

* זָקָן subst. comm. gend. Is. 15, 2. 2 Sam. 10, 5, *the bearded chin* Lev. 13, 29. 30. Meton. *the beard* Lev. 19, 27.

2 Sam. 20, 9.—Arab. ذَنْقٌ the chin; مِصْبَعٌ beard, chin.—Hence the verb

זָקַן denom. fut. יִזְקֵן *to be or become old, to grow old, to be aged*; pr. to have the chin hanging down, from זָקָן, like

זָקֵן an old man with a hanging chin, decrepit; whence perhaps may come the Lat. *senex, senectus*, which some absurdly suppose to be for *semīnex*.⁶ But זָקַן is spoken not only of decrepit, but also of vigorous old age, Gen. 18, 12. 13. 19, 31. 24, 1. 27, 1. 1 Sam. 2, 22. al. For the difference between this word and the synon. זָקַן, זָקַן, זָקַן, see those articles.

Heb. intrans. *to grow old, to be old*, Prov. 22, 6; qs. to contract old age, comp. זָקַן in Heb. Gram. § 52. 2. n. Also of plants, Job 14, 8; as Pliny, 'senescunt arbores.'

זָקַן m. (r. זָקַן) constr. זָקֵן Gen. 24, 2, plur. זָקֵי, זָקֵי, *old, aged, an old man*; as adj. joined with a subst. זָקֵן הַזֵּקֵן Judg. 19, 17; זָקֵן אֵבֶן Gen. 44, 20; and also separately as subst. Gen. 19, 4. Is. 20, 4. al. s̄ep. With זָקֵן *older than* some one. Job 32, 4 זָקֵי הָיְתָה מִמֶּנּוּ לְזָמִיִּם *for they were elder than he*.—זָקֵי יִשְׂרָאֵל, זָקֵי מִצְרַיִם, *elders of Israel, of Egypt, of the city*, i. e. *proceres, senators*, the chief men, magistrates, the notion of age being neglected, Ex. 3, 16. 4, 29. Deut. 19, 12. 21, 3. 4. 6. 22, 15. 17. 18.

Ps. 105, 22. In like manner Arab. شَيْخٌ

Sheikh, an old man, and then, 'chief of a tribe'; also Ital. *Signor*, Fr. *Seigneur*, Span. *Señor*, Engl. *Sir*, all which come from the Lat. *Senior* elder; also Germ. *Graf*, Count, is pr. i. q. *graw, krawo*, gray-headed.—Metaph. of an old and decrepit people, Is. 47, 6. Plur. fem. זָקֵנוֹת *old women* Zech. 8, 4.

זָקֵן m. (r. זָקַן) *old age*, Gen. 48, 10.

זָקֵנָה f. (r. זָקַן) *old age*, Gen. 24, 36. Ps. 71, 9. 18. Metaph. of a people Is. 46, 4, comp. 47, 6.

זָקֵנִים m. plur. (r. זָקַן) *old age*, Gen. 21, 2. 7. 44, 20. בְּדוֹ-זָקֵנִים *son of old age*, i. e. born in one's old age, Gen. 37, 3. On this form of denominatives, see Lehrg. § 122. 13.

* זָקַן *to raise up*, e. g. those bowed down, trop. *to comfort*, Ps. 145, 14. 146, 8. Syr. زَعَف id.

זָקַן Chald. *to raise up, to hang up*, e. g. a criminal upon a stake or cross, Ezra 6, 11. Syr. زَعَف to crucify.

* זָקַן 1. i. q. זָקַן, *to strain, to filter, to fine*, e. g. wine, see Pual; comp.

Arab. زَفٌّ wine newly strained. Trop. of metals, *to refine*, Job 28, 1.—In this signif. corresponding words are Gr. σάκκος, σάκος sackcloth, strainer, σακκέω, σακκέω, σακκίζω, Lat. *saccus, saccare*, Heb. זָקַן; and of the same family are Germ. *seihen, seigen, seigern*, a form appropriate to metals; stronger *sickern*.

2. *to make flow*, i. e. *to pour, to pour out*, genr. as Fr. *couler* from Lat. *colare*, Job 36, 27.

PIEL זָקַן, *to refine, to purify* metals, Mal. 3, 3.

PUAL, *to be strained, fined*, e. g. wine Is. 25, 6; *to be refined*, as metals 1 Chr. 28, 18. 29, 4. Ps. 12, 7.

זָר a stranger, enemy, see r. זָר II. 2.

זָר m. (r. זָר I) a border, wreath, crown, around a table, the ark of the covenant, etc. Ex. 25, 11. 24. 25. 37, 2. 11. 26. Syr. زَرْقٌ necklace, collar.

זָרָה f. for זָרָה (r. זָר II. 3) *loathsomeness*, once Num. 11, 20; Vulg. *nausea*.

* זָרַב in Kal not used; Chald. Ithpe. *to pour out, to flow off or away*; whence זָרַב gutter, and by transpos. זָרַב, Arab. مَرزَب, channel.—Once in

PUAL, spoken of streams, torrents, full in winter, but drying up and failing in summer; Job 6, 17 זָרַב נִצְמָחָה *what time they flow off, they fail*, 1. o.

when the waters flow off, the streams dry up. See more in Thesaur. p. 428.

זֶרְבָּבֶל (prob. for **זָרַיַב בָּבֶל** sown i. e. begotten in Babylon) pr. n. *Zerubbabel*, Sept. Ζοροβούβελ, one of the descendants of David, who led out the first colony of Jews into their own country after the exile, Ezra 2, 2. 3, 2. Hag. 1, 1.

* **זָרַד** obsol. root, Aram. **זָרַר** to *prune* trees, to remove the superfluous boughs and foliage; **זָרָד** exuberant growth of trees. Hence

זֶרֶד *Zered*, pr. n. of a valley Num. 21, 12, and of the stream flowing through it Deut. 2, 13. 14, in the territory of Moab on the east of the Dead Sea. Targ. of Jonath. *brook of willows, willow-brook*; comp. **נַחַל הַעֲרָבִים** Is. 15, 7. Prob. the modern Wady el-Ahsy; see Bibl. Res. in Palest. II. p. 555.

* **זָרָה** 1. to *scatter*, to cast loosely about, Ex. 32, 20. Num. 17, 2 [16, 37]. Is. 30, 22.—Arab. **ذَرَى** to scatter, as the wind dust; II, to winnow. Syr. and Chald. **זָרָא**. The following are kindred roots, all having the primary idea of *scattering*, e. g. **זָרַע**, **זָרַק**, **זָרַר**, **זָרַר** II, also **זָרַח**, Arab. **ذَرَأَ** to sow. In the Indo-European tongues correspond Sanscr. *sri* to scatter, Lat. *sēro*; and with *p* or *t* added to the sibilant, Sanscr. *stri*, Gr. *στρογίω*, Lat. *sterno*, Germ. *streuen*, Engl. *to strew*; *σπείρω*, *spargo*, Goth. *spreihan*, Germ. *sprühen*, *Spreu*, chaff.—Espec.

2. to *winnow*, by casting up and scattering in the wind, Is. 30, 24. Jer. 4, 11. Ruth 3, 2 **הַנְּהַתְּחִינָה זָרָה אֶת־הַגֶּבֶן הַשְּׂעִירִים** *lo, he winnoweth the threshing-floor of barley*.—Trop. of enemies as routed and scattered, Jer. 15, 7. Is. 41, 16. Ez. 5, 2.

3. Genr. to *spread out*; whence **זָרַח** a span.

NIPH. to be scattered, Ez. 6, 8. 36, 19.

PIEL **זָרָה** 1. to scatter, to strew, Prov. 15, 7; to scatter, to disperse, e. g. nations Lev. 26, 33. Ez. 5, 10. 6, 5. 12, 15. 30, 26. Prov. 20, 8 *the king . . . scattereth all evil with his look*.

2. to winnow, i. q. Kal no. 2, Prov. 20, 26. Hence trop. i. q. to winnow out, to sift, i. e. to search out, to prove; Ps. 139, 3 **אֶרְהִי**

זָרַח *my walking and my lying down thou searchest out*; Jerome *eventi-lasti*, Sept. *ἐξιχνύσας*. In Arab. trop. **ذَرَى** to know.

PUAL, to be scattered, strewed, Job 18, 15; to be bestrewed, besprinkled, Prov. 1, 17.—The form **זָרַח** Is. 30, 24, which some refer hither, is part. Kal impers. The form **זָרַח** in Ps. 58, 4, is from r. **זָרַח** II.

Deriv. **זָרַח**, **מְזָרָה**, **מְזָרִים**.

זָרִיעַ fem. rarely masc. Is. 17, 5. 51, 5. Dan. 11, 15. 22, chiefly in signif. no. 2. Comp. Lehrgeb. p. 470. Plur. **זָרִיעִים** and **זָרִיעוֹת**. R. **זָרַע** no. 1.

1. *the arm*, Is. 17, 5. 40, 11. al. Spec. *the lower arm*, below the elbow, in Lat. also called *brachium* καὶ ἔξοχη, diff. from **קָנָה** the upper arm, Job 31, 22. In animals *the fore leg, shoulder*, *βραχίον*,

Num. 6, 19. Deut. 18, 3. Arab. **ذِرَاعٌ**,

Aram. **זָרְעָא**, **זָרְעָא**, arm, also a cubit.—Hence **זָרְעָא נְטִיבָה** *a stretched-out arm*, ascribed to God and signifying his power and promptness to protect or punish, Ex. 6, 6. Deut. 4, 34. Ez. 20, 33. 34; in like manner **זָרְעָא רַמְיָה** Job 38, 15.

2. Trop. a) *strength, might, power*, 2 Chr. 32, 8 **זָרְעָא בְּשָׂר** *an arm of flesh* i. e. human might. Ps. 44, 4. Job 40, 9. **זָרְעָא יָדָיו** *the powers (might) of his hands*, Gen. 49, 24. Hence *military force, an army*, Dan. 11, 15. 22. 31. b) *violence* Job 35, 9. **אִישׁ זָרְעָא** *the violent man* Job 22, 8. Here belongs the phrase, *to break the arm* of any one, i. e. to destroy his power, to put an end to his violence, 1 Sam. 2, 31. Job 22, 9. 38, 15. Ps. 10, 15. 37, 17. Comp. Arab. **فَتَّ عَضُدَهُ**. c) *strength* as imparted to any one, hence *help, aid*, Ps. 83, 9. Is. 33, 2. So Arab. **عَضُد**, Pers. **بازو** arm, also help, Syr. **זָרְעָא** son of the arm, i. e. helper; see more in Comment. on Is. l. c. Meton. *a helper, ally*, Is. 9, 19; comp. Jer. 19, 9 where it is **רֵעַ**. Sept. cod. Alex. *ἑταίρος*.

Hence denom. **אֶזְרִיעַ**, with Aleph prosthetic.

זָרַעַתִּי m. verbal of Pi. (r. **זָרַעַתִּי**, after the form **הַבּוֹיָק**), *sown, to be sown*, Lev. 11, 37. Plur. **זָרְעִים** *things sown*, garden herbs, Is. 61, 11.

זָרְזִיק m. quadril. *a pouring rain, violent shower*, Ps. 72, 6. Syr. **زَرْزَقَان** shower, Talmud. **זְרוּפֵי דְמִיָּא** adspersiones aquæ, guttæ.—It comes from **זָרַף** to flow, by repeating the first radical between the second and third; comp. **זָרְזִיר** from r. **זָרַר**; also Zab. **سَرَف** and **سَرَف** accendit.

זָרְזִיר m. *bound together, girded*, verbal Pilp. from r. **זָרַר** I, q. v. Once Prov. 30, 31, where, among those comely in going, is mentioned **זָרְזִיר מֵהַיָּנֹכַח** *one girded about the loins*, by this some understand *a war-horse*, as ornamented with girths and buckles about the loins; others *a greyhound*, as having the loins contracted and slender; and others again *a wrestler*, see Talm. Hieros. Taanith, fol. 57. Maurer ad h. l.

* **זָרַח** fut. **זָרַחַה** 1. *to rise*, as the sun Gen. 32, 31. Ez. 22, 2. 2 Sam. 23, 4. Ps. 104, 22. al. So of the light Is. 58, 10; the splendour or glory of God Is. 60, 1. 2. Deut. 33, 2.—Pr. *to scatter rays*, comp. kindr. **זָרַר**, **זָרַה** II. In the kindred dialects this root has undergone various changes; in Arabic and Ethiop. there have come from it **شرق**, **WZΦ**; in Aram. **ܕܢܫܐ**, **ܕܢܫܐ**.

2. Trop. spoken: a) Of leprosy rising in the skin, 2 Chr. 26, 19.—Further, in the derivatives: b) Of a fetus breaking forth from the womb, see **זָרַח** and Gen. 38, 30. c) Of a plant springing up, germinating, i. q. **פָּרַח**; see **אֶזְרַח**.

Deriv. **זָרַחַה**, **זָרַחַה**, pr. n. **זָרַחַה**, **זָרַחַה**, and the three here following.

זָרַח m. 1. *a rising*, of light Is. 60, 3. 2. *Zerah, Zarah*, pr. n. Gr. **Ζαρά**. a) A son of Judah by Tamar, Gen. 38, 30. Num. 26, 20. b) A son of Reuel, Gen. 36, 13, 17. c) Num. 26, 13, for which in Gen. 46, 10 **צִהֵר**. d) 1 Chron. 6, 6, 26. e) A king or leader of the Ethiopians, who invaded Judea in the reign of Asa, 2 Chr. 14, 8 [9]. See the conjecture of Champollion, Précis p. 257; et contra, Rosellini in Monum. Storici II. 87–91.

זָרַחִי patronym. *a Zarhite*, from **זָרַח** no. 2. a. Num. 26, 13, 20. See **אֶזְרַחִי**.

זָרַחִיָּה (whom Jehovah caused to be born, r. **זָרַח** טו. 2. b) *Zerahiah*, pr. n. m.

a) 1 Chr. 5, 32, 6, 36. Ezra 7, 4; for which **זָרַחִיָּה** 1 Chr. 7, 3. b) Ezra 8, 4.

זָרַם m. (r. **זָרַם**) i. q. **זָרַם**, *a violent shower, inundation, bursting of a cloud*; Is. 1, 7 **כַּמְהַפְּסֵת זָרַם** *as the destruction of an inundation or overwhelming rain*. So Saadias, Aben Ezra, Michaelis, etc. Better, **זָרַם** is here plur. *strangers*; and **פָּ** is the *Caph veritatis* so called, see in **פָּ** B. 4.

* **זָרַם** *to flow, to pour*; i. q. **זָרַה** q. v. With acc. *to pour upon, to overwhelm, to wash away*, Ps. 90, 5.

Po. *to pour out*, c. acc. *with any thing*, Ps. 77, 18.—Hence **זָרַמָּה**, perh. **זָרַם**; also

זָרַם m. *a pouring rain, violent shower, storm*, Is. 4, 6. 25, 4. 28, 2 **זָרַם בָּרַד** *a hail-storm*. Is. 25, 4 **זָרַם קִיר** *a wall-storm*, i. e. which prostrates walls. Hab. 3, 10 **זָרַם מַיִם** *gush or flood of waters*.

זָרַמָּה f. (r. **זָרַם**) *a flowing, emission of seed*, spoken of seed-horses, Ez. 23, 20.

* **זָרַע** fut. **זָרַעַה** 1. *to scatter, to disperse*, Zech. 10, 9. See the kindred roots beginning with **זר** under art. **זָרַה**. From the kindred sense of *spreading out, expanding*, comes **זָרַעַת** arm; as **זָרַעַת** span, from **זָרַה**. But a secondary form, and derived from **זָרַעַת**, **זָרַעַת**, is the Arabic verb **ذَرَعَ** to attack violently, to seize, IV to take in the arms.—Spec.

2. *to scatter seed, to sow*, Arab. **زرع**, Syr. **زرع**, Ethiop. **HCU**, id. Construed: a) Absol. Job 31, 8. Is. 37, 30. b) With accus. of the seed sown, e. g. **זָרַע הַשֵּׁבֶט** *to sow wheat* Jer. 12, 13. Hagg. 1, 6. Lev. 26, 16. Ecc. 12, 6. c) With acc. of the field sown, Gen. 47, 23. Ex. 23, 10. Lev. 25, 3. Jer. 2, 2 **לֹא זָרַעְתָּ לָא אֶרֶץ** *a land not sown*. d) With two acc. of the seed and field; Lev. 19, 19 **לֹא תִזְרַע בְּלִאֲוָם** *thou shalt not sow thy field with mixed seed*. Deut. 22, 9. Is. 30, 23. Judg. 9, 45. *To scatter its seed* is said of a seed-bearing plant or tree, Gen. 1, 29; comp. v. 12. Metaph. *to sow righteousness* Prov. 11, 18; also *to sow iniquity* 22, 8, mischief Job 4, 8, the wind Hos. 8, 7; i. e. genr. u prepare for oneself the rewards or pun-

ishments of good or evil actions, which in the same connection are also said to be reaped, harvested; comp. Gal. 6, 7. 8. In another construction, Hos. 10, 12 זרעו זרעו לכם לצדקה קצרו לפני ה' *sow for yourselves in righteousness, and reap according to your piety*, comp. in פה no. 6. b. Trop. Ps. 97, 11 לצדקים זרע אור *light is sown for the righteous*, i. e. happiness is prepared for him.—*To sow a people*, to increase, to spread, to multiply, Hos. 2, 25. Jer. 31, 27.

3. i. q. *to plant*, with two acc. Is. 17, 10.

NIPH. 1. *to be sown*, as a field, trop. Ez. 36, 9.

2. *to be sown, scattered*, as seed Lev. 11, 37. Trop. Nah. 1, 14 *that no more of thy name be sown*, i. e. thy name shall no longer be propagated.

3. Trop. *to be sown*, spoken of a woman, i. e. to be made fruitful, *to conceive*, Num. 5, 28.

PUAL pass. of Kal no. 2. Is. 40, 24.

HIPH. 1. *to bear seed*, as a plant; Gen. 1, 11 עשב מזרע זרע, comp. v. 29 where in the same connection it is זרע זרע.

2. *to conceive seed*, spoken of a woman, *to be fruitful*, Lev. 12, 2; comp. Niph. no. 3.

Deriv. the three following, and זרוע (אזרוע), מזרע, מזרעאל, זרוע.

זרע, constr. id. once זרע Num. 11, 7, c. suff. זרעי; plur. c. suff. זרעיכם 1 Sam. 8, 15.

1. Pr. *a sowing*, then *seed-time*, time of sowing, i. e. late in autumn in Palestine, Gen. 8, 22. Lev. 26, 5.

2. *seed*, which is scattered, sown, whether of plants, trees, or grain, Gen. 1, 11. 12. 29. 47, 23. Lev. 26, 16. Deut. 22, 9. Ecc. 11, 1. Meton. of what springs from seed sown, *field of grain, harvest*, 1 Sam. 8, 15; *crop, produce* of the fields, Job 39, 12 [15]. Is. 23, 3.

3. *semen virile*, Lev. 15, 16 sq. 18, 21. 19, 20; comp. r. זרע Niph. no. 3. Hiph. no. 2.—Hence a) i. q. *children, offspring, posterity*, Gen. 3, 15. 13, 16. 15, 5. 13, 17. 7, 10. 21, 13. al. Spoken also of *one child*, when an only one, (whence Gen. 3, 15 does not belong here,) Gen. 4, 25. 1 Sam. 1, 11 זרע אנשים *a male child*. זרע זרע *seed of thy seed*, i. e.

children's children, grandchildren, Is. 59, 21. b) i. q. *a race, stock, family*; זרע זרע Ps. 22, 24. זרע המלכה, *the seed royal, royal line*, 2 K. 11, 1. 14. c) *a race or class of men*, as זרע קרש Is. 6, 13. זרע ברובי יר 65, 23; in a bad sense, i. q. *breed, brood*, זרע מרעים Is. 1, 4. זרע שקר 57, 4. Comp. Heb. פרהה, Gr. γέννημα Matth. 3, 7, Germ. Brut brood, Fr. race.

4. *a planting*, what is planted, Is. 17, 11. Also *a sprout, shoot*, Ez. 17, 5. See the root in Kal no. 3.

זרע Chald. id. Dan. 2, 43.

זרעים and זרענים m. plur. (r. זרע) pr. *seed-herbs, greens, vegetables*, i. e. vegetable food, such as was eaten in a half fast, opp. to meats and the more delicate kinds of food, Dan. 1, 12. 16. So Chald. and Talmud. Syr. ܙܪܥܝܢ id.

* זרה obsol. root. Arab. ذرف, *to flow, to pour*, of water; *to flow as tears*. Comp. זרה. Hence the quadril. זרזיר.

* זרק *to scatter, to sprinkle*, kindr. זרה, זרע. a) Things dry, as dust, Job 2, 12. 2 Chr. 34, 4; cinders, soot, Ex. 9, 8. 10; coals, Ex. 10, 2. b) Often of things liquid, as water, Num. 19, 13; blood, Ex. 24, 6. 29, 16. 20. Lev. 1, 5. 11. 3, 2. al. sæpe. With על *to sprinkle upon* Ex. l. c.—Intrans. Hos. 7, 9 גם שרבה זרקה בו *yea gray hairs are sprinkled upon him*. Comp. Lat. spargere in the same sense Prop. 3. 4. 24; and Arab. ذرأ *to sprinkle*; mid. E; *to be gray on the front part of the head*, pr. *to be sprinkled with gray hairs, to begin to be gray*.

PUAL pass. Num. 19, 13. 30.

Deriv. מזרק.

* I. זרר obsol. root, i. q. Arab. زرر *to bind or fasten together*, as with buckles, clasps, *to buckle together*, kindr. with זר I, and also with צרר, ציר. Hence the nouns זר, זרזיר. Chald. זרו *to bind around, to gird*, comes from the quadril. זרר.

* II. זרר pr. *to scatter*, like Arab. زرر kindr. with זרה, זרע, זרק. Hence

Po. זורר, *to sneeze*, which scatters the mucus from the nostrils, 2 K. 4, 35.

Comp. Chald. זריר a sneezing. see Schult. ad Job. 41, 40.

זרש (gold, from Pers. زر gold, with the ending ש) Zeresh. pr. n. of the wife of Haman, Esth. 6, 13.

זרה f. a span, Ex. 28, 16, 39, 9. 1 Sam. 17, 4. Aram. זרה, זרה, זרה id. R. זרה to spread out, to expand; whence זרה for זרה, f. זרה, as קרה from קרה, פסה from פסה.—According to the Rabbins זרה is also the little finger (קטן), for זרה; and hence they derive the mean-

ing span, as being terminated by the little finger.

* זרה obsol. root, perh. i. q. Aram. זרה i. q. זרה to sprout; hence

זרה pr. n. m. Zattu, Ezra 2, 8, 10, 27. Neh. 7, 13, 10, 15.

זרה (perh. i. q. זרה, זרה, olive) pr. n. m. Zetham, 1 Chr. 23, 8, 26, 22.

זרה (perh. i. q. זרה star) Zethar, pr. n. of one of the eunuchs of Xerxes. Esth. 1, 10.

ח

Hheth or *Cheth*, חיה, the eighth letter of the Hebrew alphabet, as a numeral denoting 8. The figure of this letter on Phœnician monuments and on Hebrew coins, is **𐤇 𐤈**, whence the Greek *H*; and the name חיה prob. signifies an enclosure, fence, from r. חט, סב, to surround, to enclose. ח and ט being interchanged. The name corresponds to that of the Ethiopic letter **ሐ** *Haut*. Comp. Monumm. Phœn. p. 28.

As to pronunciation, this letter, the harshest of the gutturals, seems anciently to have been uttered sometimes in a softer manner, like a strong *h* or *hh*, and sometimes more forcibly and harshly, like the letters *kh*; which double pronunciation was afterwards marked in Arabic and Ethiopic by different letters or characters, viz. *hh* by **ح**, **ሐ** (*Haut*), and *kh* by **خ**, **ሕ** (*Harm*); although at a still later period this distinction was neglected in Ethiopic, and both letters softened down into the simple *h*. Hence the same Hebrew root is often written in Arabic in two ways, as, רצח to kill, Arab. رضح and رضح to break or dash in pieces. Still more frequently, however, the various significations of one Hebrew root are distinguished in Arabic by this double manner of pronouncing;

as **חלק** a) to be smooth, Arab. حلق trans. to make smooth or bare, to shear; b) to smooth, to form, Arab. خلق to form, to create; also **חלל** a) to pierce, to perforate, Arab. حَلَّ Conj. I, V; b) to open, to loose, Arab. حَلَّ. Comp. the roots **חבר**, **חשב**, **חרם**, **חרש**.

It is interchanged chiefly with **ה** q. v. Besides the gutturals, it passes over also on account of the similar sound into the palatals, espec. **ג**, comp. the roots **חיל** and **חיל**; **חיר** and **חיר**; **חבל** and **חבל**; **חבר** and **חבר**; **חבר**, **חבר**, **חבר**; **חבר**, **חבר**, **חבר**; so too with **ק**, as **חק** to seek, as the sun, **חק** to seek, **חק** to be short.

Sometimes also, like **ס** and **ה**, it is prefixed to trilateral roots, and thus forms quadrilaterals, as **חחמל**, **חחמל**, see Lehrg. p. 863.

חב m. (r. **חבב** q. v.) c. suff. **חבי**, the bosom, lap, so called from cherishing, Job 31, 33. Chald. **חבא**, **חבא**, **חבא**, **חבא**. Samar. **𐤇𐤁**.

* **חבא** in Kal not used, i. q. **חבא**, to hide, to conceal; comp. the kindr. roots **חפא**, **חפא**. Arab. **خبا**, Eth. **ሕበአ**, to hide; also **خبا** for **خبر** to put out fire, pr. to hide or cover it; Conj. X to hide oneself.

NIPH. *to hide oneself, to lie hid*, Gen. 3, 10. Judg. 9, 5. Job 29, 8 *the young men saw me and hid themselves*, i. e. gave place to me from reverence and modesty. v. 10 *the voice of the nobles lay hid*, i. e. they held their peace. With **ב** Josh. 10, 16. 2 Sam. 17, 9; **אָל** 1 Sam. 10, 22. With infin. it may be rendered by an adverb (like *λαθάνειν* with part.) Gen. 31, 27 **לָמָּה נִחַבְתָּה לְבָרְיָה** *wherefore hast thou secretly fled away?*

PŪAL id. pr. *to be made to hide oneself*, Job 24, 4.

HIPH. *to hide, to conceal*, Josh. 6, 17. 25. 1 K. 18, 13. 2 K. 6, 29. *

НОРН. pass. Is. 42, 22.

НІТНР. i. q. Niph. Gen. 3, 8. 1 Sam. 13, 6. 14, 11. al.

Deriv. **מַחְבֵּא**, **מַחְבֹּא**.

* **חָבַב** *to love*, once Deut. 33, 3.

Arab. **حَبَّ** I, III, X. Syr. **سَف** Pe. and Pa. id. The primary idea lies in breathing upon, warming, cherishing; whence **הַב** lap, bosom, in which we cherish; comp. further under the root **אָהַב**. A manifest trace of this origin is found in Syr. **سَف** to burn, as fire, **سَطَا** a burning, heat, espec. from blowing.

Deriv. **הַב** and

הַבֵּב (beloved) *Hobab*, pr. n. of the father-in-law of Moses, Num. 10, 29. Judg. 4, 11. Comp. **נָהַר**, **נָהַר**.

* **הָבֵה** i. q. **הָבֵא**, *to hide, to hide oneself*, in Kal once Imper. **חָבֵה** Is. 26, 20.

NIPH. inf. **הָבֵה** id. 1 K. 22, 25. 2 K. 7, 12.

Deriv. **חֹבֵה**, and pr. n. **חָבֵה**, **חֹבֵה**, **נָהַב**.

חֲבוּלָה Chald. f. (r. **חָבַל**) *evil deed, crime*, Dan. 6, 23; comp. Heb. **חָבַל** no. 3, and Neh. 1, 7.

חָבוּר (joining together, r. **חָבַר**) pr. n. *Habor, Chaboras*, a river of Mesopotamia which rises in Mount Masius near *Ràs el-Ain*, and flows into the Euphrates near *Circesium*, 2 K. 17. 6. 18, 11. 1 Chr. 5, 26. Arab. **خابور** *Khabûr*. Gr. **Ἀβορός** Strabo XVI. p. 748 Casaub. **Χαβώριος** Ptolem. Ritter's *Erdbk.* Th. XI. p. 253 sq. See more under **כָּבַר**.

חַבִּירָה and **חַבִּירָה** Is. 53, 5, f. *a stripe, weal, bruise*, i. e. the mark or print of blows in the skin, Gen. 4, 23. Is. 1. 6. 53, 5. Ps. 38, 6. R. **חָבַר** no. 3. q. v.

* **חָבַט** fut. **חָבַט**, *to beat off or out* with a stick or club, Arab. **خبط** to beat off leaves with a stick.—Hence

1. *to beat off apples or olives from a tree*, Deut. 24, 20. Is. 27, 12.

2. *to beat out grain with a stick or flail, to thresh*, Judg. 6, 11. Ruth 2, 17. See *Bibl. Res. in Palest.* II. p. 385.

NIPH. pass. of no. 2. Is. 28, 27.

חַבִּיָּה (whom Jehovah hides, protects, r. **חָבַה**) *Habaiah*, pr. n. m. Ezra 2, 61; for which **חַבִּיָּה** Neh. 7, 63.

חַבְיוֹן m. *a hiding, covering, veil*, Hab. 3, 4. R. **חָבַה**.

* **חָבַל** 1. *to tighten a cord, to twist; and so to bind, to bind fast*. Corresponding is Arab. **حبل**, for which see Camoos p. 1219. Kindr. are the roots **כָּבַל**, **קָבַל**, also **חָבַר**, **חֹל**. Hence **חָבַל** a cord, rope.—PART. **חָבַל** pr. binding, a binder, bond, poet. for *a cord*. So is prob. to be understood the parabolic name of the staff or crook, plur. **חַבְלִים** *bands*, Zech. 11, 7. 14, i. e. *a crook of cords, bands*, which being broken, the fraternal league between Judah and Israel is dissolved, v. 14.

Comp. Arab. **حَبْل** league, covenant.

2. *to bind by a pledge, to take a pledge of any one, with acc. of pers.* Job 22, 6. Prov. 20, 16. 27, 13. Also with acc. of thing, *to take as a pledge or in pledge*, spoken of one who compels a debtor to give pledges, Deut. 24, 6. 17. Ex. 22, 25. Job 24, 3. Ibid. v. 9 **עַל עֲנִי יִחַבְלוּ** for **וַאֲשֶׁר עַל עֲנִי** *and what is on the poor man (his garment) they take as a pledge*, comp. **עַל**. Part. pass. **חָבִיל** *taken in pledge* Am. 2, 8.

Comp. Arab. **حَبْل** debt, usury, Camoos p. 1434; Syr. **سَطَلَا**, Chald. **חַבְיָלָא** id.

3. *Métaph. to twist, to pervert; intrans. to be perverse, corrupt; to act perversely, corruptly*. Job 34, 31 **לֹא אֶחַבֵּל** *I will no more do corruptly*. With **לְ** Neh. 1, 7. Syr. and Chald. Pa. to act corruptly.

NIPH. pass. of Piel no. 2, *to be destroyed*, Prov. 13, 13.

PIEL 1. i. q. Kal no. 1, *to twist*; hence *to writhe, to be in pain*; and so of a female, *to travail, to bring forth*, Cant. 8, 5. Ps. 7, 15.

2. *to turn upside down, i. e. to destroy*, Ecc. 5, 5; spoken of persons Is. 32, 7. Mic. 2, 10; of countries, i. q. *to lay waste*, Is. 13, 5. 54, 16.

PUAL pass. Job 17, 1 רוחי הִקְלָה *my spirit is destroyed*, i. e. my vital powers are spent. Is. 10, 27 מִקְנֵי-שָׁמֶן וְחָבֶל לַעֲלֹת וְיֹקֵשׁ (broken off) *for fatness*, where Israel is thus compared to a fat and wanton bullock which shakes off the yoke; comp. Deut. 32, 14. Hos. 4, 16.

Deriv. הִקְבַּל—הִבְלָה, and הִבְלִיחַ, and הִבְלִיחַ.

חָבַל Chald. PA. 1. *to overthrow, to destroy*, Dan. 4, 20. Ezra 6, 12.

2. *to hurt, to harm*, Dan. 6, 23.

ITHPA. *to be overthrown, destroyed*, e. g. a kingdom Dan. 2, 44. 6, 27. 7, 14.

חָבַל m. (r. חָבַל) Is. 66, 7, mostly in plur. חִבְלִים, constr. חִבְלֵי, *writhings, pains, pangs*, espec. of a woman in travail, *throes*, (see the root in Pi.) Gr. ὠδίνες, Syr. ܡܘܬܝܢ id. Is. 13, 8. Jer. 13, 21. 22, 23 בְּבֹאֲלֶיךָ חִבְלִים *when pangs come upon thee*. Is. 66, 7. Hos. 13, 13. Job 39, 3 חִבְלֵיהֶם תִּשְׁלַחנָה pr. *they cast forth their pangs*, i. e. they bring forth their young with throes; and since the pangs cease with the birth, the mother may strictly be said to cast forth her pains with her young. In like manner the Greeks put ὠδὴς, ὠδίνες, for a fœtus brought forth with pain, Eurip. Ion. 45. Æschyl. Agam. 1427.—Once of other pains, Job 21, 17.

חָבַל m. once f. Zeph. 2, 6, c. suff. חִבְלֵי; plur. חִבְלִים, constr. חִבְלֵי Ps. 18, 5. 116, 3, and חִבְלֵי Josh. 17, 5. R. חָבַל.

1. *a cord, rope*, Arab. حَبَل, Syr. ܡܘܬܝܢ, Eth. ስብል. Corresponding is Gr. κάμιλος, Fr. and Engl. *cable*; nor is there any good reason why philologists should regard this Greek word as spurious, see Passow, Greek Lex. art. κάμιλος.—Josh. 2, 15. Ecc. 12, 6 חָבַל הַבְּסָסָה *the silver cord*, i. e. made of silver threads. Spec. a) *a measuring-line*, Am. 7, 17. 2 Sam. 8, 2. Hence, *a por-*

tion measured out, as of land, and assigned to any one by lot, Josh. 17, 14. 19, 9; and so genr. *an hereditary portion of land, possession, inheritance*, Ps. 16, 6 חִבְלֵי בְּנֵי-יִמְיָם *my portion has fallen to me in pleasant places*. Deut. 32, 9 יַעֲקֹב חִבְלֵי נַחֲלָתוֹ *Jacob is his portion of inheritance*. Ps. 78, 55. Also genr. *a tract, district, region*. Deut. 3, 4. 13. 14. חִבְלֵי הַיָּם *the region of the sea, sea-coast*, Zeph. 2, 5. 6. b) *a snare, gin, toil*, Ps. 140, 6. Job 18, 10. חִבְלֵי שְׂאוֹל, חִבְלֵי מוֹת, *toils of Sheol, of death*, Ps. 18, 5. 6. 116, 3. c) *A cord or thong used as a bit, bridle*, Job 40, 25 [41, 1].

2. As in Engl. *a band of men, a company*, 1 Sam. 10, 5. 10.

3. *destruction, desolation*, Mic. 2, 10. So Syr. Vulg. See the root in Pi. no. 2.

חָבַל m. *a pledge*, Ez. 18, 12. 16. 33, 15. Comp. r. חָבַל no. 2.

חָבַל Chald. m. *hurt, harm*, Dan. 3, 25.

חָבַל Chald. m. *hurt, damage*, Ezra 4, 22.

חָבַל m. (r. חָבַל) *mast of a ship*; so called from the ropes and stays by which it is fastened. Once, Prov. 23, 34 *thou shalt be as one lying on the top of a mast, at mast-head*; the other hemistich has, *one lying in the heart of the sea*. Vulg. freely: *sicut sopitus gubernator omisso clavo*.

חָבַל m. (denom. from חָבַל a ship's rope.) *a shipman, sailor*, Jon. 1, 6. Ez. 27, 8. 27–29.

חָבַל f. (r. חָבַל) i. q. חָבַל, *a pledge*, Ez. 18, 7.

חִבְצֵלֶת f. Cant. 2, 1. Is. 35, 1, a flower growing in meadows and pastures, which the ancient versions render sometimes *the lily*, and sometimes *the narcissus*. More accurate, however, is the Syriac translator, who uses the same word, ܡܘܬܝܢܐ, which according to the Syriac lexicographers (cited in full in Comment. on Is. 35, 1) signifies the *colchicum autumnale* Linn. or *meadow saffron*, an autumnal flower similar to saffron, springing from poisonous bulbous roots, and of a white and violet colour. This is favoured by the etymo-

logy; the word being compounded from **חָמַץ** acid, acrid, and **בָּצַל** bulb.

הַבְּצִינְיָה pr. n. m. *Habaziniah* Jer. 35. 3.—Appellative, perh. light or lamp of Jehovah, from Chald. **בוּצִינָא** lamp, and **יְהוָה** Jehovah, the **ה** being prefixed; see in **ה** fin. p. 290.

* **חָבַק** in Kal thrice. 1. to fold the hands, spoken of a sluggard, Ecc. 4, 5.

2. to fold in one's arms, to embrace; c. acc. 2 K. 4, 16; absol. Ecc. 3, 5.

PIEL **חָבַק**, fut. **יִחָבַק**, part. **מִחָבֵק**, to embrace, c. acc. Gen. 33, 4. Prov. 4, 8, 5, 20; c. dat. Gen. 29, 13. 48, 10. To embrace the rock, the dunghill, i. e. to make a bed of them, Job 24, 8. Lam. 4, 5.

Deriv. the two following.

חָבַק m. a folding of the hands, as characteristic of the sluggard, Prov. 6, 10. 24, 33.

חֲבִיקוּק (embrace, after the form **שִׁדְרִיר**) *Habakkuk*, pr. n. of a prophet, Hab. 1, 1. 3, 1. Sept. *Ἀββακούμ*, after the form **חֲבִיקוּק**, and with **ח** corrupted into **μ** at the end. R. **חָבַק**.

* **חָבַר** pr. to bind, to bind together, kindr. with **חָבַל**; see Piel. Hence

1. to join together, but almost always intrans. to be joined together, to adhere; Aram. **ܫܒܪ**, Eth. **ሕብረ**, id. Ex. 26, 3, 28, 7. 39, 4. Ez. 1, 9. 11. Spoken of nations, to be confederate, allied, Gen. 14, 3 **כָּל-אַלְפֵי הַבָּרִי אֶל-עֵמֶק הַשִּׁדְדִים** all these came together as allies in the valley of Siddim. Part. pass. Hos. 4, 17 **חֲבִירִים** allied with idols.

2. to bind with spells, to fascinate, to charm, spoken of a species of magic which was practised by binding magic knots, Gr. *καταδέω, κατάδεσμος*, comp. Germ. *bannen*, i. q. *binden*, and other words of binding, which are transferred to magic incantation, as Eth. **ሕሠረ**. Spoken of the charming of serpents, Deut. 18, 11. Ps. 58, 6.

3. to be bound around with stripes, i. e. to be marked with lines or stripes, to be striped, Arab. **حَبْر**, whence **حَبْرَةٌ** a striped garment, Pass. **حَبِرَ** the skin is striped, i. e. covered with stripes and

marks of blows, see *Camoos* p. 491.—Hence **חֲבִירָה** a stripe, weal, and **חֲבִירָה** the stripes and spots of a leopard. Comp. Schult. ad Har. Cons. V. p. 156, 157.

PIEL **חָבַר** 1. to join together, to connect, Ex. 26, 6 sq.

2. to join in a league, to confederate. 2 Chr. 20, 36 **וַיַּחְבְּרֵהוּ עִמּוֹ** and he made alliance with him.

PUAL **חָבַר**, once **חָבַר** Ps. 94, 20.

1. to be joined together, Ex. 28, 7. 39, 4. Ecc. 9, 4 Keri. Ps. 122, 3 of Jerusalem as restored, **כְּיָדַי שִׁחְבְּרָה לָהּ יְהוָה** as a city that is joined together, compacted, i. e. whose stones and ruins, so long thrown down and scattered, are now again brought together.

2. to be confederated, allied. Ps. 94, 20 **הֲיִחְבְּרֶהָ כִּסֵּא הַיּוֹחַ** shall the throne of iniquity be confederate with thee?

HITHP. to join together words, espec. empty and false. (Comp. **חָבַר שִׁקְרָא** על Targ. Ps. 119, 69.) Job 16, 4 **אֶחְבְּרֶהָ עֲלֶיכֶם בְּמַלִּים** I would join together (with) words against you, i. e. I might heap up vain and lying words against you, imitating your example. For this use of **ב** see Heb. Gr. § 135. n. 3.

HITHP. **חָבַר** and by Syriasm **אֶחְבְּרֶהָ**, to join oneself with any one, to make a league with, to be confederate, c. עם, 2 Chr. 20, 35. 37. Dan. 11, 6. Infin. in the Syriac manner is **חָבְרִינָה** Dan. 11, 23.

Deriv. see in Kal no. 3, also **מִחְבְּרָה**, **מִחְבְּרוֹת**, pr. n. **חֲבוּר**, and those here following, **חֲבִיר**—**חָבַר**.

חָבַר m. an associate, companion, i. q. **חָבַר**, Job 40, 30; where fishermen are to be understood, who follow their vocation in partnership; see in **פָּרָה** I.

חָבִיר m. an associate, companion, Cant. 1, 7. 8, 13. Judg. 20, 11 **אֶחָד הַחֲבִירִים** associated as one man, joined or knit together. Ps. 119, 63. Ps. 45, 8 **מִחְבְּרֶיךָ** above thy companions, fellows, i. e. other kings; comp. Barhebr. p. 328.

חָבַר Chald. m. id. Dan. 2, 13. 17. 18.

חָבַר m. 1. society, company, community, Hos. 6, 9. Prov. 21, 9 **בֵּית הַחָבֵר** a common house. 25, 24.

2. spell, enchantment, Deut. 18, 11. Plur. **חֲבִירִים** Is. 47, 9. 12.

3. *Heber*, pr. n. a) Gen. 46, 17, for which **הָבֵר** Num. 26, 45. b) Judg. 4, 11. 17. c) 1 Chr. 8, 17. d) 4, 18.

חַבְרֹת f. plur. *variegated spots* of the panther; or rather, *stripes, streaks*, of the tiger, Jer. 13, 23. See r. **הָבֵר** no. 3.

חֲבֵרָה Chald. fem. *an associate, companion*, and then *fellow, other*, i. q. **רֵעִיהָ**, Dan. 7, 20.

חֲבֵרָה f. (r. **חָבֵר**) *society, company*, Job 34, 8.

חֲבֵרוֹן (conjunction, alliance, r. **חָבֵר**) *Hebron*, pr. n.

1. An ancient city in the tribe of Judah, first called **קָרְיַת-אַרְבֵּב** Gen. 13, 18. 23, 2, comp. Judg. 1, 10; and which for a time, before the capture of Jerusalem, was the royal residence of David. 2 Sam. 2, 1. 5, 5. It is now called **الخليل** *el-Khūlīl*, fully **خليل الرحمان** i. e. [city of] the friend of the Most Merciful sc. God, i. e. Abraham. See Bibl. Res. in Palest. II. p. 431 sq. 454 sq.

2. Of several men. a) Ex. 6, 18. 1 Chr. 5, 28. Patron. **חָבֵר** Num. 3, 27. b) 1 Chr. 2, 42. 43.

חֲבֵרִי patronym. *a Heberite*, from pr. n. **חָבֵר** lett. a. Num. 26, 45.

חֲבֵרָתָא f. (r. **חָבֵר**) *a companion, wife*, Mal. 2, 14.

חֲבֵרָתָא f. (r. **חָבֵר**) *a joining, junction*, Ex. 26, 4. 10.

* **חָבַשׁ** fut. **יַחְבֹּשׁ**, once **יַחְבֹּשׁ** Job 5, 18.

1. *to bind, to bind on, to bind around*, e. g. a) As a head-band, turban, Ex. 29, 9. Lev. 8, 13. Jon. 2, 6 **סִיָּה חָבַשׁ לִי-אֲשִׁירָה** *the sea-weed was bound around my head*, as if my head-dress, turban. Ez. 16, 10 **וְאָחַבְשָׁהּ בִּשְׂשֵׁט** *I bound thee around with fine linen*, i. e. adorned thy head with a turban. b) *to bind up a wound*, Job 5, 18. Is. 30, 26; c. **לִי** Ez. 34, 4. 16. Is. 61, 1. Part. **חֹבֵשׁ** *a binder up, dresser*, sc. of the wounds of the state, Is. 3, 7; comp. 1, 6.

2. *to saddle* an animal, which is done by *binding on* the saddle or panniers, c. acc. Gen. 22, 3. Num. 22, 21. Judg. 19, 10. 2 Sam. 17, 23.

3. *to bind fast*, i. q. *to shut up*; Job 40, 13 [8] **שָׁמַח בְּחֹבֵשׁ פְּנֵיהֶם חֲבוּשׁ בְּשִׁמְרוֹן** *shut up their*

faces in darkness, in Sheol. See Piel no. 2.

4. *imperio coërcuit, to bind to allegiance*, i. e. *to rule, to govern*; Job 34, 17 **הֲאֵפֶה שׁוֹמֵר מִשְׁפַּט יִחְבֹּשׁ** *shall even he that hateth right, govern?* Some here take **חָבַשׁ** in the sense of anger; but less well, on account of the parall. passage c. 40, 8, 9.

PIEL 1. *to bind up wounds*, c. **לִי** Ps. 147, 3.

2. *to bind fast*, i. e. *to shut up, to stop, to restrain*. Job 28, 11 **מִבְּבַר יִתְחַבֵּשׁ הַמַּיִם** *he stoppeth up the streams (rills) that they trickle not*, spoken of a miner shutting off water from flowing into the pits.

PUAL *to be bound up*, as a wound, Is. 1, 6. Ez. 30, 21.

* **חָבַת** obsol. root, prob. *to cook, to bake bread*, Eth. **Ḫḫḫ**, Arab. **خَبز** bread, **خَبز** to bake bread. Hence **מַחְבֵּת** cooking-pan, frying-pan, and

חֲבֵבִים m. plur. *things cooked or fried*, 1 Chr. 9, 31. Comp. **מַחְבֵּת**.

חֲגֵג m. (r. **חָגַג**) constr. **חֲגֵג**, and so before **לִי** Ex. 12, 14. Num. 29, 12; c. suff. **חֲגֵי**; with art. **הַחֲגֵג**; plur. **חֲגֵגִים**.

1. *a festival, feast*, Ex. 10, 9. 12, 14. **חֲגֵג**, **חֲגֵג**, **חֲגֵג**, *to keep a festival*, Lev. 23, 39. Deut. 16, 10. Spoken **זֶרַח עֹשֶׂה חֲגֵג** of the passover Is. 30, 29; of the feast of tabernacles 2 Chr. 5, 3. 1 K. 8, 2. Comp. Arab. **حج** pilgrimage to Mecca.

2. Meton. *a festival sacrifice, victim*, Ps. 118, 27 **אֶסְבִּיחֶנּוּ בְּבַבְיָהִים** *bind the sacrifice (victim) with cords*. Ex. 23, 18 **חֲלֵב חֲגֵי** *the fat of my victim*. Mal. 2, 3. Comp. מוֹדָר 2 Chr. 30, 22.

חֲזָא or **חֲזָה** which is read in many Mss. fem. *vertigo*, i. q. *consternation, terror*, Is. 19, 17. R. **חֲזָה** no. 3.

* **חָבַב** obsol. root. Arab. **حَب** *to hide, to cover over*. Hence

חֲגָב m. 1. *a locust*, winged and edible Lev. 11, 22; also Num. 13, 33. Is. 40, 22. Ecc. 12, 5. So called, it is said, as covering the ground, hiding the sun, etc.—Another etymology is proposed by Credner, ad Joel. p. 309. The Samar. in Lev. 1. c. for **חָבַב** has **חֲרַבְבָה**, which can

signify a leaper, comp. Arab. **حرجل**; and from **הרגב** then might come the trilateral **הרגב**; comp. **حرجل**, **הרגל**.

2. *Hagab*, pr. n. m. Ezra 2, 46.

הַגָּבָה (locust) *Hagabah*, pr. n. m. Ezra 2, 45; written also **הַגָּבָה** Neh. 7, 48.

* **הַגָּבַג** kindr. with **הוּגַג**, pr. to move in a circle. Hence

1. to dance, pr. in a circle, 1 Sam. 30, 16.

2. to keep a festival, to celebrate a holiday, sc. by leaping and dancing; by sacred dances, Ex. 5, 1. Lev. 23, 41; spec. of a public solemnity, Ps. 42, 5.

Syr. **ܗܘܓܘܓ**, **ܗܘܓܘܓ**, id. Arab. **هَجَّ** to perform the Haj, to make a pilgrimage to Mecca.

3. to reel, to be giddy, spoken of drunkards Ps. 107, 27. Also to be astonished, amazed; whence **הָאָא** terror, consternation.

Deriv. **הָגַג**, **הָאָא**, and the pr. names **הַגִּי**, **הַגִּי**, **הַגִּי**, **הַגִּי**.

* **הַגָּה** obsol. root, i. q. Arab. **حَجَا** to take refuge.—Hence **הַגָּוִים**.

הַגָּה see **הָאָא**.

הַגָּוִים m. plur. (r. **הַגָּה**) *refuges*, **הַגָּוִים** the *asylums of the rocks*, Cant. 2,

14. Obad. 3. Jer. 49, 16. Arab. **مَحْجَا** refuge, asylum.

הַגּוּר, verbal adj. intrans. (r. **הַגִּר**) *girded*; Ez. 23, 15 **הַגּוּרֵי-אֲזוּר** *girded with girdles*; comp. 2 K. 3, 21.

הַגּוּר m. (r. **הַגִּר**, after the form **קָטוּל**) *a girdle*, absol. Prov. 31, 24; constr. 2 Sam. 20, 8 **הַגּוּר קָרַב**; c. suff. 1 Sam. 18, 4.

הַגּוּרָה f. (r. **הַגִּר**) *a girdle* 2 Sam. 18, 11. Also *an apron* Gen. 3, 7.

הַגִּי (festive, from **הָגַג** with the ending **-י** i. q. **-י**) *Haggai*, pr. n. of a prophet, Hagg. 1, 1. Sept. *Ἀγγαῖος*.

הַגִּי (id.) *Haggi*, pr. n. of a son of Gad, Num. 26, 15. Patronym. is the same, *ibid*.

הַגִּיָּה (festival of Jehovah) *Haggiah*, pr. n. m. 1 Chr. 6, 15 [30].

הַגִּיִּת (festive) *Haggith*, pr. n. f. of a wife of David, the mother of Adonijah, 2 Sam. 3, 4. 1 K. 1, 5.

* **הַגִּל** obsol. root, Arab. **حَل** to hop, to advance by short leaps, in the manner of a bird, or of a person with his feet shackled. This trilateral seems to have come from the quadril. **הַרְגִּל** q. v. by dropping **ר**.—Hence

הַגִּלָּה (partridge, like Arab. **حَل**, Syr. **ܗܘܓܘܘܠ**) *Hoglah*, pr. n. f. Num. 26, 33, 27, 1, 36, 11.—Comp. **בֵּית הַגִּלָּה** p. 129.

* **הַגִּיר** fut. **יִהְיֶה**, to bind around, to gird, to gird up; kindr. are Arab. **حَجَر**

to restrain, Syr. **ܗܘܓܘܘܘܠ** to be lame. Construed: a) With acc. of the part to be girded, 2 K. 4, 29. 9, 1; and also with **בְּ** of that *with* which one is girded, trop. Prov. 31, 17 *she girdeth her loins with strength*. b) With acc. of the garment or thing girded on, e. g. **אֶת-הַחֶרֶב** to gird on one's sword, 1 Sam. 17, 39. 25, 13. Ps. 45, 4; **הַגִּיר שֵׁשׁ** to gird on sackcloth, to gird oneself with sackcloth, Is. 15, 3. Jer. 49, 3. Part. act. 2 K. 3, 21 **מִכָּל הַגִּיר הַגִּירָה** from all who girded on a girdle. i. e. who were able to bear arms. Part. pass. **הַגִּיר אֲזוּר** girded with an ephod 1 Sam. 2, 18; with gen. Joel 1, 8 **הַגִּירֵי-הַשֵּׁשׁ** girded with sackcloth, and so sometimes ellipt. Joel 1, 13 **הַגִּירוּ** gird yourselves sc. with sackcloth. 2 Sam. 21, 16 **וְהוּא הַגִּיר חֶדְשָׁה** and he was girded with a new sword.—Metaph. Ps. 65, 13 **גִּירַל גִּבְעוֹת תְּהַחֲרָנָה** the hills gird on rejoicing, comp. v. 14. Ps. 76, 11. With **בְּ** of a girdle Lev. 16, 4. c) With two acc. of pers. and that with which one is girded, Ex. 29, 9. Lev. 8, 13; also **בְּ** of that *with* which, Lev. 8, 7. d) Absol. to gird oneself, Ez. 44, 18. 1 K. 20, 11. Here belongs 2 Sam. 22, 46 **יִצְאוּ מִמְּסְגֹרֹתָם** they gird themselves (and go) forth out of their strongholds; unless we follow the Syriac usage, 'they creep or limp forth out of their strongholds'; comp. Mic. 7, 17. Hos. 11, 11.

Deriv. **הַגִּירָה**, **הַגִּירָה**, **הַגִּירָה**.

I. **הַגִּיר** adj. (r. **הַגִּיר**) fem. **הַגִּירָה** sharp spoken of a sword, Ez. 5, 1. Ps. 57, 5. Prov. 5, 4.

II. **הַגִּיר** i. q. Chald. **הַגִּיר**, Heb. **אָהַר** one, Ez. 33, 30.

הד Chald. num. f. הדא, הדה, *one*, i. e. *unus, a, um*, for Heb. אָחַד, the א being dropped by aphæresis. Used: a) Often for the indef. article; Dan. 2, 31 צַלְמֵם חַד *an image, a certain image*, comp. 6, 18. Ezra 4, 8. b) Fem. הדה is put also for the ordinal, *first*, espec. in the enumeration of years, as שָׁנַת הדה לְכוֹרֶשׁ Engl. *the year one of Cyrus*, Ezra 5, 13. 6, 3. Dan. 7, 1. c) Before numerals הד implies multiplication, *times*; as Dan. 3, 19 הַי חַד-הַרְשֵׁבֶתָה עַל שֵׁבַע lit. *one seven more than*, i. e. *one seven times more*. So Syr. ܫܢܝܢܝܢܝܢ. d) בְּהַדָּה as *one*, i. e. *at once, together*, i. q. Heb. בְּאַחַד. Dan. 2, 35.

* חָדַד 1. *to be sharpened, sharp*, Prov. 27, 17, see in Hiph. Arab. حَدَّ fut. I. Kindr. حَدَّر, and the roots there quoted.

2. *to be quick, vehement, fierce*; comp. Gr. ὀξύς, Lat. acer. Hab. 1, 8. Comp. חָבַץ.

HIPH. *to sharpen*. Prov. 27, 17 בְּרוֹזַל בְּבָרוֹז לְחַד וְאִישׁ לְחַד פְּנִי-רֵעֵהוּ *iron is sharpened on iron, and a man sharpeneth the countenance of his friend*; here חָדַד is fut. A of Kal for חָדַד; and חָדַד is fut. Hiph. formed in the Chaldee manner for חָדַד, חָדַד, as חָחַל Num. 30, 3. אָחַל Ez. 39, 7. See Lehrg. § 38. 1. § 103. n. 14.

HOPH. *to be sharpened*, e. g. a sword, Ez. 21, 14. 15. 16.

Deriv. חָדַד I, חָדַד, pr. n. חָדַד, and

הָדַד *Hadad*, pr. n. of one of the twelve sons of Ishmael Gen. 25, 15, where many read חָדַד; 1 Chr. 1, 50, where most read חָדַד; and this should probably stand in both places.

* חָדַד fut. apoc. יִחַד, *to rejoice, to be glad*. Aram. ܫܚܝܢܝܢܝܢ id. Corresponding in the occidental languages are γηθεῖω, γυθῖω, gaudeo.—Ex. 18, 9. Job 3, 6 אַל-יִחַד בְּיַמֵּי שָׁנָה *let it not rejoice among the days of the year*.

PIEL *to make glad, joyful*, Ps. 21, 7.

Deriv. חָדַד, pr. n. חָדַד, חָדַד.

חָדַד (r. חָדַד) *sharp*, and perh. subst. *sharpness, a point*. Job 41, 22 [30] חָדַד-חָדַד *sharp points of a potsherd, sharp potsherds, broken pieces of earthen-ware*, put for the scales of the crocodile. Comp. Æl. Hist. Anim. 10. 24.

חָדַד f. *joy, gladness*, 1 Chr. 16, 27. Neh. 8, 10. In Chald. context, Ezra 6, 16. R. חָדַד.

חָדַד (sharp, r. חָדַד) *Hadid*, pr. n. of a city in Benjamin, situated on a mountain, Ezra 2, 33. Neh. 7, 37. 11, 34. Ἀδιδα 1 Macc. 12, 38; comp. Jos. Ant. 13. 6. 5.

חָדַד plur. *the breast*, Heb. חָדַד, Dan. 2, 32. In Targg. occurs Sing. חָדַד. See Heb. Gr. § 106. 2. a.

* חָדַד and חָדַד fut. יִחַד, in pause יִחַד Job 10, 20. For the anomalous form יִחַד see Index.

1. *to leave off, to cease, to desist*. Arab.

حَدَلَ id. also to desert, to forsake, see Scheid ad Cant. Hiskæ p. 53. Schulzens ad Job. p. 72. The primary idea lies in *becoming pendulous, languid, flaccid*, which is transferred to slackening and desisting from labour. It belongs to the family of roots quoted under חָלַל, which all express the idea of being pendulous, flaccid, flabby.—Construed: a) With infin. and ל, Gen. 11, 8 וַיַּחְדְּלוּ הַבְּנֵי הַעִיר לְבְנוֹת הָעִיר *and they left off to build the city*. 41, 49. 1 Sam. 12, 23. Prov. 19, 27; poet. also with inf. Is. 1, 16 חָדְלוּ הָרַע *cease to do evil*; or with a verbal noun, Job 3, 17 חָדְלוּ רַגְלֵי *they cease from tumult*. b) Absol. *to cease from labour*; 1 Sam. 2, 5 רַגְלֵי הָעֲבִים *the hungry do not labour*. Also *to rest*, Job 14, 6. Judg. 5, 6 *the highways rested*, were not travelled. c) Absol. i. q. *to cease to be, to be at an end*, Ex. 9, 34 *the rain and the hail ceased*. v. 29. 33. Is. 24, 8. Also *to fail, to be wanting*, Deut. 15, 11 *the poor shall never fail*. Job 14, 7.

2. *to cease from any person or thing*:

a) With מִן of pers. *to desist from any one, to forbear from, to let alone*, Ex. 14, 12. Job 7, 16 חָדַל מִמֶּנִּי *let me alone*. persecute me no more. 2 Chr. 35, 21 *forbear from God*, strive against him no longer. Without מִן, absol. Judg. 15, 7. Job 10, 20. b) *to cease from, to leave, sc. a person or thing formerly loved, undertaken, pursued*, i. q. *to desert, to give up*, Job 19, 14; with מִן 1 Sam. 9, 5. Judg. 9, 9 sq. Is. 2, 22 לֵבְךָ מִן-הָאָדָם *cease ye from man*, i. e. leave the vain confidence ye have reposed in man. Absol. Ps. 49, 9. c) With מִן and inf. *to cease*

from, to desist, 1 K. 15, 21. Hence to forbear from doing any thing, i. q. to beware of, Ex. 23, 5; see in עָוַב no. 1.

3. to leave undone, to let alone, to forbear, not to do. 1 K. 22, 6. 15 אַם . . . הַנִּלְךָ . . . shall we go . . . or shall we not go? lit. or let it alone. Ez. 2, 5. Jer. 40, 4. Job 16, 6. Zech. 11, 12. With infin. and הַ, Num. 9, 13. Deut. 23, 23. Ps. 36, 4.

Deriv. the three following:

חָדַל m. verbal adj. 1. ceasing to be, frail, Ps. 39, 5.

2. forbearing to do any thing, Ez. 3, 27.

3. Intrans. left, destitute, forsaken, comp. Arab. **مُحْدُول** id. Is. 53, 3 חָדַל חָדַל forsaken of men, comp. Job 19, 14.

חָדַל m. pr. place of rest, region of the dead, hades, Is. 38, 11. R. חָדַל no. 1. b.

חָדַל (resting, r. חָדַל no. 1. b) *Hadlai*, pr. n. m. 2 Chr. 28, 12.

* חָדַק obsol. root, i. q. Arab. **خَدَق** to prick, to sting, with which are kindr.

חָדַק to be sour, biting, as vinegar, and חָדַק to be sharp-sighted.—Hence

חָדַק Mic. 7, 4, and חָדַק in pause חָדַק Prov. 15, 19, a species of thorn.

Arab. **حَدَق** *melongena spinosa*, i. e. *solanum insanum* Linn. prickly mad-apple; see Abulfadli ap. Cels. in Hierob. II. p. 40 sq.

חָדַק in pause חָדַק, pr. n. *Hiddekel*, i. e. the Tigris, Gen. 2, 14. Dan. 10, 4. In

Aramæan חָדַק, **حَدَد**, Arab. **دَجَلَة**,

دَجَلَة; also Zend. *Teđer*, Pehlv. *Teđer*

stream, whence have arisen both the Greek name *Tigris* and the Aram. and Arab. forms. In Hebrew is prefixed חָדַק active, vehement, rapid; so that חָדַק is pr. the rapid Tigris; comp. Hor. Carm. 4. 14. 46. The Hebrews seem not to have been aware that the name *Teđer*,

חָדַק, of itself signifies velocity; (so in the language of Media, *Tigris* is an arrow, Strabo 11. 527. Plin. H. N. 6. 27, Pers. **تیسر** arrow, Sanscr. *tigra* sharp, swift;) and hence arose a pleonasm, such as we have in **מֶלֶךְ מְרַעַה** king *Pharaoh* and in Engl. *the Alcoran*.

* חָדַר i. q. Syr. **سَد** to surround, to enclose, e. g. with a wall or rampart; and in a hostile sense to beset, to besiege. This root is of the same family with חָדַר and חָדַר q. v. A secondary form is Arab.

حَدَر curtain, and حَدَر to hide behind a curtain; also Eth. **ሐደረ** to dwell. Hence Ez. 21, 19 [14] חָדַר הַחֶרֶב לָהֶם the sword which besiegeth them, which besets them on every side. Abulwalid derives the same sense of besetting, lying in wait, from the idea of dwelling or lurking; see Ethiop. and Arab. above. The ancient versions render, the sword that terrifieth them, as if i. q. חָדַרָה.—Hence

חָדַר m. in pause חָדַר, constr. חָדַר, c. suff. חָדַרוּ; plur. חָדַרִים, constr. חָדַרֵי.

1. an apartment, chamber, espec. an inner one, either of a tent or house, Gen. 43, 30. Judg. 16, 9. 12. Hence, a bed-chamber 2 Sam. 4, 7. 13, 10; female apartment, harem, Cant. 1, 4. 3, 4; a bride-chamber Judg. 15, 1. Joel 2, 16; a store-chamber Prov. 24, 4; חָדַר בְּחָדַר a chamber within a chamber, i. e. an inner chamber, 1 K. 20, 30. 22, 25. 2 K.

9, 2. Arab. **حَدَر** curtain, hanging, by which the inner apartment is concealed; the inner chamber, private apartment; comp. חָדַר תְּרִיבָה tent-curtain, and Syr. **مَسْكَنَة** tent.

2. Metaph. חָדַרֵי-הַמֶּן Job 9, 9, the chambers of the south, the remotest recesses of the south, comp. חָדַרֵי-צֶפֶן. Also חָדַרֵי-בֶטֶן the chambers of the belly, the inmost breast, Prov. 18, 8. 26, 22. חָדַרֵי-מוֹת the chambers of death, i. e. the grave, Sheol, Prov. 7, 27.

חָדַר **ἄναξ λεγόμε**, and very obscure, *Hadrach*, pr. n. of a country; Zech. 9, 1 חָדַר אֶרֶץ חָדַר land of *Hadrach*, in the parall. member is Damascus. Perhaps the land of *Hadrach* is the region of Damascus itself.

חָדַר pr. n. see in חָדַר.

* חָדַשׁ in Kal not used, to be new, Aram. **חדר** id. Arab. **حدث** to be new, recent; IV, to produce something new; but Conj. III, IV, also to polish a sword.

Perhaps the original idea is *to shine, to glitter*; comp. **קָדַשׁ** to be *pure, holy*.

PIEL *to make anew, to renew*, 1 Sam. 11, 14. Job 10, 17. Ps. 51, 12. Espec. buildings, cities, *to rebuild, to repair*, Is. 61, 4. 2 Chr. 15. 8. 24, 4.

HIṬHP. *to renew oneself*, Ps. 103, 5.

Deriv. the three following:

קָדַשׁ adj. f. **קָדֻשָּׁה**, *new*, e. g. a cart, threshing-dray, 1 Sam. 6, 7. Is. 41, 15; a house Deut. 20, 5. 22, 8; a wife Deut. 24, 5; a king Ex. 1, 8; a song Ps. 33, 3. 40, 4; a name Is. 62, 2. Often also it is i. q. *fresh, of this year*, spoken of grain (opp. **יָשֵׁן**) Lev. 26, 10; *unheard of* Ecc. 1, 9. 10. So *new gods* i. e. not before worshipped Deut. 32, 17. **קָדֻשָּׁה** a *new thing* Is. 43, 19; plur. Is. 42, 9. For **קָדַשׁ** 2 Sam. 21, 16, see in **קָדַר** lett. b.

חֹדֶשׁ m. (r. **חָדַשׁ**) 1. *the new moon, day of the new moon*, the first day of the lunar month, which was a festival among the Hebrews, Num. 29, 6. 1 Sam. 20, 5. 18, 24. Ex. 19, 1 **בַּחֹדֶשׁ הַשְּׁלִישִׁי** *in the third new moon*, i. e. on the first of the third month. Hos. 5, 7 **עַתָּה יֹאכְלֵם הַחֹדֶשׁ** *now shall the new moon consume them*, i. e. in the time of the new moon they shall be consumed.—Plur. **חֹדָשִׁים** *new moons*, often coupled with sabbaths and festivals, 2 Chr. 2, 3. 8, 13. Ezra 3, 5. Is. 1, 13. 14. Ez. 45, 17. al.

2. *a month*, i. e. a lunar month, beginning with the new-moon, Gen. 8, 5. Ex. 13, 15. al. **חֹדֶשׁ יָמִים** *a month of time*, for the space of a month, (see **יָמִים**;) Gen. 29, 14. Num. 11, 20. 21.

3. *Hodesh*, pr. n. f. 1 Chr. 8, 9.

חֹדְשִׁי *Hodshi*, metronym. of **חֹדֶשׁ** no. 3, 2 Sam. 24, 6.

* **חֹדַת** Chald. *to be new*, i. q. **חָדַשׁ**.—Hence

חֹדַת Chald. adj. *new*, Ezra 6. 4. Syr.

חֹדַת.

חֹדַת see **חֹדַת**.

* **חֹדַת** in Kal not used, *to be or come under penalty, reum esse v. fieri*, like Syr. **حَدَّ**, Arab. **حَابَّ** of debt (Ez. 18, 7) and of guilt.

PIEL *to bring under penalty, to cause to forfeit*, Dan. 1, 10.—Hence

חֹב m. *debt*, Ez. 18, 7.

חֹבֵה (hidden, hiding-place, r. **חָבַה**) *Hobah*, pr. n. of a place to the northward of Damascus, once Gen. 14, 15; comp. **Χωβὰ** Judith 4, 4. 15, 4. Eusebius in Onomast. confounds this place with *Cocaba*, the seat of the Ebionites; see the author's note to *Bürckhardt's Travels in Syria*, etc. II. p. 1054. Germ.

* **חָבַה** *to describe a circle, to mark out with a compass*, Job 26, 10. Syr. **حَبَّ** to move in a circle, **حَبَّ** circle. Kindr. roots are **חָבַה** and **חָבַה**.

Deriv. **מְחַבֵּה** and

חֹבֵה m. *circle, sphere*, e. g. the arch or vault of the heavens, Prov. 8, 27. Job 22, 14; the circuit of the earth, orbis terrarum. Is. 40, 22.

* **חָבַה** 1. pr. i. q. Arab. **حَانَ** mid. *Ye, to turn aside*; II, *to tie knots*; whence may be derived Heb. **חִידָה** an enigma, riddle, parable.—Hence

2. Joined with **חִידָה**, *to propose a riddle* Judg. 14, 12 sq. *to propose a parable* Ez. 17, 2. Comp. **לִיץ** and **מְלִיצָה**, also Gr. **ἐμπλέκειν αἰνίγματα** *Æsch. Prometh. Vinct. 610.*

Deriv. **חִידָה**, **אַחִידָה**, **מְחִידָה**.

* **חָהָה** in Kal not used. 1. Pr. *to breathe*, comp. Piel. For this power in the syllable **חָה**, **אָה**, **אָה**, see under **אַהָה**, **אַהָה**. Hence

2. *to live*, i. q. **חָהָה**, comp. subst. **חָהָה**.

PIEL **חָהָה** pr. *to breathe out*; hence *to declare, to show*, a poetic word for the prose **הִגִּיד**. Chald. and Syr. **حَدَّ**, Arab. transp. **وحى**; like **حَدَّ**, Arab. **وحى**.—Job 32, 10. 17; with dat. of pers. Ps. 19, 3; also accus. Job 32, 6; c. suff. 15, 17. 36, 2.

Deriv. **אַחֲהָה**.

חָהָה Chald. in Kal not used.

PA. **חָהָה** i. q. Hebr. **חָהָה**, *to declare, to show*, Dan. 2, 11; with **לְ** of pers. Dan. 2, 24; c. suff. 5, 7.

APH. inf. **חָהָה**, fut. **יִחָהָה**, id. with **לְ** Dan. 2, 16. 24. 27; accus. 2, 6. 9

Deriv. **אַחֲהָה**.

חָהָה f. i. q. **חָהָה**. R. **חָהָה** i. q. **חָהָה**, comp. **חָהָה** and **חָהָה**.

1. *life*, i. q. הַיָּה. Hence pr. n. of the first woman, *Havvah, Eve*, as the mother of all the living, אִם כָּל־חַי, Gen. 3, 20. 4, 1. Sept. *Eva*, (comp. הַיָּה *Evaños*;) Vulg. *Heva*.

2. i. q. הַיָּה no. 2, *a village, nomadic encampment*, (pr. place where one *lives*, dwells; so Germ. *leben* in pr. names, *Eisleben, Ascherleben*, etc.) Num. 32, 41. Hence הַיָּה הַיָּה *Havvoth-Jair, towns or villages of Jair*, i. e. Bashan or a part of it, so called from *Jair*, a descendant of Manasseh, Num. 1. c. Deut. 3, 14. Josh. 13, 30. 1 K. 4, 13. In Judg. 10, 4 this name is given to thirty towns in Gilead pertaining to *Jair*, one of the judges; comp. 1 K. 1. c.

* הַיָּה obsol. root, prob. i. q. עָזוּ *to flee to*; ע and ה being interchanged. Hence הַיָּה.

הַיָּה (seer, r. הַיָּה) *Hozai*, pr. n. m. 1 Chr. 33, 19.

הַיָּה m. contr. for הַיָּה. from r. הַיָּה; see other like forms in פֹּסֵם. Others derive it from a root הַיָּה of the like signif.

1. i. q. הַיָּה, *a hook, ring*, or the like, which was put through the nostrils of large fishes in order to let them down again alive into the water, Job 40, 26 [41, 2].—A similar instrument was used in binding captives, 2 Chr. 33, 11; comp. Am. 4, 2.

2. *a thorn, thorn-bush*, Job 31, 40. Prov. 26, 9. 2 K. 14, 9. Plur. הַיָּהים Cant. 2, 2, and with Vav movable הַיָּהים 1 Sam. 13, 6, *thorn-bushes, thickets*.—In the kindred languages are found

حَرْجُ the sloe, sloe-thorn.

* הַיָּה Chald. *to sew, to sew together*, Syr. سَب, Arab. خاط mid. Ye, id.

ΑΡΗ. *to mend, to repair*, e. g. a wall, Ezra 4, 12. Comp. רָפָא.—Hence

הַיָּה m. *a thread*, Judg. 16, 12. Ecc. 4, 12. Cant. 4, 3. Collect. *thread*, Josh. 2, 18. Proverbially, Gen. 14, 23 מִדֶּבֶר מִדֶּבֶר *from a thread to a shoelatchet*, i. e. neither a thread nor a sandal-thong, not even the least thing. Corresponding is the Lat. *neque hilum* Lucr. 3. 784. Enn. ap. Varr. L. L. 4. 22, for 'neque filum,' whence *nihil*. The Arabs

have a similar proverb; see Hamasa ed. Freytag. p. 245. ed. Schult. p. 404.

הַיָּה (perh. villager, from הַיָּה i. q. הַיָּה no. 2,) gentile n. *Hivite*, often collect. *the Hivite, Hivites*, Sept. *Evaños*, a Canaanitish people dwelling at the foot of Hermon and Lebanon, Josh. 11, 3. Judg. 3, 3; but living also at Shechem and Gibeon, Gen. 34, 2. 2 Sam. 24, 7. 1 K. 9 20. Josh. 11, 19.

הַיָּה *Havilah*, pr. n. 1. A region of Arabia, inhabited by descendants of Joktan Gen. 10, 29; eastward of the Ishmaelites and Amalekites, Gen. 25, 18. 1 Sam. 15, 7. Probably the *Χαλιταῖοι* of Strabo are to be understood (XVI. p. 728 Casaub.) dwelling on the Persian Gulf, on the coast of which Niebuhr mentions a town and district حويلة *Hawilah*; Beschr. v. Arab. p. 342.

2. A region of the Cushites, Gen. 10, 7. 1 Chr. 1, 9, which is to be sought in Ethiopia. Most prob. the *Avalita* dwelling on the *Sinus Avalites*, now *Zeilah*, to the southward of the Straits of Bâb el-Mandeb, Pliny 6. 28. Ptolem. 4. 7. So also Saadias apparently, who three times in Genesis for הַיָּה puts زيلة i. q. Zeilah.

3. The first *Havilah* (no. 1) enables us probably to ascertain *the land of Havilah*, אֶרֶץ הַיָּה Gen. 2, 11, abounding in *gold*, pearls (comm. bdellium), and gems, and flowed around by the river Pishon (Indus?); since the *Havilah* of Gen. 10, 29, is also enumerated among gold countries, and, as being on the Persian Gulf, was adjacent to India. Indeed we are here probably to understand *India*, in accordance with the ancient usage, in so far as it also embraced *Arabia*. See Assemani Bibl. Orient. T. III. P. II. p. 568 sq.—Those who regard the Pishon as the Phasis, make *Havilah* to be Colchis; so Reland Diss. I. p. 17. Rosenm. Bibl. Geogr. I. i. p. 202. But the name of the Colchians is פֶּסֶל־חַיִּים.

* הַיָּה and הַיָּה, fut. הַיָּה and הַיָּה, apoc. הַיָּה Ps. 97, 4, הַיָּה 1 Sam. 31, 3, הַיָּה Jer. 51, 29; Imp. הַיָּה Mic. 4, 10, and הַיָּה Ps. 96, 9; pr. *to turn around, to twist, to whirl*; and intrans. *to be turned around, to be twisted, to whirl or be*

Lam. 2, 7. Metaph. of a maiden chaste and difficult of access, Cant. 8, 9, 10.

PLUR. הוּמוֹת *walls* of a city, Is. 26, 1. Ps. 51, 20; with a verb plur. Jer. 50, 15. So too Jer. 1, 18 *lo, I have made thee this day a defenced city... and brazen walls*; although in the same phrase in 15, 20, it is in the singular.

DUAL הוּמְתִים, formed from the Plural, *two walls*; hence בֵּין הוּמְתִים *between the two walls*, 2 K. 25, 4. Jer. 39, 4. These were near the king's gardens below Siloam, [and may refer to the wall on the east of Zion and the eastern wall of the city; see Bibl. Res. in Palest. I. p. 460, 461. In Is. 22, 11 the same expression seems to refer to the western part of Jerusalem, and may perhaps denote the first and second walls described by Josephus, B. J. 5. 4. 2. Biblioth. Sacr. 1843, p. 199.—R.]

* הוּם fut. הוּם, 1 pers. אָהוּם Jer. 13, 14. Ez. 24, 14. Jon. 4, 11.

1. *to pity, to have compassion on*, c. עָלַ Ps. 72, 13; also *to be grieved for* any thing, Jon. 4, 10 אָפָה חֶסֶף עַל-הַקִּיקִיּוֹן *thou wast grieved for the ricinus which perished*; comp. Gen. 45, 20.—Hence

2. *to spare, to treat with pity*, c. עָלַ, Neh. 13, 22. Jer. 13, 14. Ez. 24, 14. Joel 2, 17. Aram. ܘܫܦ c. ܘܫܦ id.

NOTE. In connection with this root, it is to be observed that the ideas both of *pity* and of *sparing* are attributed more frequently to *the eye* than to the person himself; as elsewhere *weakness* and *strength* to the hands, comp. רָפָה, רָפָה; *longing* or *pining* also to the eye, see כָּלָה. Hence we may gather, that the primary idea of the verb is that of a *gentle and benign countenance*; like Engl. *to overlook*, Germ. *nachsehen*, *Nachsicht*. So Deut. 7, 16 לֹא-תַחֲמוּ עֵינֶיךָ *spare them not*, pr. *let not thine eye have pity on them*, i. e. behold them not with a feeling of pity. 13, 9. 19, 13. 21, 25, 12. Is. 13, 18. Ez. 5, 11. 7, 4. 9. Gen. 45, 20 עֵינֵיכֶם אַל-תַּחֲמוּ עַל כְּלִיכֶם *be not grieved for your stuff left behind*, pr. *let not your eye grieve*. Once ellipt. 1 Sam. 24, 11 וַתֶּחֱם עֵלְיָהּ *but (mine eye) spared thee*. In like manner the Arabs attribute pity to the eye; Vit. Timur. T. L p. 542. l. 14.

הוּץ or הוּץ m. (r. הוּץ II) *a coast, shore*, as washed by the sea, Gen. 49, 13. Deut.

1, 7. Josh. 9, 1.—Arab. حَافِئٌ, حَافِئٌ, margin, sea-coast. Of the same origin are also سَاحِلٌ and سَاحِلٌ sea-coast.

הוּפָם (perh. coast-man, from הוּץ) *Hupham*, pr. n. of a son of Benjamin Num. 26, 39; for which Gen. 46, 21 הוּפָים.—Patronym. הוּפָמִי *Huphamite*, Num. 1. c.

* הוּץ obsol. root. Syr. Pa. سَوَّى *to gird*; comp. سَوَّى, حَاطَ, to surround.—Hence הוּץ wall; also

הוּץ m. pr. *wall, side* of a building; then spec. *the outside* of a house; whence the antithesis מִבְּרִיתָ וּמִחוּץ *on the inside and on the outside*, pr. on the house-side and on the wall-side or outside, Gen. 6, 14. Ex. 25, 11. Hence

1. Subst. *whatever is out of doors* or abroad, i. e. a) Out of a house, *the street*, Jer. 37, 21 הוּץ הַבָּאִים *the bakers' street*, in Jerusalem. Is. 51, 23. Prov. 7, 12. Plur. הוּצוֹת *streets* Is. 5, 25. 10, 6. 15, 3. Jer. 7, 17. al 1 K. 20, 34 *and thou shalt make הוּצוֹת streets for thee in Damascus, as my father made in Samaria*, i. e. build whole streets of houses. Others, *markets*. b) Out of a city, *the country, the fields, pastures, the desert*, Aram. ܘܫܦ, Job 5, 10. 18, 17. Hence in opp. אָרֶץ הַחוּצוֹת *the (tilled) land and the deserts*, Prov. 8, 26; comp. Mark 1, 45.

2. Adv. *out of doors, without, abroad*, Deut. 23, 14; e. g. מוֹלְדֵת-הוּץ *born abroad*, out of the house, Lev. 18, 9. Also *forth, forth abroad*, Deut. 23, 13. Also with ה loc. הוּצָה *abroad, without*, 1 K. 6, 6; *forth abroad* Ex. 12, 46; c. art. הוּץ *forth abroad* Judg. 19, 25. Neh. 13, 8, pr. into the street; and so הוּצָה Gen. 15, 5.—With prepositions: a) הוּץ *without, abroad*, i. e. out of a tent Gen. 9, 22; a house Ex. 21, 19; a city Gen. 24, 31. b) לְהוּץ poet. id. Ps. 41, 7, and לְהוּצָה 2 Chr. 32, 5. c) מִהוּץ *from without*, on the outside, opp. מִבְּרִיתָ Gen. 6, 14. מִהוּץ id. Ez. 41, 25. d) לְהוּץ *without*, implying rest, e. g. מִהוּץ לְעִיר *without the city* Gen. 19, 16. 24, 11. עַל-מִהוּץ לְ עִיר *without the city* Ez. 40, 40. 44. e) מִהוּץ לְ

* הוֹשֵׁה 1. *to haste, to make haste.*
 Arab. حاش mid. Ye, to flee hastily.
 This root is onomatopoeic, imitating
 the sound of rapid and hasty motion,
 like Germ. *huschen*, transit. *haschen*, also
hasten, *Hast*, *hetzen*, Engl. *to haste, to*
chase. Kindr. are Arab. هَرَّ i. q. Germ.
hissen, *hetzen*, to rouse up, to urge on, to
 chase, هَرَّ id. هَرَّع to rouse, to chase,
 intrans. to be swift, خَشِيَ to fear, Heb.
 פָּדוּ, עָזַב, פָּדוּ to flee, to take refuge, פָּדוּ,
 עָזַב, q. v.—Constr. a) Absol. 1 Sam.
 20, 38; also i. q. *to come hastily, to ap-*
proach speedily, Deut. 32, 35. b) With
 infin. and לָ, *to make haste to do any*
thing, Ps. 119, 60. Hab. 1, 8. Also with
 dat. of a noun, Ps. 22, 20 הוֹשֵׁה לְעֹזְרִי
make haste for my help, i. e. to help me.
 38, 23. 40, 14. 70, 2. 71, 12; and in the
 same sense dat. of pers. Ps. 70, 6 אֲלֹהִים
 לִי הוֹשֵׁה O God, *make haste for me*, help
 me quickly. 141, 1. Part. pass. with
 active power, plur. הוֹשֵׁהִים, *hasting, hasty,*
quick, Num. 32, 17.

2. Trop: a) Of vehement emotion,
 internal *haste* or ardour. Job 20, 2 בְּעִבּוּר
 בְּרִי הוֹשֵׁה *because of my hasting within*
me, i. e. the fervid impulse by which I
 am driven. b) Of the passions, appet-
 ites, lusts. Ecc. 2, 25 מִי יִאֲכַל וּמִי יִשְׂמַח
 מִי יִשְׂמַח וּמִי יִשְׂמַח *who doth banquet or who is hasty* i. e.
 eager therein? i. q. *who doth gratify his*
appetite, or enjoy the pleasures of life?
 In the Mishna it is not unfrequently used
 of the feelings of pleasure and of pain.
 Syr. سَف and سَف to feel, to perceive,
 سَف emotion of mind, passion, سَف
 lust, Arab. حَسَّ to feel, whence حَسَّ
 and kindr. حَاسَّة, Ethiop. ስቆሳ feeling
 sense.

HIPH. 1. *to hasten, to urge on*, Is. 5,
 19. 60, 22.

2. i. q. Kal intrans. *to haste, to make*
haste, Ps. 55, 9. Judg. 20, 37. Job 31, 5
 וְהָשָׁה לְפָנָי וְהָשָׁה לְפָנָי; see in r. פָּדוּ.

3. Pr. *to make haste to flee, i. e. to flee*
hastily, Is. 28, 16.

Deriv. הִישָׁה and the four following pr.
 names.

הוֹשֵׁה (haste) *Hushah*, pr. n. 1 Chr.

4, 4; see שוֹחֵה. Patron. הוֹשֵׁהִי *Husha-*
thite, 2 Sam. 21, 18. 1 Chr. 11, 29. 20, 4.

הוֹשֵׁה (hasting) pr. n. *Hushai*, David's
 friend and ally in the war against Absa-
 lom, 2 Sam. 15, 32 sq. 16, 16 sq.

הוֹשֵׁהִים (the hasting) *Hushim*, pr. n. m.
 a) A son of Dan, Gen. 46, 23; see שוֹחֵה.
 b) 1 Chr. 7, 12. c) 1 Chr. 8, 8. 11.

הוֹשֵׁה (haste) *Husham*. pr. n. of a king
 of Edom, 1 Chr. 1, 45. Written defect.
 הִשָּׁה Gen. 36, 34. 35.

הוֹשָׁה a spurious root. For הוֹשֵׁה Hab.
 2, 17, see r. הוֹשָׁה Hiph. no. 2.

הוֹשָׁה m. (ר. הוֹשָׁה) 1. *a seal, signet-*
ring, Ex. 28, 11. 21. Job 38, 14. 41, 7.
 Jer. 22, 24. al. The Hebrews, like the
 Persians of the present day, sometimes
 wore their signet-ring suspended upon
 the breast by a string, Gen. 38, 18; to
 which allusion is made in Cant. 8, 6.

Arab. حَاتِمٌ and حَاتِمٌ.

2. *Hotham*, pr. n. m. a) 1 Chr. 7, 32.
 b) 11, 44.

הוֹזַאֵל and הוֹזַאֵל 2 Chr. 22, 6 (whom
 God beholds i. e. cares for, r. הוֹזַה) pr. n.
Hazael. king of Syria, 1 K. 19, 15. 17.
 2 K. 8, 9. 12. הוֹזַה בֵּיתָה *house of Hazael*, i. e.
 Damascus, Am. 1, 4. Lat. *Azelus* Jus-
 tin. 36. 2.

* הוֹזַה fut. הוֹזַה, apoc. הוֹזַה Mic. 4, 11,
 in Pause הוֹזַה Job 23, 9; *to see, to look*,
 Engl. *to gaze*. the common verb in Ara-
 mæan (הוֹזַה, הוֹזַה, הוֹזַה) for Heb.
 הוֹזַה; in Heb. mostly poetic, like Engl.
to behold, Germ. *schauen*, Ps. 46, 9. 58,
 9. al.—Spec.

1. *to see God*, sometimes of the actual
 vision of the divine presence, Ex. 24, 11.
 Job 19, 26, comp. 38, 1; elsewhere spoken
 of those who worship in the temple
 Ps. 63, 3. So *to behold the face of God*
 is metaph. i. q. *to enjoy his favour*. to
 find him propitious, the figure being
 drawn from the practice of kings, who
 admit to their presence only those whom
 they favour, Ps. 11, 7. 17, 15.

2. Spoken espec. and as the usual
 word for what is presented by a divine
 influence to the prophet's mind, either
 in visions properly so called, or in reve-

lations, oracles: Hab. 1, 1 **חִמְשָׁא אֲשֶׁר** **חִזָּה** the oracle which Habakkuk saw, i. e. which was divinely presented to his mental vision, revealed to him. Is. 1, 1. 2, 1: 13, 1. Num. 24, 4. Am. 1, 1. Ez. 13, 6 **חִזּוּ שְׁוֵא** they behold lies, false revelations. Zech. 10, 2. With **לְ**, to announce or declare visions or revelations to any one, Lam. 2, 14 **שְׁוֵא לְךָ חִזּוּ** thy prophets announce unto thee lies, false revelations. Is. 30, 10.

3. to look upon, to gaze upon, to contemplate, c. **בְּ** Is. 47, 13; espec. with pleasure, to delight in beholding, to feast the eyes upon, Ps. 27, 4. Cant. 7, 1. Job 36, 25. Mic. 4, 11. With an acc. to look upon with favour, to care for; Ps. 17, 2 let thine eyes look upon the right, i. e. regard justice. Also to look out for oneself, to choose, to select, Ex. 18, 21. Is. 57, 8; comp. **לִי רָאָה** Gen. 22, 8.

4. Trop. to see, i. e. to perceive, to experience, to feel, mentally; comp. **רָאָה** no. 3. Job 15, 17. 24, 1. 27, 12. 34, 32. By a bold metaphor ascribed to the roots of a plant, which feel the stones, i. e. meet with, strike upon the stones; Job 8, 17 it (thy root) seeth the stony place.

Deriv. **חִזָּה**—**חִזּוּת**, **חִזּוֹן**, **חִזּוֹת**, **חִזּוֹת**, and the pr. names **חִזְזָל**, **חִזְזָל**, **חִזְזָל**, **חִזְזָל**.

חִזָּה and **חִזָּה** Chald. to see, c. acc. Dan. 5, 5. 23. 3, 19 **חִזּוּת** על די חִזּוּת one seven times more than (ever) was seen. Inf. **חִזּוּת** Ezra 4, 14. Also absol. to behold, to look on, Dan. 2, 34. 7, 4. 9. 21.

חִזָּה m. (r. **חִזָּה**) the breast of animals, pr. the part seen, front. Ex. 29, 26. 27. Lev. 7, 30, 31. Plur. **חִזּוֹת** Lev. 9, 20, 21. —Chald. in plur. **חִזּוּת** q. v.

חִזָּה m. (r. **חִזָּה**) 1. a seer, prophet, a word mostly of the silver age of Hebrew, signifying i. q. **נְבִיא**, 1 Chr. 21, 9. 25, 5. 29, 29.

2. Segolate (like **לָאָה** Is. 28, 7) and abstr. i. q. **חִזּוּת** no. 3, q. v. pr. a vision; then a league, covenant, agreement, Is. 28, 15. See Comment on Is. l. c.

חִזּוּ (perh. for **חִזּוּת** vision) **Hazo**, pr. n. of a son of Nahor, Gen. 22, 22.

חִזּוּ Chald. m. emphat. **חִזּוּת**, plur.

constr. **חִזּוּת**, a vision, Dan. 2, 28. 4, 2. 7. 7, 7. 13. 20. Syr. **ܚܙܘܢ**.

חִזּוֹן m. (r. **חִזָּה**)—1. a vision, spoken of a night-vision or dream, Is. 29, 7. Spec. a vision from God respecting future events, prophetic vision, Lam. 2, 9. Mic. 3, 6. Ps. 89, 20. Dan. 1, 17.—Hence

2. an oracle, prophecy, Hos. 12, 11. Hab. 2, 2. 3. Obad. 1. Nah. 1, 1. Collect. Is. 1, 1, where it is for **חִזּוֹן**.

3. a revelation, divine communication, 1 Sam. 3, 1. Prov. 29, 18.

חִזּוֹת f. a vision, revelation, 2 Chr. 9. 29. R. **חִזּוּת**.

חִזּוֹת Chald. sight, view, prospect, Dan. 4, 8. 17.

חִזּוֹת f. Kamets impure, r. **חִזָּה**.
1. look, appearance, espec. something conspicuous, remarkable, comp. **מְרָאָה**. Dan. 8, 5 **סַרְסַן חִזּוֹת** a horn of appearance, i. e. conspicuous, large. v. 8 **וַחֲזִינָהּ אַרְבַּע** and there came up four conspicuous horns; for so the sense seems to demand, on account of v. 5.

2. a vision, i. e. prophetic, Is. 21, 2.

3. a revelation, revealed law, Is. 29, 11; and hence, league, covenant, these two ideas being kindred in the mind of the Hebrew, whose whole religion was a covenant with God, Is. 28, 18, comp. **חִזָּה** v. 15.—Hitzig derives the signif. of covenant from the fact that in making a covenant the prophets were consulted; comp. **חִזּוֹת** libation and covenant.

* **חִזּוּ** obsol. root, Arab. **حَضَّ** to pierce through, to transfix, e. g. with an arrow;

حَضَّ to cut in, to perforate, to wound. Kindred is **חִזּוּ**.—Hence **חִזּוּ**.

חִזְזָל (vision of God) **Haziël**, pr. n. m. 1 Chr. 23, 9. R. **חִזּוּת**.

חִזְזָל (whom Jehovah beholds) **Haziäl**, pr. n. m. Neh. 11, 5. R. **חִזּוּת**.

חִזּוֹן (vision) **Hezion**, pr. n. m. 1 K. 15, 18. R. **חִזּוּת**.

חִזּוֹת m. (r. **חִזָּה**) constr. **חִזּוֹת**, plur. **חִזּוֹת**.

1. a vision, Job 4, 13. 7, 14. 20, 8.
2. a revelation, 2 Sam. 7, 17. **בְּרֵית חִזּוֹת** Is. 22, 5 (comp. v. 1) valley of vision, or collect. of visions, i. e. Jerusalem, as the

seat and home of the divine revelations, comp. Is. 2, 3. Luke 13, 33; perhaps also in allusion to הציון (whence Sept. Ζιών), or to בִּרְיָה, which latter is explained as signifying 'vision of Jehovah,' Gen. 22, 2. 2 Chr. 3, 1. The city is situated on the side of a valley.

הַזֵּז or הַזִּז m. (ר. הַזֵּז) pr. *arrow*; hence *lightning*, Zech. 10, 1; more fully הַזֵּז קִלְתָּ *thunder-flash* Job 28, 26. 38, 25.

הַזִּיר m. *a swine* Lev. 11, 7. Syr.

حَزِيرٌ, Arab. حَزِيرٌ id. with Nun inserted; whence is perh. derived the verb حَزَزَ to have small eyes or swines' eyes. See r. הַזִּיר.

הַזִּיר (swine) *Hezir*, pr. n. m. 1 Chr. 24, 14. Neh. 10, 21 [20].

* הָיַק fut. יִהְיֶה 1. *to bind fast, to gird tight*, e. g. bands, ligatures. Arab.

حَزَق and حَزَق id. Syr. to gird. Of the same family are Heb. חָזַק, Gr. ἰσχυρῶς, ἰσχυρῶς, ἰσχυρῶς, both in the sense of adhering and of being strong.—Intrans. *to be bound fast, made tight*, Is. 28, 22. Hence

2. Intrans. *to hold fast to any thing, to cleave, to adhere firmly*. 2 Sam. 18, 9 וַיִּחַזַק רֹאשׁוֹ בְּאֵזָה *and his head caught fast in the terebinth*. Trop. הָיָה בְּחֻזְקָה *to hold fast to the law, to be zealous in it*, 2 Chr. 31, 4. With לָּ c. infin. *to persist in any thing, to be constant, diligent in it*, Deut. 12, 23. Josh. 23, 6. 1 Chr. 28, 7.

3. *to make firm, strong, to strengthen*. Verbs of binding, binding together, girding, are thus transferred also to the idea of *strength*, because things are made firmer and stronger by girding or binding together; as also persons with their loins girded feel stronger and more active; see the roots חָזַק, חָזַל, חָזַל no. 5, חָזַר; also the similar Arabic usage in Bochart Hieroz. I. p. 514 sq. and Schultens Opp. Min. p. 101 sq.—Trans. Ez. 30, 21; hence i. q. *to help*, 2 Chr. 28, 20.—Often intrans. *to be or become strong*; spoken of a prosperous people Josh. 17, 13. Judg. 1, 28; of a famine, which becomes *severe*. Gen. 41, 56. 57. 2 K. 25, 3. Jer. 52, 6; of a strong and fixed purpose, will, 2 Sam. 24, 4. 1 Chr.

21, 4. With בְּן *to be stronger than, to prevail over*, 1 Sam. 17, 50; c. עַל id. 2 Chr. 8, 3. 27, 5; acc. 1 K. 16, 22. Trop. a) Of bodily health, *to grow strong, to recover*, Is. 39, 1. b) Of the mind, *to be strong, firm, undaunted*, as in the formula הָיָה וְנָאֵץ (Hom. ἰσχυροῦς) *be strong and of good courage* Deut. 31, 23, comp. Dan. 10, 19; also in the same sense spoken of the hands of any one, Judg. 7, 11. 2 Sam. 16, 21. Comp. in הָיָה ult. c) *to be confirmed, established*, e. g. a kingdom, dominion, 2 K. 14, 5. 2 Chr. 25, 3. d) In a bad sense, *to be firm, hardened, obstinate*, of the heart, Ex. 7, 13. 22; comp. Mal. 3, 13.

4. *to be strong upon any one, i. e. to be urgent, to press upon*, c. עַל Ex. 12, 33. Ez. 3, 14; acc. Jer. 20, 7.

PIEL הָיַק 1 Causat. of Kal no. 1, *to bind a girdle around any one, to gird with two acc.* Is. 22, 21; with acc. of the member girded Nah. 2, 2.

2. *to make firm, strong, to strengthen*; espec. *to fortify a city*, 2 Chr. 11, 11. 12. 26, 9; *to repair ruins, to build anew*, 2 K. 12, 8. 9. 13. 15; c. לָּ 1 Chr. 26, 27; comp. Neh. 3, 19.—Spec. a) *to heal, to cure*, comp. Kal no. 3. a. Ez. 34, 4. 16. b) *to strengthen one's hand*, i. q. *to encourage him*, Judg. 9, 24. Jer. 23, 14. Job 4, 3. 1 Sam. 25, 16; without יָד id. Deut. 1, 38. Is. 41, 7; with לָּ *to or for any thing* 2 Chr. 35, 2. הָיַק יָדָיו *to strengthen one's own hands*, i. q. *to take courage*, Neh. 2, 18. c) *to help, to assist one* 2 Chr. 29, 34. Ezra 6 22. 1, 6 *and all their neighbours בְּכֵלֵי־כֶסֶף aided them with vessels of silver*, etc. i. e. made them presents. d) In a bad sense, with לָּ *to harden one's heart*, to make obstinate, Ex. 4, 21. הָיַק פְּנֵי *to harden one's face*, i. e. to be obstinate, perverse, Jer. 5, 3. Ps. 64, 6 לָּמִי חָזְקוּ לְמִי חָזְקוּ *they are obstinate in wickedness*.

HIPH. הִיַּק 1. *to bind fast to any thing*, i. q. *to fasten to or upon*; so in the formula הִיַּק יָדוֹ *to fasten one's hand upon any thing*, i. e. *to lay hold of, to take*, comp. Gr. ἰσχυρῶς to hold. Gen. 21, 18 חָזַק יָדוֹ אֶת־יְרֵמֶה *fasten thine hand upon him*, i. e. take him, hold him.—So with יָד impl. with בְּ of pers. or thing, *to lay hold of, to take, to seize a person or thing*, (comp. Gr. καταῖναι τινος.) Ev.

4, 4. Deut. 22, 25, 11; also c. ז 2 Sam. 15, 5; על Job 18, 9; poet. c. acc. Is. 41, 9. 13. Jer. 6, 23. 24. 8, 21. 50, 43. Mic. 4, 9 הַחֲזִיקָה חִיל she hath seized thee, and in the like sense Jer. 49, 24 הַחֲזִיקָה רָעַט she hath seized on terror. So in Lat. *ignis comprehendit ligna*, and vice versa *domus comprehendit ignem*; Engl. *the fire seizes the house, and the house takes fire*. Comp. Heb. אָהוּ Job 18, 20. 21, 6. Gr. ἔχω, see Passow ἔχω no. 1. b.—Spec. a) i. q. to hold fast, to retain, Ex. 9, 2. Judg. 19, 4. b) to take in, to hold, as a vessel, 2 Chr. 4, 5. c) to take or get possession of, Dan. 11, 21.

2. to hold fast to any thing, to cleave unto, e. g. integrity, innocence, with א of thing, Job 2, 3. 9. 27, 6; with על of pers. Neh. 10, 30.

3. to make firm, strong, e. g. a) Of buildings, to repair, to rebuild, Neh. 5, 16. Ez. 27, 9. 27. Nah. 3. 14. b) Of persons, to strengthen Ez. 30, 25. Intrans. to become strong, powerful, (comp. Lat. *robur facere*, Ital. *far forze*,) 2 Chr. 26, 8. Dan. 11, 32. c) to help, to aid, c. א Lev. 5, 35; comp. מְחַזֵּק helper Dan. 11, 1, c. acc. v. 6.

ГИТР. 1, to be strengthened, established, confirmed, as a new king, 2 Chr. 1, 1. 12, 13. 13, 21. Also to strengthen oneself, i. e. to collect one's strength, powers, Gen. 48, 2; to take courage, 2 Chr. 15, 8. 23, 1. 25, 11.

2. to show oneself strong, courageous, brave, 2 Sam. 10, 12; against any one 2 Chr. 13, 7. 8.

3. to show oneself strong for any one, i. e. to help, to aid, with א and עם 2 Sam. 3, 6. 1 Chr. 11, 10. Dan. 10, 21.

Deriv. the eight following and יְחַזְקֶה, יְחַזְקֵאל.

הָזֵק m. verbal adj. 1. firm, in a bad sense, hardened, e. g. הָזֵק־מִצַּח, הָזֵק־לֵב hardened in heart, forehead, i. e. obstinate, perverse, Ez. 2, 4. 3, 7. 9, comp. v. 8.

2. strong, vigorous, Num. 13, 18. Ps. 35, 10. Also powerful Is. 28, 2. Amos 2, 14; and in a bad sense, violent, Job 5, 15. Freq. is the phrase יָד הַזֹּקֶה a strong hand; spoken of men i. q. an armed force, Num. 20, 20, coupled with עָבַד יָדָם.

Ex. 3, 19. 6, 1; oftener of God, his mighty power, espec. exerted for the deliverance of his people, Ex. 13, 9. 32, 11. Deut. 3, 24. Ps. 136, 12. al.

3. strong, i. e. vehement, violent, e. g. wind Ex. 10, 19; disease 1 K. 17, 17; famine 1 K. 18, 2.

הָזֵק adj. strong, powerful, waxing strong, Ex. 19, 19. 2 Sam. 3, 1. R. הָזֵק.

הָזֵק m. c. suff. הָזֵקִי, strength, in the sense of help, aid, Ps. 18, 2. R. הָזֵק.

הָזֵק m. strength, might, Ex. 13, 3. 14. 16. Am. 6, 13. R. הָזֵק.

הִזְקָה pr. infin. fem. of the verb הִזַּק, the being or becoming strong; as 2 Chr. 12, 1 and 26, 16 בְּהִזְקָתוֹ in his becoming strong, i. e. when he had strengthened himself, had become strong. Is. 8. 11 בְּהִזְקַת־יְהוָה in the being strong of his hand, i. e. when God's hand was strong upon me, when his Spirit impelled me; comp. the verb in Ez. 3, 14. Jer. 20, 7. Dan. 11, 2 בְּהִזְקָתוֹ בְּעָשְׂרוֹ in his being strong in his wealth, i. e. trusting in his riches.

הִזְקָה f. (r. הָזֵק) 1. strength, force; by force, violently, 1 Sam. 2, 16. Ez. 34, 4; vehemently, greatly, Judg. 4, 3. 8, 1.

2. a strengthening, repairing, of a building, 2 K. 12; 13. Comp. the verb Pi. no. 2.

הִזְקִי (strong) Hizki, pr. n. m. 1 Chr. 8, 17.

הִזְקָה and יְחַזְקֶהוּ (for יְחַזְקֶהוּ Hos. 1, 1. Is. 1, 1, and this for יְחַזְקֶהוּ Jehovah strengthens) pr. n. Hezekiah, Gr. Ἐζεκίας, Lat. Ezechias. a) A pious king of Judah 728-699 B. C. 2 K. c. 18-20. 2 Chr. 29, 18 sq. c. 30-32. Is. c. 36-39. Prov. 25, 1. b) An ancestor of the prophet Zephaniah, supposed by many to be the same with king Hezekiah, Zeph. 1, 1. c) 1 Chr. 3, 23. d) Neh. 7, 21. 10, 18.

* הִזַּח obsol. root; Chald. הִזַּח, Syr. ܠܘܘܢ, to return, to go about. Arab. حَزَنَ to have small eyes like a swine; but perhaps this is a denominative.

Deriv. הִזַּח, pr. n. הִזַּח, הִזַּחֵה.

הִזַּח m. (r. הִזַּח) c. suff. הִזַּחֵה, plur הִזַּחֵה Dag. forte impl. Lehrg. § 38. 1

The form is contracted for חנה, as חנה for חנה, חנה כוס, חנה, etc.

1. *a hook, ring*, inserted in the nostrils of animals, to which a cord was fastened, in order to drag them about, or subdue and tame them, 2 K. 19, 28. 1s. 37, 29. Ez. 19, 4. 29, 4. 38, 4. Comp. Job 40, 26, and חיח no. 1.

2. *a hook or clasp*, according to Kimchi, for fastening the garments of females, Ex. 35, 22. Comp. Fr. *épingle*, Germ. *Spendel*, from *spinula*, see Tacit. Germ. 17.—Others understand *a nose-ring*, elsewhere called חנה, see Bochart Hieroz. I. p. 764.

חיח i. q. חה, plur. החיים Ez. 29, 4 Cheth.

* חטא fut. החטא, inf. constr. חטא, חטא, once חטו Gen. 20, 6; part. חוטא, also חטא Ecc. 8, 12.

1. Pr. *to miss*, not to hit the mark, spoken of an archer, slinger, see Hiph. in Judg. 20, 16; also of the feet, *to miss, to make a false step*, to stumble and fall, Prov. 19, 2. The same primary idea lies in Arab. **حَطِيَ** to

miss, opp. **صاب** to hit the mark; also in Gr. *ἀμαρτάνω*, spoken of a weapon Hom. Il. 10. 372. ib. 4. 491, of a way Od. 7. 292.—So too as opp. **מָצָא** to light upon, to find. Prov. 8, 36 חטאתי המס נפשתי *whosoever misseth me (doth not find me) harmeth his own life*, opp. **מָצָא** v. 35. Job 5, 24 *thou musterest thy pasture (flocks), ולא החטא and missest nought, nothing is gone, all thy flocks are there*. In this sense corresponds Ethiop. **ጥጥህ** not to find, not to have.

2. *to sin*, i. e. to err from the path of right and duty; Syr. Chald. Arab. id. Job 1, 22. 2, 10. al. sæpiss. חטא חטא *to sin a sin* Lev. 4, 3. 28. 35. 5, 6. 10. 19, 22. With **ל** of him *towards* or against whom one sins, e. g. חטא ליהוה Gen. 20, 6. 9. 1 Sam. 2, 25. 7, 6. al. With **ב** of pers. and thing *in which* one sins, Gen. 42, 22. Lev. 4, 23. Neh. 9, 29; **על** Lev. 5, 4. Num. 6, 11. Neh. 13, 26. Prægn. Lev. 5, 16 *אשר חטא מן-הקדש what he hath taken sinfully of the holy things*, sc. through ignorance.

3. *to sin away* any thing, i. e. *to forfeit* by sinning, *to incur* as penalty, c. acc.

Lev. 5, 7, comp. v. 11. Prov. 20, 2 חטא נפשו *he forfeiteth his own life*, i. e. exposes it to danger, comp. Hab. 2, 10. Gen. 43, 9 *if I bring him not again*, 'והטאתי וגו' *then will I bear the blame all my life*.

PIEL חטא 1. *to bear the blame or loss* of any thing, *to atone for*, c. acc. Gen. 31, 39.—Hence

2. *to offer as a sin-offering*, as a sacrifice of atonement or expiation; Lev. 6, 19 [26] חטא אהה *he who offereth it for sin*, as a sin-offering. 9, 15 וחתאתהו *and offered it as a sin-offering*. Also

3. *to make atonement, to expiate*, i. e. *to cleanse* by a sacred rite, *to purify*, i. q. **בפר**, as men Num. 19, 19. Ps. 51, 9; a building, vessels, etc. Lev. 14, 49; c. **על** Ex. 29, 36. Sept. *καθαρίζω*.

HIPH. החטא 1. Causat. of Kal no. 1. *to let miss*, not to make hit the mark; so a slinger Judg. 20, 16. Arab. Conj. IV.

2. Causat. of Kal no. 2. *to cause to sin, to lead into sin*, c. acc. Ex. 23, 33. 1 K. 15, 26 ובהטאתו אשר החטא את-ישראל *and in his sin, which he made Israel to sin*, i. e. idolatry, as often. 16, 26. 2 K. 3, 3. 10, 29.

3. *to cause to be accused of sin*, Deut. 24, 4. Ecc. 5, 5. Also i. q. **הרטיב**, *to pronounce guilty, to condemn*, as before a tribunal, Is. 29, 21.

HITHP. 1. i. q. Kal no. 1, *to miss* one's way, *to lose oneself*, spoken of a person in astonishment and terror missing his way in precipitate flight, Job 41, 17 [25]. Comp. Schultens Opp. min. p. 94.

2. Reflex. of Piel no. 3, *to purify oneself* by a sacred rite, Num. 19, 12 sq. 31, 20.

Deriv. the five following.

חטא m. c. suff. חטאי; plur. חטאים, constr. חטאי, which latter is from חטא.

1. *a sin, fault*, Lev. 19, 17. 22, 9. חטא *it is sin unto any one, he is guilty of a sin*, Deut. 15, 9.

2. *punishment of sin, calamity*, Lam. 3, 39.

חטא m. (Kamets impure) 1. *a sinner*, not in the sense in which all are sinners, but as *went* to sin, Gen. 13, 13. Is. 1, 28. Ps. 1, 1. 5. al. sæp.

2. *one held guilty, an offender*, 1 K. 1, 21.

הַטָּחָה f. (r. תָּחַט) 1. *a sin*, Gen. 20 9. Ps. 32, 1.

2. *a sin-offering*, Ps. 40, 7.

הַטָּחָה f. (r. חָטָא) 1. Fem. of חָטָא, *a sinner*, Am. 9, 8.

2. i. q. חָטָא a) *a sin* Ex. 34, 7. b) *a sin-offering*, Ezra 6, 17 Keri. c) *punishment*, like חָטָא no. 4, Is. 5, 18.

הַטָּטָה f. once חָטָה Num. 15, 24, constr. חָטָה, plur. חָטָה. R. חָטָה.

1. *a miss, misstep, slip* of the foot, Prov. 13, 6.

2. *a sin*, Gen. 4, 7. Is. 6, 7. al. sæp. Rarely for the habit of sinning, *sinfulness*, Prov. 14, 34. Is. 3, 9.—Meton. of that in which one sins, *the cause or occasion of sin*, as idols, Hos. 10, 8. Deut. 9, 21; comp. 2 K. 13, 2. חַי חָטָא *water of sin*, i. e. of expiation or purification for sin, Num. 8, 7.

3. *a sin-offering*, Ex. 29, 14. Lev. 4, 1–35. 6, 18. 23. al. On the difference between it and אָשָׁם, see this latter, no. 3. p. 95.

4. *punishment for sin*, Lam. 4, 6. Zech. 14, 19. Hence for *calamity, misfortune*, Is. 40, 2.

* חָטַט 1. *to cut wood, to hew*, Deut. 29, 10 sq. Josh. 9, 21. 23. 2 Chr. 2, 10.

Jer. 46, 22. Arab. حَطَبٌ wood cut or hewed. حَطَبٌ to go after wood. Kindr. is חָצַב to hew stones; also קָצַב and the roots there given.

2. Intrans. like Arab. mid. *E*, pr. *to be cut with a whip, rod, etc.* Hence *to be marked with stripes, to be striped, variegated*; comp. חָבַר no. 3. Arab. حَطَبٌ

to be variegated, versicoloured; Syr. حَطْبٌ an embroidered garment, pr. striped.—Hence Part. pass. plur. חָטְבוֹת, Prov. 7, 16 *I have decked my bed with coverings חָטְבוֹת אֶתֵּן מִצְרַיִם variegated (striped) with the thread of Egypt*; where חָטְבוֹת as adj. is to be referred to מְרַבְּרִים.

Pual pass. of no. 1, *to be hewn out, sculptured*, Ps. 144, 12.

חָטְבוֹת see in חָטַב no. 2.

חָטָה f. (r. חָטָה no. 3) *wheat*, as being of a reddish tinge. Arab. حِنطٌ, حِنطَةٌ,

Chald. חֲטִיָּין. In the sing. mostly of the *plant* as growing in the fields, Ex. 9, 32. Deut. 8, 8. Job 31, 9. Is. 28, 25. Joel 1, 11. But the following formulas are to be understood of the *grain*, e. g. חֲטִיָּין חֲלֵב *fat of wheat* Ps. 81, 17, and חֲלֵב חֲטִיָּין *kidney-fat of wheat* Deut. 32, 14; for here the fat denotes the marrow or flour, farina, *μυελὸν ἀρόσῳν*, and is also called חֲלֵב חֲטִיָּין Ps. 147, 14.

PLUR. חֲטִיָּין *wheat*, i. e. the grains, collect. the grain. Sing. חֲטִיָּין of a single grain, Mishna Chelaim 1. § 9. Hence חֲטִיָּין חֲטִיָּין Jer. 12, 13; חֲטִיָּין חֲטִיָּין Gen. 30, 14. Judg. 15, 1; חֲטִיָּין חֲטִיָּין 1 Chr. 21, 20; חֲטִיָּין חֲטִיָּין 2 Chr. 27, 5. By Chaldaism חֲטִיָּין Ez. 4, 9.

חֲטִישׁ (prob. assembled, r. חָטַשׁ) *Hat-tush*, pr. n. m. a) 1 Chr. 3, 22. Ezra 8, 2. b) Neh. 3, 10. c) Neh. 10, 5. 12, 2.

* חָטַט obsol. root, Aram. חָטַט to dig, to explore, Arab. حَطَّ to cut in, to write.—Hence pr. n. חָטִישָׁא.

חָטָה Chald. m. *a sin*, c. suff. חָטְהָה Dan. 4, 24. R. חָטָה i. q. Heb. חָטָה.

חָטָה Chald. i. q. Heb. חָטָה, *a sin-offering*, Ezra 6, 17 Cheth. R. חָטָה.

חָטְטָה (a digging, exploring) *Hatita*, pr. n. m. Ezra 2, 42. Neh. 7, 45. R. חָטְטָה.

חָטְטָה (wavering) *Hattil*, pr. n. m. Ezra 2, 57. Neh. 7, 59. R. חָטְטָה.

חָטְפָה (seized, captive) *Hatipha*. pr. n. m. Ezra 2, 54. Neh. 7, 56. R. חָטְפָה.

* חָטַט obsol. root, Arab. حَطَلٌ to be pendulous, loose, to waver to and fro; kindr. חָטַט. Hence pr. n. חָטְטָה.

* חָטַט to muzzle an animal; Arab. حَطَمٌ, whence حَطَامٌ a muzzle. Kindr.

are חָטַט, חָטַט, also חָטַט; comp. on the signif. of the syllables חָטַט, חָטַט, חָטַט, what is said in the note under art. חָטַט. Of a kindred power with this root are Lat. *domare*, Germ. *dämmen, zudämmen, zähmen*. Engl. *to tame*.—Metaph. Is. 48, 9 אֶחְטָט־לָךְ pr. *I muzzle (myself) towards thee*, i. e. refrain myself.

* חָטַט fut. חָטְטָה, i. q. חָטַט, to catch to seize, to make captive, Judg. 21, 21. Ps.

10, 9 bis. Aram. سَبَف, Arab. حَطَف id.

—Hence pr. n. הטרפא.

* הטר obsol. root, to wave, to brandish a rod, spear, etc. to wag the tail; Arab. حَطَف. Kindr. are the roots הטרל, עטר, and others, whose primary syllable is *dal, tal, sal*, implying the idea of being pendulous, or waving, or swinging to and fro; see under הטרל p. 225. Hence

הטר m. a rod, i. e. slender and flexible, Prov. 14, 3; a shoot, twig, Is. 11, 1.

Arab. حَظْر twig, branch, Syr. سَهْبْرُ a staff, rod. Samar. 𐤀𐤅𐤀, Aleph and Heth being interchanged.

* הטרש obsol. root, perh. i. q. حَتَش to gather together, to assemble, as a people.—Hence pr. n. הטרשא.

הטר constr. הטר, fem. הטרה; plur. הטרים, fem. הטריות. R. הטרני.

A) Adj. 1. *alive, living*, Gen. 43, 7 הטר is your father yet alive? v. 27. 28. 45, 3. 20. 46, 30. כל-הטר all living, every living thing, Gen. 6, 19, 8, 21. Job 12, 10; espec. all men, every man, Gen. 3, 20. Ps. 143, 2. Plur. הטרים living, alive, Num. 16, 30, 33; and without subst. the living, Ecc. 4, 2: 15. 6, 8. Is. 8, 20. ארץ-הטרם the land of the living, opp. Sheol, Ps. 27, 13. Is. 53, 8. Ez. 26, 20; c. art. הטרים Ps. 142, 6. Job 38, 13.—Very often of God, who is called אל הטר the living God, i. e. eternal, efficient, true, (opp. to dead idols Ps. 106, 28,) Josh. 3, 10. Hos. 2, 1; 2 K. 19, 4, 16; comp. 1 Thess. 1, 9. בְּהֵימֵן בְּהֵימֵן by the living forever, i. e. God, Dan. 12, 7. So in the usual formula of an oath: living is Jehovah, i. e. as Jehovah liveth, Ruth 3, 13. 1 Sam. 14, 45. 2 Sam. 4, 9; הטר האל הטרם 2 Sam. 2, 27; poet. הטר הטר Job 27, 2; also הטר אני as I live, where Jehovah himself speaks, Num. 14, 21. 28. Is. 49, 18. Jer. 22, 24. Ez. 5, 11. 14, 16. 18; so Deut. 32, 40. Without oath, Ps. 18, 47. 2 Sam. 22, 47.

2. *lively, vigorous, strong*, 2 Sam. 23, 20 Cheth. in Keri הטרל; comp. הטר. Also flourishing, prosperous, 1 Sam. 25, 6.

3. *living again, reviving*; whence metaph. כְּפִתּוֹת הטר Gen. 18, 10. 14. 2 K.

4, 16, 17, with the reviving year, i. e. the coming spring, when the winter shall be past and nature revives; περιλοιμίνον ένιαυτού Od. 11. 247.

4. *live, fresh, raw*, of flesh, 1 Sam. 2, 15. Lev. 13, 14 sq.

5. *living, fresh*, e. g. of a plant, green, not dry, Ps. 58, 10; of flowing water as opp. to stagnant and putrid, which latter is called in Arab. الماء الميت dead water, Gen. 26, 19. Lev. 14, 5. 20.

B) Subst. *life*, Lev. 25, 36. 1 Sam. 25, 6 וַאֲמַרְתֶּם כֹּה לַחַיִּי and thus shall ye say: For life, a form of salutation, Lat. *salve*; לַחַיִּי in pause for לַחַיִּי. Often in the formula of an oath by things other than God; in the accus. as הטר פְּרִעָה by the life of Pharaoh Gen. 42, 15, 16; הטר by the life of thy soul, by thy life, 1 Sam. 1, 26. 17, 55. Am. 8, 14. The name Jehovah in the like formula is preceded by הטר, see in A. no. 1; whence הטר יהוה וַחַיִּי נַפְשִׁי 1 Sam. 20, 3. 25, 26.—Far more usual in this sense is the

PLUR. הטרים, once הטרין Job 24, 22, *life*, Gen. 2, 7. 3, 14. 15, 7. 15, al. ריחַ הטרים breath of life Gen. 6, 17; סֵפֶר הטרים book of life, Ps. 69, 29; עֵץ הטרים tree of life, i. e. of long life, θεοσεικλος, of immortality, Gen. 2, 9. comp. 3, 22. 24.—Hence a) *living, sustenance, bios*, Prov. 27, 27. b) *refreshment, recreation*. Prov. 3, 22. 4, 22. c) *welfare, prosperity, happiness*, Ps. 34, 13. Prov. 4, 22. 23. 12, 28. 13, 14. 14, 27. אֶרֶץ הטרים the way of life, of happiness, Prov. 2, 19. 5, 6. Comp. Syr. سَتَا Luke 3, 6. 19, 9, for Gr. σωτηρία.

הטר Chald. emph. הטר, plur. הטרין.

1. Adj. *alive, living*, Dan. 4, 31. 6, 21. 27. Plur. the living, Dan. 2, 30. 4, 14.

2. Subst. in plur. הטרין, *life*, Ezra 6, 10. Dan. 7, 12.

הטר (perh. for הטר God liveth) Hiel, pr. n. m. 1 K. 16. 34.

הטר f. pr. something entangled, intricate; see r. הטר, espec. no. 2; comp. Dan. 5, 12.—Hence

1. *trick, stratagem*, Dan. 8, 23.

2. *intricate speech, a riddle, enigma*, 1 K. 10, 1; comp. מְלִיצָה. To propose a riddle is expressed by הטר q. v. to solve a riddle by הטר Judg. 14, 14.

3. i. q. מְשָׁל, a sententious saying.

maxim, Prov. 1, 6; *a parable* Ez. 17, 2; *a poem, song*, Ps. 49, 5, 78, 2, comp. Hab. 2, 6; *an oracle, vision*, Num. 12, 8.

* חָיָה, inf. absol. חִיָּה Ez. 18, 9 and חִיָּה 3, 21, 18, 28; inf. constr. c. suff. חִיָּה Josh. 5, 8, with pref. לְחַיֵּת Ez. 33, 12; Imp. with pref. וְחַיָּה Gen. 20, 7, plur. וְחַיֵּי 42, 18; Fut. יַחְיֶה, apoc. יַחְיֶי, יַחְיֶי.

1. *to live*, the usual and frequent word.

Arab. حَيٌّ, which form is also in Heb. see חָיָה; Eth. ሕይወ, Syr. ساء id. The primary idea is that of *breathing*, as the manifestation of animal life, comp. נָפֶשׁ; and its more ancient form is חַיָּה q. v. The same origin belongs to the Gr. ζῶω, ζῶω, kindr. with ἄω, ἄγω, to breathe, and used by Æschylus also of the winds as breathing, blowing; comp. Passow in ζῶω.—Construed: a) With acc. of time, Gen. 5, 3 *and Adam lived a hundred and thirty years*, 11, 11 sq. b) With בָּ of place Lam. 4, 20; also of that *on or from* which one lives 2 K. 4, 7; and of that *by* which one lives and prospers Hab. 2, 4. c) With עַל, to live *on* any thing, see על 1. a. ε.—Further, חָיָה *to live* is also put: aa) i. q. *to live well, to prosper, to thrive*, Deut. 8, 1, 30, 16. Neh. 9, 29. יָחִי הַמֶּלֶךְ *let the king live, prosper, flourish*, 1 Sam. 10, 24, 2 Sam. 16, 16. יָחִי לְבַבְּכֶם *let your heart live*, i. e. be lively, cheerful, joyful, Ps. 22, 27, 69, 33. bb) *to live, to be preserved alive*, Josh. 6, 17, Num. 14, 38. Espec. in the formula חַיָּה נִפְשִׁי *my soul liveth, I remain alive*, Gen. 12, 13, 19, 20, Is. 55, 3, Jer. 38, 17, 20. Contra, לֹא יַחְיֶה *he shall not live, he shall die*, Gen. 31, 32, Ex. 19, 13, Zech. 13, 3, 2 K. 20, 1.

2. *to live again, to revive*, Job 14, 14, Ez. 37, 5 sq. 1 K. 17, 22. Hence a) *to become well, to recover one's health*, Gen. 20, 7, Josh. 5, 8; with מִן of disease, 2 K. 1. 2. 8, 8. b) *to recover, to revive*, spoken of one overcome with grief or fatigue, Gen. 45, 27, Judg. 15, 19.

PIEL חָיָה 1. *to make live, to give life* to any one, Job 33, 4. A woman is said *to make live* or *to quicken* the seed of a man, when she conceives by him. Gen.

19, 32, 34; and in like manner Hos. 14, 8 חִיָּה דִבְרָן *they shall quicken the corn*, make it live and flourish, sc. in the deserted land, by tilling and sowing the fields anew. Metaph. Hab. 3, 2 *Jehovah, let thy work live*, i. e. accomplish it, complete it. Also *to make live prosperously, to make prosper, to give life and prosperity* to any one, Ecc. 7, 12, Job 36, 6, Ps. 119, 156.

2. i. q. *to preserve alive, to let live*, comp. Kal no. 1. bb. Gen. 12, 12, Ex. 1, 17, Ps. 40, 3, 138, 7; חָיָה נֶפֶשׁ id. 1 K. 20, 31, Ps. 22, 30. חָיָה זֵרַע *to preserve seed* Gen. 7, 3. חָיָה בְּקָר *to keep cattle*, lit. to keep them alive, Is. 7, 21.

3. i. q. *to revive, to bring to life again, to restore to life*, 1 Sam. 2, 6, Ps. 30, 4, Deut. 32, 39. Hence *to revive, to comfort, to refresh*, Ps. 71, 20, 85, 7. Trop. *to revive a city*, i. e. *to rebuild, to repair*, 1 Chr. 11, 8, Neh. 3, 34 אֲחִיזְבְּנוֹתֵיהֶם *will they revive the stones again?* i. e. again build them up. So Syr. ساء suscitare ruinas.

HIPIH חָיָה 1. i. q. Pi. no. 2, *to preserve alive, to let live*, Gen. 6, 19, 20, with נֶפֶשׁ Gen. 19, 19; *to save one's life*, i. e. to preserve from death, Gen. 47, 25, 50, 20; c. לְ 45, 7. Also, *to permit to live, to grant one's life*, Josh. 6, 25, 14, 10, 2 Sam. 8, 2.

2. i. q. Pi. no. 3, *to restore to life*, 2 K. 5, 7, 8, 1, 5.

Deriv. חָיָה, מְחַיֶּה, and pr. n. חַיָּאֵל, יַחְיֶה, יַחְיֶאֵל.

חָיָה and חַיָּה Chald. id. Dan. 2, 4 חַיָּה מְלָכָא לְעַלְמִין *O king, live for ever!* a form of salutation towards a king. 3, 9, 5, 10, 6, 7, 22. Comp. Neh. 2, 3 תְּמַלֵּךְ לְעוֹלָם יַחְיֶה 1 K. 1, 31.

APH. Part. מְחַיֶּה *saving alive, preserving alive*, Dan. 5, 19. Comp. Syr. مَحْيَا.

חָיָה adj. plur. f. חַיָּוִת, *lively, vigorous, strong*, Ex. 1, 19. See חַי no. 2. R. חַיָּה.

חָיָה f. constr. חַיָּה and poet. חַיָּה Vav parag. Gen. 1, 24, Ps. 50, 10, 79, 2, 104, 11, comp. Heb. Gram. § 88, 3. b; c. suff. חַיָּה Is. 40, 16; pr. fem. of adj. חַי, i. e. *living*, where see; then as subst. *living thing*. Hence

1. *an animal, beast*, e. g. חַיָּה רָעָה *a ravenous beast* Gen. 37, 20, 33. Plur. חַיָּוִת

Ps. 104, 25. Is. 35, 8. Ez. 1, 5; *חַי חַי קָנָה* *the beast of the reeds*, i. e. the crocodile, Ps. 68, 31. Oftener in the Sing. collect. *כָּל-חַיָּה* *every living thing*, all beasts, Gen. 8, 19. 9, 5. Lev. 11, 46. The word is thus used: a) In the widest sense, of all kinds of beasts, including also aquatic animals, Lev. 1. c. b) Oftener of quadrupeds, as opp. to birds, Gen. 1, 30. 2, 19. 8, 19. 9, 2. Lev. 11, 2. 27. 17, 3. Is. 46, 1. c) Of wild animals, as opp. to tame cattle (*בְּהֵמָה*) Gen. 1, 25. 2, 20. 7, 14. 21. 8, 1. 9, 10; spec. of wild beasts, where it is sometimes more fully *חַיַּת הַשָּׂדֶה* Ex. 23, 11. Lev. 26, 22. Deut. 7, 22. Hos. 2, 14. 13, 8. Jer. 12, 9. Ez. 33, 27; also *חַיָּה רָעָה* collect. Ez. 14, 14. 34, 25. *חַיִּים-רְחוּמֵי* gregarious animals, Zeph. 2, 14. Arab. *حَيَّة* denotes spec. a serpent.

2. Collect. pr. *the living*; hence a *band of men, troop*, 2 Sam. 23, 11. 13. Poet. *a people* Ps. 68, 11; and so Ps. 74, 19 *חַיֵּי הַדָּוָה נָפֶשׁ הַדָּוָה לְחַיָּה נָפֶשׁ הַדָּוָה* *deliver not over to the bloody-minded troop thy turtle-dove*, where *נָפֶשׁ* signifies a desire of slaughter and vengeance; see *נָפֶשׁ* no. 3.

3. *life*, but only poetic, i. q. *חַיִּים*, Job 33, 18. 22. 28. Ps. 143, 3. So in *נָפֶשׁ חַיָּה*, c. art. *נָפֶשׁ חַיָּה*, *animal of life*, i. e. living animal, see *נָפֶשׁ* no. 4.—*Life* is also put for *vigour, strength*, Is. 57, 10 *חַיֵּי יָדְךָ תִּמְצָא* *thou findest yet strength in thy hand*.—Hence

4. i. q. *נָפֶשׁ* no. 2, *life, vital spirit, anima*, to which is ascribed hunger, thirst, loathing. Job 33, 20. *מִלֵּא חַיָּה* Job 38, 39 i. q. *מִלֵּא נָפֶשׁ*, *to fill the spirit*, i. e. *to satisfy*, to satiate.

חַיָּה Dan. 7, 5, Chald. f. emph. *חַיָּה*, *חַיָּה*, *חַיָּה*, *an animal, beast*, Dan. 4, 12 sq. 7. 3. 12. 17. It is for *חַיָּה*, the double Yod being changed into יו.

חַיָּה f. *life*, 2 Sam. 20, 3. R. *חַיָּה*.

* *חַיָּה* i. q. *חַיָּה*, *to live*, a verb of the form *עָשׂ*, like Arab. *حَيَّ*. Here belongs 3 Præter. *חַי*, Gen. 5, 5 *אֲשֶׁר-חַי* *which he lived*. 3, 22 *וְאָכַל וְחַי לְעוֹלָם* *lest he eat and live for ever*. Num. 21, 8.—From these are to be distinguished the passages in which

חַי is an adjective, as *חַי אָבִיכֶם חַי* *is your father yet alive?* Gen. 43, 7.

Deriv. *חַי*, *חַיָּה*, *חַיָּה*.

חַי see *חַי*.

חַי m. also *חַי* Is. 36, 2. Job 20, 18; constr. *חַי*, c. suff. *חַיֵּי*, plur. *חַיִּים*. R. *חַי* no. 5.

1. *strength, might, valour*, Prov. 31, 3. Zech. 4, 6; espec. in war, Ps. 18, 33. 40. 33. 16. *חַיָּה* *to display valour, to do valiantly*, Num. 24, 18. Ps. 60, 14. *אֲנָשֵׁי חַיִּים* *men of valour, valiant men*, Judg. 3, 29. 1 Sam. 31, 12; metaph. Is. 5, 22; *בְּנֵי חַיִּים* id. 2 Sam. 2, 7. 13, 28.—Hence

2. *forces, a host, army*, Ex. 14, 28. 1 K. 20, 25. *שָׂר הַחַיִּים* *captain or leader of the host*, 2 Sam. 24, 2. *בְּנֵי חַיִּים*, *אֲנָשֵׁי חַיִּים*, *men of the host, men of war, soldiers*, Deut. 3, 18. 1 Sam. 14, 52. Ps. 110, 3 *בַּיּוֹם חַיִּיךָ* *in the day of thy warfare*, i. e. of thy warlike expedition, campaign.

3. *ability*, i. q. *substance, wealth, riches* Gen. 34, 29. Job 20, 15. Is. 8, 5. Jer. 15, 13. Zeph. 1, 13. al. *חַיָּה* *to get riches, to acquire wealth*, Deut. 8, 17. 18. Ruth 4, 11. Prov. 31, 29. *גְּבוּרַי חַיִּים* 2 K. 15, 20.

4. Trop. moral strength, *good quality, integrity, virtue*. *אֲנָשֵׁי חַיִּים* *active, capable men* Gen. 47, 6. Ex. 18, 21. 25. *אִשָּׁה חַיִּים* *a capable woman*, well qualified for her station, Ruth 3, 11. Prov. 12, 4. 31, 10. *אִישׁ בְּיָחַד חַיִּים* *an honest man* 1 K. 1, 52.

5. *strength of a tree*, poet. for its *fruit*, Joel 2, 22; comp. *בָּח* Job 31, 39.

חַי Chald. m. 1. *strength, valour*, Dan. 3, 4.

2. *forces, a host, army*, Dan. 3, 20. 4, 32.

חַי and *חַל* m. strictly i. q. *חַי*. Spec.

1. *a host, army*, 2 K. 18, 17. Is. 36, 2. Once *חַל* Obad. 20; also Ps. 10, 10 Keri, where *חַל-בְּאֵימִים* may be rendered *the host of the afflicted*; but it is better to follow the Chethibh, see *חַלְבָּה*.

2. *fortification, intrenchment*, espec. the exterior low wall or *rampart* which surrounds and covers the trench. 2 Sam. 20, 15. Is. 26, 1. Nah. 3, 8. Lam. 2, 8. Comp. 1 K. 21. 23. Ps. 48, 14. 122. 7 Sept. *προτειχισμου, περὶτειχος*, Vulg. *antemurale*.—In the Talmud *חַי* is the exterior space surrounding the wall of the temple; see Lightfoot Opp. T₀ II. p. 193.

חיל m. also once חילה f. Job 6, 10.

1. *pain, pang*, espec. of childbirth, Ps. 48, 7. Jer. 6, 24. 22, 23. Mich. 4, 9. R. חיל no. 3.

2. *trembling, terror*, Ex. 15, 14. R. חיל no. 4.

חילה Ps. 48, 14, according to the common reading i. q. חיל no. 2; but Sept. Vulg. Syr. Chald. Jerome, and 18 Mss. read with Mappik חילה, from חיל q. v. no. 2; and this is to be preferred.

חילם 2 Sam. 10, 16, and חילם v. 17, *Helam*, pr. n. of a city near the Euphrates, where David gained a victory over Hadadezer. R. חיל, subst. חיל.

חילן *Hilen*, pr. n. of a city of the priests, in the tribe of Judah, 1 Chr. 6, 43 [58]. Written also חילן *Holon*, Josh. 21, 15. al.

חין m. (r. חנן) i. q. חן, *grace, beauty*; Job 41, 4 [12] חין פרבו *the beauty of his trappings*, armature, i. e. of the crocodile. The form is contr. for חנן, as פנים for פנים, אפש for אפש.

חיר m. (r. חוץ) *a wall, side of a house*, Ez. 13, 10. Arab. حائط id.

חיצון adj. (r. חוץ) f. חיצונה, *outer, exterior*, Ez. 10, 5. 40, 17. 31. Hence *civil*, as opp. to *sacred*, 1 Chr. 26, 29; comp. Neh. 11, 16. חיצון *without*, on the outside, 1 K. 6, 29, 30.

חיק m. rarely חק Prov. 17, 23, c. suff. חיקי Ps. 35, 13, and חקי Job 19, 27. R. חיק q. v.

1. *bosom of a garment*, Ex. 4, 6. 7. Prov. 6, 27. 16, 33. שחר בחק *a present in the bosom*, i. e. given secretly, Prov. 21, 14; comp. 17, 23. Comp. Lat. *sinum laxare v. expedire*, spoken of a person expecting a gift, see Senec. Epist. 119. Thyest. 430.

2. *bosom of a person*, as שכב בחיק *to lie in the bosom*, e. g. of a wife 1 K. 1, 2. Mic. 7, 5; of a mother 1 K. 3, 20, spoken of a child; comp. Ruth 4, 16. Hence of the tenderest conjugal affection, אשת חיק *the wife of thy bosom*, the object of thy love, Deut. 13, 7. 28, 54, comp. 56. שלים אלהים Jer. 32, 18, אלהים Ps. 79, 12, *to repay or restore into one's bosom*, o requite, (as God the actions of men,) i. q. elsewhere בראש השב Judg. 9, 57.

1 Sam. 25, 39. Joel 4, 7. Comp. the similar Arabic phrase ردى في حوررة 'redit in jugulum alicujus,' Hist. Tim. T. I. p. 30. Mang.—Spoken of the internal bosom, *the breast, mind*, Job 19, 27. Ecc. 7, 9.

3. Metaph. *the bosom of a chariot*, the inside, hollow part, 1 K. 22, 35; *the bosom of an altar*, the cavity or hollow in the hearth, where the fire is kept burning, Ez. 43, 13.

חירה (noble birth, r. חור) *Hirah*, pr. n. m. Gen. 38, 1. 12.

חירם and חירם see חורם.

* חיש i. q. חוש, *to hasten, to make haste*, imper. חיש Ps. 71, 12. Cheth. Hence

חיש adv. *hastily, soon*, Ps. 90, 10.

חיה m. (r. חנה) c. suff. חיה, *the palate*, together with the corresponding lower part of the mouth, *the inside mouth, the*

jaws, like מלקחים. Arab. حنك the palate and corresponding lower part of the mouth, beak, Syr. حنط *palate*.—Hence Job 20, 13 בחנה חבו *in the midst of his mouth*. 33, 2. Spec. a) As the organ of taste, Job 12, 11, comp. 6, 30. Ps. 119, 103. b) As an organ of speech, Prov. 8, 7 *for my mouth (palate) speaketh truth*. Job 31, 30 *nor have I suffered my mouth (palate) to sin*; comp. Hos. 8, 1 *the trumpet to the mouth!* Comp. חכה.—In Cant. 7, 11, *palate seems put by way of delicacy for the moisture which accompanies a kiss*, comp. 5, 16. Lette ad Amrulk. Moall. p. 180: See fully in adj. חיש no. 1.

* חכה *to look, to look out*; hence with ל *to look for, to wait for, to desire*. In Kal once Part. constr. חכי לו *those who wait for him* Is. 30, 18.—More usual in PIEL חכה id. 2 K. 7, 9; c. acc. et ל Job 32, 4; espec. חכה ליהוה *to wait* (full of hope and confidence) *for Jehovah*. Ps. 33, 20. Is. 8, 17. With infin. and ל, Is. 30, 18 *and therefore Jehovah waiteth, that he may be gracious unto you*, he desires nothing more than to favour you again, and therefore he delays punishment. In the parallel member is רום *he doth arise* sc. in order to do this or that, which thus comes near

so the Arab. **حَكَم**, i. q. *ὀφείσθαι*.—Inf. in the Chald. manner, **חַכְרִי** Hos. 6, 9.

חֲכִיָּה f. (r. **חָכַן**) a hook, angle, so called as contracting the mouth of a fish, etc. Job 40, 25. Is. 19, 8.

חֲכִילָה (darksome) *Hachilah*, pr. n. of a hill near the desert of Ziph, 1 Sam. 23, 19, 26, 1. 3. R. **חָכַל**.

חָכִים Chald. adj. *wise* Dan. 2, 21; spec. a wise man, magus, magician. Dan. 2, 12 sq. 4. 3. 5, 7. 8. R. **חָכֵם**.

* **חָכַל** obsol. root, to be dark, black; kindr. with **חָכַל**, and spoken in the derivatives of the dark flashing eyes of a person excited with wine: a) In a good sense Gen. 49, 12; see **חֲכִילָיִי**. b) In a bad sense and referring to the fierceness arising from intoxication, Prov. 23, 29; see **חֲכִילֵיהָ**. See Thesaur. App.

Deriv. the three following:

חֲכִילָהּ (whose eyes Jehovah enlivens) pr. n. m. *Hachaliah*, Neh. 10, 2.

חֲכִילָיִי adj. *dark, dark-flashing*, spoken of the eye, see r. **חָכַל**. Gen. 49, 12 **חֲכִילָיִי עֵינָיו מִיַּיִן** his eyes darkly flashing from wine, implying abundance of wine; dark eyes are here contrasted with white teeth. Aquila well *κατάκοροι* satiated with colour, dark; Sept. *χαροποιοι*.

חֲכִילֵיהָ f. Prov. 23, 29 **חֲכִילֵיהָ עֵינָיו** dark flashing of the eyes, fierceness, as arising from intoxication. See r. **חָכַל**.

* **חָכֵם** fut. **יִחָכֵם**, to be or become wise, to act wisely, Prov. 6, 6. 23, 19. Ecc. 2,

19. 1 K. 4, 31. Job 32, 9. al. Arab. **حَكَمَ**

to judge, to govern, **حَكْم** judgment, **حَكَم** and **حَاكِم** a judge; Aram. to know, rarely to be wise.

PIEL to make wise, to teach wisdom, Job 35, 11. Ps. 105, 22.

PUAL part. *made wise*, i. e. taught wisdom, wise, Prov. 30, 24; of a magician, Ps. 58, 6.

HIPH. i. q. Pi. Ps. 19, 8.

HITHP. 1. to be wise in one's own eyes, Ecc. 7, 16.

2. to show oneself wise, i. e. cunning;

with **לְ** to outwit, to deceive, Ex. 1, 10. Comp. Gr. *σοφός* cunning.

Deriv. the six following, and Chald. **חַכְרִים**.

חָכֵם adj. i. q. Gr. *σοφός*, wise.—Spec.

1. *knowing, skilful, skilled* in the arts, Is. 3, 3. 40, 20. 2 Chr. 2, 6. 12; more fully **חָכֵם-לֵב** Ex. 28, 3. 31, 6. 35, 10. 36, 1. 2. 8. Comp. Hom. *εἰδῦται κρατίδες*. Jer. 10, 9 **מַעֲשֵׂה חָכְמִים** the work of skilful artisans. 9, 16 (**קְרִינָה**) **חָכְמֹת** i. e. mourning women skilled in lamentation.

2. *wise*, i. e. *intelligent, φρόνιμος*, sensible, judicious, endued with reason and using it, Deut. 4, 6. 32, 6. Prov. 10, 1. 13, 1. Hos. 14, 10. Often coupled with **נְבוֹן** Deut. 11. cc. and opp. **נָבֵל** *ibid.* **אָרְלִי**, **בְּסִיל** Prov. 17, 28. Ecc. 6, 8. Also *sagacious, shrewd*, never at a loss, 2 Sam. 13, 3. Jer. 18, 18. Is. 19, 11. 29, 14; *wise* from the experience of life and human affairs Prov. 1, 6. Ecc. 12, 11; also *skilled* in divine things Gen. 41, 8; and hence spoken of magicians and enchanters Ex. 7, 11; comp. Chald. **חַכְרִים**. Further, *skilful to judge*, wise in judging, 1 K. 2, 9; and hence *cunning, artful*, 2 Sam. 13, 3. Job 5, 13; firm and constant in mind, consistent, Is. 31, 2.—The wide circle of virtues and mental endowments which the Hebrews comprised under this word, is best gathered from the history and character of those whose wisdom became proverbial among the Hebrews, e. g. Solomon 1 K. 5, 9 sq. Daniel Ez. 28, 3; the Egyptians 1 K. 1. c. Thus the wisdom of Solomon is manifested in his acute judgment 1 K. 3, 16 sq. 10, 1 sq. in his knowledge of very many objects, espec. of nature 5, 13; in the multitude of verses and sentences which he either composed himself or retained in his memory 5, 12. Prov. 1, 1; in a right judgment as to human affairs, etc. Elsewhere, wisdom also includes skill in civil matters, Is. 19, 11; the faculty of prophesying, and interpreting dreams, Dan. 5, 11; and the art of enchantment and magic, Ex. 7, 11. A higher and more enlightened wisdom is ascribed to angels, 2 Sam. 14, 20; to God, Job 9, 4. 28, 1 sq.—The seat of wisdom is placed in the heart; hence

often **חָכֵם לֵב** Prov. 16, 23, and **חָכֵם לֵב** 11, 29. 16, 21.—Plur. **חֲכָמִים** *wise men, magi, magicians*, Ecc. 9, 17. Gen. 41, 8. Jer. 50, 35. Esth. 1, 13.

חֲכָמָה f. (r. **חָכֵם**) 1. *skill in an art, dexterity*, Ex. 28, 3, 31, 6. 36, 1. 2.

2. *wisdom*, for the notion and extent of which, see in **חָכֵם** no. 2. Job 11, 6. 12, 2. 12. 15, 8. 26, 3. 20, 18. It comprises various learning Dan. 1, 17; also reverence and piety towards God Job 28, 28; is attributed to a leader Deut. 34, 9; to a king Is. 11, 2; and in a higher and more perfect sense to God, Job 12, 13. 28, 12 sq.

חֲכָמָה Chald. id. Dan. 2, 20.

חֲכָמוֹנִי (wise) *Hachmoni*, pr. n. m. 1 Chr. 11, 11. 27, 32.

חֲכָמוֹת f. sing. (perh. for **חֲכָמוֹת**) *wisdom*; constr. with sing. Prov. 9, 1, comp. 14, 1; perh. Prov. 1, 20, where however **חֲכָמוֹת** can also be plural. With plur. Prov. 24, 7. Elsewhere only once, Ps. 49, 4. R. **חָכֵם**.

חֲכָמוֹת id. with sing. Prov. 14, 1.

חָל see **חָלִיל**.

חָל m. *unholy, profane, common*, opp. to holy, consecrated, Lev. 10, 10. 1 Sam. 21, 5. 6. R. **חָלֵל** Pi. no. 3.

* **חָלָה** *to rub, to wear away*; then *to be sick*, i. q. **חָלָה** no. 2, 3. Once fut. **וַיִּחָלָה** 2 Chr. 16, 12.

Deriv. **חֲחָלוּא** and

חֲחָלוּא f. 1. *rust*, on a brazen pot, Ez. 24, 6. 11. 12.—Prob. pr. external disease, scab, leprosy of metal. Arab.

חָלִי is spoken of pustules on the lips, an eruption.

2. *Helah*, pr. n. f. 1 Chr. 4, 5. 7.

חֲחָלוּאִים see **חָלִי**.

חֲחָלוּאָם see **חָלִי**.

* **חָלַב** obsol. root, *to be fat*. The primary idea lies in the smoothness and slipperiness of fat things; corresponding are Gr. *λίπα, λιπάω, λιπώω, ἀλίσσω*, Lat. *lippus*.—Hence pr. n. **אֶחָלָב**, and the five here following.

חָלַב m. c. art. **חֲחָלָב**, constr. **חָלַב** (as if from **חָלַב**), c. suff. **חֲחָלָבִי**, *milk*, i. e. new

milk, different from **חֲמָצָה**, and so called from its fatness, Gen. 18, 8. 49, 12. Prov. 27, 27. Is. 7, 22. Yet in 1 Sam. 17, 18 it seems to be for curdled milk; see in **חֲרִיץ**. For the phrase **אֶרֶץ זָבַח חָלָב** **אֶרֶץ זָבַח חָלָב** see under art. **זָיִב**. Poet. *to suck the milk of nations*, i. q. to make their riches one's own, to get possession of their wealth, Is. 60, 16.—Arab. **حَلَب**, **حَلِيب** id. whence **حَلَب** to milk, Eth. **ሐለብ** milk.

חָלַב m. also **חָלָב** Is. 34, 6. c. suff. **חֲחָלָבוֹ**; plur. **חֲחָלָבִים**, constr. **חֲחָלָבִי** Gen. 4, 4.

1. *fat, fatness*, of victims Lev. 3, 3. 4. 9. 10. 15 sq. Is. 1, 11; of persons Judg. 3, 22. 2 Sam. 1, 22. Job 15, 27. Plur. Gen. 4, 4. Lev. 8, 26. 10, 15.—Metaph. a) For the best, richest part of any thing, as **חָלַב הָאָרֶץ** *the fat of the land*, i. e. its best fruits, richest productions, Gen. 45, 18; **חָלַב חֲטָה** Ps. 81, 17, and **חָלַב חֲטָה** 147, 14, *the fat of wheat*; also **חָלַב כְּלִיזָה** **חֲחָלָה** Deut. 32, 14 (comp. Is. 34, 6) *the kidney-fat of wheat*, i. e. the finest wheat, the finest flour. b) For a fat heart, i. e. covered thick with fat, and therefore torpid, dull, unfeeling, Ps. 17, 10; comp. Ps. 73, 7; also Gr. *παῖς*, Lat. *pinguis*, for dull, stupid. Some have

here compared Arab. **خَلْب** pericardium; but this seems rather to be so called from its fatness; although under the root **خَلب** the Arabs comprise almost every thing.

2. *Heleb*, pr. n. of one of David's military chiefs, 2 Sam. 23, 29; for which 1 Chr. 11, 30 **חֲחָלָב**, and also 1 Chr. 27, 15 **חֲחָלָבִי**.

חֲחָלָבָה (fatness, fertile region) *Helbah*, pr. n. of a city in the tribe of Asher, Judg. 1, 31. R. **חָלַב**.

חֲחָלָבוֹן (fat, fertile) *Helbon*, pr. n. of a Syrian city, celebrated for its wine, Ez. 27, 18; Gr. *Χαλβών*. On its excellent wine, see Strabo XV. p. 1068 (al. 735). The city is famous in Arabian history in the middle ages, under the name **حَلَب** *Haleb*, now *Aleppo*; see Freytag Hist. Halebi. Bochart Hieroz. I. 543. Abul-

fedā Syria p. 118. Golius ad Alferganum p. 270 sq.—J. D. Michaelis, Supplem. p. 748 sq. conjectures without sufficient ground that the city *Kennesrin*, or Old Aleppo, is to be understood.

הַלְבָנָה f. *galbanum*, Gr. *γαλβάνη*, a gum of a strong odour, flowing from the *ferula galbanifera*, which grows in Syria and Arabia, *Bubon galbanum* Linn. Ex. 30, 34. Syr. **حلب** gum. Comp. Celsii Hierob. T. I. p. 267.

* הָלַךְ a root not in use, pr. *to be smooth, slippery*; then also of smooth and swift motion, *to glide, to slip away, to fleet*; kindr. with הָלַט, הָלַט, הָלַף, הָלַךְ, הָלַךְ. See Thesaur. p. 474.

Deriv. the five following.

הָלַךְ m. in pause הָלַךְ 1. *life*, as fleeting and transient, Ps. 39, 6. 89, 48. Job 11, 17.

2. *this world*, as fleeting, transient, vain, Ps. 49, 2. 17, 14.

הָלַךְ pr. n. see הָלַב no. 2.

הָלַךְ m. *a weasel*, Lev. 11, 29. So called from its swift gliding motion, or from its gliding into holes; comp. Syr. **حلب** insinuavit se. So Sept. Vulg. Targ. Jon. and so Talmud. הילדה a weasel.—

Syr. **حلب** and Arab. **حلب** signify a mole.

הַלְדָה (weasel) *Huldah*, pr. n. of a prophetess, 2 K. 22, 14. 2 Chr. 34, 22.

הָלַךְ (worldly, see הָלַךְ no. 2) *Heldai*, pr. n. m. a) See הָלַב no. 2. b) Zech. 6, 10; and also to be read in v. 14 for הָלַב.

* הָלַךְ 1. *to rub smooth, to polish*, kindr. הָלַט; intrans. *to be polished*; pr. from the idea of smoothness, lubricity, so that הָלַךְ (הָלַי) is kindred to the verbs הָלַב, הָלַט, הָלַט, and also הָלַךְ q. v. Hence הָלַי, הָלַי, necklace, female ornaments, so called as being polished.—Syr. **حلب** to be sweet, pleasant, (pr. smooth.) Pa. to adorn, **حلب** sweet. So of sweet and pleasant sounds, as Eth. **ሥለ** to sing, whence Heb. מְהַלֵּחַ q. v.

2. *to be worn down in strength, to be weak*, Judg. 16, 7 sq. Is. 57, 10.

3. *to be sick, diseased*, Gen. 48, 1 הָלַךְ, as Gr. *νοσείν νόσον*, 2 K. 13, 14. הָלַךְ אֶת-רַגְלָיו *to be diseased in the feet, lame*, 1 K. 15, 23; of disease from a wound or hurt, 2 K. 1, 2. רָצָה הוֹלָה *a deadly evil, sore evil*, i. e. scarcely curable, Ecc. 5, 12. 15. הוֹלָה אֶהְבֶּה *sick with love* Cant. 2, 5. 5, 8.

4. *to be pained, hurt*, Prov. 23, 35. Jer. 5, 3.—Hence metaph. *to be concerned, anxious, grieved*, c. **על** 1 Sam. 22, 8. Comp. Eth. **ሥለ** to be anxious, for Gr. *μετῶνυον* Matt. 6, 28; see Lud. de Dieu ad h. l.

NIPH. הִחֲלָה 1. *to be worn down in strength, to be wearied*, Jer. 12, 13.

2. *to be made sick, to be sick*, Dan. 8, 27. Part. fem. נִחְלָה, e. g. מַכָּה נִחְלָה *a deadly wound*, i. e. severe, scarcely curable, Jer. 14, 17. 30, 12; comp. 10, 19. Nah. 3, 19. So ellipt. נִחְלָה id. Is. 17, 11.

3. *to be concerned, anxious, grieved*, c. **על** Am. 6, 6.

PIEL הִלָּה, imperative הַל 1 K. 13, 6.

1. Pr. *to rub or stroke* the face of any one, from the primary force of the root; see in Kal no. 1, and comp. Gr. *αἰέω* to soothe, to caress. Always fully, הִלָּה פָּנַי *to stroke one's face*, i. q. to soothe, to caress; spokon: a) Of one who strives to please a king or noble, i. q. *to caress, to flatter, to court*, Job 11, 19. Prov. 19, 5. Ps. 45, 13 *the richest of the nations shall make court to thee with gifts*. b) Of one who entreats God's favour, i. q. *to beseech, to supplicate*, Ex. 32, 11. 1 Sam. 13, 12. 1 K. 13, 6. 2 K. 13, 4. Dan. 9, 13. al. Comp. Iliad 8. 371. ib. 10. 454 sq.

2. *to make sick, to afflict* with disease, Deut. 29, 21. Ps. 77, 11 הָיָה הַזֹּאתִי *this maketh me sick*, ill.

PUAL pass. *to be made weak*, so of a shade in Sheol, Is. 14, 10.

HIPH. præter. הִחֲלָה, by Syriasm for הִחֲלָה, Is. 53, 10.

1. *to make sick, diseased, incurable*, e. g. a wound Is. l. c. Mic. 6, 13. Also *to make oneself sick*; Hos. 7, 5 *in the day of our king הַחֲלִי שָׂרִים הָמָּה מִיַּיִן the princes make themselves sick with the glow of wine*.

2. Trop. *to afflict, to grieve*, Prov. 13, 12.

HOPE. to be hurt, wounded, 1 K. 22, 34.

HITHP. 1. to make oneself sick, to fall sick, for grief, 2 Sam. 13, 2.

2. to feign oneself sick, 2 Sam. 13, 5. 6.

Deriv. from the signif. to polish etc. see in Kal no. 1; from the signif. to be sick, חָלַהּ, מִחָלָהּ, מִחָלָהּ, מִחָלָהּ.

חֶלֶה f. a cake 2 Sam. 6, 19; espec. as offered in sacrifices, Lev. 8, 26. 24, 5. R. חָלַל no. 1, to bore, to pierce; since such cakes were perforated like biscuits, as among the Arabs and modern Jews.

חֲלוֹם and חֶלֶם m. plur. חֲלוֹמוֹת, a dream, Gen. 20, 3. 6. 31, 10. 11. 24. Dreams are put for trifles, follies, *nugæ*, Ecc. 5, 6; comp. v. 2. R. חֶלֶם.

חֲלוּן comm. Josh. 2, 18. Ez. 41, 16; plur. חֲלוֹנוֹת—Joel 2, 9, and חֲלוֹת—Ez. 40, 16; a window, hole for the light. from r. חָלַל to perforate. חָלַל בְּצַד חֲלוּן through a window, out of a window, Gen. 26, 8. Josh. 2, 15. Judg. 5, 28.

חֲלוּן and חֲלוֹן (sandy, comp. חוֹל) pr. n. *Holon*. a) A city of the priests in the tribe of Judah, Josh. 15, 51. 21, 15; the same called חֲלוּן 1 Chr. 6, 43. b) A city of Moab, Jer. 48, 21.

חֲלוּתָם m. (r. חָלָה) a passing away, departure, decease, as of parents. Prov. 31, 8 חֲלוּת בְּנֵי חָלוּת children of decease, i. e. orphans. Symm. *υἱοὶ τῶν ἀποικομένων*. Arab. خلف II, to leave children at death, Mark 12, 19. 20. Acts 18, 21.

חֲלוּשָׁה f. overthrow, defeat, Ex. 32, 18. R. חָלַשׁ.

חֲלָה Halah, pr. n. of an Assyrian province, into which a part of the ten tribes were transported by Shalmaneser. Prob. *Calachene*, Καλαχηνή Strab. XVI. 1, Καλαχινή Ptol. VI. 1, the northernmost province of Assyria proper, on the eastern bank of the Tigris. 2 K. 17, 6. 18, 11. 1 Chr. 5, 26. Comp. פָּלָה no. 2.

חֲלָהּ Halhul, pr. n. of a town in the mountains of Judah, Josh. 15, 58. Jerome places it near Hebron; and its remains still bear the name *Hülhül*; Bibl. Res. in Palest. I. p. 319.

חֲלָהּ f. (r. חָלַל Pilp.) 1. pain, pang, of a woman in travail, Is. 21, 3

2. trembling, terror, Nah. 2, 11. Ez. 30, 4. 9.

* חָלַשׁ *ἄταξ λεγόμεν*. in Hiph. i. q. Arab.

חָלַט, חָלַט, to be quick and hasty in any thing, to press, to urge; for the primary idea see in kindr. חָלַד. 1 K. 20, 33 and they hastened and urged whether it was from (or of) him. The form חָלַט is for Hiph. חָלַט, as חָלַט for חָלַט 1 Sam. 14, 22. 31, 2. Lehrs. p. 322.

חָלַי m. plur. חָלָיִם for חָלָיִם Lehrs. p. 575. R. חָלַהּ no. 1.

1. necklace, trinket, so called as being polished, Prov. 25, 12. Cant. 7, 2. Arab.

חָלַי id.

2. *Hali*, pr. n. of a town in the tribe of Asher, Josh. 19, 25.

חָלַי m. in pause חָלַי, c. suff. חָלָיִם, plur. חָלָיִם. R. חָלַהּ.

1. sickness, disease, both internal Deut. 7, 15. 28, 61; and external Is. 1, 5.

2. anxiety, affliction, grief, Ecc. 5, 16 חָלַי for חָלַי.

3. an evil, calamity, Ecc. 6, 2.

חָלַי fem. of חָלַי, a necklace, trinket, Hos. 2, 15. R. חָלַהּ no. 1.

חָלַי m. 1. Subst. a pipe, as an instrument of music; so called as being perforated, see r. חָלַל no. 1. Is. 5, 12. 30, 29. 1 K. 1, 40.

2. Adj. *unholy, profane*, see r. חָלַל Pi. no. 3; also as Neut. *something profane*, whence with He parag. חָלַיָהּ, חָלַיָהּ (Milél), pr. *ad profana, profane be it*, i. q. *absit, far be it*, Talmud. חוֹלֵי, an exclamation of abhorrence. So 1 Sam. 20, 2 חָלַיָהּ לֹא תָמוּתָּ far be it! thou shalt not die. comp. 2, 30. Construed a) חָלַיָהּ לִי with לִי and inf. *far be it from me to do so* and so, Gen. 18, 25. 44, 7. 17. Josh. 24, 16; comp. Job 34, 10. b) With אָ before a fut. Job 27, 5. 1 Sam. 14, 45 without לִי. 2 Sam. 20, 20.—To both these constructions there is sometimes added מִיָּהוָה, 1 Sam. 24, 7. 26, 11. 1 K. 21, 3 so that the sense is: 'profane or accursed be it from Jehovah,' *God forbid*, Sept. *μη γένοιτο*, or, the primary signification being neglected: 'wo to me from Jehovah. if

etc.' Josh. 22, 29 **חָלִיָּה לָנוּ מִמֶּנּוּ לְמִרְדּוֹ** *to us from him (Jehovah), if we rebel against Jehovah.*—A somewhat different turn is in 1 Sam. 20, 9 *far be it from thee (for me), that if I knew . . . I would not tell thee.*

חֲלִיפָה f. (ר. חָלַף) 1. a change, sc. of morals, life, Ps. 55, 20. Espec. of garments, 2 K. 5, 5 **עָשָׂר חֲלִיפוֹת בְּגָדִים** *ten changes of raiment*, i. e. ten suits, so that one can change himself. v. 22, 23. Judg. 14, 12, 13. Gen. 45, 22; also without **בְּגָדִים** Judg. 14, 19.

2. change, exchange, alternation, espec. of soldiers keeping watch alternately and relieving each other; hence metaph. Job 14, 14 *all the days of my warfare will I wait עַד-בּוֹא חֲלִיפָתִי* *until my exchange come*, until I am relieved by others; the miserable state of the shades in Sheol being compared to the hard service of a soldier on guard. Also spoken of new troops succeeding in place of those fatigued; Job 10, 17 **חֲלִיפוֹת עִמִּי יִצְבְּאוּ** by Hendiadys, *changes and a host are against me*, i. e. hosts continually succeeding each other. So of similar changes or alternations of labourers, adv. *in alternate courses, alternately*, 1 K. 5, 28 [14].

חֲלִיפָה f. *spoil, booty*, stripped from the dead bodies of the slain, 2 Sam. 2, 21. Judg. 14, 19. R: חָלַץ.

* **חָלַךְ** obsol. root, Arab. **حلك** *to be black*; metaph. *to be dark, sad, wretched*, as **عمر حالک** a wretched life.—The primary idea is prob. to burn, to scorch; and then this root is a softened form from Chald. **חַרַךְ**, Arab. **حرق**, to scorch; comp. **חָוִם** black, from r. **חָוַם** and **חָמַם**. Hence

חֲלָכָה or **חֲלָכָא** m. adj. *quadril.* (for ה or א added at the end, see Lehrs. p. 865.) Ps. 10, 8; in pause **חֲלָכָה** v. 14; Plur. **חֲלָכָאִים** v. 10 Cheth. *wretched, afflicted, the poor*; so the ancient versions correctly.—[The vowels belong to Kerī, which takes חל as i. q. **חַיִל** *host*; hence **חֲלָכָה** *thy host*; also **חַל פְּאִרִים** *the host of the afflicted*, see **פָּאָה**. Hengstenberg (ad v. 8) regards **חֲלָכָה** as compounded from the two roots **חָלַךְ** to be weak, ill, and **פָּאָה** to be afflicted.—R.

* **חָלַל** 1. *to bore through, to perforate, to pierce*, Arab. **حَلَّ** Conj. I and V;

also reflex. or intrans. *to be pierced, wounded*, Ps. 109, 22.—Hence **חָלַל**, **חָלַלְתִּי**, **חָלַלְתָּ**, **חָלַלְתָּ**. Comp. Pi. and Po.

2. *to lay open, to loose, to dissolve*, Arab. **حَلَّ**; similar are Gr. **χαλάω**, **λύω**. Comp. Pi. and Hiph.

3. Denom. from **חָלַל**, *to play the pipe, to pipe*, comp. Piel no. 4. Part. **חָלַלְתִּי** Ps. 87, 7.

PIEL 1. *to pierce, to wound*, Ez. 28, 9.

2. *to loose a covenant, i. e. to break, to violate*, Ps. 55, 21. 89, 35.

3. *to lay open, to give access to; hence to make common, to profane, to defile*, since holy things were not open to the people; e. g. a sanctuary Lev. 19, 8. 21, 9 sq. Mal. 2, 11; the sabbath Ex. 31, 14; the name of God 19, 22. Mal. 1, 12; priests Is. 43, 28; a father's bed by incest Gen. 49, 4; also splendour, i. q. to pollute, destroy, Is. 23, 9.—Prægn. Ps. 89, 40 **חָלַלְתָּ לְאָרֶץ יְהוָה** *thou hast profaned his crown (casting it) to the ground*, comp. 74, 7. Ez. 28, 16. **חָלַל בְּהוּ** *to make common (pollute) one's daughter*, to prostitute her, Lev. 19, 29; comp. 21, 7. 14. **חָלַל הַיַּיִן** *to make common a vineyard* (which had been consecrated for the first three years Lev. 19, 23), i. e. to gather its fruits for common use, Deut. 20, 6. 28, 30. Jer. 31, 5.—Hence **חָלַל**, **חָלַלְתָּ**.

4. Denom. from **חָלַל**, *to play the pipe, to pipe*, 1 K. 1, 40.

PUAL pass. of Pi. no: 1, Ez. 32, 26; pass. of no. 3, Ez. 35, 23.

PO. **חָלַל** *to pierce, to wound*. Is. 51, 9 **מְחַלְלֵת הַתַּרְדֵּן** *who hath pierced the great dragon*, i. e. Egypt. Pass. part. **מְחַלְלֵת** *pierced, wounded*, Is. 53, 5. Sept. *ἐτρουμίσθη*.

NIPH. from **חָלַל**, inf. **חָלַל** (like **חָמַם**), fut. **חָלַל**, **חָלַלְתָּ** Lev. 21, 9, pass. of Piel no. 3, *to be profaned, defiled*, Ez. 7, 24. 20, 9. 14. 22. Lev. 21, 4.

HIPH. **חָלַל** 1. *to loose, to set free*. Hos. 8, 10 **וְנָחְלוּ מִמֶּנּוּ מִיְמֵהוּ** *and they (the hostile nations) shall presently set them free from the burden of the king*, i. e. from his oppressive rule.

2. *to loose, i. e. to break one's word, faith*, Num. 30, 3.

German any long and tedious discourse is jestingly called *Kohl-Brühe*, cabbage-broth. See Thesaur. p. 480.—The Rabbin and Targums regard חֲלָמָה as the same with Chald. חֲלָמוֹן and חֲלָבוֹן yolk of an egg, from r. חָלַם i. q. חָלַב no. 1; and *slime of a yolk* they explain by the white of an egg, as a tasteless, insipid food. This in itself is not ill; but the former interpretation is to be preferred, on account of the analogy of so many languages.

חֲלָמִישׁ m. quadrilit. *flint, silex*, any hard stone, Job 28, 9. Ps. 114, 8; more fully צִיָּר הַחֲלָמִישׁ Deut. 8, 15. 32, 13.

The Arabic has حَلَنْبُوسٌ, according to others حَلَنْبُوسٌ, pyrites. The primary idea seems to be that of *smoothness*, which is found in several roots beginning with חל, e. g. חָלַב, חָלָה, חָלַק, חָלַק; comp. Lat. *glaber, gladius*, Germ. *glatt*. Comp. also Gr. *χαλίς* silex.

חֶלֶן (strong, r. חָלַל) *Helon*, pr. n. m. Num. 1, 9. 2, 7.

חֶלֶן see חָלוֹן.

* חָלַהּ fut. יִחְלֶה, *to slip, to glide*, spoken of the swift motion of any thing smooth; the primary idea being that of *smoothness and slipperiness*, as of fat things; comp. חָלַב, חָלַד, חָלַט, Gr. *ἀλείφω*; and so Germ. *schlüpfen*, Engl. *to slip*, with the sibilant prefixed.—Hence

1. *to glide along, to pass by*, Job 4, 15. 9, 11. 26. Cant. 2, 11. Also, *to pass on* 1 Sam. 10, 3; *to pass away, to perish*, Is. 2, 18; *to pass beyond* sc. a law, to transgress, Is. 24, 5. [Here too may be referred: Ps. 90, 5, 6, of herbage, *to pass away, to wither and die*; also Hab. 1, 11 חָלַהּ רוּחַ וַיִּצְבֹּר וַיִּאָשֶׁם *then his spirit passes over and he transgresses and is guilty*, i. e. his spirit overflows, becomes proud and arrogant. The signif. *to flourish, to revive*, given in no. 2. b, is doubtful in Kal.—R.

2. *to pass through*; hence causat. a) *to pierce, to transfix*, Judg. 5, 26. Job 20, 24. b) *to let spring up*, as new shoots pierce the ground, i. e. *to grow green, to flourish*, as a plant Ps. 90, 5. 6. Trop. of the mind, *to revive, to be renovated*, Hab. 1, 11. But see in no. 1.

3. Intens. *to pass on against* any one, *to assail*, Job 11, 10; *to rush on*, as the wind Is. 21, 1; a stream Is. 8, 8.

4. *to change*, intrans. i. q. *to be changed*, pass. of Pi. and Hiph. Ps. 102, 27.

PIEL *to let pass away, to change*, e. g. garments Gen. 41, 14. 2 Sam. 12, 20. Syr. Pa. id.

HIPH. 1. *to change*, i. q. Piel, Gen. 35, 2. Lev. 27, 10. Ps. 102, 27; *to alter* Gen. 31, 7. 41.

2. *to change for new, to renew, to revive, to make flourish again*, e. g. a tree Is. 9, 9. Also intrans. *to revive, to flourish again*, pr. to produce new sprouts, foliage, Job 14, 7. Hence with פָּחַ, *to renew one's strength, to gain new strength*, Is. 40, 31. 41, 1; and so ellipt. without פָּחַ, Job 29, 20.

Deriv. חָלַהּ, חָלִיפָה, חָלִיפָה, חָלִיפָה, חָלִיפָה.

חָלַח Chald. *to pass*, spoken of time, Dan. 4, 13. 20. 29.

חָלַח 1. pr. subst. exchange; hence as Prep. *in exchange for, instead of, for* Num. 18, 21. 31.

2. *Heleph*, pr. n. of a place in Naph-tali, Josh. 19, 33.

* חָלַץ fut. יִחְלֹץ 1. *to draw out* e. g. the breast to suckle Lam. 4, 3. Also *to draw off, to pull off*, sc. the shoe, Deut. 25, 10. Arab. خلع id. ץ and צ being interchanged.

2. *to withdraw oneself, to depart*, with מִן, Hos. 5, 6. Arab. خلع discessit e loco.

3. Part. pass. חָלֹץ *expeditus, stripped*, spoken of a warrior disencumbered from all impediments *expedite* for war or battle, i. q. *armed, ready, alert* for conflict, comp. Lat. 'expedire se ad pugnam' Liv. 38. 21. Tac. Hist. 2. 99. So Josh. 6, 7. 9. 13. Num. 32, 21. 27. Deut. 3, 18. More fully לְחָלֹץ לְמַלְחָמָה Num. 32, 29; ה' לְצַבָּא 1 Chr. 12, 23; plur. חָלֹצִי צָבָא Num. 31, 5. Josh. 4, 13. חָלֹצִי מוֹצָאב Is. 15, 4, i. q. חָלֹצִי מוֹצָאב Jer. 48, 41.

PIEL intens. 1. *to pull off* garments by force, i. e. *to strip, to spoil*, with acc. of pers. Ps. 7, 5 and if I have spoiled him that without cause is mine enemy. Syr Pe. and Pa. id.

2. to draw out, to take away, e. g. stones from a wall, Lev. 14, 40, 43.

3. to deliver sc. from danger, 2 Sam. 22, 20. Ps. 6, 5. 50, 15. 81, 8.

NIPH. 1. Pass. of Kal no. 3, to expedite oneself for war or battle, to arm oneself, Num. 31, 3. 32, 17.

2. Pass. of Piel no. 3, to be delivered sc. from danger, Ps. 60, 7. 108, 7.

HIPH. to make alert, strong, vigorous, e. g. the bones, Is. 58, 11.

Deriv. חֲלִיצוֹת, חֲלִיצָה, and the two here following.

חֲלָץ only Dual חֲלִיצִים the loins, where one girds himself for strength, vigour, activity; see r. חֲלָץ Kal no. 3. Hence to gird up the loins, to prepare for an encounter, Job 38, 3. 40, 7; to come forth out of one's loins, i. e. to be begotten of him, Gen. 35, 11.—Chald. חֲרָצִין, Syr. حَرَظ, ܠ or ܪ being dropped.

חֲלָץ in pause חֲלָץ (perh. loin, i. q. חֲלָץ) Helez, pr. n. m. a) 1 Chr. 2, 39. b) 2 Sam. 23, 26; for which חֲלָץ 1 Chr. 11, 27. 27, 10.

* חֲלַק fut. יִחַלֵּק 1. to be smooth.

Arab. حَلَقَ and حَلَقَ id. but حَلَقَ act. to form, to make, pr. to smooth off;

to which is kindr. حَلَقَ to cut off the hair, pr. to make smooth the head or chin. This signif. of smoothness is found in several families of roots beginning with gl, and espec. glc, in the occidental languages also; as Gr. χαλκός, χαλίξ smooth silex, calculus; νόλαξ a smooth man, flatterer, i. q. חֲלָץ no. 2; γλυκός of which the primary idea lies in touch; γλοῖος, γλίσχος, Lat. glacies, glabér, gladius, glisco, gluten; Germ. glatt, gleiten, Glas, gleissen. i. q. glänzen; Engl. to glide, glass, glue, etc. comp. Heb. יָלַח, جَلَا, to polish.—Metaph. to be smooth, bland, flattering, e. g. the heart Hos. 10, 2; the lips, words, Ps. 55, 22.

2. to divide, to distribute, to appropriate, espec. by lot, Josh. 14, 5. 18, 2. 22, 8. This signif. is derived from the noun חֲלָק, which denotes pr. a smooth stone used as a lot, comp. Chald. חֲלָק a reckoning-stone, lot, حَلَاقَة id. Secondary forms

are Arab. حَلَقَى to destine, to predestine, Eth. ጠቁ to number, to reckon among, ጠቁ number, lot; comp.

Aram. חֲלָץ lot, חֲלָץ land divided by lot, an inheritance.—2 Sam. 19, 30. 1 Sam. 30, 24 יִחַדּוּ יַחְדָּם they shall divide (share) together, i. e. alike, in equal portions. Prov. 17, 2 he shall share the inheritance along with the brethren, i. e. shall have an equal portion, comp. Job 27, 17. With יָם to divide with any one, to be partner with him, Prov. 29, 24; with לָ to divide out to any one, to impart to him, Deut. 4, 19. 29, 25. Neh. 13, 13; with בָּ of thing, Job 39, 17 וְלֹא הָלַק לָהּ בְּבִינָה nor hath he imparted to her with (of) understanding. Comp. חֲלָץ no. 2.

3. to divide out as spoil, i. q. to spoil from חֲלָץ no. 2. 2 Chr. 28, 21 Ahaz spoiled the house of the Lord and the house of the king and the princes. Sept. well ἔλαβεν τὰ ἐν τῷ οἴκῳ, the house being put for what is therein contained, see בִּרְה no. 10.

NIPH. 1. to be divided out, distributed, Num. 26, 53. 55.

2. to divide or distribute oneself, Job 38, 24. Prægn. Gen. 14, 15 וַיִּחַדּוּ אֵלֵיהֶם and he divided himself against them, i. e. divided his forces and attacked them. Job 38, 24.

3. to divide among themselves, like Hithp. 1 Chr. 23, 6 וַיִּחַדּוּלָמָם and he divided them into courses. 24, 3. But the better reading is וַיִּחַדּוּלָמָם, see Lehrg. p. 462.

PIEL 1. Like Kal no. 2, to divide out, to distribute, e. g. spoil, prey, Gen. 49, 27. Ps. 68, 13; with לָ to distribute among, 2 Sam. 6, 19. Is. 34, 17. 1 K. 18, 6 וַיִּחַדּוּ אֶת־הָאָרֶץ לָהֶם they divided the land between them. Also c. לָ i. q. to apportion, to assign, Job 21, 17. Is. 53, 12 אֶת־חֵלקִי אֶתְּקַדְּשׁוּ I will assign him a portion among the great.

2. to disperse, Gen. 49, 7. Lam. 4, 16.

PUAL to be divided out, distributed, Is. 33, 23. Am. 7, 17. Zech. 14, 1.

HIPH. 1. Trans. of Kal no. 1, to make smooth, to shape, as an artisan Is. 41, 7. Metaph. to make smooth the tongue, i. q. to flatter, Ps. 5, 10. Prov. 28, 23; and so to make smooth one's words, id. Prov

2, 16. 7, 5; also without accus. Prov. 29, 5 **אִישׁ יְבָרַךְ אֶת-רֵעֵהוּ וְלֹא-יִשְׁתַּחֲוֶה אֶת-רֵעֵהוּ** a man who flattereth another. Ps. 36, 3.

2. Causat. of Kal no. 2. Jer. 37, 12 **לְהַחֲלִיק מִן-הַחֵלֶק** to obtain from thence his portion, his inheritance; so Vulg. Targ. But Kimchi: *that he might slip away from thence*, a signif. which might easily come from that of smoothness.

HITHP. to divide among themselves, Josh. 18, 5.

Deriv. חֲלָקָה—חֲלָקָה לְקוֹחַ. חֲלָקָה.

חֲלָק m. adj. 1. smooth, opp. to hairy, rough, Gen. 27, 11; hence bare, bald, of a mountain Josh. 11, 17. 12, 7. Trop. smooth, i. e. bland, flattering, of the palate (i. e. mouth, words) of a harlot, Prov. 5, 3; comp. 26, 26.

2. slippery, deceitful, false, Ez. 12, 24; comp. 13, 7.

חֲלָק Chald. lot, portion, part, Ezra 4, 16. Dan. 4, 12. 20. Comp. Heb. חֶלֶק.

חֲלָק m. c. suff. חֲלָקִי; plur. חֲלָקִים, constr. חֲלָקִי, once חֲלָקִי Dag. euph. Is. 57, 6.

1. smoothness, polish, Is. 57, 6 spoken of idol-worshippers: **בְּחֲלָקֵי נַחַל הַחֲלָקָה** **הֵם הֵם הַחֲלָקִים** with the smooth (stones) of the torrent is thy portion; these, these are thy lot. i. e. with idols formed of smooth stones set up (comp. 1 Sam. 17, 40) is thy intercourse, these are thy gods; as immediately follows: *even to them hast thou poured out a drink-offering*, etc. So Targ. and most intpp. Others: *in the bare (smooth) places of the valley is thy lot*, i. e. in the open (not wooded) places dost thou worship idols. In either case there is a play upon the double meaning of חֲלָק i. e. smoothness, also portion.—Metaph. smoothness, flattery, Prov. 7, 21.

2. part, portion, share, lot, Job 32, 17. Josh. 18, 5. 6. 9. **חֵלֶק חֵלֶק בְּחֵלֶק** portion as portion, like portions, Deut. 18, 8. Spoken of the portion of the sacrifices allotted to the Levites Lev. 6, 10; of a portion of spoil Gen. 14, 24. Num. 31, 36. 1 Sam. 30, 24. Hence for spoil itself. Job 17, 5 **אִישׁ יִבְדֹּד חֵלֶק חֵלֶק הַיָּדָיִם** who betrayeth friends to the spoil, i. e. conqr. spoilers. Hab. 1, 16. Especially of a lot or portion by inheritance, Josh. 14, 4. 15, 13. 18, 7 *the Levites shall have no portion (חֵלֶק) among you.*

חֵלֶק *the portion of my people* i. e. the land of Israel, Mic. 2, 4; comp. Is. 61, 7.—In phrases: a) **אִישׁ לֹא חֵלֶק** (אִישׁ) **לֹא חֵלֶק** he has (or has not) lot and possession with any one, i. e. receives a like portion, partakes with him (*κοινωνεῖν τινι*) Deut. 10, 9. 14, 27. 29. 18, 1; **אִישׁ אֶת פ'** ib. 12, 12. Metaph. to participate with, to consort with, Ps. 50, 18; comp. Dan. 4, 12. b) **אִישׁ חֵלֶק לֹא ב' (אִישׁ)** he has (or has not) part in any thing, partakes in it (*κοινωνεῖν τινος*) Num. 18, 20. Ecc. 9, 6. Hence **אִישׁ לֹא חֵלֶק לֹא ב' אִישׁ** to have no part in any one, i. q. to have nothing to do with him, 2 Sam. 20, 1. 1 K. 12, 16. Gen. 31, 14. Josh. 22, 25. 27; also Neh. 2, 20. c) **חֵלֶק יַעֲקֹב** the portion of Jacob, i. e. Jehovah, whom it is allotted to Israel to worship, Jer. 10, 16. 51, 16; comp. Deut. 4, 19. Ps. 16, 5. 142, 6. Vice versa, חֵלֶק יְהוָה the portion of Jehovah, i. e. the people of Israel, whom God has allotted to himself to protect and cherish, Deut. 32, 9. d) lot, portion in this life. *μοῖρα*, Ecc. 2, 10. 3, 22. 5, 17. Job 20, 29. 31, 2 **חֵלֶק אֱלוֹהִים** lot appointed of God.

3. a portion of land, q. d. fields, territory, 2 K. 9, 10. 36. 37. So by transpos. Chald. חֲקֵלָא and Ethiop. ስፍራ field. Hence the land. terra firma, as opp. to the sea. Am. 7, 4.

4. Helek, pr. n. of a son of Gilead, Num. 26, 30. Josh. 17, 2.—Patronym. חֲלָקִי Helekite Num. 1, c.

חֲלָק adj. (r. חֲלָק) smooth; 1 Sam. 17, 40 **חֲמִשָּׁה חֲלָקִי אֲבָנִים** five smooth ones of the stones, i. e. five smooth stones. For this idiom comp. Is. 29, 19. Hos. 13, 2; see Lehrs. p. 678.

חֲלָקָה f. i. q. חֲלָקָה 1. smoothness, smooth part, Gen. 27, 16. Plur. smooth i. e. slippery places Ps. 73, 18. Metaph. flattery Prov. 6, 24. Plur. חֲלָקוֹת smooth things, flatteries, Is. 30, 10. **שִׂפְהַת חֲלָקוֹת** flattering lips Ps. 12, 3. 4.

2. portion, part; with שָׂדֶה added, portion of a field Gen. 33, 19. Ruth 2, 3; so without שָׂדֶה id. 2 Sam. 14, 30. 31. 23, 12.

3. Constr. חֲלָקָה as pr. n. Helkath. a) A city of the Levites in Asher, Josh. 19, 25; written חֲלָקָה 21, 31. b) חֲלָקָה הַצִּדְדִּים Helkath-hazzurim (field of swords) a place near Gibeon, 2 Sam. 2, 16.

חִלְקָה f. plur. חִלְקוֹת *flatteries*, Dan. 11,

32. R. חִלְקָה Hiph.

חִלְקָה f. *partition, division*, 2 Chr. 35,

5. R. חִלְקָה.

חִלְקֵי (for חִלְקָהּ Jehovah his portion)

Helkai, pr. n. m. Neh. 12, 15.

חִלְקָהּ and חִלְקָהּ (portion of Jeho-

vah, i. e. specially assigned to God,) pr.

n. *Hilkiah*. a) A high priest in the

reign of Josiah, 2 K. 22, 8. 12. b) The

father of Jeremiah, Jer. 1, 1. c) The

father of Eliakim, 2 K. 18, 18. 26. Is. 22,

20. 36, 3. d) 1 Chr. 26, 11. e) Jer.

29, 3. f) 1 Chr. 6, 30. g) Neh. 8, 4.

חִלְקָלוֹת plur. f. (חִלְקָה) 1. *slippe-*

riness, q. d. *smooth or slippery places*,

Ps. 35, 6. Jer. 23, 12.

2. *flatteries, blandishments*, Dan. 11,

21. 34.

* חָלַשׁ 1. Fut. יִחַלְשׁ, *to prostrate, to*

overthrow, to discomfit, Ex. 17, 13; with

עַל Is. 14, 12, like Engl. *to triumph over*.

Arab. حَلَسَ to prostrate, حَلِيسٌ man-

ful, brave.—Hence חִלְשֵׁיהָ.

2. Fut. יִחַלְשׁ intrans. pr. *to be pros-*

trate. i. e. *to be weak, frail, to waste away*,

Job 14, 10. Syr. Ethpa. *to be weakened*,

حَلِمٌ weak.—Hence

חִלְשָׁה m. *weak*, Joel 4, 10.

I. חָם m. (r. חָמָה) only c. suff. חָמִיָּה,

חָמִיָּה; *a father-in-law*, Gen. 38, 13. 25.

1 Sam. 4, 19. 21. Fem. is חָמוּזָה q. v.

It follows the analogy of the irregular

nouns חָבָה, חָאָה, Lehrs. p. 479, 605, 606.

Arab. حَمٌّ, حَمُوٌّ, father-in-law, a rela-

tive of husband or wife, Eth. ḥḥ father-

in-law, ḥḥḥ to contract affinity, to

become a son-in-law, Samar. ḥḥḥ father-

in-law, also one betrothed. Correspond-

ing is the Greek γαμβρός for γαμερός

father-in-law, son-in-law, bridegroom,

kinsman, from γάμος, γαμῶ. See r.

חָמָה, also חָמָה.

II. חָם (r. חָמָה) 1. Adj. *warm, hot*,

e. g. of bread just baked Josh. 9, 12.

Plur. חָמִים Job 37, 17.

2. *Ham*, pr. n. a) A son of Noah,

whose posterity are described in Gen.

10, 6–20 as occupying the southernmost

regions of the known earth. thus accord-

ing aptly with his name, i. e. warm, hot.

b) A name of Egypt, prob. its domestic

name among the Egyptians themselves;

but so inflected by the Hebrews as to

refer it to Ham the son of Noah, as the

progenitor of the Egyptians as well as

other southern nations. Ps. 78, 51. 105,

23. 27. 106, 22.—In the Coptic language,

the name of Egypt is written ΧΗΜ

in the Sahidic dialect KHMĒ; which

words, according to Plutarch, have the

signification of blackness and heat; de

Iside et Osir. VII. p. 437. Reisk. So

also according to their Coptic etymolo-

gy; see Peyron Lex. p. 66. In the hie-

roglyphic language it is written with

two letters, KM. The same name for

Egypt is likewise found in the Rosetta

Inscription, in which this word occurs

more than ten times, (line 1, 6, 7, 8, 11,

12, 13,) and is read by Champollion

Chmè. See Jablonski Opusc. ed te Water

I. p. 404 sq. Champollion l'Egypte sous

les Phar. I. p. 104 sq. Gramm. p. 152.

Åkerblad Lettre à Silv. de Sacy sur l'in-

scription de Rosette p. 33–37.

חָם m. 1. pr. inf. of r. חָמָה *to be warm*,

e. g. בְּחָמָה Jer. 51, 39.

2. Subst. *warmth, heat*, Hos. 1, 6; of

the day Gen. 18, 1: 2 Sam. 15, 5; of the

sun 1 Sam. 11, 9. Neh. 7, 3; comp. Gen.

8, 22. Is. 18, 4.

* חָמָה obsol. root, Arab. حَمَّ to be-

come thick, to curdle. *to coagulate*, as

milk. The primary idea seems to be

that of *growing together, coalescing*; see

חָמָה, and the remarks on the syllables

חָם, עָם, גָּם, under עָמָה.—Hence חָמָה,

חָמָה, and חָמָה no. II.

חָמָה, by Chaldaism for חָמָה, *anger,*

wrath, Dan. 11, 44.

חָמָה, חָמָה, Chald. f. i. q. Hebr.

חָמָה, *heat, anger, wrath*, Dan. 3, 13. 19.

חָמָה f. (r. חָמָה) 1. *curdled milk,*

curds, Gen. 18, 8. Judg. 5, 25 where

comp. Jos. Ant. 5. 5. 4 γάλα διεφθόρος

ἤδη, milk in this state having an inebri-

ating power. Is. 7, 22. 2 Sam. 17, 29.

Poet. also for *milk* in general, Job 20, 17.

Is. 7, 15. Deut. 32, 14. *To eat curdled*

milk and honey Is. 7, 22, i. e. by those

who remain in the land after it is desolated by the enemy, without fruits and grain; see in **בִּי** B. 2. a.—Sept. *βούτυρον*, Vulg. *butyrum*, which in most places is inept; see Thesaur. p. 486.—Plur. **חֲמָאוֹת**, see **מִתְחַמְּאוֹת**.

2. *cheese*, Prov. 30, 33.

Deriv. by syncope **חָמָה** II. q. v.

* **חָמַד** fut. **יִחְמַד** and **יִחְמְדוּ**, whence plur. 1 pers. **נִחְמְדֵהוּ** Is. 53, 2.

1. *to desire, to covet*, Ex. 20, 17. 34, 24. Mic. 2, 2.

2. *to delight in any thing, to take pleasure in*, Ps. 68, 17. Is. 1, 29. Prov. 12, 12; also with dat. pleon. **לוֹ**, Prov. 1, 22.—Part. pass. **חֲמוֹד** pr. *desired, delighted in*; hence *something desirable, pleasant, a delight*, what is dearest to any one, Job 20, 20. Ps. 39, 12. **חֲמוֹדֵיהֶם** Is. 44, 9 *their delights*, i. e. idols, comp. Dan. 11, 37.

NIPH. part. **נִחְמַד** *desired*, i. e.

1. *desirable, pleasant, grateful*, Gen. 2, 9. 3, 6.

2. *precious*, Ps. 19, 11. Prov. 21, 20.

PIEL i. q. Kal no. 1. Cant. 2, 3 **בְּצַלוֹ** **בְּחַמְדֵּי יְרוּשָׁבֵתִי** *in his shade I desire to sit down*. Heb. Gr. § 139. 3.

Deriv. **מִחְמָד**, **מִחְמֹד**, and the four here following.

חֲמוּד m. *desirableness, pleasantness, beauty*; Ez. 23, 6 **בְּחֲמוּדֵי הַחַיִּים** *comely young men*. Is. 32, 12 **שְׂדֵי חֲמוּד** *pleasant fields*, comp. Am. 5, 11. Is. 27, 2 in some copies; others **חֲמֹר**.

חֲמוּדָה f. (r. **חָמַד**) 1. *desire*, 2 Chr. 21, 20 *he departed חֲמוּדָה* *undesired*, i. e. regretted by none.

2. *object of desire, a delight*, 1 Sam. 9, 20. Dan. 11, 37 **נְשֵׂי חֲמוּדָה** *the delight of women*, where the context requires us to understand some idol specially worshipped by the Syrian women, as As-tarte, Anatis.

3. *pleasantness, excellence*. Jer. 3, 19. **אֶרֶץ חֲמוּדָה** *a pleasant land*. Ez. 26, 12. **כִּלְיֵי חֲמוּדָה** *precious vessels* 2 Chr. 32, 27. 36, 10. Nah. 2, 10.

חֲמוּדוֹת and **חֲמוּדוֹתָהּ** f. plur. *precious things*, Dan. 11, 38. 43. **בְּגָדֵי חֲמוּדוֹת** *goodly raiment, precious vessels*, Gen. 27, 15. 2 Chr. 20, 25. **לֶחֶם חֲמוּדוֹת** *savoury food, delicacies*, from which a person fasting was wont to abstain, Dan.

10, 3. **אִישׁ חֲמוּדוֹת** Dan. 10, 11. 19, and without **אִישׁ** 9, 23, *man of God's delight*, i. e. beloved of God. R. **חֲמִיד**.

חֲמִידָן (pleasant) *Hemdan*, pr. n. m. Gen. 36, 26. In 1 Chr. 1, 41 it is written **חֲמִידָן**, by an error of the transcribers.

* **חֲמוּדָה** obsol. root. 1. *to join together*, spec. *to join in affinity*; hence **חָם** father-in-law, **חָמוּהָ**. Comp. **חֲמָא**, and also the force of the syllables **חָם**, **כָּם**, **גָּם**, under **עָמָם**.

2. *to surround with a wall*; pr. to keep or hold together things conjoined. Arab.

חָא. Hence **חֲמוּדָה**, and pr. names **חֲמִידָי**, **חֲמִידָה**.

חֲמוּהָ f. (r. **חָמָם**) 1. *warmth, heat of the sun*, Ps. 19, 7.

2. Poet. for *the sun itself*, Job 30, 28. Cant. 6, 10. Is. 30, 26. So often in the Mishna.

I. **חֲמוּהָ** f. once **חֲמוּהָ** Dan. 11, 44 constr. **חֲמוּהָ**; for **יִחְמָה** from r. **יָחַם**.

1. *heat*, sc. from wine, Hos. 7, 5; hence meton. for *wine itself as heating*, Hab 2, 15.

2. *heat of anger*, i. q. *anger, wrath*, often coupled with *synon.* **אַף**, espec. in the later books and in poetry, Gen. 27, 44. Deut. 29, 27. Jer. 7, 20. Esth. 2, 1. 3, 5. Ps. 37, 8. Prov. 15, 1. 21, 14. al. **אִישׁ חֲמוּהָ** **בְּצַל חֲמוּהָ**, *a man of wrath, an angry man*, Prov. 15, 18. 29, 22. Often of *the wrath of God*, Is. 27, 4. 34, 2. Ez. 7, 8. Nah. 1, 6. al. **כּוֹס הַיַּיִן חֲמוּהָ** Jer. 25, 15, and **כּוֹס חֲמוּהָ** Is. 51, 17, *the cup of wrath*, of which Jehovah causes the nations to drink; see in **כּוֹס** no. 1, comp. Rev. 16, 19 and Job 21, 20 *he shall drink of the wrath of the Almighty*.—Plur. **חֲמוּהוֹת** Prov. 22, 24. Ps. 76, 11.

3. *poison*, so called as causing inflammation, Deut. 32, 24. 33. Ps. 58, 5. Job 6, 4. Arab. **حَمْدٌ** id.

II. **חֲמוּהָ** f. i. q. **חֲמָאָה**, the radical **א** being dropped, *milk*, Job 29, 6.

חֲמוּדָל (wrath of God) *Hammuel*, pr. n. m. 1 Chr. 4, 26. R. **חָמָם**.

חֲמוּדוֹת see **חֲמוּדוֹת**.

חֲמוּדָל (father-in-law or kinsman of the dew, or perh. for **חָמוּהָ שָׁל**) *Hamutal*, pr. n. of the wife of king Josiah, 2 K.

23, 31. 24, 18. Jer. 52, 1. In these latter passages the Chethibh is **הַמִּיטֵל**.

הַמּוּל (pitied, spared) *Hamul*, pr. n. m. Gen. 46, 12. 1 Chr. 2, 5.—Patron. **הַמוּלִי** *Hamulite* Num. 26, 21. R. **הַמִּל**.

הַמוֹן (warm, sunny, r. **הַמֵּם**) *Hammon*, pr. n. a) A place in Asher Josh. 19, 28. b) A town in Naphtali, 1 Chr. 6, 61.

הַמוֹץ m. (r. **הַמִּץ** no. 3) *a violent man, oppressor*, i. q. **הַמִּץ**, Is. 1, 17.—According to others, pass. *one who suffers violence, oppressed*, Sept. *ἀδικούμενος*, Vulg. *oppressus*; nor would I object, since an intransitive form (**הַמוֹץ**) may assume a passive sense.

הַמּוֹךְ m. *circuit, compass*. Cant. 7, 2 **הַמּוֹךְ** *הַמּוֹכֵי הַרְבּוּקָה כְּמִוּת הַלְּאִים* *the roundings of thy hips are like neck ornaments*, i. e. like the knobs or bosses of a necklace. The maiden is here painted as *καλλιπυγος*. R. **הַמֵּךְ**.

הַמּוֹר, **הַמֹּר** m. 1. *an ass*, so called from the reddish colour, which belongs not only to the wild ass, but also often to the common ass in southern countries; hence called in Spanish *burro, burrico*. Gen. 12, 16. 24, 35. Ex. 13, 13. Judg. 10, 4. 2 Sam. 17, 23. al. R. **הַמֶּר** no. 2.

2. *a heap*, i. q. **הַמֶּר**; and this rarer form is chosen perhaps on account of the paronomasia in Judg. 15, 16 **בְּלַחֵי הַחֹמֹר הַחֹמֹר** *with the jaw-bone of an ass, a heap, two heaps*, sc. have I slain. R. **הַמֶּר** no. 3.

3. *Hamor*, pr. n. of a Hivite, contemporary with Jacob and his sons, Gen. 33, 19. 34, 2. Josh. 24, 32. Judg. 9, 28.

הַמּוֹרָה f. *a heap*, i. q. **הַמּוֹר** no. 2, q. v.

הַמּוֹת f. (r. **הַמָּה**, after the form **אָחוֹת** q. v.) *a mother-in-law*, Ruth 1, 14. 2, 11. See **הַם** I.

הַמּוֹת הָאָר pr. n. see **הַמָּה**.

* **הַמִּט** obsol. root, Chald. *to bow down, to lie upon the ground*, in the Targums for Heb. **כָּרַע**.—Hence

הַמִּטָּה m. Lev. 11, 30, prob. a species of lizard. Sept. *σαύρα*, Vulg. *lacerta*.

הַמְטָה (place of lizards, or i. q. Syr. **سحنات** bulwark,) *Humtah*, pr. n. of a city in Judah, Josh. 15, 54.

הַמִּיטֵל see **הַמִּיטֵל**.

הַמִּיץ m. adj. *salted, seasoned*. Is. 30, 24 **בְּלִיל הַמִּיץ** *salted provender*, i. e. sprinkled with salt, which is eaten so greedily by flocks and herds as to have occasioned the Arabic proverb: 'sweet fodder (خلة) is the camels' bread; salted, it is their sweet-meats.' See Bochart Hieroz. T. I. p. 113.

הַמִּישִׁי and **הַמִּשִׁי** m. (fr. card. **הַמֵּשׁ**) fem. **יִישׁ**—, Adj. ordinal, *fifth*, Gen. 1. 33. 30, 17. Lev. 19, 25. Num. 6, 36. al. Fem. ellipt. *the fifth, the fifth part*, Gen. 47, 24. Lev. 5, 16. 17, 15. Plur. irreg. **הַמִּישִׁי** Lev. 5, 24; comp. **הַנִּישִׁים**.

* **הַמִּל** fut. **וַהֲמִל**, inf. **הִמְלֵה** Ez. 16, 5 *to be mild, gentle, clement*. Arab. by transpos. **حَلِمَ** to be mild, clement, **حَلِيمٌ** *μικροθυμία, חַלִּים* mild, gentle. The

primary idea is that of *softness*; and this is preserved in Gr. *ἀμαλός, ἀμαλός, ἀπαλός*.—Hence

1. *to pity, to have sympathy, compassion*, with **עַל** of pers. Ex. 2, 6. 1 Sam. 23, 21.

2. *to spare, to treat with pity*, c. **עַל** 1 Sam. 15, 3. 15. 2 Sam. 21, 7. 2 Chr. 36, 15. 17; **אֶל** Is. 9, 18 [19]. Also of things, *to spare, to use sparingly*, c. **אֶל** Jer. 50, 14; **לְ** c. inf. 2 Sam. 12, 4; **עַל** Job 20, 13.—Ez. 36, 21 *and I will spare my holy name*, i. e. have regard for its honour.

Deriv. **מִהֲמֵל**, unless this is from Arab. **حمل**; also pr. n. **הַמֵּיל** and

הַמְּלָה f. *pity, mercy*, Gen. 19, 16. Is. 63, 9.

* **הַמֵּם**, præt. **הָם**, fut. **וַהֲמֵם**; conv. **וַהֲמֵם** Is. 44, 15. 16. Also fut. **וַהֲמֵם** Deut. 19, 6; **וַהֲמֵם** Ez. 24, 11; plur. **וַהֲמֵמוֹ** Hos. 7, 7; fut. impers. **וַהֲמֵם** 1 K. 1, 1; **וַהֲמֵם** Ecc. 4, 11; see below. These forms of the fut. are by some referred to **וַהֲמֵם**, but they belong rather here; comp. præt. **וַהֲמֵם**, fut. **וַהֲמֵם**. Inf. **וַהֲמֵם**, see below.—*To be or become warm*, kindr. with **וַהֲמֵם**. Arab. **حَمَم** to make warm, mid. Kesr. to be warm; **حَسِيَ** to be hot, e. g. the day.—Ex. 16. 21. Is. 44,

16. Impers. לו יהם, fut. לו יהם, *it is warm to him*, he is made warm, gets warmth, 1 K. 1, 1. Ecc. 4, 11.—Trop. of the mind as heated, excited, Ps. 39, 4; and so of heat from wine Jer. 51, 39; from lust Hos. 7, 7. Also of cattle, *to be in heat*, to conceive, Gen. 30, 38. 39; see in יהם.—Inf. הם, c. suff. בהם Jer. 51, 39. Once יהם, with pref. in pause לתם *for warming* sc. oneself, Is. 47, 14.

NIPH. part. plur. נהמים, *burning, inflamed*, sc. with lust, c. ב Is. 57, 5.

PIEL *to warm, to make warm*, Job 39, 14.

HITHP. *to warm oneself*, Job 31, 20.

Deriv. הם II, הם, המה, המין, and the proper names המון, המוןאל.

המין, only in plur. המינים, *images, idols* of some kind for idolatrous worship, Lev. 26, 30. Is. 17, 8. 27, 9. Ez. 6, 4. 6. 2 Chr. 14, 4. 34, 7; in which passages it is several times joined with statues of Astarte, ואשרים; while from 2 Chr. 34, 4 it appears further that the המינים stood upon the altars of Baal. Arabs Erpen. and Kimchi long ago explained the word by *suns, images of the sun*; and both this interpretation and the thing itself are now clearly illustrated by ten Punic cippi with inscriptions, consecrated to בעל המין (בעל כמין) i. e. *to Baal the solar, Baal the sun*. See the subject fully treated in Thesaur. p. 489. Monumm. Phœnic. p. 170 sq.—The form המין solar is from המה the sun; and the plur. המינים in the O. T. is put ellipt. for בעלים המינים, and is found in the same context as elsewhere בעלים.

* יהם fut. יהם 1. *to do violence to any one, to oppress, to wrong*; pr. to be eager, vehement, and hence violent, i. q. המץ no. 3. a. Arab. حَمَسٌ in a good sense, *to be active, brave, constant*, حَمَاسَةٌ warlike valour; comp. שדר. Jer. 22, 3. Prov. 8, 36 *he that sinneth against me, injures himself*. Job 21, 27 *the plans wherewith ye think to oppress me*, how ye may overcome me. המם הורה *to violate a law* Ez. 22, 26. Zeph. 3, 4.

2. *to tear away with violence*, e. g. a

hedge, Lam. 2, 6. Also *to tear off from oneself*, i. q. *to shake off*; Job 15, 33 *like a vine he shall shake off his unripe grapes*.

NIPH. *to be treated with violence*, Jer. 13, 22; i. e. by impl. *to be violently made bare*, as the other clause shows.

Deriv. המהם, and

המם m. 1. *violence, oppression, wrong*, Gen. 6, 11. 13. 49, 5. ארש המם Ps. 18, 49. Prov. 3, 31, and ארש המסים 2 Sam. 22, 49. Ps. 140, 2, 5, *a violent man, oppressor*. יד המם *a wrongful witness*, i. e. false, Ex. 23, 1.—A genitive or suffix after this word may refer either to him who does the wrong, or to him who suffers it. Of the former kind are המסו *his wrong* i. e. which he does, Ps. 7, 17, המס ידכם 58, 3, comp. Ez. 12, 19. Of the latter, המסי *my wrong* i. e. done to me Gen. 16, 5, המס בני יהודה Joel 4, 19; also Judg. 9, 24. Obad. 10. Hab. 2, 8. 17. Jer. 51, 35. So Lat. *injuria*, e. g. Cæs. Bell. Gall. 1. 30 'pro veteribus Helvetiorum injuriis populi Romani,' i. e. done to the Roman people; see the Commentators, and comp. Heinrich ad Cic. part. inedit. p. 21.

2. Meton. *what is got by wrong, ill-gotten wealth*, Am. 3, 10. Plur. id. Prov. 4, 17.

* המץ fut. יהמץ, inf. המצה Hos. 7, 4, *to be sharp, pungent*.

1. As to taste, *to be sour, acid, leavened*, e. g. fermented or leavened bread Ex. 12, 39. Hos. 7, 4; or vinegar, see המץ. Also *to be salted, seasoned*, see המיץ.—

Arab. حَبَسٌ, Syr. سَعَى.

2. As to sight, colour, *to be bright, splendid*, so as to dazzle the eyes; spoken espec. of a bright red or scarlet colour. Part. pass. המיץ *splendid, gorgeous*, spoken of the scarlet mantle or pallium of a prince, Is. 63, 1; comp. ארם v. 2, and Sept. Syr.—In the same manner the Greeks say χρῶμα ὀξύ i. e. κόκκινον, πορφύρου ὀξύταται, ὀξύφραγγή ῥόδα, see Bochart Hieroz. I. p. 114. Simonis Arc. Formarum p. 66, 102.

3. Trop. of the mind: a) *to be eager, vehement*; *to do violence*, like kindr. המם; whence part. המץ *a violent man, oppressor*, Ps. 71, 4. Comp. המין and

המץ no. 2. Eth. ὄσθ to be unjust, violent, to wrong. b) to be sharp, bitter, spoken of pain, see Hithpa.

HIPH. part. intrans. מִתְחַמֵּץ soured, leavened, pr. what has contracted sourness, Ex. 12, 19, 20.

HITHPA. to be embittered, pained, i. e. moved with anger, pain, Ps. 73, 21. Chald. Pa. id.

Deriv. הַמּוֹץ, הַמְיָץ, and the two here following.

הַמּוֹץ m. 1. any thing soured, leavened, Ex. 12, 15, 13, 3, 7. al.

2. Prob. i. q. הַמָּס, what is got by wrong, ill-gotten wealth, Am. 4, 5; see r. הַמּוֹץ no. 3. So Chald.—The common signification of something leavened might also serve; but the other is preferable.

הַמּוֹץ m. vinegar Num. 6, 3. Ruth 2, 14. Ps. 69, 22. Sept. and Syr. render it ὄμφαξ, sour grapes, in Ps. l. c. and Prov. 10, 26; and this Michaelis also endeavours to vindicate, Suppl. p. 828. But the common signification is not unapt.

* הַמָּק 1. to go round, kindr. with הַמָּק. See Hithpa.

2. to turn about, to go away, to depart, Cant. 5, 6.

HITHPA. to go or wander about, Jer. 31, 22.

Deriv. חַמּוּק.

* הַמָּר 1. to boil up, to ferment, to foam. Arab. خمر Conj. I, II, VIII, to ferment, to rise, as leaven; Conj. VIII, to ferment, as wine.—Spoken of the sea Ps. 46, 4; of wine Ps. 75, 9, where others assign to it the sense of redness, see no. 2. Comp. Poalal, הַמָּר wine, הַמָּר no. 1.

2. to be red, from the idea of boiling, foaming, becoming heated or inflamed.

Arab. حمر Conj. IX, XI, to be red; Conj. I mid. E, to burn with anger; Conj. II to write with red ink; أَحْمَر red, حَمْرَةٌ redness, حَمْرَاءٌ vehement ardour; حَمِر to blush, to feel shame.—Spoken of wine according to some Ps. 75, 9; but see in no. 1. Hence הַמָּר, הַמָּר no. 1, הַמָּר no. 2, הַמָּר.

3. to swell, to rise in bubbles or heaps, from the idea of boiling up, foaming, as

the sea, leaven, etc. Hence הַמָּר no. 3; הַמָּר no. 2, הַמָּר heap.

4. Denom. from הַמָּר bitumen, to daub with bitumen, to pitch, Ex. 2, 3.

POALAL, pass. הַמָּר, doubling the last two radicals.

1. to be made to boil, to be in a ferment, to be troubled, Lam. 1, 20, 2, 11. Comp. הַמָּר no. 3, רָחַח.

2. to become red, e. g. the countenance as inflamed by weeping, Job 16, 16.

NOTE. Forms of this kind, with the radical letters doubled, are chiefly employed where rapid motion is to be expressed; as has been abundantly shown by Hupfeld in his Exercitatt. Æthiop. p. 27, 28.

Deriv. see in Kal no. 1, 2, 3.

הַמָּר m. ἄσφαλτος, asphaltus, bitumen, which boils up in the manner of boiling oil or pitch, from subterranean fountains not far from Babylon, also from the bottom of the Dead Sea; afterwards it hardens in the sun, and is collected even on the surface of the Dead Sea, which is thence called Lacus Asphaltites; see Tac. Hist. 5. 6. Strabo XVI. p. 763. Diod. Sic. 2. 48. ib. 19. 98, 99. Q. Curt. 5. 16. Comp. also Bibl. Res. in Palest. II. p. 228 sq.—Gen. 11, 3, 14, 10. Ex. 2, 3.

Arab. الحمر el-Hummar. It is so called either from its boiling up from fountains (Gen. 14, 10) from r. הַמָּר no. 1; or from its redness, the best kind being of that colour, Dioscor. 1. 99 ἄσφαλτος διαφέρεται ἢ Ἰουδαϊκῆ τῆς λοιπῆς ἐστὶ δὲ καλὴ ἢ πορφυροειδῶς σιλβουσα. . . Γεννᾶται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδῶνι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ.

הַמָּר m. (r. הַמָּר no. 1) wine, so called as being fermented, Deut. 32, 14. Is. 27, 2 in most editions; others הַמָּר.

Arab. حَمْرَةٌ, Syr. سَعْدَانٌ id.

הַמָּר Chald. m. emph. הַמָּר, id. Ezra 6, 9, 7, 22. Dan. 5, 1, 2, 4, 23.

הַמָּר an ass, see הַמָּר.

הַמָּר m. 1. a boiling, foaming, e. g. of waters, waves, Hab. 3, 15. R. הַמָּר no. 1. 2. clay, loam, sc. of a reddish colour; see r. הַמָּר no. 2. E. g. potter's clay Is. 45, 9, 64, 7; as used for sealing Job 38

14; mortar, cement, Gen. 11, 3; mire, Is. 10, 6. Job 10, 9. 30, 19.

3. a heap, Ex. 8, 10 [14]; see r. חֲמֵר no. 3.—Hence homer, chomer, a measure for things dry, containing ten ephahs, or 11½ bushels; Lev. 27, 16. Num. 11, 32. Ez. 45, 11. 13. 14. Called elsewhere חֲמֵר, q. v.

חֲמֵרָן Hamran, pr. n see in חֲמֵרָן.

* I. חֲמֵשׁ obsol. root, to be fat, whence חֲמֵשׁ II, belly, abdomen. Arab.

is חֲמִישׁ fat, fatness, Camoos p. 826; but, far more usual is by transpos. חֲמֵשׁ

fat, fatness, חֲמֵשׁ to be fat, corpulent; also חֲמֵשׁ to become fat after leanness.

* II. חֲמֵשׁ a root having affinity with חֲמֵשׁ and חֲמֵץ, i. q. Arab. חֲמֵס

to be fierce, active, brave in battle; II, IV, to provoke to anger; XII to be angry; V to show oneself stern and obstinate in (religion and) war; חֲמִישׁ

brave, warlike, חֲמֵסָה bravery, valour; comp. חֲמֵשׁ to be angry, חֲמֵשׁ

to kindle with anger; all which senses come from the primary idea of sharpness, pungency; see r. חֲמֵץ init.—Hence

PART. pass. plur. חֲמֵשִׁים, a word of which the etymology was long sought in vain, i. e. fierce, active, eager, brave in battle, Ex. 13, 18. Josh. 1, 14. 4, 12. Judg. 7, 11. (Comp. also the use of חֲמֵשִׁים in the same connection Josh. 4, 13 comp. v. 12. Num. 32, 30. 32.) Aquil. ἐνοπλισμένοι, Symm. καθοπλισμένοι, Vulg. armati; and so Onk. Syr.—Some have referred this form to חֲמֵשׁ III,

comp. חֲמִישׁ, i. e. in battle-array, pr. quinquepartitum, q. d. quinquefied, as consisting of five parts, the centre, the two wings, and the front and rear guard, Theod. πεμπταΐζοντες. Other solutions have also been given; but the one above presented is best suited to the context and to the genius of the language.

* III. חֲמֵשׁ f. constr. חֲמֵשׁ; חֲמֵשׁ m. constr. חֲמֵשׁ, card. numeral five; Arab.

חֲמֵס, חֲמֵסָה, in the other kindred dialects חֲמֵשׁ. In the Indo-european family, this numeral is Sanscr. pāñshan, Zend. and Pehl. peantshe, pandj, Pers.

پنج, Gr. πέντε (Æol. πέμπτε), all of which have affinity with the Semitic form in the last two radicals; and with a palatal instead of the labial we have also Lat. quinque (κένκε), like πῶς κῶς, λύκος lupus, ἵππος equus, ἔπομαι sequor, etc.—Like the number seven, so also five is sometimes put as a round number, Is. 17, 6. 30, 17; especially, it would seem, in what has reference to Egypt, Gen. 43, 34. 45, 22. 47, 2. Is. 19, 18. This usage perhaps passed over to the Hebrews from the religious rites of Egypt, India, and other oriental nations; among whom five minor planets, and five elements and elementary powers, were accounted sacred. Comp. the sacred πεντάς of the Basilidiani, Iren. adv. Hæres. 1. 23. Epiphani. I. p. 68. Colon.

PLUR. חֲמֵשִׁים fifty, c. suff. חֲמֵשִׁי, חֲמֵשִׁי thy fifty, his fifty, 2 K. 1, 9–12. חֲמֵשִׁים שׁר a captain of fifty sc. soldiers, περιηγητόνταρχος, 2 K. 1, 9–14. Is. 3, 3.

Denom. חֲמֵשׁ, חֲמֵשׁ I.

חֲמֵשׁ PIEL denom. from חֲמֵשׁ, q. d. to fifth land, i. e. to exact the fifth part, e. g. of all the produce as a tax, Gen. 41, 34.

I. חֲמֵשׁ m. a fifth, fifth part, from חֲמֵשׁ five; as אַרְבַּע a fourth, from רִבַּע. Spec. the fifth of all produce, paid by the Egyptians to the king as tribute, Gen. 47, 26.

II. חֲמֵשׁ m. (r. חֲמֵשׁ I) the belly, abdomen, 2 Sam. 2, 23. 3, 27. 4, 6. 20, 10. Syr. حَمَش id. 2 Sam. 3, 27. 4, 6. Eth.

חֲמֵשׁ womb, Talmud. חֲמֵשׁ abdomen, ח and צ being interchanged.—From this Semitic word seems to have come Lat. omasum.

חֲמֵשִׁי see חֲמֵשִׁי.

* חֲמֵשׁ obsol. root, Arab. حَمَتْ to be warm, hot, as the day; mid. E, to be spoiled, foul, rancid, as water, butter, etc. whence חֲמֵשׁ and חֲמֵשׁ a bottle or skin and any thing becoming rancid

with it. Or perhaps this root is secondary, and derived from these very nouns; while the primary root may be **חַי** to be warm, hot, whence **חַיִּית** for **חַיִּיה**. Hence perhaps

חַמָּת m. Gen. 21, 15, 19, constr. **חַמַּת** v. 14, a leathern-bottle, water-skin. R. **חַמָּה** or **חַמָּה**. But constr. **חַמָּה** Job 21, 20. Hos. 7, 5, is from **חַמָּה** heat, anger.

חַמָּת (fortress, citadel, from r. **חַמָּה**, kindr. **חַמָּה** wall,) pr. n. *Hamath*, a large and important city of Syria, situated on the Orontes near the northern boundary of the Holy Land, Num. 13. 21. 34, 8. It was anciently the seat of a powerful king, the ally of David; and was called by the Greeks *Epiphania*, while the

Arabs retain the ancient name, **חַמָּת** *Hamah*. Fully Am. 6, 2 **חַמַּת רַבָּה** *Hamath the great*; also **חַמַּת צוֹבָה** 2 Chr. 8, 3. The gentile name is **חַמַּתִּי** *Hamathite* Gen. 10, 18. **אֶרֶץ חַמָּת** 2 K. 25, 21 *land of Hamath*, i. e. the country or district around. See Abulfeda, who was a prince of this still noble city, Tab. Syriae p. 108, 109. Relandi *Paestina* p. 119 sq. Burekhardt's *Travels in Syria*, etc. p. 146.

חַמָּת (warm springs, r. **חַמָּם**) *Ham-math*, pr. n. of a town of Naphtali near Tiberias, Josh. 19, 35. Josephus calls it *Ἀμμαοῦς*, which he interprets by *ἑξομύ*, B. J. 4. 1. 3. *Bibl. Res. in Palest.* III. p. 260. The same prob. is **חַמַּת הַדָּר** Josh. 21, 32.

חַן m. (r. **חָנַן**) c. suff. **חַנּוּן** 1. *grace, favour, kindness*, Ecc. 9, 11. a) **מִצָּא חַן בְּעֵינַי פְּלִנִּי** *to find favour in the eyes of any one*, i. e. with him, Gen. 6, 8, 19, 19, 32, 6, 18, 3 **אִם-נָא מִצָּאתִי חַן בְּעֵינֶיךָ** *if now I have found favour in thy sight*, if thou favourest me. Gen. 30, 27, 47, 29, 50, 4. In the same sense, **נָשָׂא חַן יְגוֹ**, *Esth.* 2, 15, 17. b) **חַן בְּעֵינַי פְּ** *to give one favour in the eyes of any one*, with any one. Ex. 3, 21 **וְנָתַתִּי אֶת-חַן יְהוָה** *and I will give this people favour in the sight of the Egyptians*. 11, 3, 12, 36. Gen. 39, 21.—*Spec. compassion* Zech. 12, 10.

2. *grace*, i. q. *gracefulness, beauty, ele-*

gance, Prov. 22, 11, 31, 30, 5, 19 **יִצְלַח חַן** *the graceful chamois*. Ps. 45, 3. Ecc. 10, 12. **אֶבֶן חַן** *stone of beauty*, i. e. precious stone, Prov. 17, 8.

3. *Hen*, pr. n. m. Zech. 6, 14. But comp. v. 10.

חֲנָדָד (for **חַן הַדָּד** favour of Hadad, see **חַדָּד**) *Henadad*, pr. n. m. Ezra 3, 9. Neh. 3, 18.

* **חָנָה** fut. **יִחַנֶּה**, apoc. **יִחַן** 1. *to bend, to bow down, to incline*; kindr. **חָנַן**, **עָנָה**. Arab. **حنا** to bend, to incline; metaph. to incline, to be favourably disposed, comp. **הִפִּיעַ**.—Judg. 19, 9 **הִפְּתָה הַיּוֹם** *lo! the declining of the day*, i. e. the day is declining.—Hence **חַנִּיית** a spear, lance, so called as being flexible.

2. *to set oneself down* in any place, to sit down, i. e. to pitch one's tent, Gen. 26, 17; *to pitch a camp, to encamp*, Ex. 13, 20, 17, 1, 19, 2. Num. 1, 51 **בְּחַנּוּת** *where the tabernacle is set down*, i. e. pitched. Poet. of locusts, Neh. 3, 17. *Spec.* a) With **עַל**, *to encamp against a city*, i. q. *to besiege*, Ps. 27, 3. 2 Sam. 12, 28. Is. 29, 3; with **בְּ** id. Judg. 9, 50; also c. acc. id. Ps. 53, 6. b) With **לְ**, *to encamp for or around any one*, i. q. *to defend*, Zech. 9, 8; comp. Ps. 34, 8.

3. Poet. i. q. *to dwell*, Is. 29, 1; comp. **אֶהֱלֵךְ** i. q. house.

Deriv. **חַנּוּת**, **חַנּוּת**, **מַחְנָה**, pr. n. **חַנּוּן**.

חַנּוּה f. (r. **חָנַן**) 1. Plur. **חַנּוּהוֹת**, *grace, favour, compassion*, Ps. 77, 10.

2. Perh. *entreaty, supplication, prayer*, see the root in Hithp. Job 19, 17 **וְחַנּוּתִי לְבָנַי בְּטֶנֶן** *and my prayers (are loathsome) to the sons of my womb*, i. e. to my brethren. The form **חַנּוּתִי** is then for **חַנּוּתִי**, see Heb. Gram. § 89. 3. n; **חַנּוּ** 1 pers. Præter. from **חָנַן**, contrary to the accent.

3. *Hannah*, pr. n. the mother of Samuel, 1 Sam. 1, 2 sq.

חֲנוּחַ (initiated or initiating, r. **חָנַן**) pr. n. *Henoch, Enoch*. a) The first-born son of Cain, whose name was also given to a city founded by his father, Gen. 4, 17. b) The father of Methuselah, translated to heaven on account of his piety, Gen. 5, 18–24. The later

Jews, founding a conjecture on the etymology of the name, make him out to have been not only the most distinguished of the antediluvian prophets, but also the inventor of letters and learning; and have forged in his name a spurious book, comp. Jude v. 12. These fables are current also among the Arabs; by whom he is called **أدریس** *Adris*, i. e. the learned. c) The eldest son of Reuben, Gen. 46, 9. Ex. 6, 14. Patronym. **הנוכר** *Henochite* Num. 26, 5. d) A son of Midian Gen. 25, 4.

הנון (graciously regarded, favoured, r. **הנון**) *Hanun*, pr. n. a) A king of the Ammonites, 2 Sam. 10, 1. 1 Chr. 19, 2. b) Neh. 3, 30. c) Neh. 3, 13.

הנון m. adj. *gracious, merciful, compassionate*, Ps. 111, 4. 112, 4. R. **הנון**.

הנויה f. (r. **הנוה**) plur. **הנויות**, a vault, cell, so called from its curved or arched form. Chald. and Syr. **سندل**, a

tradesman's cell, stall, Arab. **حانوت**,

حانك. Hence in Jer. 37, 16 the prophet is said to be cast **אל-בית הבור ואל-החניויה** into the dungeon and into the vaults, i. e. under ground. So commonly, and not unaptly.—An exposition perhaps more suitable to the context is given by E. Scheid in Diss. Lugdun. p. 988, who understands *curved blocks or stocks, nervi curvi et obtorti*, in which a prisoner sat bent and distorted, elsewhere called **סר**, **בהסבת**, q. v. comp. Jer. 20, 2. 3. 29, 26; Gr. **κύφων** from **κύπτω**. Comp.

Arab. **حنو** a saddle-bow, saddle-tree, i. e. the curved wood which constitutes the frame.

* **הנוה** not in use, i. q. **הנוה** and **הנוק** (comp. Gr. **ἄγγω**, Lat. *ango*), to straiten, to choke, to suffocate; intrans. to be narrow, strait, close. Hence deriv. **הה** for **הנה**, and **הוה** for **הנה**.

* **הנט** to spice, to season with spices. Hence

1. to embalm dead bodies Gen. 50, 2. 3. 26. Arab. **حنط** I, II, id.

2. Poet. the fig-tree is said to spice its fruit, i. e. to fill it with aromatic juice, to ripen, Cant. 2, 13. Arab. **حنط** to

ripen fodder; IV to be ripe, of the harvest, grain.

3. to be reddish; Arab. **حنط** to be red, e. g. leather; see **השה** wheat.

Deriv. **השה**, also

הנטים m. plur. *the embalming* of dead bodies, and hence time of embalming, Gen. 50, 3. It follows the analogy of other nouns designating time, as **נקרים**, **נקנים**.

הנטון Chald. m. plur. *wheat*, Ezra 6, 9. 7, 22, i. q. Heb. **הטים** q. v. in **השה**.

הניאל (grace of God) *Hanniel*, pr. n. a) A phylarch or chief of the tribe of Manasseh, Num. 34, 23. b) 1 Chr. 7, 39.

הניר m. (r. **הנה** no. 2) pr. *initiated*, hence *trained, proved*, of tried fidelity, Gen. 14, 14. Arab. **فكك** tried, proved,

حنكة experience.

הנינה f. *grace, favour, mercy*, Jer. 16, 13. R. **הנון**.

הניה f. plur. **הניהים** 2 Chr. 23, 9, **הניהוה** Is. 2, 4. Mic. 4, 3; a *spear, lance*, so called as being flexible, 1 Sam. 18, 11. 19, 10. 20, 33. R. **הנה** no. 1.

* **הנה** 1. to straiten, to choke, Lat. *angere*; also intrans. to be narrow, strait, close, i. q. **הנק**, **הנק**, q. v. Hence **הה** for **הנה**, Arab. **حنك**, the jaws, palate. Comp. **הנק** neck, from kindr. **הנק**, and **הנה** to choke.

2. Denom. from **הנה**, **حنك**, the palate, jaws, fauces, pr. **ἐμβύειν**, Lat. *imbuiere*, i. e. to stuff into one's mouth or jaws, to give to taste, and then by a common metaphor transferred to the intellect; comp. **הנס** and Job 12, 11. Hence a) to imbue one with any thing, to initiate, to train; (comp. **نشع** to put into one's mouth, also to teach, to train;) Prov. 22, 6 *train up a child according to his way*, according to his disposition and habits. b) Of things, to initiate, i. e. to dedicate, to consecrate, e. g. a house before taking possession, Deut. 20, 5; the temple 1 K. 8, 63. 2 Chr. 7, 5.—Arab. **حنك** to understand.

Deriv. **הנה**, **הנה**, **הנה**, pr. name **הנה** also

הַנְּבִיחָה (id.) *Hananiah*. pr. n. m. a) A military leader under Uzziah 2 Chr. 26, 11. b) 1 Chr. 25, 23; comp. הַנְּבִיחָה v. 4. c) Jer. 36, 12.

הַנֵּס once Is. 30, 4, *Hanes*, pr. n. of a city of middle Egypt on the west side of the Nile, called by the Greeks *Heracleopolis*, Ἡρακλέους πόλις, Arab. *اهناس*, Egypt. ζηρε, ζηηε, εζηηε, anciently a royal residence. See Etienne Quatremère Mémoires sur l'Égypte T. I. p. 500, 501. Champollion l'Égypte sous les Pharaons I. p. 309. Comment. on Is. l. c.

* הִתְחַנֵּף fut. הִתְחַנֵּף 1. to pollute, to defile, i. q. טָנַף. Jer. 3, 9.

2. Intrans. to be polluted, defiled, as a land with blood Ps. 106, 38. Is. 24, 5. Jer. 3, 1; or persons with crimes Jer. 23, 11.

HIPH. to pollute, to profane, e. g. a land Num. 35, 33. Jer. 3, 2; so of persons, to make profane, i. e. to seduce to impiety and apostasy, Dan. 11, 32.—Syr. سَطَف one unclean, a heathen, اَسَف to apostatize from the faith. Sept. well *μυιρνεσθαι, μολύνεσθαι*; but Vulg. wrongly renders הִתְחַנֵּף by *hypocrita*, a meaning drawn from the Talmudic and Rabbinic usage.

Deriv. the three following:

הִתְחַנֵּף one profane, impious, godless, pr. polluted; Job 8, 13, 16, 15, 34, 17, 8. al. Sept. ἀσεβής, ἀνομος, παράνομος, twice ὑποκριτής, see in r. הִתְחַנֵּף Hiph.

הִתְחַנֵּף m. profaneness, impiety, wickedness, Is. 32, 6.

הִתְחַנֵּף f. id. Jer. 23, 15. R. הִתְחַנֵּף.

* הִתְחַנֵּף in Kal not used, pr. to be strait, close, to choke, of the same family with חָנַף, חִנֵּף, חִנֵּף (עִיף), and in the occidental languages *ἀγγω, ἀνύαγγη, angō, angustus, enge (Zange, Zwang), anxious*.—Hence

PIEL to strangle, to throttle, Gr. *ἀγγω, πνίγω*, as a lion his prey, Nah. 2, 13. Arab. *خنق*, Ethiop. *ጸጸጸ*, Syr. *سلف*, id.

NIPH. to strangle oneself, to hang oneself, 2 Sam. 17, 23.

Deriv. חִנֵּף

חֲנִיתָן (graciously regarded, r. חֲנַן) *Hannathon*, pr. n. of a place in Zebulun Josh. 19, 14.

* חֲסֵד not used in Kal, but commonly said to have the signif. of *kindness, benignity*, and by antiphrasis that of *reproach, disgrace*. The primary idea seems to be that of *eager and earnest desire, ardour, zeal*, by which one is actuated, i. q. קָנָא, and then like קָנָא transferred to the trop. senses:

1. to be zealous towards any one, i. e. to feel desire, kindness, love towards him; see Hithpa. and חֲסֵד no. 1.

2. to be zealous, envious towards any one, to envy, Arab. *حَسَد* to envy, *حَسَد* envy; and hence i. q. to hate, to reproach, to treat with reproach and contumely; see Piel, and חֲסֵד no. 2.

PIEL to reproach, to disgrace, to treat with reproach and contumely, Prov. 25, 10. Syr. *سَفِه* id. in Targ. חֲסֵד for Heb. חֲרָה to reproach. Syr. *سَفِه* oppressed with envy, also beloved, see in Kal.

HITHP. to show oneself kind, benign, merciful, Ps. 18, 26. Comp. Kal no. 1.

Deriv. חֲסֵד, חֲסִיד, חֲסִידָה, and pr. n. חֲסִידָה.

חֲסֵד in pause חֲסֵד, c. suff. חֲסֵדִי; plur. חֲסֵדִים, constr. חֲסֵדֵי, pr. desire, ardour, zeal, see r. חֲסֵד Kal.—Hence

1. In a good sense, *zeal towards any one, kindness, love*. Spec. a) Of men towards one another, *kindness, good-will*, as shown in doing mutual favours, benefits, Gen. 21, 23. 2 Sam. 10, 2. As referring to the afflicted, *pity, compassion*, Sept. freq. *ἔλεος*, Job 6, 14. Frequent in the formula, *עָשָׂה חֲסֵד עִם* to do or show kindness with or to any one, Gen. l. c. 2 Sam. 3, 8. 9, 1, 7; also with *אִר* Zech. 7, 9; *עַל* 1 Sam. 20, 8; more fully *עָשָׂה חֲסֵד וְאַמֵּת עִם* Gen. 24, 49. 47. 29. Josh. 2, 14. 2 Sam. 9, 3 *חֲסֵד עָשָׂה לִּי אֱלֹהִים* I will show him kindness like that of God. Also *נָתַתָּה חֲסֵד לִּי* to turn kindness upon any one to procure favour for him, Gen. 39, 21; more fully Ezra 7, 28 *וַיַּעַל הַשָּׂה חֲסֵד לְפָנַי הַמֶּלֶךְ* and God turned kindness upon me before the king, i. e. gave me favour with him; also Dan. 1, 9 *וַיִּתֵּן הָאֱלֹהִים אֶת־הַיְהוָה לְדָנִיֵּאל* and God gave Daniel good-will, favour

etc. b) Of men towards God, *piety, goodness, love* of God. אֲנָשֵׁי חֶסֶד i. q. חֲסִידִים *the pious*, Is. 57, 1. Plur. חֲסִידִים *good deeds, goodness*, 2 Chr. 6, 42. 32, 32. 35, 26. Neh. 13, 14. c) Of God towards men, *goodness, mercy, grace*, Ps. 5, 8. 36, 6. 48, 10. al. Very often coupled with אֱמֶת truth, fidelity, (q. v. no. 2,) i. e. *faithful mercy, constant goodness*. Here also occur the same formulas as above in lett. a, as עֲשֵׂה חֶסֶד כִּם Gen. 24, 12. 14; c. לֹא Ex. 20, 6. Deut. 5, 10; עֲשֵׂה חֶסֶד וְאֱמֶת כִּם 2 Sam. 2, 6. 15, 20. Trop. of God himself as a merciful benefactor, Ps. 144, 2. Jon. 2, 9.—Plur. חֲסִידִים *mercies, benefits* from God, Ps. 89, 2. 50. 107, 43. Is. 55, 3 נֶאֱמָנִים חֲסִידֵי דָוִד *the sure mercies of David*, i. e. the perpetual benefits bestowed on David. d) Once, like *synon. חֵן*, it seems to denote *grace, favour*, i. q. *elegance, beauty*, Is. 40, 6. Sept. δόξα, and so 1 Pet. 1, 24.

2. In a bad sense, *zeal against* any one, *envy*; hence *reproach, disgrace*, see the root in Kal no. 2. Prov. 14, 34. Lev. 20, 17. Some also refer hither Job 6, 14.

3. *Hesed*, pr. n. m. 1 K. 4, 10.

חֲסִידָה (whom God loveth) *Hasadi-ah*, pr. n. of a son of Zerubbabel, 1 Chr. 3, 20.

* חָסָה fut. יִחָסֶה, Præt. 3 pers. fem. before pause חָסְיָה Ps. 57, 2, see Lehrs. p. 429. Heb. Gr. § 74. I. 4; pr. *to flee*; see under r. חָשׂ no. 1. Spec.

1. *to flee to* a place, *to take refuge or shelter*, with אֶ of place, as בְּצֵל פֶּה *in the shadow (protection) of* any one, Judg. 9, 15. Is. 30, 2; בְּצֵל בְּנֵפֵי יְיָ *in the shadow of Jehovah's wings* Ps. 57, 2. 61, 5.—Hence

2. *to put trust in* any one, *to trust, to confide*, espec. in God, c. אֶ Ps. 2, 12. 5, 12. 7, 2. 25, 20. 31, 2. 37, 40. al. Absol. Ps. 17, 7. Prov. 14, 32 חֲסָה בְּמוֹתוֹ צְדִיק *the righteous in his death trusteth* sc. in God.

Deriv. חֲסוּיָה, מִחָסָה, מִחָסְרָה, and

חָסָה (taking refuge, or a refuge) *Hosah*, pr. n. m. 1 Chr. 16, 38. 26, 10.

חֲסוֹן adj. *strong*, Am. 2, 9; collect. *the mighty, the powerful* in a state, Is. 1, 31. R. חָסָן.

חָסוּת f. *refuge*, Is. 30, 3. R. חָסָה.

חָסִיד adj. (r. חָסֵד)—1. *kind, merciful, benevolent*, Ps. 12, 2. 18, 26. 43, 1. לֹא חָסִיד *malevolent, wicked*, Ps. 43, 1.—Spoken in allusion to the stork, Job 39, 13; see in next art.

2. *pious towards God, godly*, e. g. חֲסִידֵי יְהוָה *the pious of Jehovah*, i. e. his pious worshippers, saints, Ps. 30, 5. 31, 24. 37, 28; לוֹ חָסִיד Ps. 4, 4.

3. Of God, *kind, merciful, gracious*, Jer. 3, 12. Ps. 145, 17.

חָסִידָה f. (r. חָסֵד) *the stork*, pr. *the pious, avis pia*, so called from the affection and tenderness it manifests towards its parents and its young, for which it was celebrated in antiquity; see Plin. H. N. X. 23. Ælian. Hist. An. 3. 23. ib. 10. 16. On the contrary, the Arabs call the male ostrich ظَلِيم *the impious*, on

account of its neglect and cruelty towards its young; comp. Job 39, 13 sq.—Lev. 11, 19. Deut. 14, 18. Ps. 104, 17. Jer. 8, 7. Zech. 5, 9. See Bochart Hieroz. II. 327 sq.—In Job 39, 13 חֲסִידָה does not stand for *the stork*, but as an adj. fem. *pia*, pious, affectionate, in allusion however to the stork, thus: *the wing of the ostrich exults, אִם אֶבְרָהּ וְנֹצְתָהּ חֲסִידָה* but *are her pinions and feathers pious?* i. e. she is not, like the stork, affectionate towards her young, but treats them with cruelty, v. 14. 15. 16.

חָסִיל m. (r. חָסַל) pr. *devourer*, put for a species of *locust*, 1 K. 8, 37. 2 Chr. 6, 28. Ps. 78, 46. Is. 33, 4. Joel 1, 4.—Sept. ἀσπίς and in 2 Chr. βροῦχος, which however is rather the *צָנִם*.

חָסִין adj. *strong, mighty*, Ps. 89, 9. R. חָסָן.

חָסִיר Chald. adj. *wanting, deficient*, sc. in weight, *light*, Dan. 5, 27. R. חָסַר.

* חָסַל *to eat off, to devour*, Deut. 28, 38. Chald. id. Kindr. are the roots קָצַר קָצַר חָסַר, q. v.—Hence חָסִיל.

* חָסַם *to muzzle* an ox Deut. 25, 4, *to stop* the nostrils, Ez. 39, 11 וְחָסְמוּ הָיָא אֶת-הַעֲבָרִים (the valley) *shall stop the nostrils of them that pass by*, i. e. by

its stench. Others render with the Syriac: *it shall stop the way to them that pass by*, sc. from the multitude of the slain. Kindr. חָסַם where see; comp. also חָסַם.—Hence מְחַסֵּם.

* חָסַן 1. *to be strong, mighty*, like Syr. and Chald. חָסַן, ܡܫܢܢ. The primary idea lies in *binding together*; comp. in חָסַן no. 3.—Hence חָסִין, חָסִין, חָסִין.

2. Trop. *to be rich, wealthy*, see חָסַן; hence *to heap together, to lay up, to hoard*, Arab. خَزَن, whence مَخْزَن storehouse, magazine.

NIPH. *to be laid up, hoarded*, Is. 23, 18. Deriv. see in Kal no. 1, 2.

חָסַן Chald. APH. or rather HIPH. after the Hebrew manner, *to possess, to have in possession*, Dan. 7, 18, 22.—Hence

חָסַן Chald. m. emphat. חָסִינָא, *strength, might, power*, Dan. 2, 37, 4, 27.

חָסַן m. (r. חָסַן no. 2) *riches, wealth*, Prov. 15, 6, 27, 24. Jer. 20, 5. Ez. 22, 25; *treasure, abundance*, Is. 33, 6 חָסַן חָסִין *abundance of deliverance*, parall. חָסִין חָסִין *treasure*.—Chald. אַחֲסַן *to possess*.

* חָסַף in Kal not used, i. q. חָשַׁף, *to strip off bark, to peel, to scale, to scrape*. Arab. حَسَف to peel dates, and transp. حَسَف to scrape off; hence Chald. חָסַף,

Arab. حَرْشَف and حَرْشَف, a scale, sherd, fragment of an earthen vessel, Syr.

حَرْشَف id. In the occidental tongues words of the same stock are Gr. σκάλισμα, Lat. scabo, squama; Germ. schaben, schuppen, Schuppe, Scherbe, Schiefer, schaufeln; Engl. scab, scale, shell, sherd; in all which a sibilant precedes, as also in Heb. and Arab. حَسَف, حَسَفَة.—Hence quadrilit. חָסַפִּים, part. pass. מְחַסְפִּים; Ex. 16, 14 חָסַפִּים דָּבַק מְחַסְפִּים *something small scaled off*, like scales.—Hence

חָסַף Chald. m. *sherds, burnt clay, earthen-ware*, Dan. 2, 33 sq.

חָסַפִּים quadril. see in r. חָסַף.

* חָסַר fut. יִחָסֵר, plur. יִחָסְרוּ, pr. *to diminish, to be cut short*, intrans.—Kindr. are חָסַר, חָסַר, חָסַר; comp. חָסַל, חָסַל.—Hence

1. *to be diminished, to fail*, Gen. 8, 3, 5. 1 K. 17, 14.—Also *to fail, to be wanting*, Ecc. 9, 8; with לְ of pers. Deut. 15, 8.

2. *to want, to lack, to be without* any thing, with acc. like other verbs of plenty and want, Deut. 2, 7, 8, 9. Ps. 34, 11. Prov. 31, 11. Gen. 18, 28 אוֹלֵי הַחַסְרוֹן אֵילֵי הַמִּשְׁפָּה הַצְדִּיקִים הַמְשִׁימִים perhaps *there shall lack five to the fifty righteous*, lit. perhaps the fifty righteous shall lack five. Absol. *to want*, i. e. *to be in want, to suffer need*, Ps. 23, 1. Prov. 13, 25.

Neh. 9, 21. Comp. Arab. حَسَرَ and حَسِرَ to suffer harm or loss.

PIEL *to cause to want or lack*. Ps. 8, 6 חָסַרְתָּ לְיְהוָה מְאֹלֵהִים *thou hast caused him to lack but little of a god*; see in חָסַר B. 1. p. 54. With מִן of thing, Ecc. 4, 8.

HIPH. 1. Causat. *to cause to fail*, with accus. Is. 32, 6.

2. Intrans. *to want, to lack*, i. e. *to suffer want*, Ex. 16, 18.

Deriv. חָסַר, חָסַר, and the five here following.

חָסַר verbal adj. *wanting, lacking*, with acc. 1 K. 11, 52; with מִן Ecc. 6, 2. חָסַר לָחֵם *lacking bread* 2 Sam. 3, 29. חָסַר לְבָב *lacking understanding* Prov. 6, 32. 7, 7, 9, 4. Subst. *want of understanding* Prov. 10, 21.

חָסַר m. *want, poverty*, Prov. 28, 22. Job 30, 3.

חָסַר m. *want, poverty*, Am. 4, 6. Deut. 28, 48, 57.

חָסְרָה Hasrah, pr. n. m. 2 Chr. 34, 22; for which in the parall. passage 2 K. 22, 14 is חָרְסָה.

חָסְרוֹן m. (r. חָסַר) *deficiency, defect*, Ecc. 1, 15.

חָף adj. m. *clean, pure*, morally, Job 33, 9. R. חָפָה II.

חָף see חָפָה.

* חָפָא prob. i. q. חָפָה and חָפָה I, *to cover*; whence PIEL, *to do covertly, secretly*, 2 K. 17, 9.

* חָפָה *to cover, to veil*, e. g. the head 2 Sam. 15, 30. Jer. 14, 4; the face Esth.

6, 12, 7, 8. Syr. **سفا**, Arab. **خفا** id. Comp. **חָפָה** I.

PIEL to *overlay* with gold, silver, etc. with two acc. 2 Chr. 3, 5, 7, 8, 9.

PUAL to *be covered*, Is. 4, 5; see in **חָפָה** no. 1.

NIPH. pass. of Pi. Ps. 68, 14.

חָפָה f. (r. **חָפָה** I) 1. a *covering, protection*, Is. 4, 5 **חָפָה כְּבוֹד הָפָה** *over all the glory shall be a covering*, i. e. protection. Others here take **חָפָה** as Pual of **חָפָה**.

2. a *canopy*; hence a bed with a canopy, curtains, *bridal-bed, nuptial-couch*, comp. **עָרַשׁ**. Ps. 19, 6. Joel 2, 16.

3. *Huppah*, pr. n. m. 1 Chr. 24, 13.

* **חָפַץ** fut. **יִחָפֵץ** to *leap or start up*; kindr. with **קָפַץ**, **קָפַץ**, comp. **סָוַץ**, **אָפַץ**, **נָפַץ**.—Spec.

1. to *start up, to rise up suddenly*, in order to flee, 2 Sam. 4, 4. Job 40, 23. 2 K. 7, 15 Cheth.—Hence

3. to *be startled, alarmed*, Deut. 20, 3. Ps. 31, 23, 116, 11.

NIPH. to *flee away* sc. in terror, to *shrink away*, 1 Sam. 23, 26. Ps. 48, 6, 104, 7.—Hence

חָפְזוֹן m. *haste, hasty flight*, Ex. 12, 11. Deut. 16, 3.

חָפִים (coverings) *Huppim*, pr. n. m. a) Gen. 46, 21, elsewhere **חֹפִים** q. v. b) 1 Chr. 7, 12, 15.—R. **חָפָה** I.

* **חָפַץ** obsol. root. Arab. **حَفَنَ** to *take with both hands, to fill both hands*.—Hence, unless the verb itself be a denominative,

חָפֶן only in dual **חָפִינִים**, *the two fists*, Ex. 9, 8. Lev. 16, 12. Prov. 30, 4. Ez. 10, 2, 7. Ecc. 4, 6. Aram. **سعدنا**, Arab. **حَفْنَة**. By transpos. *πυγμή, pugnis*.

חָפְנִי (perh. *fister, fighter*, from **חָפֶן**) pr. n. *Hophni*, one of the sons of Eli, 1 Sam. 1, 3, 2, 34, 4, 4.

* I. **חָפַץ** i. q. **חָפָה**, to *cover*, with **עַל**, comp. **בָּטַח**; hence to *protect*, Deut. 33, 12.

Arab. **حَفَّ** to *cover* with a garment. The idea of covering lies in the syllable **חָפָה**, as also in the kindr. **חָפָה**, **חָפָה**, **חָפָה**, **חָפָה**; comp. besides **חָפָה** and **חָפָה**, the

roots **חָפָה** and **חָפָה** to *hide*; **כָּפַר**, **כָּפַר**, **כָּפַר**, and **כָּפַח**, to *cover*; Is. 31, 5, **עָלָה**, **פָּנָה**, etc. also **עָלָה**, **פָּנָה**, in which Nun and Lamed are inserted in the primary syllable, as in **אָלַץ**, **אָלַץ**, etc.

Deriv. **חָפָה**, **חָפָה**.

* II. **חָפַץ** obsol. root. 1. to *rub, scrape, wipe off*. Arab. **حَفَّ** *rasit, fricuit*.

2. to *wash off or away, to lave*; hence deriv. **חָה**, **חָה**.

* **יִחָפֵץ** fut. **יִחָפֵץ** and **יִחָפֵץ** Ps. 37, 23. al.

1. to *bend, to curve*; Job 40, 17 **יִחָפֵץ זָנְבוֹ** *he bendeth his tail*, etc. Arab.

חָפַץ to *bend wood*.

2. Intrans. and metaph. to *incline, to be favourably disposed*: a) Towards any one, to *delight in, to favour, to love*. e. g. a person, c. **בָּ** Gen. 34, 19. 2 Sam. 20, 11; God towards man, Num. 14, 8. 2 Sam. 15, 26. Ps. 18, 20. al. Also of things, c. **בָּ** 2 Sam. 24, 3. Is. 56, 4. Ps. 112, 1; acc. Ps. 40, 7. Mic. 7, 18. b) To doing any thing, i. q. to *will, to desire, to please*; absol. Cant. 2, 7, 3, 5; with a finite verb Is. 42, 21, 53, 10; infin. c. **לֵ** Deut. 25, 8. Ps. 40, 9. Job 9, 3. 1 Sam. 2, 25; inf. simpl. Job 13, 3, 33, 32 **יִחָפְצֵנִי** *I desire to justify thee*, i. e. thy justification.

Deriv. the three following:

חָפֵץ m. plur. constr. **חָפְצֵי** Ps. 35, 27, 40, 15; but **חָפְצֵיהֶם** Ps. 111, 2; fem. **חָפְצָה**; verbal adj. from r. **חָפַץ**.

1. *delighting in, loving* any thing. Ps. 5, 8 **לֹא אֵל חָפֵץ רָשָׁע אֲהָה** 34, 13 **חָפֵץ חַיִּים** *loving life*. 35, 27, 111, 2. With infin. and **לֵ** Nah. 1, 11. Also *desiring*, Ps. 40, 15 **חָפְצֵי רָצְוֵי** 35, 27. Mal. 3, 1.

2. *willing*, 1 K. 21, 6 **אִם-חָפֵץ אֲהָה** *if thou art willing, if it please thee*. 30, 33. 1 Chr. 28, 9 **נָפֵשׁ חָפְצָה** *a willing mind*.

חָפֵץ m. c. suff. **חָפְצֵי** 1. *inclination* to any thing, and hence *favour, love, delight* in any thing, Prov. 31, 13. **יֵשׁ לוֹ חָפֵץ בְּ** *one delights in* any thing 1 Sam. 15, 22, 18, 25. Ecc. 5, 3, 12, 1. Ps. 1, 2.—Concrete, *that which delights, pleases* any one, 1 K. 10, 13. **יַעַשׂה חָפֵץ יְיָ** *to do the pleasure of God*. etc. Is. 44, 28, 46.

10. 48, 14. 1 K. 5, 8. 9.—Spec. *desire*, Ps. 107, 30. Job 31, 16.

2. *beauty, elegance*, as causing delight; so אבני הפז *beautiful stones*, i. e. precious, Is. 54, 12. ארץ הפז *a pleasant land* Mal. 3, 12. Plur. הפצרים *precious things* Prov. 3, 15. 8, 11.

3. Any application or purpose of mind, *purpose, studium*; hence *a business, a matter, affair*, Sept. πράγμα.—Ecc. 3, 1 וְעַתָּה לְכֹל-הַפֶּזַן *and a time to every matter*, i. e. all things are frail and fleeting, nothing is stable and enduring. 5, 7 אַל-הַפֶּזַן תִּהְיֶה מַרְבֵּה עַל הַפֶּזַן *marvel not at the matter*. 8, 6. The transition to this signification is manifest in passages like these: Is. 53, 10 הַפֶּזַן יִהְיֶה בְיָדוֹ וְרָצְיָהּ *the pleasure of Jehovah* (i. e. his cause, affair) *shall prosper in his hand*. 44, 28. 58, 3. 13. Job 21, 21. 22, 3.—Similar is Syr. ضمة, a matter, business, affair, from صا, i. q. הפז to will.

הַפְּצִירָהּ (my delight is in her) *Hephzibah* pr. n. of the mother of king Manasseh, 2 K. 21, 1. Also as a symbolic name of Zion, Is. 62, 4.

* I. הַפֵּר fut. יִהְפֵּר 1. *to dig, to excavate*; Arab. حفر 1, VIII, X, to dig the ground, حَفْرٌ, حَفْرٌ, a well, pit; Syr. سحر to dig, سحرًا a pit, ditch. Hence with mid. rad. softened היר q. v. In the Indo-European tongues the idea of *digging* is expressed by transpos. in γράφω, ῥήπτω, Germ. graben, Engl. grave; and with a sibilant prefixed Lat. sCRiBo; with r softened γλάφω, γλίφω, sCaLPo, sCuLPo.—Absol. Jer. 13, 7; with acc. e. g. a pit, well, Ecc. 8, 8. Ps. 7, 16. Gen. 21, 30. Num. 21, 18. So to dig for any thing, Ex. 7, 24. Job 3, 21. Poet. of the war-horse pawing the ground, Job 39, 21 יִהְפְּרוּ בְעֵמֶק *they paw in the valley*; comp. Virg. Georg. 3, 87, 98 *cavat tellurem*.—Metaph. *to dig a pit for any one*, i. e. to plot against him, c. לְ Ps. 35, 7.

2. *to dig out*, i. e. *to search or spy out, to explore*; Job 39, 29 *from thence he spieth out the prey*. With acc. *to explore a land, to spy out*, Deut. 1, 22. Josh. 2, 2. 3.—For Is. 2, 20 see הַפְּרָהּ.

Deriv. הַפְּרָהּ, pr. n. הָפֵר, הַפְּרִים.

* II. הָפֵר fut. יִהְפֵּר, plur. יִהְפְּרוּ. in

pause יִהְפְּרוּ, Arab. حَفِرَ, *to become red, to blush*, kindr. perhaps with הָמַר no. 2 to be red. Hence *to be ashamed, to be put to shame*, espec. as being frustrated or disappointed in one's plans and expectations, Ps. 35, 4. 26. 40, 15. 70, 3. 83, 18. Is. 24, 23. Jer. 15, 9; with פָּנִים Ps. 34, 6. Job 11, 18 וְהִפְרָה לְבַטָּח תִּשְׁכַּב *now thou art ashamed, then shalt thou lie down in quiet*. With מִן of that in which one is disappointed, ashamed, Is. 1, 29; comp. בוש.

HIPH. *to bring to shame, to cause disgrace*, Prov. 19, 26.

2. Intrans. like Kal; comp. verbs of colour, Heb. Gram. § 52. 2. n; *to be ashamed, to be put to shame*, Is. 54, 4. Trop. of Mount Lebanon, as grieving for the loss of its beauty, Is. 33, 9. Also *to act shamefully, to come to shame*, Prov. 13, 5.

הָפֵר see הַפְּרָהּ.

הָפֵר (a pit, well, r. הָפֵר I) *Hepher*, pr. n.

1. A royal city of the Canaanites, Josh. 12, 17; comp. 1 K. 4, 10.

2. Of several men: a) A son of Gilead Num. 26, 32. 27, 1. Josh. 17, 2. Patronym. הַפְּרִי *Hepherite* Num. 26, 32. b) An officer of David 1 Chr. 11, 36. c) 1 Chr. 4, 6.

הַפְּרַיִם (two pits) *Hapharaim*, pr. n. of a place in Issachar, Josh. 19, 19.

הַפְּרֵי pr. n. *Hophra*, a king of Egypt, contemporary with Nebuchadnezzar, Jer. 44, 30. Sept. Οὐαφρη, in Manetho Οὐαφρις, the eighth king of the second Saitic dynasty; the same who is called by the Greeks *Arqins*, Hdot. 2. 161, 162, 169. ib. 4. 159. Diod. Sic. 1. 68. See Rosellini Monum. Storici II. 143.

הַפְּרָהּ f. (r. הָפֵר I) an animal which frequents houses, so called from its digging or burrowing; Jerome, *a mole*; better perhaps, *a rat*. In Is. 2, 20, where we now read divided לְהַפְּרוֹתָּהּ i. e. *into the digging of rats*, q. d. rats' holes, the plural form of this noun ought prob. to be restored, as better suited to the context, viz. לְהַפְּרָהּ *to the rats, or moles*. Comp. פָּרָה.

*הפש fut. plur. והפשו, pr. to dig, Sept. *σάλλω* Ps. 76, 7; Chald. and Samar. *הפס* id. Kindred perhaps with הפר 1, the ו and ש being interchanged. In Heb. only trop. to seek, to search after, to find out, e. g. wisdom Prov. 2, 4; secret things Prov. 20, 27; one's conduct Lam. 3, 40. Also to devise, to contrive; Ps. 64, 7 והפשו עולות they devise wickedness.

NIPH. pass. to be searched out, Obad. 6.

PIEL to seek, to search, absol. Gen. 31, 35. 44, 12. With acc. to search out, 1 Sam. 23, 23; to search through 1 K. 20, 6. Zeph. 1, 12. Metaph. once Ps. 77, 7 והפש ריתי my spirit maketh search, inquiry.

PUAL 1. to be sought, and so 'to let oneself be sought,' i. e. to hide oneself, Prov. 28, 12; comp. v. 28, and Hithpa.

2. to be searched out, devised, Ps. 64, 7.

HITHPA. pr. to let oneself be sought, i. e. to hide oneself, see Pu. no. 1; hence to disguise oneself, 1 Sam. 28, 8: 1 K. 20, 38 והתפש באפר על-עיניו and disguised himself with a bandage over his eyes. 22, 30. Job 30, 18 והתפש לבישר through the violence (of disease) my garment is disguised, i. e. my skin or external appearance is changed; comp. v. 19.—Hence

הפש m. a device, purpose, Ps. 64, 7. See r. הפש Pu. no. 2.

*הפש pr. to be loose, free, opp. to what is bound, restrained. Hence

1. to spread out loose things, to spread loosely, see הפש. Arab. *خفش* II, to stretch out, to prostrate.

2. to lie prostrate, and hence to be weak, feeble, exhausted. Comp. הלש. Arab. *خفش* mid. E. Hence התפשוה.

3. to set free, e. g. a slave. Arab. *خفش* to be poured out freely. Hence התפשוה, התפשי.

PUAL to be set free, to be freed, as a slave, Lev. 19, 20.

Deriv. the four following.

הפש m. a spreading out, stratio; once Ez. 27, 26 בגדי-הפש לרכבה tapetes stratae ad equitandum, i. e. cloths spread out, carpets, for riding and driving.

הפש f. freedom, Lev. 19, 20. R. הפש no. 3.

הפשית and התפשית f. weakness, infirmity, disease, whence התפשית בית the sick-house, infirmary, hospital, 2 K. 15, 5. 2 Chr. 26, 21. R. הפש no. 2.

הפש adj. (pr. from a subst. הפש i. q. התפש, with the adj. ending י-) plur. התפשים.

1. prostrate, weak, feeble, Ps. 88, 6. But see in no. 2.

2. free, opp. to a slave or captive, Job 3, 19. שלח הפשי to let go free, e. g. a slave, Deut. 15, 12. 13. 18; שלח להפשי id. Ex. 21, 26. 27. ו' להפשי, הוצא הפשי, to go out free, to be set free, see under הוצא. [Ps. 88, 6 במתים הפשי free among the dead, sc. from the cares and oppression of life; comp. Job 3, 19.—R.]

3. free from public taxes and burdens, 1 Sam. 17, 25.

התפשוה see התפשוה.

הצי m. (r. הצי) c. suff. הצי, plur. הצים; also הצי (Milél) with Yod parag. 1 Sam. 20, 36. 37. 38 Cheth. 2 K. 9, 24.

1. an arrow, 2 K. 13, 17. 1 Sam. 20, 20. arrow-men, archers, Gen. 49, 23. Trop. the arrows of God are lightnings, Hab. 3, 11; also poet. evils, calamities, inflicted upon men, Deut. 32, 23 comp. v. 42. Job 6, 4. Ps. 38, 3. 91, 5; espec. famine Ez. 5, 16.—Num. 24, 8 הצי הצי he doth shake his arrows in blood; comp. Ps. 68, 24, and מהץ no. 2.

2. an arrow-wound, wound, Job 34, 6.—Vice versa, in Eurip. Iphig. Taur. 314, missile weapons are called *τραύματα ἐπιόντα*, flying wounds.

3. הצי ההניה 1 Sam. 17, 7 Cheth. the iron point of a spear. But in Keri and the similar passages 2 Sam. 21, 19. 1 Chr. 20, 5, the reading is עץ wood, i. e. the handle or shaft of a spear; and this alone is suited to the context.

*הצב and הצב Is. 5, 2, fut. והצב.

1. to cut, to hew, to hew out, espec. stones; kindr. הצב. For the primary idea of cutting, which lies in the syllable הץ, see in הצץ.—Deut. 6, 11. 8, 9. Is. 5, 2. 10, 15. 22, 16. Prov. 9, 1. Part. הצי hewers of stone, stone-cutters, 2 K. 12, 13. 1 Chr. 22, 2. 15. 2 Chr. 24, 12; also hewers of wood, wood-cutters, 1 K. 5, 29 [15]. 2 Chr. 2, 1. 17. Metaph. Ps. 29, 7 the voice of Jehovah cleaveth out

flames of fire, i. e. sends forth forked lightnings; comp. Pu.

2. Trop. *to cut off, to destroy*; Hos. 6, 5 **הַצַּחְתִּי בְּנִבְיָאִים** *I cut them off by prophets*, i. e. I announce to them death and destruction. The other member has **הַרְגָתוֹם**.

NIPH. *to be cut in, to be graven*, on stones, Job 19, 24.

PUAL *to be hewn out*, formed, Is. 51, 1.

HIPH. i. q. Kal. no. 2. Is. 51, 9.

Deriv. **מִהַצֵּב**.

* **הַצָּחָה** fut. **הַצַּחְה**, with Vav conv.

וַיַּחַץ.

1. *to cut in two, to halve*, like kindr.

הַצֵּץ q. v. Chald. and Syr. **הַצָּא**, **سأ**, to cut or dig out.

2. *to divide*, espec. a) Into two parts, *to halve*, Gen. 32, 8. Ps. 55, 24 **לֹא יִחַצְצוּ יְמֵיהֶם** *they do not halve their days*, i. e. do not live out half their lives. With **וַיִּבְרַן** prægn. *to divide and distribute between*, among, Num. 31, 27. 42. Is. 30, 28 **עַד צְנֹאֵר יִחַצְצֵהוּ** *the stream divides him even to the neck*, i. e. rises to the neck and there divides him as it were into two parts. b) Also into several parts, Gen. 23, 1. Judg. 7, 16. 9, 43. Job 40, 30 [41, 6].

NIPH. *to divide oneself, to be divided*, 2 K. 2, 8. 14. Dan. 11, 4. Spec. into two parts, Ez. 37, 22.

Deriv. **הַצֵּר**, **הַצֹּחַת**, **מִהַצָּחָה**, **מִהַצֵּיחַ**, and pr. names **הַחֲצֹאֵל**, **הַחֲצִיאוֹל**.

הַצֹּר (enclosure, castle) *Hazor*, pr. n.

a) A city in Naphtali, fortified by Solomon, Josh. 11, 1. 12, 19. 19, 36. Judg. 4, 2. 1 K. 9, 15. 2 K. 15, 29. [It appears to have been situated on the high ground somewhere to the south of Kedesh; see Biblioth. Sacra, 1846, p. 212 sq.—R.] b) Another in Benjamin, Neh. 11, 33. c) Two cities in the south of Judah, Josh. 15, 23. 25. One is called also **הַצֹּרוֹן** v. 25. d) A region of Arabia, Jer. 49, 28.

הַצֹּצְרָה see **הַצֹּצְרָה**, a trumpet.

הַצֹּחַת f. sing. only in constr. **הַצֹּחַת**, *the middle, midst*, as **הַצֹּחַת לַלַּיְלָה** *midnight* Job 34, 20. Ps. 119, 62. Ex. 11, 4. R. **הַצָּחָה**.

הַצֵּר m. (r. **הַצָּחָה**) constr. **הַצֵּרִי**, c. suff. **הַצֹּרִי**

1. *half, the half part*, Ex. 24, 6. Num. 15, 9. 10. Josh. 22. 23. **הַצֵּרִי** *the half of us* 2 Sam. 18, 3; **הַצֵּרִי** Is. 44, 16. 19.

2. *the middle, midst*, 2 Sam. 10, 4. **הַצֵּרִי הַלַּיְלָה** *midnight* Judg. 16, 3. Ruth 3, 8.

NOTE. For **הַצֵּרִי** signifying *arrow*, see in **הָץ**.

הַצֵּרִי הַמְּנוּחֹת (*midst of resting-places*) *Hatsi-hammenuchoth*, pr. n. m. 1 Chr. 2, 52. Hence patronym: **הַצֵּרִי הַמְּנוּחֹתִי** v. 54.

הַצֵּרִי m. 1. i. q. **הַצֵּר**, pr. *an enclosure, court*; then poet. *a dwelling-place, habitation*, i. q. **בֵּיתָה**. Is. 34, 13 **הַצֵּרִי עֵשׂוֹ** *a dwelling-place for ostrich es.* 35, 7 *a court for reeds and rushes.* R. **הַצֵּר** no. 1.

2. *grass, herbage*, Job 8, 12. 40, 15. Ps. 104, 14. al. Spec. *a leek*, collect. **הַצֵּרִי**, Num. 11, 5. R. **הַצֵּר** no. 2.

* **הַצֵּץ** a root not in use, having the primary force of *strength, firmness*, like the kindr. **הַצֵּץ**, **הַסֵּץ**, and Arab. **حَصَنَ** *to be firm, fortified*, whence **حَصْنٌ** *fortress*.—Hence the two following:

הַצֵּץ m. *the arm, fore-arm*, as the seat and symbol of strength. Ps. 129, 7, see in **צָמַר** Piel.

הַצֵּץ m. (r. **הַצֵּץ**) *the arm*, on which children are carried, *the bosom*, Is. 49, 22. Hence also *bosom* of a garment, Sept. **ἀναβολή**, Neh. 5, 13. Arab. **حَصْنٌ** *arm, bosom*; denom. **حَصَنَ** *to carry in the arms or bosom*. Eth. **ሕረሕ** *bosom*.

* **הַצֵּץ** Chald. *to be hard, rough*; hence *to be harsh, severe*; see Thesaur. p. 510.

APH. part. **מִהַצֵּץ** *strict, severe*, of a royal edict, Dan. 2, 15. 3, 22.

* **הַצֵּץ** *to divide*, and intrans. *to be divided*. Arab. **حَصَّ** III, IV, *to divide one's portion with another*, **حَصَّةٌ** *part, portion*. Talmud. *to cut or hew in pieces*, whence **הַצֵּץ** *an axe or adze*; trop. *to distinguish*. Kindred roots are **הַצֵּץ**, **הַצָּחָה**, Chald. **הַצֵּר**. The primary

called also *the court of the priests* 2 Chr. 4, 9; the other *the outer*, הַחַיצוֹנָה Ez. 10, 5, 40, 17, 31. Plur. Is. 1, 12. Ps. 65, 5.

2. *a village, hamlet*, Lat. *villa, pagus*, i. e. farm-buildings, farm-hamlets, usually erected around an open space or court, often in the neighbourhood of cities, Josh. 13, 23, 28, 15, 32 sq. 1 Chr. 4, 33. Neh. 11, 25. Diff. from בְּנוֹת הַחֵיר, Josh. 15, 47. Spoken also of the movable villages or encampments of nomadic tribes, who usually pitch their tents in a circle, or so as to form an enclosure, Gen. 25, 16. Deut. 2, 23. Is. 42, 11; comp. Ps. 10, 8.—Hence

3. As the name of several cities and villages:

a) הַצֵּר־אֲדָר *Hazar-Addar* (village of Addar) a place on the border of the tribe of Judah Num. 34, 4; called shortly אֲדָר Josh. 15, 3.

b) הַצֵּר סוּסָה Josh. 19, 5, and הַצֵּר סוּסִים 1 Chr. 4, 31, *Hazar-susah* or *Hazar-susim* (village of horses) in the tribe of Simeon.

c) הַצֵּר עֵינָן Ez. 47, 17, and הַצֵּר עֵינָן 48, 1. Num. 34, 9, 10, *Hazar-enan* (village of fountains) on the northern border of Palestine.

d) הַצֵּר שׁוּעָל *Hazar-shual* (village of jackals) Josh. 15, 28, 19, 3. 1 Chr. 4, 28. Neh. 11, 27, in the tribe of Simeon.

e) הַצֵּר הַחֵיכּוֹן *Hazer-hatticon* (middle village) Ez. 47, 16, on the borders of Hauran, Auranitis.

f) Plur. הַצֵּרוֹת *Hazeroth*, a station of the Israelites after leaving Sinai, prob. the fountain now called 'Ain el-Hüdhera, الحضر; see Bibl. Res. in Palest. I. p. 223. —Num. 11, 35, 12, 16, 33, 17. Deut. 1, 1.

הַצֵּרוֹ *Hezro*, see in הַצֵּרִי.

הַצֵּרוֹן (enclosed, walled in, r. הַצֵּר) *Hezron*, pr. n. a) A son of Reuben Gen. 46, 9. Ex. 6, 14. Patronym. is הַצֵּרִי Num. 26, 6. b) A son of Perez Gen. 46, 12. Ruth 4, 18. Gr. Ἑζρώμ Matt. 1, 3. c) A city in the south of Judah, called also הַצֵּיר Josh. 15, 25.

הַצֵּרִי (id.) *Hezrai*, pr. n. of one of David's military chiefs, 2 Sam. 23, 35 Chethibh. In Keri and 1 Chr. 11, 37, הַצֵּרוֹ *Hezro*.

הַצֵּרְמֹנֶת (court of death) *Hazarmaveth*, pr. n. of a district in Arabia Felix, situated on the Indian ocean and abounding in frankincense, myrrh, and aloe; but noted for the insalubrity of the climate, whence the name; still called

by the Arabs حَضْرَمَوْت, *Hadramaut*. Gen. 10, 26. 1 Chr. 1, 20. See Abulfedæ Arabia ed. Gagn. p. 45. Niebuhr's Descr. of Arabia p. 283–294. Germ.

הֵק see הֵיק.

הֵק m. (r. הֵק no. 3) c. Makk. הֵק, c. suff. הֵקִי, but הֵקָה Lev. 10, 13, הֵקֶם Ex. 5, 14; plur. הֵקִים constr. הֵקִי and הֵקִי Ez. 20, 18; pr. something *decreed, prescribed, appointed*; e. g. הֵקִי that which is decreed or appointed for me, Job 23, 14. —Spec.

1. An appointed *portion*, e. g. of labour, *a task*, Ex. 5, 14. Prov. 31, 15; of food, *an allowance*, Prov. 30, 8. Gen. 47, 22.

2. An appointed *bound, limit*, Job 26, 10. Prov. 8, 29. Jer. 5, 22. הֵק לְבִלִי *without bound*, without measure, immeasurably, Is. 5, 14.

3. An *appointed time, set time*, Job 14, 13. Mic. 7, 11.

4. A prescribed *statute, ordinance, law*, Gen. 47, 26. 1 Sam. 30, 25. Ps. 81, 5. In Sing. also collect. of a body of laws (comp. הַיִּרָה) Ex. 15, 25. Is. 24, 5. Plur. *statutes, laws*, espec. laws prescribed from God to men, Deut. 4, 5, 8, 14, 6, 24, 11, 32, 12, 1; of the laws of nature Job 28, 26. Ps. 148, 6. Also: a) *a decree of God* Ps. 2, 7; comp. Job 23, 14. b) *a statutory portion, appointed portion*, as fixed by law, Ex. 29, 28. Lev. 7, 34, 10, 15. Num. 18, 8. c) *a custom*, having the authority of law, Judg. 11, 39. 2 Chr. 35, 25.

* הֵקָה in Kal not used, i. q. הֵקֶק, pr. *to cut in, to hew*, i. q. *to hack*; hence *to engrave, to carve*, see Pual no. 1; *to delineate, to portray*, see Pual no. 2, comp. הֵקֶק no. 2; also *to hack up the ground, to dig*, see Hithpa.

Pual part. הֵקָה 1. *engraved, carved*, 1 K. 6, 35.

2. *delineated, portrayed, painted*, Ez. 8, 10; comp. 23, 14.

HITHP. *to hack up the ground with a*

hoe or pickaxe, to dig a trench, etc. So from the primary signification I would explain Job 13, 27 עַל-שְׁרָשְׁרֵי רַגְלֵי הַחֲקָה אַרְוֵה אֶרְצִי around the roots (soles) of my feet hast thou digged, i. e. hast made a trench, so that I can go no further, thou hast stopped my way; comp. 19, 8. Lam. 3, 7. Usually, around the roots of my feet hast thou drawn lines, i. e. made marks how far I may go.

חֲקָה fem. of חָק no. 4, a statute, law, ordinance. Sing. spoken always of a single law; e. g. חֲקַת הַפֶּסַח the law of the passover Ex. 12, 43. Num. 9, 14. 19, 2. Lev. 3, 17. al.—Plur. statutes, laws, Lev. 18, 5. 26. 20, 13. Ez. 5. 6. 43, 18. Deut. 8, 11. 2 Sam. 7, 19. al. Of the laws of the heavens, of nature, Job 38, 33. Jer. 31, 35. 33, 25. Also customs, 1 K. 3, 3. Mic. 6, 16; of the heathen i. e. idolatry 2 K. 17, 8. Lev. 20, 23.

חֲקִיפָא (bent, crooked) *Hakupha*, pr. n. m. Ezra 2, 51. Neh. 7, 53. R. חֲקָה.

* חֲקָה i. q. Arab. حَقَف to bend oneself. to be crooked. Hence pr. n. חֲקִיפָא.

* חָקַק pr. to cut in, to hew, to hew in; comp. the kindred verbs (all of which also are onomatopoeic) חָקַק and חָקַק to cut or hew with the sword, and then also to stamp violently, to encounter violently; חָקַק and חָקַק id. Germ. hacken, Engl. to hack. We may remark in passing, that espec. in verbs חָקַק, which double the middle radical, there are many which are onomatopoeic, and therefore common to several languages, as חָקַק to lick, חָקַק, חָקַק, to tap, to grope, חָקַק hallen, חָקַק tinnio, schallen. חָקַק to beat, to pound, etc. and also in doubled forms, as חָקַק gargarizavit, חָקַק pipivit, חָקַק tintinnum edidit, etc. Spec.

1. to cut in, e. g. a sepulchre in a rock, to hew in, Is. 22, 16; letters and figures on a tablet, to grave in, to inscribe. γράφω, Is. 30, 8. Ez. 4, 1.

2. i. q. γράφω, to grave, to trace, to portray, Is. 49, 16. Ez. 23, 14.

3. to ordain, to appoint, Prov. 8, 27. 29; to decree, as a judge Is. 10, 1. Part. חָקַק poet. for חָקַק, judge, leader, ruler, Judg. 5, 9.

PUAL part. חָקַק pr. what is prescribed, i. e. a law, statute, Prov. 31, 5.

HOPE. fut. חָקַק (for חָקַק Dag. f. being dropped) to be graved in, inscribed, Job 19, 23.

Po. i. q. Kal no. 3, to decree Prov. 8, 15. Part. חָקַק a) a lawgiver, Deut. 33, 21. Is. 33, 22; a judge, leader, ruler, i. q. חָקַק, Judg. 5, 14. b) a sceptre, as the badge of power, Num. 21, 18. Ps. 60, 9. Gen. 49, 10.

Deriv. חָקַק, חָקַק, pr. n. חָקַק, and

חָקַק m. only in plur. constr. חָקַק decrees Is. 10, 1; resolves, determinations, Judg. 5, 15, where it corresponds to the similar word חָקַק in v. 16.

חָקַק *Hukkuk*, pr. n. of a town on the confines of Asher and Naphtali, Josh. 19, 34; for which חָקַק 1 Chr. 6, 60. Perh. mod. *Yakuk*, Bibl. Res. in Palest. III. App. p. 133. Biblioth. Sac. 1843, p. 80.

* חָקַק fut. חָקַק Job 13, 9, to search, to search out, to examine. pr. the interior of the earth, spoken of mining, Job 28, 3. The primary idea lies in boring and digging; kindred with חָקַק, חָקַק.—Constr. absol. Deut. 13, 15. Ez. 39, 14; with acc. of pers. or thing, to search out, to explore, e. g. a land Judg. 18, 2; food and drink, i. q. to taste, to try, Prov. 23, 30; wisdom Job 28, 27; the mind or heart of any one 1 Sam. 20, 12. Ps. 139, 1. Prov. 28, 11 the rich man is wise in his own eyes, חָקַק חָקַק but the poor man who hath understanding searcheth him through; Sept. καταγνώσεται, Aqu. Theod. ἐξγιώσεται.

PIEL i. q. Kal, Ecc. 12, 9.

NIPH. pass. of Kal, Jer. 31, 37. 1 K. 7, 47 לא נִחְקַר מִשְׁקַל נְחֹשֶׁת the weight of the brass was not to be searched out, ascertained; comp. חָקַק.

Deriv. חָקַק and

חָקַק 1. a searching out, examination, Job 34, 24; Prov. 25, 27 see in חָקַק no. 2; hence חָקַק אין no searching out, past finding out. unsearchable, Prov. 25, 3; so of what is innumerable. Job 5, 9. 9, 10. 36, 26. Also חָקַק searchings of mind, queries, deliberations, Judg. 5, 16.

2. What is known only by searching out, a secret, the inmost part, Job 38, 16 חָקַק חָקַק the secret recesses of the deep.

Metaph. **הַרְרָה** Job 11, 7, i. q. *τὰ βάθρη τοῦ θεοῦ* 1 Cor. 2, 10.

I. **הַר** m. only in plur. **הַרִים**, *nobles, free-born*, 1 K. 21, 8. 11. Neh. 2, 16. 4, 13; once fully written **הַרְרִים** Ecc. 10, 17. R. **הַרְר** no. 3, q. v.—But **הַרִים** *Horites* see in **הַרִי** II.

II. **הַר** *a hole*, see **חַוֵּר**.

הַרְרָה see **הַרְרָה**.

הַרְרָה pr. n. see in **הַרְרָה**.

* **הַרְרָה** or **הַרְרָה** obsol. root, Arab.

חָרַי *to ease oneself*, the vulgar word for this act. Hence, wherever a derivative from it occurs in the text, the Hebrew critics have placed in the margin or Keri a less offensive expression. See the deriv. **מִתְהַרְרֵהוּ**, and

הַרְרָאִים m. plur. constr. **הַרְרִי** for **הַרְרָאִי** 2 K. 6, 25; c. suff. **הַרְרָאִיהֶם** Is. 36, 12, and contr. **הַרְרִיהֶם** 2 K. 18, 27; *excrements, dung*. In Is. l. c. and 2 K. 18, 27 is read in Keri the less vulgar **צוֹאָה**, the vowels of which are written under this word in the text.—2 K. 6, 25 **הַרְרֵי יוֹנִים** *doves' dung*, which may be taken literally; since it is not incredible that persons oppressed by severe famine should devour even the excrements of animals; comp. Celsii Hierobot. II. p. 32. Rosenmüller ad Bocharti Hieroz. II. p. 573. Still, it is not improbable, that some kind of *vegetable* food is to be here understood; just as the Arabs call the herb Kali, *sparrows' dung*, **خرو العصفار**; and as in Germ. *asafetida* is called *devil's dung*. See Bochart Hieroz. II. p. 580 sq. But comp. Celsius l. c. p. 233, who clearly shows that Bochart was mistaken in affirming that among the Arabs *doves' or sparrows' dung* is a common epithet for chickpeas or vetches fried. In Keri 2 K. l. c. is **הַרְרֵי יוֹנִים** q. v.

* **הַרְרָה** and **הַרְרָה** fut. **הַרְרָה**, once **הַרְרָה** Jer. 26, 9 in some copies; imperative **הַרְרָה**.

1. *to be dried up, to be dry*, spoken of water, streams, Gen. 8, 13. Hos. 13, 15. Ps. 106, 9.—It seems to denote merely the absence or failure of water, and thus differs from **יָבֵשׁ** to be fully dry, dried;

see Gen. 8, 13 comp. 14; also Job 14, 11 Is. 19, 5, where **וְנִהַר הַחַרְבִּי וְנִבֵּשׁ** expresses gradation. Of the same family is Gr. *καρρω*.

2. *to be laid waste, to lie desert*, e. g. lands, cities; since dry places quickly become waste and desert (comp. Is. 42, 15. 48, 21); Is. 34, 10. Jer. 26, 9; of sanctuaries Am. 7, 9. Also *to be wasted, destroyed*, of a people, Is. 60, 12; and trans. *to waste, to destroy*, Jer. 50, 21. 27.

—Arab. **حَرَبَ** to be laid waste, Conj. II, to waste to destroy; kindr. with which is **حَرَبَ** I, III, IV, to wage war.

3. *to be amazed, astonished*, Jer. 2, 12; since the silence and solitude of the desert overpower the mind. See the synon. **שָׁמַם**.

NIPH. 1. Pass. of Kal no. 2, *to be desolated, to be laid waste*, Ez. 26, 19. 30, 7.

2. Recipr. *to waste one another, to fight together*, 2 K. 3, 23.

PUAL pass. of Kal no. 1, *to be dried*, Judg. 16, 7. 8.

HIPH. 1. *to dry up water* 2 K. 19, 24. Is. 50, 2. Jer. 51, 36.

2. *to desolate, to lay waste cities, lands*, Ez. 19, 7. Judg. 16, 24; *to destroy a people* 2 K. 19, 17. Is. 49, 17.

HOPH. pass. of Hiph. no. 2. Ez. 26, 2. 29, 12.

The deriv. all follow.

חַרְבַּי Chald. i. q. Heb.

HOPH. *to be laid waste, destroyed*, Ezra 4, 15.

חַרְבִּי adj. fem. **חַרְבָּה** 1. *dry*, Lev. 7, 10. Prov. 17, 1.

2. *waste, desolate*, Jer. 33, 10. 12. Neh. 2, 3. 17. Ez. 36, 36.

חַרְבִּי f. in pause **חַרְבִּי**, c. suff. **חַרְבֵי**, plur. **חַרְבוֹתָהוּ**, constr. **חַרְבוֹתָהּ**.

1. *a sword*, as *laying waste, destroying*; Arab. **حَرْبٌ**, Syr. **سَيْفًا**, whence

Gr. *ἀσπίς*, see Bochart Hieroz. II. p. 760. So **הַרְרָה לְפִי הַחֶבֶד** *to smite with the edge of the sword*, i. e. to slay with the sword. Deut. 13, 16. 20, 13. Josh. 6, 21. 8, 24. 10, 28. **הַרְרָה בְּחַרְבִּי** *to slay with the sword* Josh. 13, 22. **נָפַל בְּחַרְבִּי** *to fall by the sword*, Num. 14, 3. Is. 3, 25. Jer. 11, 22. **כְּלוֹנוֹת חַרְבִּי** *iniquities (worthy) of the sword* i. e.

of death, Job 19, 29. Metaph. of a false and slanderous tongue, Ps. 57, 5.

2. Trop. of other cutting instruments, e. g. a knife for circumcising Josh. 5, 2, 3; a knife or razor Ez. 5, 1; a graver or chisel Ex. 20, 25; an axe Ez. 26, 9. Poet. of the curved tusks of the hippopotamus, Job 40, 19.

3. *dryness, drought*, Deut. 28, 22; unless perhaps it should be written הרב.

הרב and הורב (dry, desert) pr. n. *Horeb*, a lower part or peak of Mount Sinai, so called at the present day, from which one ascends towards the south the summit of Sinai properly so called, or جبل موسى *Jebel Mûsa*. Ex. 3, 1. 17, 6. Deut. 1, 2. 6. 4, 10. 15. 5, 2. 18, 16. 1 K. 8, 9. 19, 8. Mal. 4, 4. Comp. Burckhardt's Travels in Syria, etc. p. 566 sq. [But Horeb seems rather to have been a general name for the whole mountain, of which Sinai was a particular summit; see Hengstenberg Auth. des Pentat. II. p. 396. Bibl. Res. in Palest. I. pp. 177, 551.—R.]

הרב m. 1. *dryness* Judg. 6, 37. 39. Hence, *drought, heat*, Gen. 31, 40. Hagg. 1, 11. Is. 4, 6. 25, 4. 5. Also of the dryness and heat of fever, Job 30, 30.

2. *waste, desolation*, Ez. 29, 10. Zeph. 2, 14. הרב ערי waste cities Is. 61, 4.

הרבה f. plur. הרבות, with art. ההרבות, constr. הרבות. R. הרב.

1. *dryness*, plur. *dry places, deserts*, Is. 48, 22.

2. *wasteness, desolation; concr. waste, desolate*. Lev. 26, 31 נחתי את-עריכם הרבה I will make your cities desolate. Ez. 25, 19. 35, 4. Plur. *waste places, ruins*, Ps. 102, 7. Ez. 13, 4. 33, 24. 27. הרבות בנה to build up waste places, to rebuild ruins, Ez. 36, 10. 33. 38, 12. Mal. 1, 4. Is. 58, 12. 61, 4; also קומים הרבות id. Is. 44, 26. Somewhat different is: Job 3, 14 kings and counsellors of the earth הפנים הרבות למו who build up ruins for themselves, i. e. who build up splendid palaces which will soon be ruins. הרבות מהים ruins of the rich, i. e. their ruined houses, etc. Is. 5, 17.

הרבה f. (for הרבה) only with art. ההרבה, the dry, the dry land, Gen. 7,

22. Ex. 14, 21. 2 K. 2, 8; comp. in רבש. R. הרב.

הרבון m. (r. הרב) plur. constr. הרבוני, *dryness, drought, heat of summer*, Ps. 32, 4.

הרבונה (prob. Pers. *חרבانا* ass-driver) *Harbona*, pr. n. of a eunuch of Xerxes, Esth. 1, 10; for which in 7, 9 הרבונה.

* הרב *ἀπαξ λεγόμεν.* to tremble, to be in trepidation, to fear. Chald. הרבא fear, trepidation. The primary syllable is רב, which like רע denotes tremulous motion, see רגע, רגע, רגע.—Ps. 18, 46 ויחרגו ממצודותיהם and they were dismayed out of their strong-holds, they came out trembling from their strong-holds and delivered them up; comp. Mic. 7, 17. Hos. 11, 11. Others here compare Arab. خرج to go forth, i. e.

they came forth from their strong-holds, but this is languid. In the parall. passage 2 Sam. 22, 46 is ויחרגו; see in הרב.

* הרבל obsol. quadril. i. q. Arab.

חרבל to leap, to gallop, as a horse, locust. It comes from the triliteral הרב to tremble, to be in trepidation, which is also referred to leaping, comp. גיל. By dropping the ר from this root, there remains the triliteral הרבל q. v.—Hence

חרבל m. a locust, so called from its leaping; see r. הרבל, and comp. ἀτιναός, ἀτίελαβος, from ἀτιεω. Spoken of a winged and edible species of locust, Lev.

11, 22.—Arab. ⁵حَرَجَلَة a troop of horses, a flight of locusts, ³حَرَجْوَان a kind of locusts without wings, l and n being interchanged.

* הרב fut. הרוד 1. to tremble, e. g. a mountain, Ex. 19, 18. Elsewhere only of persons, to be in trepidation, to be terrified, Ex. 19, 16. Gen. 27, 33. Ruth 3, 8. Is. 10, 29. al. Ascribed to the heart, 1 Sam. 28, 5; with ל of cause, Job 37, 1. Prægn. a) Gen. 42, 28 ויחרדו איש אל-אחיו לאמר they trembled one towards another i. e. they turned trembling one to another, saying. b) With אחרי, to follow any one trembling, 1 Sam. 13, 7. c) With לקראת, to trem-

ble at meeting any one, to meet him trembling, 1 Sam. 16, 4. 21, 2.

2. Trop. a) i. q. to come trembling, to hasten, (comp. Lat. *trepidare*, Virg. *Æn.* 9. 14,) with מן from a place, Hos. 11, 10. 11. b) With אָל, to tremble for any one, i. q. to care for, 2 K. 4, 13.

HIPH. to terrify, to make afraid, Judg. 8, 12. 2 Sam. 17, 2. Lev. 26, 6. Job 11, 19. Is. 17, 2. al.

Deriv. pr. n. חָרוּד and those here following.

חָרַד adj. 1. trembling, fearful, Judg. 7, 3; with עַל of that for which one trembles 1 Sam. 4, 13.

2. Trop. of reverence towards God, piety, i. e. fearing, revering. Ezra 10, 3 אַחֲרָיו הִחְרָהוּ בְּמִצְוַת אֱלֹהֵינוּ fearing, revering the commandment of our God, comp. 9, 4. Is. 66, 2 חָרַד עַל דְּבָרַי who trembleth at my word; with אָל v. 5.

חָרָה f. constr. חָרָה, plur. חָרוֹת Ez. 26, 16. R. חָרַד.

1. a trembling, terror, fear. Gen. 27, 33 and Isaac trembled גְּדֹלָה חָרָה a great trembling, i. e. was in great trepidation and alarm. 1 Sam. 14, 13. Is. 21, 4. al. The genit. following refers to the person feared, as אָדָם חָרָה אֶתְמוֹס fear of man Prov. 29, 25; חָרָה אֶתְמוֹס a terror of God, a great or panic terror, 1 Sam. 14, 15; comp. *θεσπέσιος φόβος* II. 9. 2.

2. care, concern, 2 K. 4, 13; see the root no. 2. b.

3. Haradah, pr. n. of a station of the Israelites in the desert, Num. 33, 24.

* חָרַה fut. יִחַר, apoc. יִחַר. But חָרוּ Is. 24, 6 is from חָרַר.

1. to burn, to be kindled, to glow, kindr. חָרַר; spoken only of anger, espec. in the following phrases: a) חָרָה אֶת פִּי אֶגְדָּל against any one Gen. 30, 2. 44, 18. Job 32, 2. 3; often of God, Ex. 4, 14. Num. 11, 33. Josh. 23, 16. Is. 5, 25. Hos. 8, 5; rarely with אָל Num. 24, 10; עַל Zech. 10, 3. b) Impers. לִי חָרָה it was kindled to him, i. e. he was angry, wrath, where אַה anger is usually supplied, Gen. 31, 36. 34, 7. 1 Sam. 15, 11. 2 Sam. 19, 43. al. c) חָרָה בְּעֵינָיו (anger) is kindled in his eyes, anger being chiefly visible in the kindling eyes and inflamed

countenance. Gen. 31, 35. 45, 5.—Sometimes these formulas express the feeling of grief, sadness, rather than anger; and hence are rendered in Sept. by the verb *λυπέομαι*, as Gen. 4, 5. Jon. 4, 4. 9. Neh. 5, 6. On the affinity of these ideas, see in עָצַב.

2. to be angry, wrath, c. בָּ Hab. 3, 8.

NIPH. Part. plur. נִחְרָרִים, i. q. Kal no. 2, to be angry, wrath, with בָּ of pers. Is. 41, 11. 45, 24. The form נִחְרָה Cant. 1, 6 is from r. חָרַר.

HIPH. הִחְרָה, fut. יִחַר 1. to let burn, to kindle sc. anger, c. עַל Job 19, 11.

2. to be ardent, zealous, to do with ardour, zeal, followed by a finite verb. Neh. 3, 20 אַחֲרָיו הִחְרָה הַחַיִּים בְּרוּךְ after him Baruch zealously repaired, etc. or, emulating him repaired, etc.

TIPH. fut. יִתְחַרֶּה (after the form הִתְקַטֵּל) to emulate, to rival, Jer. 22, 15; c. אֶת to contend with any one, Jer. 12, 5.

HITHPA. fut. apoc. יִתְחַר, to fret oneself, to be angry, indignant, Ps. 37, 1. 7. 8. Prov. 24, 19.

Deriv. חָרוּן, חָרִי, חָרָה.

חָרְהֵיָה (he was dry) Harhaiah, pr. n. m. Neh. 3, 8. R. חָרַר.

חָרוּד (trembling, terror, r. חָרַד) Harrod, pr. n. of a fountain, or of a place near by it, עֵין חָרוּד Judg. 7, 1.—Hence gentile n. חָרוּדִי Harrodite, 2 Sam. 23, 25.

חָרוּזִים m. plur. (רָחוּז) strings of pearls, gems, corals, or the like, necklaces, Cant. 1, 10. Syr. *سوار* and Arab. *سوار* a necklace of gems or pearls.

חָרוּל m. Job 30, 7. Zeph. 2, 9; Plur. חָרוּלִים Prov. 24, 31, a thorn-bush, bramble, so called from its pricking, burning; from a root חָרַל i. q. חָרַר. Comp. Eth. *ሕረረ* to burn, for *ሕረረ*. See Celsii Hierobot. T. II. p. 166.

חָרוּמָה (i. q. חָרוּם אַה snub-nosed) Harumaph, pr. n. m. Neh. 3, 10.

חָרוּן m. (רָחַה) a burning, something burning, Ps. 58, 10. Of anger, חָרוּן אַה glow of anger, burning anger, fierce wrath, Num. 25, 4. 32, 14. 1 Sam. 28, 18. Hos. 11, 9. Job 20, 23. Jer. 25, 37.—Hence

2. Trop. anger, wrath, Neh. 13, 18

Ps. 2, 5. Ez. 7, 12, 14. Plur. חררים bursts of anger Ps. 88, 17.

I. חרץ m. plur. constr. חרציה Am. 1, 3; part. pass. from r. חרץ to cut in, etc.

1. Pr. something cut in, dug out; hence a) a ditch, trench of a fortified city, Dan. 9, 25; where the verb נבנתה can be referred to חרוץ only by Zeugma. Chald. חרציה. b) Poet. for gold, pr. something dug out, fossil, Ps. 68, 14. Prov. 3, 14, 8, 10, 16, 16. Zech. 9, 3.

2. sharpened, pointed, see the root no. 2; hence as a poetical epithet for the threshing-sledge, tribulum; fully מורג חרוץ a sharp threshing-sledge Is. 41, 15; and then without the subst. in the same sense, Is. 28, 27. Job 41, 22. Plur. חרציה Am. 1, 3. On the form of this instrument see in מורג.

3. Trop. decided, see the root no. 3; and hence decision, judgment. Joel 4, 14 בְּמִקְוֵי הַחַרְצִיץ in the valley of judgment, i. e. of punishment. Sept. ἐν τῇ κοιλίᾳ τῆς δίκης.

II. חרוץ, Kamets impure, for חרוץ, r. חרץ.

1. Adj. eager, see the root no. 5; hence active, diligent, strenuous, Prov. 12, 27, 21, 5. Plur. חרוצים Prov. 10, 4, 12, 24, 13, 4.

2. Haruz, pr. n. of the father-in-law of king Manasseh, 2 K. 21, 19.

* חרוז obsol. root, kindr. with חרבץ, to cut in, to puncture; hence to bore through, to perforate. Arab. خرز to bore through, e. g. pearls or gems, in order to string them. Hence חרוזים.

חרחס pr. n. m. Harhas, 2 K. 22, 14; in 2 Chr. 34, 22 written חסכה q. v.

חרחר m. (r. חרר) 1. inflammation, burning fever, Deut. 28, 22. Sept. ἐρεθισμός, Vulg. ardor.

2. Harhur, pr. n. m. Ezra 2, 51. Neh. 7, 53.

* חרט obsol. root, Syr. سرت, pr. to scrape, to scratch; hence to cut in, to grave, to insculp, like kindr. חרס, חרץ, חרש, חרש, χαράσσω, χαράττω. See more under r. חרר.—Hence חרט a graver, חרית.

חרט m. 1. a graver, graving-tool, chisel Ex. 32, 4.

2. a stylus, style, with which letters were written or inscribed on wood or stone; hence poet. of a manner of writing, Is. 8, 1 בְּחַרֵּט אָנוּשׁ with a man's style, i. e. with the common letters, so as to be read without difficulty by the common people.

חרטמים m. only in plur. חרטמים, sacred scribes, skilled in the sacred writing or hieroglyphics, ἱερογραμματεῖς, a class of Egyptian priests; see Jablonski Proleg. in Panth. Ægypt. p. 91 sq. Creuzer Symbolik und Mythologie, I. p. 245.—Gen. 41, 8, 24. Ex. 7, 11, 22, 8, 3, 14, 15, 9, 11. The same name is applied also to the Magi of Babylon, Dan. 1, 20, 2, 2.—The word seems to be of Hebrew origin, and derived either from חרט style, and ם- formative, comp. פְּרִיִּים from פְּדָה, פְּדוּם from פָּרַר; or else a quadrilateral made up from the trilaterals חרט to grave, and חרם to be sacred. See Michaelis Suppl. 923.

חרטם Chald. id. Dan. 1, 20, 2, 10. Plur. חרטמים Dan. 2, 27, 4, 4, 6, 5, 11.

חרר m. (r. חרה) heat, glow, sc. of anger, with אה Ex. 11, 8. Deut. 29, 23. Is. 7, 4, al. With the idea of grief, 1 Sam. 20, 34.

I. חרר m. (r. חור) white bread, made of fine flour; once Gen. 40, 16 סֵלֶי חֲרִיר, Vulg. canistra farinae, Sept. κανὴ χονδρῶτων.—In the Mishna, Tract. Edaioth 3. § 10, חרר is a species of bread or cake;

Arab. حَوَارِي white bread, white flour.

II. חרר (a dweller in caverns, troglodyte, from חור II, a hole, cavern, and the ending -ר) pr. n.

1. Horite, Horites. a people who anciently dwelt in Mount Seir, Gen. 14, 6; and were afterwards driven out by the Edomites, Deut. 2, 12, 22.—Gen. 36, 20–30. Plur. חררים id. Deut. 2, 12.

2. Hori, pr. n. m. a) Gen. 36, 22. b) Num. 13, 5.

חררי יונים see in art. חררים.

חררים m. (r. חרט) twice pl. חררים, purses, bags, for money; prob. so called from their long and round form, perh. like an inverted cone, 2 K. 5, 23. Is. 3, 22.

Arab. خريطة. Comp. Schræder de Vest. mul. Heb. c. 17.

הרף (Arab. ⁹خَرِيف the autumnal

rain, from הרף autumn), *Hariph*, pr. n. of a man, Neh. 7, 24. 10, 20.—Instead of this is read יורה (autumnal rain) Ezra 2, 18.

הרפף verbal n. (ר. הרץ) 1. a cutting, *τμήμα*, piece cut off, slice; 1 Sam. 17, 18 *ten cuttings (slices) of curds*, new or soft cheese. Sept. *τοσφαλλίδες* i. e. according to Hesych. *τμήματα τοῦ ἀπαλοῦ τυροῦ*. Vulg. *decem formellæ casei*. Chald. Syr. ⁹ܝܪܦܝܢ. Arab. ⁹كِرِيص soft cheese.

2. a threshing-sledge, *tributum*, i. q. הרפף no. 2; spec. for a sharp threshing-sledge, 2 Sam. 12, 31. 1 Chr. 20, 3.

הרש m. (ר. הרש) a ploughing, old Engl. *earring*, 1 Sam. 8, 12; *time of ploughing*, *ἀροτός*, Gen. 45, 6. Ex. 34, 21. 1 Sam. 8, 12.

הרשי adj. (ר. הרש no. 5) *silent, still*, and hence *sultry*, spoken of the east wind, Jon. 4, 8.

* הרף a root *ἄταξ λεγόμεν*. Prov. 12, 27 *לֹא יִהְיֶה רִמְיָה צִידוֹ*, i. e. either: *the slothful man roasteth no game*, comp. Chald. הרף to burn, to scorch; or better: *he snareth no game*, pr. does not take it with a net; comp. הרפים net. Kindr. is ארג.

הרף Chald. *to burn, to singe*, i. q. Arab. ⁹حرق.

ITHPA. אהרף *to be singed*, e. g. the hair, Dan. 3, 27.

הרפים m. plur. *lattices of windows*, pr. net, net-work, Cant. 2, 9; Sept. *δίχτυα*. Chald. הרפא a lattice-window. R. הרף kindr. with ארג.

* הרף see הרוף.

* הרם pr. *to shut up, to shut in*; see הרם net, no. 1.

1. Spec. *to shut in the nose, to draw in, to contract*, comp. הרם. Hence part. הרום Lev. 21, 18 pr. *drawn in as to the nose*, i. e. *snub-nosed, flat-nosed*; Vulg. *parvo naso*. Arab. ⁹خرم and ⁹خرم to bore through between the nostrils of a camel and pass in a ring; pr. to contract the nose.

2. *to shut up from common use, to*

make sacred, to consecrate, to devote to God, opp. הָלַל. Arab. ⁹حَرَم to shut up, to prohibit, sc. from common use; II to make sacred; IV to devote.

⁹حَرَم a sacred place, adytum; also the women's apartment, harem. Ethiop. ሕረፍ to esteem unlawful, ሕረፍ to forbid, to prohibit. See Hiph.

HIPII. ההרים 1. *to consecrate, to devote unto God*, so that the person or thing thus devoted can never be redeemed, Lev. 27, 28. 29. Mic. 4, 13. Ethiop. ሕረፍ to anathematize, to put under a curse.—In the exterminating wars against the Canaanites, cities were often thus devoted; and these when taken were razed to the foundations, and the inhabitants, both man and beast, utterly destroyed; so as to prevent them from ever being redeemed from this vow. Hence

2. *to devote to destruction*, i. q. *to utterly destroy, to exterminate*, e. g. cities and their inhabitants, Deut. 2, 34. 3, 6. 7, 2. 20, 17. Josh. 8, 26. 10, 28. 37. 11, 21. Judg. 1, 17. Is. 37, 11. Jer. 51, 3. Sometimes with לְפַי הָרָב added, Josh. 11, 12. 1 Sam. 15, 8. The formula אֶהְרִים פְּאֶהְרִים Jer. 50, 21, seems to denote the enemy as pursuing after those who are to be utterly destroyed; comp. בְּעַר אֶהְרִי 1 K. 14, 10. 21, 21.—Poetically, God himself is said thus to devote any person or thing, i. e. *to utterly destroy*, Is. 34, 2. Jer. 25, 9; also Is. 11, 15 *וְהָהָרִים יִהְיֶה יְהוָה* and *Jehovah will utterly destroy (dry up) the tongue of the Egyptian sea*; comp. Ps. 106, 9.

HOPH. ההרים *to be consecrated, devoted*, Ezra 10, 8; of persons i. q. *to be put to death* Ex. 22, 19. Lev. 27, 29.

Deriv. the five following, and הרומה.

הרם (devoted) *Harem*, pr. n. of a place in the tribe of Naphtali, Josh. 19, 38.

הרם for הרים (i. q. הרום flat-nosed) *Harim*, pr. n. m. Ezra 2, 32. 10, 31. Neh. 3, 11.

הרם once הרם Zech. 14, 11, c. suff. הרמי, plur. הרמים. R. הרם.

1. a net, for fishing or fowling, so called from its *shutting in* the prey, see the

root init. Hab. 1, 15. 16. 17. Ez. 26, 5. 14. 47, 10. Metaph. *nets*, for female enticements, Ecc. 7, 26.

2. *devotion* of any thing to destruction, *utter destruction*, Mal. 3, 34. Zech. 14, 11. **הָרַמִּי** *one devoted by me to destruction* 1 K. 20, 42. Is. 34, 5.—Often concr. *any thing devoted to God* without power of redemption, and, if animated, to be put to death, Lev. 27, 21. 28. 29. Num. 18, 14. Deut. 7, 26. 13, 18. al. Sept. generally *ἀνάθημα*.

הַרְמָה (place desolated, r. **הָרַם**) *Hormah*, pr. n. of a royal city of the Canaanites, in the south of Judah towards Edom, afterwards assigned to the tribe of Simeon, Num. 14, 45. 21, 3. Deut. 1, 41. Josh. 12, 14. 19, 4. Anciently called **צַפְתָּה** Judg. 1, 17. See Bibl. Res. in Palest. II. p. 591.

הַרְמוֹן (i. q. **חָרַם**, **חָרַם**, prominent summit, peak, of a mountain; perh. pr.

nose of a mountain, comp. **אַנְף**) *Hermon*, the high southern part of Anti-Lebanon, Josh. 11, 3. 17. Ps. 89, 13. 133, 3. It lies around the sources of the Jordan, and is now called *Jebel esh-Sheikh*,

جبل الشيخ. It has two or more summits, and is therefore spoken of in the plur. **הַרְמוֹנִים** Ps. 42, 7. According to Deut. 3, 9. 4, 48, this mountain was called by the Amorites **שֵׁנִיר**, by the Sidonians **שֵׁרְיוֹן**, and sometimes also it was named **שֵׁרְיָן**; but in Cant. 4, 8. 1 Chr. 5, 23, *Senir* and *Hermon* are distinguished. Probably different summits or parts of the chain bore different names, which were applied in a wider or narrower acceptation at different times. See Bibl. Res. in Palest. III. p. 357. Biblioth. Sac. 1843, p. 13.

הַרְמִישׁ m. *a sickle*, Deut. 16, 9. 23, 26. Prob. made up from **חָרַם** to cut off, and **חָרַשׁ** to cut in.

הָרָן (i. q. Arab. **حَرَانٌ** parched, dry, r. **הָרַר**) *Haran*, pr. n. a) A city of Mesopotamia in the time of the patriarchs, Gr. and Lat. *Κάρραι*, *Carrae*, Arab. and Syr. **حَرَّانٌ**, afterwards celebrated for the defeat of Crassus; Gen. 11, 31. 12, 5. 27, 43. 2 K. 19,

12. Ez. 27, 23. See Golius ad Alferg. p. 249. Schult. Ind. Geogr. v. *Charrae*. b) A man 1 Chr. 2, 46.

הַרְנוֹיִם (two caves, dual of **הָרֵן** i. q. **הוֹר**) *Horonaim*, pr. n. of a Moabitish city, situated upon a declivity, Is. 15, 5. Jer. 48, 3. 5. 34. Gentile n. **הַרְנִי** *Hornite*, Neh. 2, 10. 19.—Different is **הַרְוִן**.

הַרְנֵפֶר (perh. for **נְהַרְנֵפֶר** fr. **נָחַר** to snort, to snore, and Syr. **نَفَرَ** to breathe hard, to pant,) *Harnepher*, pr. n. m. 1 Chr. 7, 36.

* **הָרַם** and **הָרַשׁ** obsol. root. 1. i. q.

חָרַשׁ, to scrape, to scratch; intrans.

to be scratched, rough; **חָרֵשׁ** a sherd, potsherd, so called from being rough and scratching, comp. Job 2, 8.—Hence **הָרֵשׁ** potsherd, also **הָרַסָּה**.

2. Perh. to be dry, arid, hot; the idea of roughness being transferred to what is dry, or shrivelled and cracked from dryness, and so to heat as the cause of dryness; see under r. **הָרַר**.—Hence **הָרַסָּה** the sun.

הָרַסָּה m. (r. **הָרַם**) in Pause **הָרַסָּה** Judg. 8, 13.

1. *the itch*, as the cause of scratching, Deut. 28, 27.

2. *the sun*, a sense not frequent and rather poetic, Job 9, 7. Judg. 8, 13; with He parag. **הָרַסָּה** Judg. 14, 18, like **אַרְצָה**. Prob. **הָרַסָּה** is here pr. *heat*, like **חֶרֶם**, see the root no. 2; unless one chooses with Hitzig to take it as denoting *the orb* or *disk* of the sun, Germ. 'die Sonnen-scheibe,' from the idea of scraping, forming, making, as Germ. *Scheibe* from the verb *schaben* to scrape; see Adelung h. v.—As to **עִיר הַחָרָם** Is. 19, 18, (which is read in 16 Mss. and some editions, and is expressed by the Sept. Complut. *Ἀχερῆς*, by Symm. *πόλις ἡλιου*, by the Vulg. *civitas solis*, by Saadiah **قَرْيَةُ حَرَس**, and has also the testimony of the Talmudists in Menachoth fol. 110. A,) if we follow the certain and ascertained usus loquendi, it denotes *city of the sun*, i. e. *Heliopolis* in Egypt, elsewhere called **אֵן** and **בֵּית שֶׁמֶשׁ**; whatever we may determine as to the authenticity of the words: **עִיר הַחָרָם** **בְּאֵמֶר לְאַחָה**

Or, from the Arabic *usus loquendi*, (comp. *حرس* to defend, to preserve,) it may be rendered, *one shall be called, A city preserved*, i. e. one of these five cities shall be preserved. Whichever interpretation may be chosen, this reading is to be preferred to the other, *עיר ההרס*, for which see *הרס* p. 263.

הַרְסוּתָּא f. (from subst. *הָרַס*) a pottery, a potter's work-shop. Hence *שַׁעַר הַהַרְסוּתָּא* the pottery-gate Jer. 19, 2 Cheth. a gate of Jerusalem near the valley of Hinnom; see in *שַׁעַר* no. 1. *הַרְסוּתָּא* id.

* *הָרַע* a doubtful root, Syr. Ethpa. to be cunning; whence *הַתְּרַע*.

* *הָרַח* fut. *יִהְרַח* Job 27, 6. Is. 18, 6.

1. to pull, to pluck, to gather fruit, Arab. *خرف*. Kindr. are *נָרַח*, *זָרַח*, *בָּרַח*; comp. in *רָפַח*. Corresp. is Lat. *carpo*, Engl. to *carp*.—Hence *הָרַח*, *חַרִּיף*, time of gathering fruits, autumn; and from this again:

2. Denom. to pass the autumn and winter, to winter, *χειμάζω*. Is. 18, 6 *וְכָל־בְּהֵמַת הָאָרֶץ עָלְיוּ הַחֲרָה* and all the beasts of the field shall winter upon it, as Chald. Jerome, Luth. Engl. Vers. correctly. Opp. *קוֹץ* to summer, to pass the summer, from *קוֹץ*.—The Arabic verb *خرف* has also many denom. significations derived from *خريف*.

3. Trop. *carpere convicius*, Engl. to carp, i. e. to upbraid, to reproach, to scorn, c. acc. Ps. 69, 10. 119, 42. Prov. 27, 11. Job 27, 6 *לֹא יִחָרַם לְבַבִּי מִצִּמִּי* my heart reproacheth not one of my days, i. e. my conscience upbraids me for no day of my life.

PIEL *הָרַח* 1. i. q. Kal no. 3, to upbraid, to reproach, to scorn, c. acc. 1 Sam. 17, 26. 36. 1 Chr. 20, 7. Ps. 42, 11. Zeph. 2, 8. 10; spec. God, 2 K. 19, 4. 16. Is. 37, 4. 17; also his anointed, Ps. 89, 52. With *לְ* 2 Chr. 32, 17; *בְּ* 2 Sam. 23, 9. *הָרַח* Ps. 79, 12. 89, 51. 52. Prægn. Judg. 5, 18 *זָבְלוּן עִם הָרַח נַפְשׁוֹ לְמוֹת* Zebulun, that people, scorned their life even unto death, i. e. jeopardized their lives, exposed themselves to instant death. In like manner the Arabs use the words

اعهان, *بذل*, *عرض*, see Comment. on Is. 53, 12.

NIPH. to be betrothed, spoken of a woman; Lev. 19, 20 a handmaid *נְהַרְפָּה* betrothed to a man. So in the Talmud. *הַרְוּפָה* is i. q. *אַרוּסָה* betrothed. Pr. to be delivered over to a husband; like Arab. *بذل*, *رخص*, pr. to esteem lightly, and then to deliver over a woman to a man; see Schultens Opp. min. p. 145 sq.

Deriv. the three following, and *הָרַיָּה*.

הָרַף (plucking off) *Hareph*, pr. n. m. 1 Chr. 2, 51.

הָרַף m. (r. *הָרַף* no. 1) autumn, the season when fruits are gathered, Arab.

خَرِيفٌ, see Schult. ad Job 29, 4. Not unfrequently it includes also the winter, so that *קוֹץ וְחַרְוֶה* summer and autumn is put for the whole year, Gen. 8, 22. Ps. 74, 17. Zech. 14, 8. *בֵּית הַחַרְוֶה* winter-house Am. 3, 15. Metaph. of ripe manly age; Job 29, 4 *בְּיַמֵּי הַרְפִּי* in the days of my ripeness, *τῆς ἀκμῆς μου*, of my manly vigour, in the flower of my age. Comp. Gr. *ἀπώγα* Pind. Isthm. 2. 8. Nem. 5. 10; Lat. *auctumnus* Ovid. Met. 15. 200. Hor. Carm. 2. 5. 11.

הָרַפָּה f. (r. *הָרַח* no. 3) 1. reproach, cast upon another, *scorn*, *contumely*, Job 16, 10. Ps. 69, 21. 79, 12. Jer. 51, 51. Lam. 3, 61. So *נָשָׂא הָרַפָּה עַל* to take up a reproach against any one, Ps. 15, 3; but also to bear reproach on account of, Ps. 69, 8. Jer. 15, 15; without *עַל* id. Mic. 6, 16. For Zeph. 3, 18 see in *נִשְׂאָה*. With gen. of him who casts reproach, Zeph. 2, 8. Neh. 5, 9. Is. 51, 7; c. suff. id. Neh. 3, 36. Hos. 12, 15, also of him suffering reproach, Ps. 74, 22. Meton. a reproach, i. e. the object of reproach, a person or thing subject to scorn and contumely, Neh. 2, 17. Ps. 22, 7. Joel 2, 17. 19.—Plur. *הָרַפּוֹת* reproaches, Ps. 69, 17. Dan. 12, 2.

2. reproach, which rests upon any one, i. q. *disgrace*, *shame*, Gen. 34, 14. 1 Sam. 11, 2. 17, 26. Ps. 119, 22. Is. 4, 1. With genit. of that for which one suffers, Ez. 36, 30. Is. 54, 4 *אֲלֵמִינוּתְהָרָה* the reproach of thy widowhood, i. e. which rests upon widows. Josh. 5, 9 the reproach of Egypt,

. e. the reproach of being uncircumcised, resting on Israel as having dwelt in Egypt. Is. 25, 9. Jer. 31, 19.

3. *puḏenda*, Is. 47, 3.

* **הָרַץ** fut. **יִהְרֹץ** 1. pr. *to cut, to cut in*, kindr. with **הָרַשׁ**, **הָרַח**. The LXX. sometimes render it by *συντέμνειν* Prov. 21, 5. Is. 10, 23. 28, 22. Hence **הָרַיִץ** a cutting, slice.—Spec. a) *to cut into the skin, to wound slightly*; Part. **הָרַיִץ** *slightly wounded* Lev. 22, 22. Arab.

חָרַס to cut the skin, **חָרַסָה** a wound skin-deep, **חָרַסָה** id. upon the head.

b) *to dig*, see **הָרַיִץ** I. 1.

2. *to cut to a point, to make pointed, to sharpen*, comp. Arab. **خَرِيس** point of a spear, Schult. ad Prov. p. 251. Only in the proverbial phrase, Ex. 11, 7 **בְּנִי לְכָל לְשׂוֹנוֹ יִשְׁרָאֵל לֹא יִהְרֹץ כְּכֶבֶד לְשׂוֹנוֹ** *against all the children of Israel not a dog shall sharpen (point) his tongue*, i. e. no one shall even slightly offend or provoke them; Vulg. *non mutiet canis*. Josh. 10, 21. Comp. Judith 11, 13 [19].—Hence **הָרַיִץ** I. 2.

3. Trop. *to decide, to determine*, from the idea of cutting off. 1 K. 20, 40 *such is thy sentence*, **אַתָּה הָרַצְתָּ** *thou thyself hast decided*. Job 14, 5 **אִם הַיָּמִים יִמְדּוּ** *if his days be determined*. Is. 10, 22 **הַרְצִיחַ** *destruction is decreed*. Comp. Niph. and **הָרַיִץ** I. 3.

4. Trop. *to be sharp*, spoken of the taste, i. e. *to be acid, sour*; comp. Arab. **حَرْص** alkali. Hence **הָרַצְנִים** grape-kernels.

5. Trop. of the mind, *to be sharp, eager, active*. Comp. in Germ. 'sich's sauer werden lassen.' Hence adj. **הָרַיִץ** II. q. v. and once in the verb 2 Sam. 5, 24, **אִזְּ הָרַצְתָּ** *then be thou on the alert*, i. e.

bestir thyself, make haste.—Arab. **حَرَصَ** *to desire eagerly, to be impelled by eager desire*, VIII *to covet, to strive after, to be strenuous and ready*, **حَرَصَ** studium.

NIPH. part. f. **נִהְרָצָה**, constr. **נִהְרָצָה**, something *decided, determined*, i. e. *a decision, decree*, Dan. 11, 36; chiefly in the phrase **נִהְרָצָה** *destruction and*

decree, by Hendiadys for *destruction decreed* sc. from God, Is. 10, 23. 28, 22. Dan. 9, 27.—Dan. 9, 26 **נִהְרָצָה** *desolations decreed*.

Deriv. **הָרַיִץ** I, II, **הָרַיִץ**, **הָרַצְנִים**.

הָרַץ Chald. m. *loin, lumbus*, plur. *the loins*, the lower part of the back around which the girdle passes, i. q. Heb. **הַלְצָרִים**, the letters **ל** and **ר** being interchanged. In Targg. Sing. Deut. 33, 11. 2 K. 1, 8; Plur. **הָרַצְיָן** Ex. 28, 42. Job 40, 11. Also in Syriac, where Sing. **سَإ** (Resh being dropped) is often put for *the back*, Rom. 11, 10; see Castell Lex. Syr. ed. Michaelis p. 316.—So Dan. 5, 6 **הָרַצְתָּ** *the joints of his loins were loosed*, i. e. the joints of his back, the vertebræ.

* **הָרַצְבָּ** obsol. quadril. i. q. Arab.

transp. **חָצַרְבָּ** *to bind fast a cord, to draw tight*, comp. **חָצַרְבָּ** and **חָצַרְבָּ**.—Hence

הָרַצְבָּ plur. **הָרַצְבוֹת** 1. *tight bands*, cords tightly drawn, Is. 58, 6.

2. Impl. *pains, pangs, torments*, Ps. 73, 4. Comp. **הָרַבָּ** and **הָרַבָּ** no 3.

הָרַצְנִים m. plur. (r. **הָרַץ** no. 4) *grape-kernels, grape-stones*, so called from their acrid taste, once Num. 6, 4. Syr. **حَرْصَان**, Onk. **سِرْصَان**, grains. So also the Talmudists; see Mishna Tr. Nasir. 6. § 2. R. Tanchum in Lex. v. זֵינ. See The-saur. p. 527.—Others: *sour grapes*.

* **הָרַק** fut. **יִהְרֹק**, *to grate, to gnash* with the teeth, onomatopoetic. Arab.

حَرَق, Syr. **سَرَف**, **سَرَفًا** *grating of the teeth*; corresponding is also Gr. **σάω**, aor. **ἔσασον**, from the old root **ΚΡΑΙ**. Construed, **הָרַק** *gnashing* Job 16, 9; and **הָרַק** *gnashing* Ps. 35, 16. 37, 12. 112, 10. Lam. 2, 16.

* **הָרַר** 1. *to be dry, arid, parched*; Job 30, 30 **הָרַר** *my bones are dried up with heat*; comp. Niph. no.

1. Syr. **س** *to be dried up with heat*. Kindr. are **הָרַר**, **הָרַר** no. 2, Lat. *areo*.

9. *to burn, to glow*. Arab. **حَر** *to be warm, hot, to glow*, Ethiop. **ሕZZ** *to be hot, to boil*. For this signification of

heat, burning, comp. חרל, חרה, חרץ, Lat. *areo, ardeo*, old Germ. *har, hyr*, fire, *Heerd, harsten* to roast, Engl. *hearth*. Spoken of glowing metal Ez. 24, 11; of persons as consumed, Is. 24, 6 *הָרוּ יִשְׁבְּרֵי אֲרָץ*.

3. i. q. Arab. *حَرَّ* for *حَرَّرَ* to be of noble birth, *to be free, free-born*; whence Heb. *הור, הור*, free-born, noble; Syr. *ܫܘܪܐ* to make free, Chald. *חַרְר* id. The primary idea seems to lie in the *glowing* brightness, the purity of one whose rank and character is obscured by no stain.

NIPH. *נָחַר*, also *נָחַר* Ps. 69, 4. 102, 4, after the form *נָחַל* from *נָחַל* and *נָחַה* from *נָחַה*; fut. *נָחַר* Ez. 15, 5.

1. *to be dried up*, Ps. 69, 4. 102, 4.
2. *to be burned, scorched*, Jer. 6, 29. Ez. 15, 4. 5. 24, 10.
3. Trop. *to burn with anger, to be angry*, Cant. 1, 6 *נָחַרוּ בִּי*. Others make this form from *נָחַה*.

PILP. inf. *נָחַרְהָר* to kindle strife, Prov. 26, 21.

Deriv. *הרר* I, *הררה*, *הררן*, and *הרררים* m. plur. *arid places, parched* by the sun, Jer. 17, 6.

* *הָרַשׁ* i. q. *הָרַס* q. v.—Hence *הָרַשׁ* m. in pause *הָרַשׁ*, a *sherd, potsherd*, i. e. fragment of an earthen vessel, comp. in *הָרַס* no. 1. Job 2, 8. 41, 22. Ez. 23, 34. Hence *פְּלִי הָרַשׁ* an earthen vessel Lev. 6, 21. 11, 33. 14, 5. 50. 15, 12; for which poet. simply *הָרַשׁ* Prov. 26, 23. Proverbially, a *potsherd* is put for any thing mean and contemptible, Is. 45, 9; also for any thing very dry Ps. 22, 16. For *קִיר הָרַשׁ* see in *קִיר* no 2.—Arab.

חָרַס a wine-jar, *חָרַס* to make earthen wine-jars, Golius ex Maruph.

קִיר הָרַשׁ see in *קִיר* no. 2.

* *הָרַשׁ* fut. *יִהְרַשׁ* and *יִהְרַשׁ*, see no. 3, 4.

1. *to cut in, to grave, to inscribe* letters upon a tablet, Gr. *χαράσσω, χαράττω*, Jer. 17, 1.—Kindred roots are *הָרַח*, *הָרַח*, *הָרַח*, which see. Syr. *ܫܘܪܐ* to cut one's throat.

2. *to grave, i. e. to form, to make, to fabricate*, e. g. in metal 1 K. 7, 14; in

wood, stone, see *הָרַשׁ*; with acc. of material 1 K. 1. c.—Metaph. *to work, to devise, to machinate* evil, mischief, Prov. 6, 14. 14, 22 where once by Zeugma also *הָרַשׁ טוֹב*; with *עַל* against any one 3, 29. So Lat. *fabricari fraudem* Plaut. *Asin.* I. 1. 89; *doli fabricator* Virg. *Æn.* 2. 264; *κακὰ τεύχειν, δόλον τεύχειν*, Hom. Hesiod. *τεχνάζω* to machinate, *τέκτων* machinator, *τεκταίνεσθαι μηχανή* Il. 10, 19. In Chald. Syr. Ethiop. spoken of magic arts; see in *הָרַשׁ* no. 2.

3. Fut. *יִהְרַשׁ* to plough, Arab. *حَرَّتْ* Eth. *ሐረሽ* id. *حَارِثٌ* a ploughman, husbandman, *عِجْرَاتٌ* a plough.—Spoken of cattle ploughing, Job 1, 14; also of the plougher, with *בְּ* of the animal Deut. 22, 10. Judg. 14, 18. Am. 6, 12; with acc. of the field 1 K. 19, 19. Ps. 129, 3 *עַל גְּבִי הָרַשׁוּ הָרְשָׁיִם* the ploughers ploughed upon my back, i. e. they furrowed my back with stripes.—Metaph. *to plough in iniquity*, as elsewhere *to sow iniquity* (Prov. 22, 8), is to prepare for oneself the punishment of it, Job 4, 8. Hos. 10, 13; opp. *to reap* calamity.

4. Fut. *יִהְרַשׁ*, to be deaf, Mic. 7, 16; comp. *הָרַשׁ* deaf.—Also

5. *to be dumb*, which often depends on deafness and is joined with it, *to be mute, to keep silence*. Syr. *ܫܘܪܐ* mid. E,

Arab. *أَحْرَسٌ* id. *حَرَسٌ* dumb. The origin of this signif. lies in the idea of *cutting* with repeated strokes, hacking, beating; so that *הָרַשׁ* is pr. *blunted, dull*, as also *ωαρός* is both *deaf and dumb* from *κόπτειν*, and Germ. *stumm*, dumb, is of the same origin with *stumpf*, dull. So *obtusus* from Lat. *obtundere, tundere*. But the examples show that *הָרַשׁ* implies only voluntary silence, and so differs from *אַלֵּם* which refers to that which is involuntary.—Spoken of God, Ps. 50, 3; as not listening to and answering the prayers of men (opp. *עֲנָה*), Ps. 35, 22 *אַל-תִּהְרַשׁ יְיָ רֵאִיְהִה* thou beholdest all things, O Lord, keep not silence. 39, 13. 83, 2. 109, 1. With *מִן* præg. Ps. 28, 1 *אַל תִּהְרַשׁ מִמֶּנִּי* keep not silence from me. turn not away from me in silence.

NIPH. pass. of no. 3, *to be ploughed*, Jer. 26, 18. Mic. 3, 12.

HITHP. 1. i. q. Kal no. 2, trop. *to work, to devise* sc. evil, c. עָלַ 1 Sam. 23, 9.

2. i. q. Kal no. 4, *to be deaf*, pr. to act the deaf man, as if deaf, 1 Sam. 10, 27.

3. Corresp. to Kal no. 5. a) Causat. *to put to silence, to make one hold his peace.* Job 11, 3 *will thy lies make men hold their peace?* So Chald. b) Intrans. *to keep silence, to be silent, to hold one's peace*, Gen. 24, 21. 34, 5. 2 K. 18, 36. Prov. 17, 28. Job 6, 24; as abstaining from complaint, 2 Sam. 13, 20. Job 13, 19. Is. 42, 14; or also from confession, Ps. 32, 3. With לֵּ to *be silent towards* any thing, to allow it silently, to let pass in silence, Num. 30, 5. 8. 12. 15. With בֵּן to *be silent from* any one, i. e. not to interrupt *him, Job 13, 13; with אֵל id. *to keep silence towards*, Is. 41, 1. With acc. *to be silent as to* any thing, *to conceal*, Job 41, 4. c) Often by impl. *to be still, quiet, inactive.* Ex. 14, 14 *the Lord shall fight for you*, וְאַתֶּם וְהַחַרְשִׁי וְיָנִי *and ye shall remain quiet.* With בֵּן, *to withdraw quietly from* any one, to leave him alone, Jer. 38, 27. 1 Sam. 7, 8. Also with לֵּ and inf. *quietly to neglect doing* any thing, comp. Engl. 'to say nothing of doing it,' 2 Sam. 19, 11. Spoken of God, *to be quiet as to sin*, to bear it in silence, i. q. to forgive, opp. to punishment, Zeph. 3, 17.

HITHPA. *to keep oneself still, quiet*, Judg. 16, 2.

Derivat. הָרַשׁ—הָרַשְׁתָּ, הָרַשְׁתִּי, הָרַשְׁתֶּם, הָרַשְׁתֶּן, הָרַשְׁתִּי, הָרַשְׁתֶּם, הָרַשְׁתִּי, הָרַשְׁתֶּם.

הָרַשׁ m. (for הָרַשְׁתָּ) constr. הָרַשׁ Ex. 28, 11. Is. 44, 12. 13; comp. פָּרַשׁ constr. פָּרַשְׁתָּ Ez. 26, 10. Plur. הָרַשְׁתִּים, constr. הָרַשְׁתִּי.

1. *a graver, engraver* in stone, Ex. 28, 11.

2. *a workman, artificer, craftsman*, e. g. a) In stone, fully אָבֵן הָרַשׁ 2 Sam. 5, 11. 1 Chr. 22, 15. b) In wood, *a carpenter*, Jer. 10, 3; fully ה' עֲצִים Is. 44, 12; plur. 2 K. 12, 1. 1 Chr. 14, 1. c) In metals, *a smith*, 1 Sam. 13, 19. Jer. 10, 9. Hos. 8, 6. בְּרִזְלֵ ה' Is. 44, 12; plur. 2 Chr. 24, 12. d) Metaph. הָרַשְׁתִּי *artificers of destruction*, skilful to destroy, Ez. 21, 36 [31].

הָרַשׁ adj. (for הָרַשְׁתָּ after the form קָטַל) plur. הָרַשְׁתִּים, *deaf*, see r. הָרַשְׁתָּ no.

4. Ex. 4, 11. Lev. 19, 14. Ps. 38, 14. Metaph. of those who refuse to hear the prophets and obey the law, Is. 29, 18. 42, 18. 19. 43, 8.

הָרַשׁ m. 1. *artificial work, work of the הרש*; hence הַרְשִׁים נַי valley of artificial works, valley of craftsmen, near Jerusalem, Neh. 11, 35; comp. 1 Chr. 4, 14.

2. In a bad sense, *an artifice, art*, spoken of *magic arts*, like Syr. سَهْمًا, سَهْمًا, comp. سَهْمًا, Chald. הָרַשׁ, magician, enchanter. Is. 3, 3 הַבָּם הָרַשִׁים one *skilled in magic arts*, a skilful magician; followed by נִבְוֵן לְהַשׁ a skilful enchanter. So Chald. But Sept. Vulg. Saad. understand *a skilful artificer*.

3. *silence*, comp. the root no. 5. Hence as Adv. *silently, secretly*, Josh. 2, 1.

4. *Heresh*, pr. n. m. 1 Chr. 9, 15.

הָרַשׁ m. pr. part. Kal of הָרַשׁ no. 1, 2, *cutting, graving, forming*; hence *a cutter, graver*, i. e. any *cutting instrument, tool*. Gen. 4, 22 כָּל-הָרַשׁ נְחֹשֶׁת *every cutting instrument of brass*.

הָרַשׁ *a thick wood, thicket, forest*, either as being to be cut (r. הָרַשׁ), or from Chald. הָרַשׁ to be entangled, interwoven, הַרְשָׁא a wood, תְּרִישִׁתָּהּ thicket of trees; comp. Samar. אַרְשָׁא a wood.—Is. 17, 9. Ez. 31, 3. With He parag. הָרַשָּׁה 1 Sam. 23, 16; so too with prep. בְּהָרַשָּׁה v. 15, 18. Plur. הָרַשִׁים 2 Chr. 27, 4.

הָרַשָּׁה (Chald. enchanter, magician) *Harsha*, pr. n. m. Ezra 2, 52. Neh. 7, 54.

הָרַשְׁתָּ f. (r. הָרַשׁ) 1. *a work, working* in wood, stone, etc. Ex. 31, 5. 35, 33.

2. הַרְשֵׁת הַגּוֹיִם *Harosheth of the Gentiles*, pr. n. of a city in the north of Palestine, Judg. 4, 2. 13. 16.

* הָרַשְׁתָּ i. q. הָרַשׁ no. 1, *to cut in, to grave, to inscribe*, comp. χαράσσω, χαράττω. Once Ex. 32, 16. Chald. הָרַח id.—Hence

הָרַח (prob. i. q. הָרַשׁ thicket) *Hereth*, pr. n. of a wood in the mountains of Judah, 1 Sam. 22, 5.

הַשׁוּפָה (stripped, r. הָשַׁף) *Hasupha*, pr. n. m. Ezra 2, 43. Neh. 7, 46.

הָשִׁיף m. (r. הָשַׁף) pr. something peeled off, separated; hence *a flock*, i. e. *a little*

flock. 1 K. 20, 27 שְׁנֵי הַטִּיפִּי עֲזִים *two little flocks of goats*; Sept. δύο ποιμνια αἰγῶν, Vulg. duo parvi greges caprarum. Abulwalid compares قطيعه *a little flock*, so called from being cut off, separated from a larger one.

* חָשַׁף fut. נִחַשְׁף, once אֶחָשֶׁף Job 7, 11; pr. *to hold, to keep*, kindr. with חָזַק q. v. Job 16, 5 וְנִיר שְׂפָתַי יִחַשְׁפֶּנִּי *and the comfort of my lips should hold you*, i. e. hold you up, ironically; parall. אֶמְצָאָם. Oftener

1. *to hold or keep back, to withhold*, with מִן from any thing, e. g. a) Genr. Gen. 20, 6 *I also withheld thee from sinning against me.* 1 Sam. 25, 39. Ps. 19, 14. Job 30, 10. Absol. that being omitted from which one is withheld; 2 Sam. 18, 16 *Joab held back the people* sc. from pursuing. Prov. 10, 19, 17, 26. Job 7, 11. Is. 58, 1 *cry aloud* (pr. with thy throat), *hold not back.* 54, 2. b) With acc. of thing and מִן of pers. *to keep back or withhold a thing from any one*, Gen. 39, 9, 22, 12 *and hast not withheld thy son . . . from me*; comp. v. 16 where מִן is implied. Poet. Ps. 78, 50 *he kept not back their life from death.* c) *to keep from danger*, i. e. *to save, to preserve*, Job 33, 18.

2. *to forbear, to spare*, e. g. a) Things, c. acc. Prov. 13, 24 חוֹשֵׁף שִׁבְטוֹ שׁוֹסֵהוּ *whoso spareth his rod, hateth his son.* With an inf. 24, 11 חַלְּלֵהוּ אִם תִּחַשְׁפֶהוּ *if thou forbear . . . to deliver*, etc. With לְ *to spare for any thing, to reserve*, Job 38, 23. Absol. Prov. 11, 24, 21, 26. b) Persons, i. q. *to deal gently with*, c. acc. 2 K. 5, 20. Absol. Ezra 9, 13 חֲשַׁבְתָּ לְמַטָּה *thou hast forborne below our iniquities*, hast punished us less than our sins deserve. Is. 14, 6.

NIPH. 1. Pass. of Kal no. 1, *to be restrained*, spoken of pain, Job 16, 6.

2. Pass. of Kal no. 2, *to be spared, reserved*, for any thing, Job 21, 30.

* חָשַׁף fut. נִחַשְׁף, i. q. חָסַף q. v.

1. *to strip off bark, to bark, to peel*, e. g. a tree, Joel 1, 7. So of a forest, *to strip off the foliage, to make bare*, Ps. 29, 9.

2. *to strip off a covering, to uncover*, with acc. of covering, Is. 47, 2 חֲשַׁפֵּי שָׂבָל

uncover the train. Jer. 13, 26. With acc. of pers. i. q. *to make naked, bare*, Jer. 49 10. Is. 52, 10 *the Lord hath made bare his holy arm.* Ez. 4, 7. Is. 20, 4 חֲשַׁפֵּי שֵׁטַח *with the buttocks uncovered.*

3. *to draw water from the surface, to skim off*, Is. 30, 14. Hag. 2, 16.—In Arabic حَسْرَف is a well of living water in sandy ground; but the etymology is different.

Deriv. חָשַׁף, נִחַשְׁף, and pr. n. חֲשַׁפָּא.

* חָשַׁב fut. יִחַשְׁבֵּב, but יִחַשְׁבֵּב Ps. 40, 18, יִחַשְׁבוּן Ps. 35, 20.

1. *to think, to regard* as so and so. The primary idea is that of *computing,*

reckoning, see Piel no. 1; Arab. حَسَبَ, Syr. حَسَبَ, Eth. ስሰሰ and ስሰሰ id.

Or perhaps it may be that of *mingling*, like Arab. حَشَب and اشب; whence חָשַׁב a weaver in colours, pr. mingling threads of different colours.—Is. 10, 7 חֲשַׁב לֵב כֹּהֵן לֹא כֵן יִחַשֵׁב *nor doth his heart think so.* Often, *to think to be so and so, to hold or count as*, Gr. λογίζεσθαι τινα εἰς τι, c. acc. et לְ Gen. 38, 15 וַיִּחַשְׁבֶּהָ לְזוֹנָה *and he thought her a harlot*, regarded her as such. 1 Sam. 1, 13. Job 13, 24 וְהִחַשְׁבֵנִי לְאֹרֶב *and holdest me for (as) thine enemy.* 19, 15, 35, 2. al. With two acc. Is. 53, 4; acc. et בְּ Job 19, 11.—With acc. simpl. *to think of, i. e. to regard, to esteem*; Is. 13, 17 אֲשֶׁר יִבְסֶה אֲשֶׁר יִחַשְׁבוּ *who regard not silver.* 33, 8, 53, 3. Mal. 3, 16. Comp. Rabb. חָשׁוּב one esteemed, honoured.

2. *to think of as belonging to any one, to impute, to reckon to any one*; with acc. of thing and לְ of pers. e. g. sin 2 Sam. 19, 20. Ps. 32, 2; a good deed Gen. 15, 6, comp. Ps. 106, 31. Ellipt. perh. Ps. 40, 18, comp. Ps. 32, 3–5.

3. *to think, to meditate, to purpose.* a) With acc. *to think out, to invent, to devise*, e. g. musical instruments Am. 6, 5; artificial work Ex. 31, 4. Hence PART. חָשַׁב *an inventor, artificer*, as of warlike engines 2 Chr. 26, 15; also an inventive weaver, an artist, Vulg. plumarius, whose work is called חָשַׁב Vulg. opus plumarium, Ex. 26, 1. 31. 28, 6. 15. 36, 8. 35. 39, 3. 8. Here is to be understood a fabric artificially wove.

with figures of various colours, as also of gold and silver, such as flowers, fruits, and birds; used mostly in Babylonia (see אֲהָרָה שְׁנָנָה Josh. 7, 21); and diff. from רָקַם, in Vulg. likewise *opus plumarium*, which consisted of figures embroidered or stitched upon the cloth, and not woven into it; see in רָקַם. See Braun de Vest. sacerd. I. §267 sq. Thesaur. p. 531, 1310 sq. b) With ל and infin. *to think to do any thing, to purpose, to devise*; Ps. 140, 5 אֲשֶׁר חָשְׁבוּ לְדַחֹת פְּעָמַי *who have purposed to overthrow my goings*. 1 Sam. 18, 25. Jer. 18, 8. Lam. 2, 8. Job 6, 26. c) In a bad sense, *to meditate evil against one, to devise, to plot*; so חָשַׁב מַחְשְׁבוֹת עַל *to devise devices against any one, to lay plots*, Esth. 8, 3. 9, 25. Jer. 11, 19. 49, 30. Dan. 11, 25; אֵל Jer. 49, 20. 50, 45. חָשַׁב רָעָה עַל Mic. 2, 3. Nah. 1, 11; comp. Gen. 5, 20, where by antith. it is also put in a good sense. ה' בּוֹזֵה, חָשַׁב אֵוֹן, Ps. 10, 2. 21, 12. 52, 4. Ez. 11, 2. Mic. 2, 1. al.

NIPH. 1. Pass. of Pi. no. 1, *to be computed, reckoned, accounted*, 2 K. 22, 7; *to be reckoned or counted to any one*, c. לָ Josh. 13, 3; 2 Sam. 4, 2.

2. Pass. of Kal no. 1, *to be regarded, counted, esteemed as so and so*; c. acc. Prov. 17, 28 *even a fool, so long as he is silent, חָשַׁב חָכֵם הָיָה is counted wise*. Gen. 31, 15. Neh. 13, 13. With בָּ *to be counted as, to be esteemed like*, Job 18, 3. 41, 21. Hos. 8, 12. (Hence *to be like* Is. 5, 28.) With לָ id. 1 K. 10, 21. Lam. 4, 2; בָּ Is. 2, 22 בְּמַה נִּחְשָׁב הָיָא *to what is he to be esteemed like?* i. e. how is he to be estimated? יָם Ps. 88, 5.

3. Pass. of Kal no. 2, *to be imputed to any one*, c. לָ Lev. 7, 18. 17, 4. Num. 18, 27. Ps. 106, 31.

PIEL 1. *to compute, to reckon*; see for the primary signification as often preserved in Piel, Lehg. p. 242. With acc. Lev. 25, 27. 50. 52. 27, 18. 23; אִתָּ (אִתָּ) *to reckon with any one*, 2 K. 12, 16.

2. *to make account of, to regard highly*, Ps. 144, 3. Comp. in Kal no. 1.

3. *to think upon, to consider*, Ps. 77, 6. 119, 59.

4. *to think, to meditate, to purpose*, i. q. Kal no. 3; absol. Ps. 73, 16; c. acc. *to think out, to plan*, Prov. 16, 9. In a bad sense, *to devise, to machinate*, Prov. 24,

8; with עַל of pers. חָשַׁב מַחְשְׁבוֹת עַל Dan. 11, 24; אֵל of pers. Nah. 1, 9. Hos. 7, 15. —Metaph. of things, *to be about to do or suffer*. Jon. 1, 4 *the ship was about to be broken, wrecked*.

HITHP. reflex. i. q. Niph. no. 1, *to reckon oneself, c. בָּ among*, Num. 23, 9.

Deriv. חָשְׁבָה, and those here following.

חָשַׁב Chald. i. q. Hebr. no. 1, *to repute, to regard, to count as so and so*, c. בָּ Dan. 4, 32.

חָשְׁבַת m. *girdle, belt* of the high-priest's ephod, חָשְׁבַת הָאֵפוֹד Ex. 28, 27. 28. 29, 5. 39, 20. 21. Lev. 8, 7; חָשְׁבַת אֶפְדָּוָיו Ex. 28, 8. 39, 5. So called from its being woven in colours; see r. חָשַׁב no. 3. a.

חָשְׁבַדָּה (for חָשַׁב בְּדָה thought in judging. perh. thoughtful judge.) *Hushbadanah*, pr. n. m. Neh. 8, 4.

חָשְׁבָה (esteemed. i. q. חָשַׁב with art. Aram.) *Hashubah*, pr. n. m. of a son of Zerubbabel, 1 Chr. 3, 20.

חָשְׁבוֹן m. (ר. חָשַׁב) 1. *Power of thinking, reason, intelligence, understanding*, Ecc. 7, 25. 27. 9, 10. Vulg. *ratio*.

2. *Heshbon*, pr. n. of a city, celebrated for its fish-ponds Cant. 7, 5; formerly the seat of an Amorite king Num. 21, 26 sq. afterwards within the bounds of Reuben and Gad and assigned to the Levites, Josh. 13, 17. 21, 39; and still later ranked among the cities of Moab, Is. 15, 4. Jer. 48, 2. Pliny mentions a tribe of Arabs called *Esbonitæ*, H. N. 5. 11; comp. Abulfeda Tab. Syr. p. 11. Now called *Hesbân*, حَسْبَان, according to Seetzen and Burckhardt, Travels in Syria etc. p. 365. Comp. Bibl. Res. in Palest. II. p. 278.

חָשְׁבוֹן m. plur. חָשְׁבוֹנוֹת, Ecc. 7, 29; pr. *inventions*, from r. חָשַׁב no. 3. a. Spec.

1. *warlike engines*, for casting darts, stones, etc. 2 Chr. 26, 15. Comp. Lat. *ingenium*, which in the middle ages came to signify a warlike machine, *ballista*, whence Engl. *engine*.

2. *arts, devices*, Ecc. 7, 29.

חָשְׁבִיָּהּ, חָשְׁבִיָּהּ (whom Jehovah regards) *Hashabiah*, pr. n. of several Levites: a) 1 Chr. 6, 30. b) 9, 14. Neh. 11, 15. c) 1 Chr. 25, 3. 19 Ezra

8, 19. d) 1 Chr. 26, 30. 27, 17. e) Ezra 8, 24. Neh. 12, 24. f) Neh. 3, 17, 10, 12, 11, 22.

חַשְׁבָּנָה (id. נ for ר) *Hashabnah*, pr. n. m. Neh. 10, 26.

חַשְׁבְּנִיָּה (id.) *Hashabniah*, pr. n. m. a) Neh. 3, 10. b) 9, 5.

* חָשָׁה fut. יִחָשֵׁה, *to be hush, silent, still*, an onomatopoeic root, comp. Engl. *hush! hist!* Ecc. 3, 7. Is. 62, 1. 6. Ps. 107, 29. Kindr. is חָסָה, חָסָה.—Spoken also of one not acting, i. q. *to be still, quiet, to rest*; espec. of God as not affording help, Is. 64, 11. 65, 6. With מִן i. q. *to turn away in silence from any one, not to render him aid*, Ps. 28, 1. Comp. חָרַשׁ no. 5.

HIPH. הִחָשָׂה 1. Causat. *to silence, to still, to make quiet*, Neh. 8, 11.

2. Intrans. *to keep silence, to be still*, like Kal, (comp. הִתְחַרְשׁ, הִתְחַקֵּר,) 2 K. 2, 3. 5. 7, 9. Ps. 39, 3.—Also as in Kal, *to be still, quiet, inactive*, Is. 57, 11. 1 K. 22, 3. Judg. 18, 9.

NOTE. The form חָחַשׁ in Job 31, 5 belongs to חָשָׂה; comp. in ר. חָיַשׁ.

חַשְׁבוּב (thinking, ר. חָשַׁב) *Hashshub*, pr. n. m. a) 1 Chr. 9, 14. Neh. 3, 23. 11, 15. b) Neh. 3, 11. 10, 24.

חֹשֶׁךְ Chald. m. emphat. חֹשְׁכָא, *darkness*, Dan. 2, 22. R. חֹשֶׁךְ.

חֹשְׁכִים see חֹשְׁקִים.

חָשָׂה Chald. 1. *to be needed, necessary*. Ezra 6, 9 מה־יִחָשְׁתָּן *whatever things are necessary*. Syr. حَسِبَ *to be suitable*.

2. *to have need, c. inf. et ל*, Dan. 3, 16.—Hence

חֲשָׁהוּת f. *need, necessity*, i. e. what is necessary, Ezra 7, 20.

חֹשְׁכָה see חֹשְׁכָה.

* חָשָׁה fut. יִחָשֵׁה, *to be dark, darkened, obscured*, to be shrouded in darkness.

Chald. חֹשֶׁךְ, Syr. حَسِبَ, id. Spoken of the light of the sun, Job 18, 6. Is. 5, 30. 13, 10; of the stars, Job 3, 8; the day, Ez. 30, 18; of the eyes as dim, not able to see, Lam. 5, 17. Ps. 69, 24, and so of persons Ecc. 12, 3; of the colour of the skin Lam. 4, 8; of the earth darkened by locusts, Ex. 10, 15.

HIPH. 1. *to darken, to make dark*;

Am. 5, 8 לַיְלָה הַחֹשֶׁךְ he maketh the day dark even unto night; with לַי Am. 8, 9. Metaph. Job 38, 2 מִי זֶה מְחַשְׁבֵי עֲצָה וְגו' who is this that darkeneth my counsel by words without wisdom? i. e. strives to hinder it.

2. Intrans. *to be dark*, pr. to keep dark, Ps. 105, 28. 139, 12. Jer. 13, 16.

Deriv. the five following; comp. חֹשְׁךְ.

חֹשֶׁךְ adj. plur. חֹשְׁכִים, *dark, metaph. obscure, mean*, Prov. 22, 29. Chald. חֹשְׁכָא, חֹשְׁכָא id.

חֹשֶׁךְ m. c. suff. חֹשְׁכִי 1. *darkness*, opp. to אֹר, Gen. 1, 2 sq. Ex. 10, 21. 22. al. Also of a dark place, as of Sheol, Hades, Job 17, 13. Ps. 88, 13 comp. Job 10, 21; חֹשֶׁךְ יָמַי *days of darkness*, to be spent in Sheol, Ecc. 11, 8; of a subterranean prison, Is. 42, 7. 47, 5. 49, 9. חֹשְׁכֵי אוֹצְרוֹת *treasures of darkness*, i. e. laid up in dark subterranean cells, Is. 45, 3.

2. Metaph. a) *adversity, misery, calamity*, Is. 9, 1. Job 15, 22 לֹא יֵאֱמָר שׁוֹב הֹשֵׁב he hopeth not to return out of darkness, destruction. v. 23. 30. 20, 26. 23, 17. Mic. 7, 8. Am. 5, 18. 20. Ps. 18, 29. b) *darkness of mind, ignorance*, Job 37, 19; comp. 12, 22. 25. c) *sorrow, sadness*, Ecc. 5, 16. d) *wickedness*, Prov. 2, 13; comp. τὸ σκότος Rom. 13, 12, and see Job 38, 13. 15. Is. 29, 15.

חֹשְׁכָה f. *darkness*, Gen. 15, 12. Is. 8, 22. Ps. 82, 5; once חֹשְׁכָה Ps. 139, 12. Plur. חֹשְׁכִים id. Is. 50, 10. R. חֹשֶׁךְ.

חֹשְׁכָה or חֹשְׁכָה (Tseré pure) constr. חֹשְׁכָה Ps. 18, 12, *darkness*, sc. of waters, clouds. R. חֹשֶׁךְ.

חֹשְׁכָה f. id. Mic. 3, 6 וְחֹשְׁכָה לָכֵם and darkness shall be around you from divining, i. e. so that ye cannot divine. Some editions read חֹשְׁכָה, as if præter. 3 pers. fem. impers. *it shall be dark unto you*; but the former is to be preferred on account of the subst. לַיְלָה in the other member.

* חָשַׁל in Kal not used, *to prostrate, to enfeeble*; kindr. חָשַׁל no. 2.

NIPH. part. נִחְשָׁלִים *enfeebled, exhausted*, Deut. 25, 18. Sept. κοινῶνες, Vulg. *lassi*.

חָשַׁל Chald. *to make thin, small*; hence *to crush, to beat fine*, i. q. חָרַק.

together the tops of the columns around the court of the tabernacle, and from which the curtains were suspended. Ex. 27, 10, 11, 36, 38, 38, 10 sq.

חֶשְׁקִים m. plur. *spokes of a wheel*, which connect the rim with the nave, 1 K. 7, 33. R. חֶשֶׁק.

* חָשַׁר obsol. root Arab. حَشَرَ to gather together, to assemble. Hence the two following:

חֶשְׂרָה f. constr. חֶשְׂרָה, a gathering of waters, poet. for clouds 2 Sam. 22, 12. In the parall. passage Ps. 18, 12 it is חֶשְׁבָּה.

חֶשְׂרִים m. plur. *the nave of a wheel*, into which the spokes are gathered, 1 K. 7, 33. R. חֶשֶׁר.

* חֶשֶׁשׁ obsol. root. Arab. حَشَّ is to fodder with hay; but this is denom. from حَشِيش hay, dry grass; while the primary signif. is in Conj. IV, to be dried up, to be dry.—Hence

חֶשֶׁשׁ m. *dry grass, hay*. Is. 5, 24 חֶשֶׁשׁ לִבְחָה *the dry grass of flame*, i. e. flaming, burning. 33, 11.

חֶת m. (r. חֶתֶה) c. suff. חֶתְכֶם Gen. 9, 2.
1. Adj. *broken*, e. g. a bow 1 Sam. 2, 4. Trop. *broken in spirit, dismayed, terrified*, Jer. 46, 5.
2. Subst. *dismay, terror, dread*, Gen. 9, 2. Job 41, 25.

חֶת (terror, dread, r. חֶתֶה) *Heth*, pr. n. of a son of Canaan, Gen. 10, 15; whence חֶת בְּנֵי חֶת *children of Heth*, Gen. 23, 5 sq. 25, 10, also חֶתִי plur. חֵתִים *the Hittites*, a Canaanitish tribe dwelling in the vicinity of Hebron, Gen. 23, 7. Josh. 11, 3; sometimes also further north, Judg. 1, 24 sq. They still remained in the times of the kings, and also after the exile, 1 Sam. 26, 6. 2 Sam. 11, 3 sq. 23, 29. Ezra 9, 1. מְלֻכֵי חֵתִים 2 K. 7, 6, spoken of all the Canaanitish kings.—Fem. חֶתִיחַ Ez. 16, 3. Plur. חֶתִיּוֹת 1 K. 11, 1; also בְּנוֹת חֶת Gen. 27, 46.

* חֶתַּח fut. חֶתַּח, to take, to lay hold of, to seize; perh. kindr. with חֶתֶה, whence by softening the third radical might come חֶתַּח and חֶתִי. Spoken once

of a person Ps. 52, 7; elsewhere always of taking up fire, coals, Is. 30, 14 לְחַתוֹת אֵשׁ מִמִּקְוֵי to take up fire from the hearth. Prov. 6, 27, 25, 23 *prægn.* חַתְּהָה לְרֹאשׁוֹ for thou shalt take up and heap coals of fire upon his head; see under חֶתֶלֶח.

Deriv. מִחֶתֶה fire-pan, and pr. n. מִחַתָּה f. (r. חֶתֶה) *terror*, Gen. 35, 5.

חֶתוּל m. (r. חֶתֶל) a bandage, roller, for binding up a wound, Ez. 30, 21.

חֶתֶחַח adj. plur. חֶתֶחַחִים, *timid, terrified, dismayed*, Ecc. 12, 5. R. חֶתֶה.

חֶתִי see חֶת.

חֶתִית f. (r. חֶתֶה) *terror, dread*, Ez. 32, 23, 27. With suff. חֶתִיתָם *the dread of them*, i. e. which they inspire, Ez. 26, 17, 32, 24, 25, 26.—Also as gent. n. fem. see in חֶת.

* חֶתֶךָ in Kal not used, pr. to cut off; trop. to divide, and so to determine, to decree, as in Chald. and Rabbinic; comp. חֶרֶץ, חֶרֶץ.

NIPH. pass. Dan. 9, 24 *seventy weeks* חֶתֶךָ עַל עַמְּךָ are decreed upon thy people. Theod. and Gr. Venet. συνεστηθησαν, εἰς ἑβδομήκοντα.

* חֶתֶל in Kal not used, to wrap in bandages, e. g. a wound, see חֶתוּל; also a new-born infant, to swathe, to swaddle, see Pual and Hoph. Arab. حَتَلَ pr. to cover, also to hide, to deceive.

PUAL and HOPH. pass. Ez. 16, 4. Deriv. חֶתוּל, and the two here following.

חֶתֶלָה f. a bandage, swaddling-band, Job 38, 9.

חֶתְלוֹן (wrapped up, hiding-place) *Hethlon*, pr. n. of a city in northern Syria, Ez. 47, 15, 48, 1. R. חֶתֶל.

* חֶתַם fut. חֶתַם 1. to shut up, to close; kindr. with other words of shutting up, closing, as חָטַם, חָטַם; see Piel, Hiph. Arab. حَتَم id. Conj. IV, to shut fast, to lock. The general sense of closing is found also in some forms of the Ethiop. root ረገጠ; see Ludolph col. 282.

2. Spec. to seal, to seal up, to close by a seal. Chald. Syr. Zab. id. Arab.

חַתֵּם I, II, Eth. 𐤇𐤏𐤔, id. So Gr. σφραγίς seal, from σφραγίσσω to shut up. a) With acc. Is. 8, 16 הוֹרָה חֶחֶם הַחֹרֶה seal up the oracle. Part. pass. חֶחֶם sealed; Cant. 4, 12 מִיַּעַן חֶחֶם a sealed fountain, metaph. for a chaste maiden. Deut. 32, 34. Job 14, 17. The ancients were accustomed to make fast with a seal many things for which we use a lock, as doors, gates, fountains, etc. Cant. l. c. comp. Dan. 6, 18. Matt. 27, 66. See Lips. ad Tac. Annal. 2. 2. Salmas. Exercitatt. c. 45.—They also sealed up rolls or volumes, espec. oracles Is. 29, 11. Dan. 12, 4. 9; bills of sale or purchase Jer. 32, 10. 11. 44. The seal also, as in the East at the present day, was the token and confirmation of signature, e. g. in covenants Neh. 10, 1. 2; in letters 1 K. 21, 8. Esth. 8, 10. b) Absol. Jer. 32, 10. 44; with אֶ of the ring 1 K. l. c. Esth. l. c. c) With אֶ pr. to seal up around any thing, Job 9, 7. d) With אֶ, e. g. חֶחֶם בְּרֵד בְּלִ-אֶרֶם he sealeth up the hand of every man, i. e. binds up their hands, hinders the use of them, Job 37, 7. Diff. is Job 33, 16 חֶחֶם בְּמִסְרָם he sealeth up their admonition, i. e. admonishes them in secret, q. d. under seal; comp. Arab. حتم c. ب to reveal to any one; see Schult. ad h. l.

3. As a letter or roll when completed was sealed up, hence to complete, to finish; Dan. 9, 24 חֶחֶם חֹזֶן וְנְבִיאָא to complete the vision and the prophets, i. e. until the prophecies are fulfilled. Ez. 28, 12.—Arab. حتم to mark with finish, to finish.

NIPH. pass. of no. 2, to be sealed, with אֶ of the ring Esth. 2, 12. 8, 8.

PIEL to shut up, see in Kal no. 1; with אֶ, q. d. to oppose a barrier to any one, Job 24, 16 יוֹמָם חֶחֶם לְמֹאזֵם by day they shut themselves up.

HIPH. i. q. Pi. to shut up, to stop; once Lev. 15, 3 אוֹ הֶחֶתֵם בְּשָׂרוֹ מִזֹּבֹב or whether he stop his flesh from the issue, i. e. the part become so obstructed that the issue cannot flow off freely.

Deriv. חֶחֶם, חֶחֶמֶת.

חֶחֶם Chald. i. q. Hebr. to seal, to seal up, Dan. 6, 18

חֶחֶם see חֶחֶם a seal.

חֶחֶמֶת f. a seal, signet, Gen. 38, 25.

* חֶחֶן to marry, i. e. 1. to give in marriage, to marry away a daughter. Hence PART. חֶחֶן a father-in-law, i. e. the father of the wife, one who gives his daughter in marriage; the father of the husband is called חֶחֶם q. v. So חֶחֶן מֹשֶׁה the father-in-law of Moses Ex. 3, 1. 4, 18. 18, 1–27. Judg. 1, 16. 4, 11. Fem. חֶחֶנָּה a mother-in-law, mother of the wife, Deut. 27, 23.

2. to take in marriage, to marry a wife; hence חֶחֶן, חֶחֶנָּה.

HITHPA. to mutually give and take daughters in marriage, to contract affinity by marriage, with any one, c. חֶחֶן Gen. 34, 9. 1 K. 3, 1; אֶ Deut. 7, 3. Josh. 23, 12. 1 Sam. 18, 22. 23. 26. 27. Ezra 9, 14; אֶ 2 Chr. 18, 1.

NOTE. In Arabic we find: حتن Conj. III, to contract affinity by marriage;

حَتْن father-in-law, son-in-law, any affinity. Further, this root signifies: Conj.

I, to circumcise an infant; حَتَان circumcission; حَتِين an infant circum-

cised. That these two significations are connected by a common bond, is shown not only by Ex. 4, 25, see in חֶחֶן no. 1; but also by another signification of حتن, viz. Conj. I, to give a feast,

both a nuptial feast and one at the circumcission of a child; حَتَان, حَتْن,

a feast, either at a wedding or a circumcission. The primary idea is perhaps that of cutting off, circumcising;

(comp. حَتْن a cutting off, also the roots חֶחֶן, חֶחֶן, and others beginning with the syllable kat;) and then the word for the celebration of this rite was transferred to the like celebration of nuptial rites.

חֶחֶן m. (r. חֶחֶן no. 2) one who marries the daughter of another, Gr. γαμβρός.—Hence

1. In respect to the bride, a bridegroom, spouse, Ps. 19, 6. Is. 62, 5. Jer. 7, 34. Jopl 2, 16. al.—In Ex. 4, 25 an in-

fant son after being circumcised by his mother, is called by her **הַתֵּן דָּמַיִם** a *bloody spouse*, in allusion probably, to the signif. *circumcision*, i. e. an infant circumcised; see r. **הַתֵּן** note. Aben-Ezra: "mos est mulierum, filium, cum circumciditur, sponsum vocare." Others regard these words as spoken not of the child, but of Moses.

2. In respect to the parents, a *son-in-law*, Gen. 19, 12. Judg. 15, 6. Neh. 6, 18. al.

3. a *relative by marriage*, *affinis*, 2 K. 8, 27.

הַתְּנָה f. (r. **הַתֵּן**) *espousals, nuptials*, Cant. 3, 11.

* **הִתְחַף** fut. **יִתְחַף**, i. q. **הִטָּף**, to catch, to seize, in the manner of a lion, Job 9, 12. Comp. Ps. 10, 9.—Hence

הַחֶף m. *prey, rapine*, then poet. for **הַחֶף אִישׁ הַחֶף** a robber, Prov. 23, 28. Comp. **הִלָּךְ** for **אִישׁ הִלָּךְ** 2 Sam. 12, 4.

* **הָתַר** fut. **יִהָתַר**. 1. to dig or break through a wall, kindr. with **הָרַשׁ**. Constr. c. acc. **הָתַר בְּבָתִּים** to break through houses, as a thief to break into them, Job 24, 16. With **בְּ** as **הָתַר בְּקִיר** id. Ez. 8, 8. 12, 5. 7. 12; also to break through into. Am. 9, 2 **יִהָתְרוּ בְּשֵׂאוֹל** אִם יִהָתְרוּ בְּשֵׂאוֹל אִם יִהָתְרוּ בְּשֵׂאוֹל though they break through into Sheol.

2. to dig through or plough the waves by rowing, i. q. to row, absol. Jon. 1, 13. Comp. 'arare aquas' Ov. Trist. 3. 12. 36; 'scindere freta' Metam. 11. 468.

Deriv. **מִהָתַר**.

* **הִתַּח** fut. **יִתַּח**, plur. **יִתַּחוּ** 1 Sam. 2, 10. al. The same form is also fut. Kal of **נָחַח** q. v. and Job 21, 13.

1. to be broken, weakened, destroyed; kindr. with the other onomatopoetic roots

הָתַח m. 1. *terror, dismay*, Job 6, 21.

dom Is. 7, 8; of the justice of God Is. 51, 6.

2. Metaph. to be broken with fear, to be terrified, dismayed, confounded. Other verbs of breaking are also transferred to terror, as **שָׁבַר** Job 41, 17, Arab.

هَدَّ، كَسَّرَ، فَزَقَ, Schult. Opp. Min. p. 93.—So Is. 8, 9. Obad. 9. Jer. 50, 36. Often coupled with synon. **יָרָא**, as Deut. 31, 8 **לֹא תִירָא וְלֹא תִחַח** fear not, neither be dismayed. Josh. 1, 9. 8, 1. 10, 25. With **מִפְנֵי** before any one Jer. 1, 17. Ez. 2, 6. 3, 9; with **מִן** of that from which one flees in dismay, Is. 30, 31. 31, 4. Jer. 10, 2. Coupled also with **בוֹשׁ** **הוֹבִישׁ**, where it signifies to be confounded, faint-hearted, sc. from fear, terror, Is. 20, 5. 37, 27. Jer. 8, 9. 17, 18. 50, 2; also from shame, Job 32, 15.

נָחַח NIPH. **נָחַח** (comp. **נָחַל** from **הָלַל** **נָחַר** from **חָרַר**) i. q. Kal no. 2, with **מִפְנֵי** Mal. 2, 5.—Another **נָחַח** is from **נָחַח**.

נָחַח PIEL. 1. Intrans. but with an intensive power, to be broken in pieces, e. g. a bow Jer. 51, 56.

2. Causat. of Kal no. 2, to terrify, to dismay, Job 7, 14.

נָחַח HIPH. **נָחַח**, fut. **יִנָּחַח**, c. suff. **יִנָּחַחְנִי**, once **יִנָּחַחְנִי** for **יִנָּחַחְנִי** Hab. 2, 17, see Lehrs. p. 369; once in the manner of regular verbs **יִנָּחַחְנִי** Jer. 49, 37.

1. to break, to break in pieces, Is. 9, 3.

2. to terrify, to confound, to put to fear and shame, Jer. 1, 17. 49, 37. Job 31, 34. Hab. 2, 17 **וְיִשָּׂר בְּחַמּוֹת הַחַיִּיתֵן** and the destruction of the beasts (which) terrifies them, sc. shall cover thee, shall return

upon thine own head.—Arab. **أَحْتَّ** to be terrified, put to shame.

Deriv. **הַתְּחַחִים**, **הַתְּחַחָה**, **הַתְּחַחָה**, **מִתְחַחָה**, pr. n. **הַתְּחַח**, and

הַתְּחַח m. 1. *terror, dismay*, Job 6, 21. 2. *Hathath*, pr. n. m. 1 Chr. 4, 13.

ט

Teth, טיה, Sept. in Lamentations **Ṭṭṭ**, the ninth letter of the Hebrew alphabet; as a numeral denoting 9; whence י ט i. q. 9 + 6 for י ט 15. The signification is

uncertain. It is commonly explained to mean a *serpent*, Arab. **طَيْط**; others make it something *rolled* or *twisted* to-

Jer. 11, 19; espec. for eating, Gen. 43, 16. 1 Sam. 25, 11. Prov. 9, 2. To slaughter for sacrifice is expressed by the kindred verb זָבַח q. v.—Ethiop. ጠ-ጠጠ to slaughter, to butcher, Arab. طح to cook, to roast; comp. art. אֲבָטְיָהִים.

2. to slay, to kill men, Ps. 37, 14. Lam. 2, 21. Ez. 21, 15.

Deriv. מִטְבָּה and the six following.

טָבַח m. pr. a slaughterer, slayer; hence

1. a cook, 1 Sam. 9, 23. 24. Arab.

طَبَّاح id.

2. an executioner, then a lifeguardsman, body-guard of a king; since these in the East act as executioners. So שַׂר־הַטְּבָחִים Gen. 37, 36. 39, 1. 40, 3. 4. 41, 10. 12, and later רֵב הַטְּ 2 K. 25, 8 sq. Jer. 39, 9. 11. 40, 1-5, the captain of the body-guard, pr. the chief executioner. In Egypt he had a public prison in his house, Gen. 40, 3; in Babylon Nebuzardan, who held this office, commanded also a part of the royal army, Jer. 39, 13. 52, 15.

טָבַח Chald. i. q. Heb. no. 2, an executioner, and hence lifeguardsman, body-guard, Dan. 2, 14.

טָבַח m. in pause טָבַח, c. suff. טְבָחָה.

1. slaughter, e. g. of cattle, Prov. 7, 22. Is. 53, 7. 65, 12. Also of men, Is. 34, 2. 6. Jer. 48, 15. 50, 27.

2. Meton. cattle slaughtered, meat, butcher's meat, Prov. 9, 2. Gen. 43, 16. Comp. זָבַח no. 1.

3. Tebah, pr. n. of a son of Nahor, Gen. 22, 24.

טְבָחָה f. a cook, 1 Sam. 8, 13. R. טְבָחָה.

טְבָחָה f. (r. טָבַח) i. q. masc. טָבַח.

1. slaughter of cattle, Ps. 44, 23. Jer. 12, 3.

2. cattle slaughtered, meat, 1 Sam. 25, 11.

טְבָחָה Tibhath, pr. n. of a city of Syria 1 Chr. 18, 8. In the parall. passage 2 Sam. 8, 8, it is written גְּבָחָה q. v.

* טָבַל fut. יִטְבֵּל, to dip, to dip in, to immerse, with acc. of thing and בָּ of the liquid Gen. 37, 31. Lev. 9, 9. Deut. 33, 24. Job 9, 31. Ruth 2, 14; also without

acc. Ex. 12, 22. 2 K. 8, 15. Intrans. to dip, to immerse oneself; 2 K. 5, 14 he went down וַיִּטְבֵּל בַּיַּרְדֵּן שֶׁבַע פְּעָמִים and dipped himself seven times in Jordan.—Chald. טָבַל, Arab. طمل, id.

NIPH. pass. Josh. 3, 15.

Deriv. טְבוּלִים and

טְבוּלֵיהוּ (whom Jehovah has immersed, purified,) Tebaliah, pr. n. m. 1 Chr. 26, 11.

* טָבַע 1. pr. to sink, to press in, to impress into any soft substance, as clay; then to impress a seal, to seal. Arab.

طبع. Hence טְבִיעָה a seal.—Kindr. is צָבַע, صَبغ, to dip in, to immerse, Eth.

טָבַע id. as also טָבַל. The primary syllable is טב, which in the western languages also expresses depth and immersion; comp. Goth. diup, Engl. deep, Germ. tief; also Goth. doufan, Germ. taufen, Engl. to dip; Gr. δύνω and softened δέω.

2. Intrans. to sink, to be sunk, immersed, as in the mire, a pit, c. בָּ Ps. 9, 16. 69, 3. 15. Jer. 38, 6. Lam. 2, 9 כָּרְעוּן טְבִיעָה וְשַׁעֲרֶיהָ טְבִיעָה her gates are sunk into the ground. Trop. 1 Sam. 17, 49 וַהֲטָבַע הָאֶבֶן בְּמִצְחוֹ and the stone sunk into his forehead, was fixed in it.

PUAL i. q. Kal no. 2. Ex. 15, 4.

HOPH. id. Jer. 38, 22; of the foundation of the earth or mountains, to be sunk, settled, Job 38, 6. Prov. 8, 25.

Deriv. the two following.

טְבִיעָה f. plur. טְבִיעוֹת, constr. טְבִיעוֹת.

1. a seal, signet-ring, Gen. 41, 42. Esth. 3, 10. Ex. 35, 22. Is. 3, 21. al. The signet-ring was worn by the Hebrews on the right hand, Jer. 22, 24; comp. Eccus. 49, 11 [13]. The person to whom a king committed his signet-ring became thereby prime minister, Gen. 41, 42. Esth. 3, 10. 8, 2; comp. 1 Macc. 6, 15. Q. Curt. 10, 5.

2. a ring. of any kind, Ex. 25, 12 sq. 26, 24. 28, 28.

טְבִיעוֹת (rings) Tabbaoth, pr. n. m. Ezra 2, 43.

* טָבַר obsol. root, prob. i. q. צָבַר to heap up. Hence טְבוּרָה, q. v.

טְבַרְמוֹן (for טָב רְמוֹן, good is Rimmon, comp. in רְמוֹן no. 2.) Tabrimmon

pr. n. of the father of Benhadad king of Syria, 1 K. 15, 18.

טַבַּת perh. i. q. **טַבַּת** the celebrated, r. טַבַּב) *Tabbath*, pr. n. of a place not far from Abel-meholah in the tribe of Ephraim, Judg. 7, 22.

טֵבֶת *Tebeth*, the tenth Hebrew month, from the new moon of January to that of February, Esth. 2, 16. So Jerome ad Ez. 39, 1: "Decimus mensis, qui Hebræis appellatur Tebeth, et apud Ægyptios Τύβη, apud Romanos Januarius." Copt. **ⲚⲁⲤⲩ** La Croze Lex. p. 107. Arab. طوبة. The etymology is unknown.

טָהוֹר m. adj. constr. טָהוֹר, fem. טְהוֹרָה, *clean, pure*, spec. a) In a physical sense, opp. to filthy, soiled, of a garment Zech. 3, 5; a place Lev. 4, 12; water Ez. 36, 25. b) *pure, unalloyed*, spoken of gold Ex. 25, 11 sq. 28, 36. al. c) In the Levitical sense, opp. to profane, polluted, Lev. 7, 19. 10, 10. 1 Sam. 20, 26. Is. 66, 20; and hence of animals which might be eaten, Gen. 7, 2. 8, 20. d) In a moral sense, Ps. 12, 7. 19, 10. 51, 12 טָהוֹר לֵב *a clean heart*. Job 14, 4.—See also טָהַר.

* טָהַר fut. יִטְהַר 1. *to shine, to be bright*, like kindr. זָהַר, צָהַר. Syr. **ܛܗܪܐ** noon, Chald. **ܛܗܪܐ** id.—Hence טָהַר no. 1, טָהַר.

2. *to be or become clean, pure*. a) In a physical sense, opp. to the filth of leprosy, 2 K. 5, 12, 13. b) In the Levitical sense, opp. טָמֵא, Lev. 12, 8. 13, 6. 34. 58. Num. 19, 12. 19. al. c) In a moral sense, Ps. 51, 9. Jer. 13, 27. Job 4, 17. Prov. 20, 9.—Arab. **طهر** to be clean, pure, espec. from the monthly courses; kindr. **ظهر** to be manifest, conspicuous. Ethiop. **አጥሀ**, to purify, to wash oneself with water.

PIEL טָהַר, fut. יִטְהַר 1. *to cleanse, to purify*. a) Physically, as metals from dross Mal. 3, 3; a land from corpses Ez. 39, 12; the heavens from clouds Job 37, 21. b) Levitically, e. g. things Ez. 43, 26. 2 Chr. 29, 15. 18. Neh. 13, 30; persons Lev. 14, 11. Num. 8, 6. 7. c) Morally, Jer. 33, 8. Ez. 24, 13. Mal. 3, 3.

2. *to pronounce clean*, spoken of per-

sons or things. a) In a Levitical sense, Lev. 13, 6 sq. 16, 30. b) In a moral sense Ps. 51, 4.

PUAL *to be cleansed*, part. fem. Ez. 22, 24.

HITHP. הִטְהַר and הִשְׁתַּהַר, *to purify or cleanse oneself, to make oneself clean*.

a) Levitically, Gen. 35, 2. Lev. 14, 4 sq. Num. 8, 7. Ezra 6, 20. Neh. 12, 39. 13, 22. b) Morally, *to cleanse oneself* from sin, c. בֵּן Josh. 22, 17.

Deriv. the four here following, and טְהוֹר.

טָהוֹר m. Holem pure, constr. טְהוֹרָה, i. q. טָהוֹר, *cleanness, pureness*, e. g. of hands, innocence, Job 17, 9; of heart Prov. 22, 11 Keri.

טְהוֹרָה m. 1. *brightness, clearness, purity* of ether, Ex. 24, 10.

2. *purification, cleansing*, Lev. 12, 4. 6.

טְהוֹרָה m. *brightness, splendour*, see r. טָהַר no. 1. Ps. 89, 45 מִטְהַרְוֹ הֵשַׁבְתָּ הַשֶּׁמֶשׁ *thou makest his brightness to cease*. The verb הִשְׁבִּיחַ c. בֵּן is also found thus construed Ez. 34, 10, according to which it should here be rendered, *thou causest him to cease from his brightness*; or, better, it is a constructio prægn. for, *thou causest to cease and takest away from his brightness*. But as nouns of the form טְהוֹרָה are of very doubtful authority, it may be worth inquiry, whether by transposing the Sheva we ought not here to read מִטְהַרְוֹ from the common טָהַר. This strikes me now more favourably, than the solution of Aben Ezra and Kimchi which I have formerly followed, Lehrs. p. 87, viz. that Dagesh in the ט is euphonic, and מ is formative, so that מִטְהַרְוֹ or מִטְהַרְוֹ (as is read in some Mss.) would be for מִטְהַרְוֹ from the subst. מִטְהַר.

טְהוֹרָה f. (r. טָהַר) 1. *pureness*, in a moral sense, 2 Chr. 30, 19.

2. *purification, cleansing*, Lev. 13, 35. 14, 2. al. הַמֵּי טְהוֹרָה *blood of purification*, i. e. from which a lying-in woman is to be purified, Lev. 12, 4. 5.

טוֹב, see טָאָב after טִיט.

* טוֹב præt. טָבַי Num. 24, 5. Cant. 4, 10; for the fut. is used the form יִטְבֵּי from יָטַב.

1. *to be good, well.* Chald. Syr. id. Arab. طَاب mid. Ye, to be good, sweet, pleasant, espec. of fragrant odour, comp. בָּאֵשׁ, בְּאֵשׁ. Always imper. in the foll. phrases: a) טוב לי *it is well with me*, it goes well with me, etc. Deut. 5, 30. 15, 16. 19, 13. Num. 11, 18. Ecc. 9, 4; also *I am well*, 1 Sam. 16, 16. 23. With אֵל id. 1 Sam. 20, 12. Job 13, 9 *הטוב בי is it well* (for you) *that?* etc. For Job 10, 3 see lett. b. b) טוב בעיני *it is good in my eyes*, i. e. *it pleaseth me*, is my pleasure, Num. 24, 1. In the later books with על, 1 Chr. 13, 2. Esth. 1, 19 טוב אם-על-המלך *if it please the king*. 3, 9. 5, 4. 8. 7, 3. Neh. 2, 5, comp. Ezra 5, 17; once with ל Job 10, 3 *הטוב לך doth it please thee?* So Vulg. Chald.

2. *to be goodly, fair, pleasing*, Num. 24, 5. Cant. 4, 10.

3. *to be in good humour*, i. e. *to be cheerful, joyful*, the prevailing usage in Syriac; espec. of the heart, 1 Sam. 25, 36. 2 Sam. 13, 28. Esth. 1, 10.

HIPH. הֵיטִיב fut. יְהִיב 1. *to do well, to act right*, c. acc. 1 K. 8, 18. 2 Chr. 6, 8; inf. c. לָ 2 K. 10, 30.—Also *to do good to others*, to confer benefits, Ez. 36, 11.

2. *to make goodly, fair*, Hos. 10, 1.

3. *to make cheerful, to cheer*, Ecc. 11, 9.

NOTE. More frequent is Hiph. הֵיטִיב from רָצַח.

Deriv. the five following.

טוב m. *good*. A) Adj. having fem. טובה.

1. *good, καλός, bonus*, in various senses, according to the character of the objects; e. g. of a land, field, pasture, i. e. fertile, fruitful, Ex. 3, 8. Ez. 17, 8. 34, 14; of cattle, in *good case*, fat. (opp. רַע Gen. 41, 26. 27.) Lev. 27, 10 sq. Gen. 18, 7. 27, 9; of a tree, fruitful, 2 K. 3, 19; of fruits, fresh, sound, Jer. 24, 2; of gold, pure, Gen. 2, 12. 2 Chr. 3, 5. 8.—Spec.

a) Spoken of what is grateful to the senses, *good, pleasant, sweet*, etc. a) To the sight, *good to look upon, goodly, fair, beautiful*. Dan. 1, 15 מְרֵאִיהֶם טוב וגו' *their appearance was better, fairer, than*, etc. So of persons Gen. 6, 2. Ex. 2, 2. 1 Sam. 9, 2; often with a word added, as מְרֵאִה Gen. 24, 16. Esth. 1, 11. 2, 3. 7; הָאֵר 1 K. 1, 6; רָאִי 1 Sam. 16, 12. Of houses Is. 5, 9. β) To the hearing, *pleasing,*

well sounding, harmonious, spoken of a poem Ps. 45, 2. γ) To the smell, *pleasant, fragrant, sweet-scented*; as שִׁמְן טוב *fragrant ointment* Is. 39, 2. Ps. 133, 2. קְנֵה הַטוֹב *the fragrant cane* Jer. 6, 20. δ) To the taste, *good, pleasant*; טוב לְמֵאֲכָל *good to eat* Gen. 2, 9. 3, 6. Prov. 24, 13 *eat thou honey, because it is good, tastes good*. Comp. הֵיטֵב הַטוֹב Cant. 7, 10. ε) To the senses and feelings generally; Gen. 49, 15 *he saw the rest, that it was good, pleasant*. Ps. 73, 28 *but to draw near to God is good for me*. 84, 11 *a day in thy courts is better than a thousand*. 133, 1. So יוֹם טוֹב *a good day*, i. e. joyful, Esth. 8, 17. 9, 19. 21. Zech. 8, 19; comp. *bonus dies* Ovid. Fast. 1. 72. Also very freq. טוב בעיני פ' *good in the eyes of any one*, i. e. grateful, pleasing to him, Num. 24, 1. Deut. 6, 18. Gen. 16, 6 *עָשִׂי לִּי הַטוֹב בְּעֵינַיָּךְ do to her as it pleaseth thee*. 19, 8. Is. 9, 25. Judg. 10, 15. 19, 24. Esth. 8, 8. Jer. 26, 14. In the later books טוב בעיני is put לפני, Ecc. 7, 26 *לפני האלהים טוב whoso pleaseth God*. 2, 26; also ל Deut. 23, 27; comp. Job 10, 3.

b) *good for a particular purpose*, i. e. well adapted, useful, profitable, etc. Gen. 1, 4 *and God saw the light, that it was good*. 2, 18 *it is not good that the man should be alone*. 29, 19. With כי, *it is good that*, Ruth 2, 22. 2 Sam. 18, 3. With dat. of pers. *good for any one*, Ex. 14, 12 מִשְׁתַּנְּהוּ וְגו' עִבְדוּ... *better for us to serve the Egyptians, than to die in the wilderness*. Num. 14, 3. Ps. 119, 71. Ecc. 2, 3. 8, 15; with בְּ Ecc. 2, 24.

c) *good in measure and quantity*, i. e. much, great, abundant; Syr. كَثَرٌ very, comp. Fr. bien. So *a good profit* Prov. 31, 18; *good wages* Ecc. 4, 9; *a good (ample) present* Gen. 30, 20; *טובה טובה a good old age* Gen. 15, 15. 25, 8. Ps. 69, 17 *הטובה חסדך כי טוב חסדך for great is thy loving-kindness*. 63, 4. 109, 21. Comp. הֵן טוב Prov. 22, 1.

d) *good in a moral sense*: a) Of persons, *good, well-disposed, upright*, Lat. *vir bonus, honestus*, 1 Sam. 2, 26. Prov. 12, 2. 13, 22. 14, 14. Ecc. 9, 2. Espec. *kind, benevolent, benign*, of Jehovah Ps. 25, 8. 34, 9. 52, 11. 54, 8; with dat. *towards any one* Ps. 73, 1. Lam. 3, 25

Prov. 22, 9 טוב עין *good of eye*, i. e. looking with kindness, Sept. ὁ ἐλεῶν πτωχόν. Comp. also טוב דבר *a kind word* Prov. 12, 23. β) Of actions, *good, right, true*; e. g. טוב הדרך *the right way* Jer. 6, 16; opp. לא טוב Ps. 36, 5. Prov. 16, 29. טוב מנעל *the right path* Prov. 2, 9. Job 34, 4 *let us know among ourselves מה טוב what is good, true*. So לא טוב *not good, not right, wrong*, Prov. 18, 5. 20, 23.—Hence often as Subst. *the good*, τὸ καλόν, see in B. no. 1, and טובה.

2. Spoken of the character or feelings as affected by *good*, viz. a) *glad, joyful, joyous*; 1 K. 8, 6 לב טובי *glad of heart*. Ecc. 9, 7 לבב טוב *with a glad heart*. b) *well, prosperous, happy*; so of persons as made prosperous and happy, Is. 3, 10. Jer. 44, 17. Ps. 112, 5 טוב איש *happy the man*; comp. Syr. ? *Oh, the happiness of!* i. q. אשורי, see Matt. 5, 2 sq.—Of things as making prosperous and happy, 1 Sam. 2, 24 טובה *a good report*, pleasing. Prov. 15, 30. 25, 25. 2 Sam. 18, 27 בשורה טובה *glad tidings*. Josh. 21, 45 דבר טוב *a good word*, glad promise. 23, 14. 15.

B) Subst. for which also fem. טובה is employed, q. v.

1. *good* which one does, *the right*, τὸ καλόν, in a moral sense, Prov. 11, 27. טוב קשה *to do good*, to lead a good life, Ps. 14, 1. 3. 34, 15. 37, 3. 27; with עם *to do good with* or *to any one*, to deal well with, Gen. 26, 29. Ps. 119, 65. So אהב טוב *to love good* Am. 5, 15; רדה טוב Ps. 38, 21; רחש טוב Am. 5, 14; also טיב טוב Mic. 3, 2; הרש טוב Prov. 14, 22; comp. in הרש no. 2. Hence ידע טוב ורע *to know good and evil*, see in רדע no. 5. bb.

2. *good* which one receives; Job 2, 10 *shall we receive good from God?* Ps. 21, 4. Hos. 8, 3 זנה ישראל טוב *Israel rejects the good* sc. that is proffered.—Spec. a) *a good thing, a benefit*, spoken of single benefits; Ps. 34, 11 לא יחסרו כל טוב *they shall not want any good* i. e. any benefit from God. 84. 12. Prov. 18, 22 טוב מציא אשה מציא *whoso findeth a wife, findeth a good thing*. 3, 27. Collect. for all good, benefits from God; Ps. 104, 28 *thou openest thy hand, they are satisfied with good*, i. e. with thy benefits. 107, 9. Prov. 12, 14. b) *goods,*

wealth; Job 22, 18 מלא בתיהם טוב *he filled their houses with goods, wealth*. 1 K. 10, 7. c) *good fortune, welfare, prosperity*; Ps. 25, 13 נפשו בטוב תלין *his soul shall abide in good*, he shall prosper. 23, 6. Job 21, 13. 36, 11. So in the phrases: ראה טוב *to see good*, to prosper, Ps. 4, 7. Job 7, 7; ראה בטוב id. Ecc. 2, 1; אכל טוב id. Prov. 13, 2; מציא טוב id. Prov. 16, 20; etc. So too לי טוב *(it is) good for me* Ps. 119, 71. Lam. 3, 27; also Ecc. 8, 12. 13. לטוב *for good* Deut. 30, 9. Ps. 119, 122; c. dat. Deut. 6, 24. 10, 13. Jer. 32, 39.

3. *Tob*, pr. n. of a region beyond Jordan, Judg. 11, 3. 2 Sam. 10, 6. Prob. i. q. Τουβιον or Τώβιον 1 Macc. 5, 13.

C) Adv. *good, well, καλῶς*, Ruth 3, 13. 1 Sam. 20, 7. 2 Sam. 3, 13. 1 K. 2, 18. So too the phrase: טוב הדבר *the thing is good*, i. q. *well*, 1 K. 2, 38. 42. 18, 24.

טוב אדניהו *Tob-Adonijah*, pr. n. m. 2 Chr. 17, 8.

טוב m. subst. 1. *goodness*, the quality of being or doing good. Ps. 119, 66 טוב טעם *goodness of understanding*; good insight. Often of the goodness or benignity of God, Ps. 25, 7. 31, 20. 145, 7. Is. 63, 7.—Concr. *good things*, i. e. things good in themselves, wealth, Deut. 6, 11. 2 K. 8, 9; precious things Gen. 24, 10, comp. v. 22. 30. With a gen. *the goodness of any thing, the best*, Gen. 45, 18. 20. Spec. a) טוב ארץ *the goodness of the land*, its best fruits and products, Gen. 45, 23. Is. 1, 19. Jer. 2, 7. Ezra 9, 12. b) טוב יהוה *the good gifts of Jehovah*, which in his goodness he bestows on men, e. g. the gifts of nature, fruits, wine, oil, flocks, etc. Jer. 31, 12. 14. Hos. 3, 5. Ps. 27, 13. 65, 5.

2. *goodness of appearance, fairness, beauty*; comp. adj. טוב A. 1. a. a. Hos. 10, 11. Spoken of the divine majesty and glory, Ex. 33, 19. Zech. 9, 17.

3. טוב לב *gladness of heart, joy*, Deut. 28, 7. Is. 65, 14. Comp. adj. טוב A. 2. a.

4. *good fortune, welfare, prosperity*, Job 20, 21. 21, 16. Prov. 11, 10. Comp. adj. טוב A. 2. b.

טובה fem. A) Adj. fem. of טוב q. v. lett. A.

B) Subst. i. q. טוב lett. B, *good, a good thing*, opp. רעה; so לטובה *for*

good, not for evil, Neh. 5, 19, 13, 31. Ps. 86, 17. Jer. 24, 6.—Spec.

1. *good* which one does, confers, *benefit*; so in formulas: *טובה עשה* to do good to any one Ex. 18, 9. Num. 24, 13. Judg. 9, 17; *טובה היתה טובה* Gen. 44, 4. Ps. 35, 12; *השיב טובה* to requite good 1 Sam. 25, 21. 2 Sam. 16, 12. Hence *goodness*, the doing of good, Ps. 68, 11.

2. *good* which one receives, viz. a) *welfare, prosperity, happiness*, e. g. *ראח טובה* to see good, to enjoy prosperity, happiness, Job 9, 25. 22, 21. Ecc. 5, 17. 6, 6; *אכל בטובה* to eat in prosperity, to enjoy it, Job 21, 25. So Ps. 16, 2 *טובתי כל עליך* my happiness is nought beyond thee, i. e. I delight in nothing more than thee, besides thee. b) *goods, wealth, riches*, Ecc. 5, 10. Ps. 65, 12 *שנה טובהה* the year of thy riches, i. e. of thy rich bounties; comp. טוב Ps. 104, 28.

3. *goodness*, sc. in any one; plur. טובות good qualities Neh. 6, 19.—The signif. *goodness* in the sense of *kindness, benignity*, is by some ascribed to this word in Ps. 65, 12. 68, 11; but see in nos. 1, 2.

טובה and *טובההו* (i. q. טוב ליהנה pleasing to Jehovah) pr. n. *Tobiah, Tobias*, Gr. *Τωβίας*, a name common after the exile. a) Neh. 2, 10. 4, 1. b) Ezra 2, 60. Neh. 7, 62. c) Zech. 6, 10, 14.

* *טוה* 1. i. q. Arab. *طَوَى* to roll up or together, to twist; hence to spin, Ex. 35, 25. 26. Hence *בטוה*.

2. to be hungry, famished, to fast, i. q.

Arab. *طَوَى*, whence *طَوَى* hunger, *طَوَى* hungry, famished; pr. to be convolved, twisted, sc. in one's bowels; so the Arabs ascribe to hungry persons bowels convolved, twisted, e. g. Hariri Cons. 3. p. 142. ed. Schult. *طوى الاحشا* *على الطوى* to twist up the bowels from hunger. Comp. Schult. l. c. Cons. 3. p. 136. Hence *טוה*.

Deriv. *טוה*, *מטוה*.

* *טוה* to spread over, to daub, to besmear, e. g. a wall with mortar, to plaster, Lev. 14, 42. 1 Chr. 29, 4; the eyes, so as not to see, Is. 44, 18, where praet. *טוה* for *טוה*; with two acc. Ez. 13, 10–15. 22, 28.—Arab. *طاح* mid. Ye, II to cover

over with fat, to besmear, see *Camoos* p. 328. In the occidental languages, comp. *tiyyo*, *tingo*, to tinge, Germ. *tünchen*.

NIPH. pass. infin. Lev. 14, 43. 48.

Deriv. *טוה*, *טוה*.

* *טוט* obsol. root, Arab. *صَوَطَ* to collect, to gather. Hence *טוט*.

טוטפות plur. f. *bands, fillets*, spec. the prayer-fillets or *phylacteries* of the Jews, *הפליין*, *φυλακτήρια* Matth. 23, 5; i. e. strips of parchment on which are written various sentences from the Mosaic law, e. g. Ex. 13, 1–10. 11–16. Deut. 6, 4–9. 11, 13–21, and which the Jews are accustomed to bind around the forehead and the left wrist while they are at prayers, Ex. 13, 16. Deut. 6, 8. 11, 18. Chald. *טוטפתא*, *טוטפתא*, a bracelet, frontlet.—The form is for *טוטפתא*, as *בביל* for *בביל*; *בביל* for *בביל*; *בביל*, Syr. *ܒܒܝܠܐ*, Lehg. p. 869. The root is *טוה* q. v. not *טפה*, to which the signif. of binding has been attributed without good reason.

* *טול* in Kal not used; Arab. *طَالَ* mid. Waw, to be long.

HIPH. *הטיל* pr. to throw down at full length, to prostrate, comp. Hoph. and Is. 22, 17; hence to throw, to cast, Ez. 32, 4; a spear 1 Sam. 18, 11. 20, 33; to cast out, as from a land Jer. 16, 13. 22, 26, from a ship Jon. 1, 5. 12; to send out a wind Jon. 1, 4.

HOPH. *הטיל*, fut. *יטיל*.

1. to be cast down at full length, to be prostrated, Ps. 37, 24. Job 41, 1.

2. to be cast, as the lot, Prov. 16, 33; to be cast out Jer. 22, 28.

PILP. *טלטל* i. q. Hiph. to cast down, to prostrate, Is. 22, 17.

Deriv. *טלטלה*.

* *טוף* obsol. root, Arab. *طاف* mid. Waw, to go around, to surround. Hence *טוטפות* q. v. bands, fillets.

* *טור* obsol. root, prob. like *kindr*. *הור*, *הור*, to go round about, to surround.—Hence

טור m. 1. a wall round about, an enclosure, Ez. 46, 23. Arab. *طور* border, bound, *طوار* fence, enclosure.

2. a row, range, as of gems, Ex. 28, 17 sq. 39, 10 sq. Also a course of hewn stones 1 K. 7, 12; of beams 6, 36. 7, 4; of pomegranates 7, 42. etc.

טור Chald. m. a rock, mountain, i. q. Heb. צור. Dan. 2, 35. 45.—Syr. ܛܘܪ, Arab. ٴطور, id.

* טוש to fly swiftly, to pounce upon the prey, as an eagle, Lat. *tundere*; comp. Germ. *stossen* spoken of birds of prey, whence *Stösser*, *Stossvogel*; also Engl. *to toss*. Job 9, 26 בְּנִשְׁרָרָה טוֹשׁ עֲלֵי אֶבֶל.—Corresponding is Syr. ܛܘܫ of the flight of the eagle, vulture, for Heb. דָּוָה Jer. 48, 40. 49, 22; Pa. Deut. 32, 11. Job 39, 13; טוֹשׁ lofty and rapid flight.

טוה Chald. f. a fasting; as Adv. *fasting*, without food. Dan. 6, 19. R. טוה no. 2; the form is like כְּנָה from כָּנָה.

* טוה in Kal not used, to stretch, to extend. Arab. طحا to spread out.

PIL. part. מְטוֹחֵי קֶשֶׁת pr. those drawing the bow, i. e. bowmen, archers, Gen. 21, 16.—For the form, comp. טוה, Hithpal. הִטְוִה, doubling the last radical.

טוח m. a mill, hand-mill, Lam. 5, 13. R. טוח.

טוחרים m. plur. (r. טוה) *umores ani*, i. e. the piles, hemorrhoids, so called as protruded from the fundæment, with straining or tenesmus and a flow of blood, 1 Sam. 6, 11. 17; also Deut. 28, 27. 1 Sam. 5, 6. 9. 12. 6. 4. 3 in Keri, for Chethibh עֲפָלִים, which seems to have been the more vulgar or less usual word.

טוחות plur. f. the reins, according to the Heb. interpreters; so called because overspread with fat, from r. טוה q. v. Comp. הַלֵּב and לֵב. Like לֵב and כְּלוֹת it is put as the seat of the mind, feelings, intellect; Ps. 51, 8 lo! thou lovest truth in the reins sc. of a man. Job 38, 36 who hath put wisdom in the reins, i. e. so that thou knowest and understandest all these things; the other member has טוה the mind, intellect. However this whole passage may be understood, the same signif. must be attributed to the word טוחות as in Ps. l. c.

* טוח, see טוה Is. 44; 18 in r. טוה.

* טוח fut. וְטוּחַ, imper. fem. טוּחִי, to crush, to beat small, c. acc. Ex. 32, 20. Deut. 9, 21; spec. to grind with a hand-mill, Judg. 16, 21. Num. 11, 8. Is. 47, 8. Arab. طاحن, Aram. ܛܚܢ, id.—Trop. טוּחַן פְּנֵי עֲבִיר to grind the person (not face) of the poor, i. e. to oppress him with exactions, Is. 3, 15; comp. הִכָּה. Job 31, 10 הַטְּחֵן לְאַחֵר אֲשֶׁחִי let my wife grind for another, i. e. be his mill-wench, his abject slave, (comp. Ex. 11, 5. Is. 47, 2.) and also his concubine, a sense required by the other clause and v. 9; so Sept. Vulg. and Chald. The Rabbins understood the phrase to grind for another in a trop. and unchaste sense, q. d. 'let her be ground, violated, by another man;' just as Gr. *μύλλειν* Theocr. 4. 58, and Lat. *molere*, *permolere*, are spoken of intercourse with a woman; see the commentators ad Petron. Sat. 23. Hor. Sat. 1. 2. 35. Bochart Hieroz. I. p. 188. But in such instances the word for grinding is every where attributed to the man.

Deriv. טוּחֵן, and the two here following.

טוחה f. a mill, hand-mill, Ecc. 12, 4.

טוחות plur. f. grinders, for the double-teeth, *dentes molares*, Ecc. 12, 3. Arab.

طاحنة id.

* טוה obsol. root, Syr. ܛܘܫ to breathe hard, to blow, as under a load; also in easing the belly with a great effort; to have tenesmus; hence ܛܘܫܘܢ, tenesmus with flow of blood; Arab. طاح, espec. زح, spoken of the same.—Hence טוחרים q. v.

טיח m. plaster, roughcast, spread over a wall, Ez. 13, 12. R. טיח.

טיט m. (r. טוש) mud, mire, Eth. ጸጥ mire, Arab. صوبطة mud collected in the bottom of a pool; see the root.—Spec. a) mud, mire, as in streets Ps. 18, 43. Mic. 7, 10; at the bottom of the sea Is. 57, 20; in a cistern or subterranean prison Jer. 38, 6; on the banks of

the Nile Job 41, 22 [30]. Trop. for deep calamity Ps. 69, 15. b) *clay*, potter's clay, Is. 41, 25. Nah. 3, 14.

Hence the denom. verb :

טאטא PILP. to remove mud or dirt, to sweep away ; comp. הִשָּׁן to remove ashes, from הִשָּׁן. Once, Is. 14, 23 טאטא־תִּיהָ I will sweep her (Babylon) away with the besom of destruction, i. e. will wholly destroy her, so that her site shall be as a place swept clean ; comp. 1 K. 14, 14. 21, 21. 2 K. 21, 13.— In the Talm. is the form טאטי ; Kimchi has טאיש, and also טיאוש a sweeping away. Heb. טאטא is either for טאטי adding ט, or else by transp. for טאיש.— A derivation from a root טא is less certain.

Deriv. טאטאטא a broom, besom.

* **טין** Chald. m. *clay*, potter's clay, Dan. 2, 41. 43 חֲסֵה טִינָא earthen ware, sherds of clay. Arab. and Syr. طين, טִינָא, id. whence the denom. verb טאן mid. Ye, to besmear with clay or mud, to form from clay. Kindr. are טין, טאן, טאן, q. v.

טירָה f. (טיר) 1. a wall round about a place, i. q. טיר no. 1. Ez. 46, 23.

2. A place surrounded by a wall, an enclosure ; hence a) a fortress, castle, Cant. 8, 9. b) A nomadic encampment, rustic village, hamlet, usually enclosing a space in which the cattle were secured, Gen. 25, 16. Num. 31, 10. 1 Chr. 6, 39 [54]. Ez. 25, 4. Poet. of a habitation Ps. 69, 26. Syr. טִינָא enclosure, fold. See הִצֵּר no. 2.

טל m. (r. טלל I) in pause טל, c. suff. טלִי, dew, Gen. 27, 28. 39. Ex. 16, 13. 14. Num. 11, 9. Job 29, 19. Zech. 8, 12. טל אורח Job 26, 19, see in אורח no. 2. The dew as moistening plants is the emblem of freshness and refreshing, Deut. 32, 2. Prov. 19, 12. Hos. 14, 6. The drops of the dew are put for a multitude, 2 Sam. 17, 12. So Ps. 110, 3 from the womb of the morning shall be to thee the dew of thy youth, i. e. the youths of thy people numerous and fresh as the drops of the morning dew shall go forth to fight thy battles. Mic. 5, 6. Also, the morning dew is the symbol of something evanescent, Hos.

6, 4. 13, 3. Arab. طَلَّ fine rain, dew ; Syr. طل, Ethiop. ጠለ, id.

טל Chald. id. Dan. 4, 12. 20. 5, 21.

* **טלָה** to patch, to mend ; see Pual. Chald. טלָה id. In Kal only Part. pass. טלָה patched, i. e. spotted, having large spots like patches, Gen. 30, 32 sq.

Pual part. טלָה, clouted, Josh. 9, 5 טלָה נַעֲלוּהוּ shoes clouted.

טלָהים see טלָה.

* **טלָה** obsol. root, i. q. Syr. طل to be new, fresh, young ; kindr. is טרה, comp. Gr. θάλλω.—Hence טלָה and

טלָה m. a lamb, young and tender

1 Sam. 7, 9. Is. 65, 25. Arab. طَلًا a young animal of any kind, espec. a young gazelle just born, Eth. ጠለ kid, Syr. طَلًا boy, طَلًا girl.

טלִילָה f. a casting down Is. 22, 17. See r. טל Pilp.

טלָה m. (r. טלָה) i. q. טלָה, only in plur. טלָהים.

1. lambs, young and tender, Is. 40, 11. Comp. Lehrs. p. 575.

2. Telaim, pr. n. of a place in the tribe of Judah, 1 Sam. 15, 4. See also טלם.

* I. **טלל**, Arab. طَلَّ, Eth. ጠለ, to moisten gently, as the dew, light rain. Hence טל dew.

* II. **טלל** i. q. צלל II, and Arab. طَلَّ II, to shade, to overshadow ; hence to cover, to cover over. Chald. טלל, Syr. طل, id.

PIEL טלל to cover, espec. with beams, timber, contignare, Neh. 3, 15 ; elsewhere קרה q. v. Comp. Gen. 19, 8 צלל קורתיה.

PILP. טלל is from טל, q. v.

טלל Chald. i. q. Heb. טלל II.

APH. טלל to get shade, to lie in the shade, Dan. 4, 9.

* **טלם** obsol. root, Aram. טלם, Arab. ظلم, Ethiop. ጠለ, to oppress, to do wrong. Hence the two following :

טלם (oppression) Telem, pr. n. of a city in Judah, Josh. 15, 24. According to

Kimchi and others it is the same which is called in 1 Sam. 15, 4 טלמור.

טלמור (oppressed) *Talmon*, pr. n. m. Ezra 2, 42. Neh. 7, 45. R. טלם.

* טמא, fut. וטמא, inf. טמא Lev. 15, 32; to be or become unclean, impure; to be defiled, polluted. Syr. ⁷טמא to pollute, ⁷טמא polluted; comp. Lat. *contamino, attamino, intamino*. The primary idea is that of *immersing*; see in טמן.

a) Chiefly spoken of Levitical uncleanness, both of persons and animals, (i. e. animals not to be eaten, see Lev. 11, 1–31,) and also of things, as buildings, vessels, etc. opp. טהר, Lev. 11, 24 sq. 12, 2. 5. al. With ⁷א, to be defiled with any thing, Lev. 15, 32. 18, 20. 23. b) Spec. to defile oneself sc. with idolatry, guilt, c. ⁷א Ps. 106, 39. Ez. 22, 4.

NIPH. ונטמא, part. plur. נטמאים Ez. 20, 30. 31; pass. of Pi. no. 1, to defile oneself, to be defiled, polluted, as a woman by adultery, Num. 5, 13. 14; a people by whoredom or idolatry, Hos. 5, 3. 6, 10. With ⁷א of that with which one is defiled, e. g. idols, Ez. 20, 7. 23, 30; ל Ez. 20, 31.

PIEL טמא 1. to make unclean, to defile, to pollute, Lev. 15, 31. Hence a) to defile, to profane, e. g. the name of God Ez. 43, 7. 8; the sanctuary Lev. 15, 31. Jer. 7, 30. Ps. 89, 1; a land by wickedness and idolatry, Num. 35, 34. Jer. 2, 7. Ez. 36, 18; oneself, נפש, Lev. 21, 44. So of idolatrous high places, ⁷א, i. q. to destroy, 2 K. 23, 8. 10. 13. 16. Is. 30, 22; this was done by casting unclean things, as dead men's bones, upon the places, in order that they might not be rebuilt, 2 K. 23, 6. 14. 16. 20. b) to deflower, to violate a woman, virgin, Gen. 34, 5. 13. 27. Ez. 18, 6. 15.

2. to pronounce unclean, e. g. as a priest, Lev. 13, 3. 8. 11 sq.

3. to let pollute oneself, to let be polluted, c. acc. Ez. 20, 26.

PUAL part. defiled, polluted, Ez. 4, 14.

HITHP. fut. וטמא i. q. Niph. to make oneself unclean, to defile oneself, Lev. 21, 4. Hos. 9, 4; with ⁷א of that with which one is defiled, Lev. 11, 43. 18, 30; also ל Lev. 21, 3. 11.

HOTH. וטמא id. Deut. 24, 4.

Deriv. the three following.

טמא adj. f. טמאה, unclean, defiled, impure, opp. טהור, Lev. 10, 10. 11, 47. Deut. 12, 15. 22. a) Levitically, as persons Lev. 13, 11. 15. 36. 44 sq. 15, 2. Num. 19, 13. 15. 20; spec. טמא נפש defiled by a dead body Hagg. 2, 13; טמא לנפש id. Num. 5, 2. 9. 6. 7. 10. Of animals which may not be eaten, Lev. 5, 2. 7, 21. 11, 4. 5. 7. Deut. 14, 8. 10; of food Judg. 13, 4. Ez. 4, 13; of houses, from leprosy, Lev. 14, 44. etc. b) Morally, Job 14, 4. Is. 6, 5 טמא שפתים unclean of lips, i. e. sinning with the lips, uttering blasphemies and falsehood. טמא השם the unclean of name, infamous, Ez. 22, 5. Of the gentiles, Is. 35, 8. 52, 11. טמאה ארצה Am. 7, 17.

טמאה f. Mic. 2, 10 (r. טמא) also

טמאה f. uncleanness, impurity, pollution. a) In the Levitical sense, Lev. 5. 3. 7, 20. 21. 14, 19. Num. 19, 13. 2 Sam. 11, 4. הנקה טמאה Lev. 15, 26. Ez. 36, 17. Also an unclean thing, Judg. 13, 7. 14. 2 Chr. 29, 16. b) In a moral sense, impurity from crime, e. g. adultery, fornication, idolatry, Lev. 16. 16. 19. Num. 5, 19. Lam. 1, 9. Ez. 22, 15. רוח הטמאה the unclean spirit, moving the false prophets, Zech. 13, 2. Of the gentiles, Ezra 6, 21. 9, 11.—Plur. constr. טמאות Lev. 16, 16. 19. Ez. 36, 25. 29.

* טמיה i. q. טמא; at least some forms of this latter verb follow the analogy of verbs לה. Thus

NIPH. to be unclean, to be defiled, נטמיה Lev. 11, 43. Job 18, 3 נטמינו נטמינו בפינינו we are unclean in your eyes, i. e. impious, wicked, comp. 14, 4. Vu.g. *sorduimus*. Some of the Hebrew interpreters, favoured by the parallelism, here make טמיה to be i. q. Chald. טמם, טים, Heb. אטם, to be stopped up, i. q. to be stupid, foolish; and this sense perhaps is better in Job l. c. *we are foolish (stupid) in your eyes*.

* טמן fut. וטמן, to hide, to conceal, Josh. 2, 6. Job 31, 33. The primary idea is that of *immersing*, and is common to several verbs beginning with the syllable ט (טב), some of which retain the idea of *immersing*, while others pass over to that of *hiding* and also of *defiling, polluting*; comp. synon. צפן, and see more in

Thesaur. p. 552.—Spec. to hide under ground, to bury, Gen. 35, 4. Ex. 2, 12. Josh. 7, 21. 22. Jer. 43, 10. נִפְלַח טְמוֹן *a hidden abortion* Job 3, 16. So טְמוֹן פֶּחַח לְ Ps. 140, 6. 142, 4; ט' רֶשֶׁת לְ Ps. 9, 16. 31, 5, i. e. to hide a snare, net, for any one, i. q. to lie in wait, to plot against him; comp. Ps. 64, 6. Job 18, 10. With לְ to hide for any one, i. e. to hoard up, to reserve for him, Job 20, 26 בְּלִי-טֶשֶׁה לְצַפְיָנִי *all darkness (calamity) is hoarded up for his treasures*, where observe the paronomasia in the kindred words טְמוֹן and צַפְיָן. Similar is Deut. 33, 19 טֶמֶן עֵצֶל יָרֵד בְּצַלְחָהּ טְמוֹנֵי הַזָּבִיּוֹן pr. *the hidden of the hid treasures of the sand*, perh. glass. Ironically, Prov. 19, 24 טֶמֶן עֵצֶל יָרֵד בְּצַלְחָהּ *the slothful hideth his hand in the dish*, i. e. he plunges it slowly and deeply into the dish. Pass. part. בְּטְמוֹן *in the hidden*, i. e. in secret, in darkness, Job 40, 13.

NIPH. to hide oneself, under the earth, Is. 2, 10.

HIPH. i. q. Kal, 2 K. 7, 8.

Deriv. מְטְמוֹן.

* טֶנָּא m. c. suff. טֶנָּאָה, a basket, Deut. 26, 2. 4. 28, 5. Chald. טֶנָּא id. Kindr. are צַנְיָנָה basket, וּצְנָן to weave, whence מִיֶּצְנָה basket; also סִלָּים, etc.

For the origin, see r. סִלָּל no. 2.

* טָנַף in Kal not used, Aram. יָתַף to be soiled, dirty.

PIEL to soil, to defile, Cant. 5, 3.

* טָפָה i. q. הִפָּה, to go astray, to wander, Aram. טָפָה, יָפָה, and Arab. طَعَا, طغى.

HIPH. to lead astray, to seduce, Ez. 13, 10.

* טָעַם 1. to taste, as in all the kindred dialects; e. g. a) to try the flavour, Job 12, 11. b) to eat a little, 1 Sam. 14, 24. 29. 43. Jon. 3, 7. c) to have the sense of taste, to perceive the flavour, 2 Sam. 19, 36.

2. Metaph. to perceive by the mind, to feel, Prov. 31, 18. Ps. 34, 9 טַעֲמוּ וְרֵאוּ כִּי-טוֹב יְהוָה O taste and see that Jehovah is good.

Deriv. those following, and מְטַעְמִים.

טָעַם Chald. id. PA. to make taste, i. e. to cause to eat, to feed, Dan. 4, 22. 5, 21.

טָעַם m. 1. taste, flavour of food, Num. 11, 8. Jer. 48, 11. Job 6, 6. Arab. طَعْم id.

2. Metaph. intellectual taste, i. e. judgment, discernment, understanding; comp. Lat. sapere, sapiens, sapientia, et contra insipidus. 1 Sam. 25, 33. Ps. 119, 66. Job 12, 20. אִשָּׁה סָרְחָה טָעַם an insipid woman, i. e. without discernment, Prov. 11, 22. טָעַם שִׁנָּה he changed his understanding, i. e. feigned himself mad, Ps. 34, 1. מְטַיֵּב טָעַם who answer discreetly Prov. 26, 16.

3. From the Chald. judgment of the king, i. e. mandate, decree, Jon. 3, 7. See Chald. טָעַם no. 3.

טָעַם Chald. m. i. q. Hebr. no. 3, mandate, decree, Ezra 6, 14.—More frequent is

טָעַם Chald. m. 1. taste, flavour, espec. pleasant. Dan. 5, 2 בְּטָעַם הַמְּרָא *in the flavour of wine*, i. e. while drinking.

2. judgment, discernment, reason, see Heb. טָעַם no. 2. Dan. 2, 14. Hence, reason as demanded or given, an account; יָרַחב טָעָמָא to render an account, Dan. 6, 3; שׁוּם טָעַם עַל to make account of, to regard, Dan. 3, 12.

3. judgment of the king, mandate, edict, decree, Dan. 3, 10. 12. 29. שׁוּם טָעַם to give command Ezra 4, 19. 21. 5. 3. 9. 13. 6, 1. 7, 13. Of a cause to be judged, decreed, Ezra 5, 5. בֶּעַל טָעַם lord of judgment, the title of the Persian governor in Samaria, Ezra 4, 8. 9. 17.

* I. טָעַן to thrust through with a sword, Arab. طَعَن id. طَعِين thrust through, طَعْنَةٌ a thrust. Chald. Pa. id. PUAL pass. Part. plur. constr. מְטַעֲנִי Is. 14, 19.

* II. טָעַן to load up beasts of burden, Gen. 45, 17. Aram. טָעַן, נָחַץ, to be loaded, laden. Arab. ظعن VIII to sit upon a camel, ظُעُون a loaded camel, ظعينة camel's saddle i. e. with a tent or canopy. Comp. צָעַן.

טָעַן m. (r. טָפַח) c. suff. מְטַעְנִים, collect. little ones, little children, boys and girls, so called from their quick and tripping

gait, see the root; comp. טוּלַל Gen. 34, 29, 43, 8, 45, 19, 46, 5. Opp. to youths and maidens Ez. 9, 6; to men above twenty years old, Ex. 12, 37; to maidens, Num. 31, 18. Often חַנְּשִׁים וְחַנְּשִׁים Deut. 20, 12; וְנָשִׁים וְנָשִׁים Josh. 1, 14; וְנָשִׁים וְנָשִׁים Jer. 40, 7. etc.—Sometimes it is applied to a *whole family*, excepting only the father or head of the family; 2 Chr. 20, 13 נְשִׂיהֶם נְשִׂיהֶם also *their families*, to wit, *their wives and their children*. 2 Chr. 31, 18. Gen. 47, 12 לְפִי הַטָּה according to their families. Ex. 10, 10. Num. 32, 16. 24, 26.

* טַפַּח in Kal not used. Syr. نَبَس, to spread out, to expand. Kindr. צַפַּח.

PIEL טַפַּח 1. to spread out, to expand, trans. e. g. the heavens, Is. 48, 13.

2. Denom. from טַפַּח no. 1, to bear upon the palms, sc. a child, in Engl. 'to carry in the arms,' Lam. 2, 22.

Deriv. מְטַפְּחָה, and the three following.

טַפַּח m. plur. טַפְּחוֹת 1. Pr. the spread hand, palm; put as a measure of four fingers, a hand-breadth, 1 K. 7, 26. 2 Chr. 4, 5, comp. Jer. 52, 21. Ps. 39, 6 הִנֵּה טַפְּחוֹת נְתַתָּה רַמִּי lo! thou hast made my days hand-breadths, i. e. very short.

2. As a term of architecture, plur. *mutuli, corbils*, i. e. projecting stones on which the ends of timbers are laid, 1 K. 7, 9. Sept. τὰ γείσα.

טַפַּח m. i. q. טַפַּח no. 1, a palm, hand-breadth, Ex. 25, 25, 37, 12. Ez. 40, 5, 43. R. טַפַּח.

טַפְּחִים m. plur. verbal noun (r. טַפַּח Piel no. 2) a bearing on the palms, nursing of children, Lam. 2, 20.

* טַפַּל fut. יִטַּפֵּל, pr. to patch, as in Talmudic; then trop. to patch up falsehood, i. e. to devise, to forge; comp. δόλον ὑπαινω, Lat. *suere dolos*. Ps. 119, 69. Job 13, 4. Ellipt. Job 14, 17 וְהִטַּפַּל עָלַי thou devisest (falsehoods) upon my iniquity, i. e. thou makest my sins more numerous by false accusations in addition. Comp. the similar passage in Targ. Jonath. Deut. 1, 1 מִיַּלֵּי שִׁתְּרָא וְעוֹרֵי מִיַּלֵּי שִׁתְּרָא *convinnastis contra eum verba menda-*

cia.—Arab. طَفَلَ to arrange one's discourse artificially.

טַפְּסָר m. Jer. 51, 27, plur. c. suff. טַפְּסָרִיָּה Nah. 3, 17, a foreign word, a *satrap, military governor* of a province among the Assyrians and Medes. If we may form a conjecture from the modern Persian language, we may compare *war-chief, prince*. Bohlen in his posthumous sheets compares Sanser. *adhpačara* king's legate. In Targ. Jonath. Deut. 28, 12, it occurs as the name of an angel of high rank.

* טַפַּח Arab. دَفَّ and طَفَّ to take short and quick steps, to trip, spoken of the walk of children, whence טַה. Also of the affected gait of coquettish females, to mince; once infin. absol. Is. 3, 16 הִלְכוּהָ תִלְכְּנָה וְטַפְּחוּהָ walking and mincing as they go; Luth. well as to the sense: *sie treten einher und schwänzen*, i. e. wag, waddle; so Saad. تَطْرَن, Chald. בְּטַפְּחֵהוּ. Corresponding are הַכָּב, Germ. *tappen, trappen*, and its dimin. *trippeln*. Engl. to tap, to trip.

* טַפַּר Chald. m. plur. טַפְּרִין, i. q. Heb. צַפְרֵן, nail of a man, Dan. 4, 30; hoof of an animal, Dan. 7, 19.

* טַפַּשׁ to be fat; metaph. to be dull, stupid, like Gr. *παχύς*, Lat. *pinguis*, Ps. 119, 70. Comp. הִשְׁמִין Is. 6, 10.—More frequent in Chaldee.

טַפַּח (for טַפַּח drop, r. טַה) *Taphath*, pr. n. of a daughter of Solomon, 1 K. 4, 11.

* טַרַד to thrust, Lat. *trud-o* with the same radical letters; hence to follow on continually one after another; only Part. Prov. 19, 13, 27, 15 טַרַד הָלָה *stillicidium trudens*, i. e. a continual dropping of the eaves, one drop following another and thrusting it forward; comp. Engl. 'driving rain.'—Arab. طَرَسَ *trusit, propulit*; IV, *res consecuta est aliam*; see Schult. ad Prov. l. c. Chald. טַרַד, Syr. تَرَس, to extrude.

Deriv. pr. n. מְטַרַד.

טַרַד Chald. to thrust, to drive forth, Dan. 4, 22, 29, 30.

* טָרָה obsol. root, i. q. טָלָה, *to be fresh*,
new. Arab. طَرِي and طَرَو id. Eth.

⚔ L. P. raw, uncooked. The primary
idea perhaps lies in *plucking off*, so that
טָרָה (טָרַב, טָרַי) may be i. q. טָרָה q. v.—
Hence טָרַי.

טָרָם i. q. טָרָם *not yet*, Ruth 3, 14
Chethibh.

* טָרַח in Kal not used, Arab. طَرَح
Conj. I, IV, VIII, *to cast down, to project*.

HIPH. once Job 37, 11 אֶחָד־בְּרִי וְטָרַח אֶת־הַעֲבָיִם
*also in rain, he (God) casts down the
thick cloud*, precipitates it, implying the
descent and sudden fall of clouds through
the weight of water in them, the burst-
ing of a cloud. But Arab. طَرَح e. على

signifies also *to cast upon, to lay upon*
any thing, comp. טָרַח a load, burden;
and hence the passage might be ren-
dered: *with rain he loads the thick
clouds*; so some of the Rabbins. Symm.
ἐπιβύσσει. Still another interpretation
see in art. בָּרַי, p. 158.—Hence

טָרַח m. a *cumbrance, trouble*, Deut.
1, 12. Is. 1, 14.—Chald. טָרְחָא toil, wear-
iness, טָרַח to be wearied, Eth. ἄρᾶ id.

טָרַי adj. fem. טָרִיחָה, *fresh, new*, e. g. a
wound Is. 1, 6; the jaw-bone of an ass,
Judg. 15, 15. R. טָרַה.

* טָרַם obsol. root, prob. i. q. טָרָה *to
pluck off*, comp. טָרַם *to cut off*.—Hence

טָרַם pr. a *cutting off*; the place where
a bough has just been cut from a tree;
then, *beginning*.—Hence, though this
etymology is doubtful:

1. *before, sooner than*; with fut. in a
past sense, Ex. 12, 34 *the people took
their dough יַחְמֵץ טָרַם before it was
leavened*. Josh. 3, 1. Ps. 119, 67; with
fut. in fut. sense, Is. 65, 24.—In this
signif. we more freq. find בְּטָרַם.

2. *not yet*; with præt. Gen. 24, 15
בְּטָרַם לֹדְבָר he had not yet done speaking.
1 Sam. 3, 7. Oftener with fut. in past
sense, Gen. 2, 5 *and every plant of the
field was not yet in the earth*. Ex. 10, 7.
Josh. 2, 8. 1-Sam. 3, 3; fut. in fut. sense,
Ex. 9, 30.

3. With the prepositions בְּ and מִן, id.
a) בְּטָרַם *when not yet, before*; with

præt. Ps. 90, 2. Prov. 8, 25. With fut. in
the fut. signif. Is. 66, 7. Job 10, 21 בְּטָרַם
אֶלְכָּה *before I shall go*; but often in the
signif. of præt. Jer. 1, 5 *I sanctified thee
before thou camest forth*. Gen.
27, 33. 41, 50. Ex. 1, 19. Ruth 3, 14. 2 K.
6, 32. With inf. Zeph. 2, 2 לְרַחֵם בְּטָרַם
Ibid. pleonast. לֹא יָבוֹא בְּטָרַם pr. *before
it come not upon you*, strictly a double
negation. With a subst. בְּטָרַם קִיץ *be-
fore the harvest*, pr. in there being yet
no harvest, Is. 28, 4.

b) מְטָרַם i. q. בְּטָרַם, *when not yet*,
Hagg. 2, 15. Comp. מִן in the formula
מִרְאשֵׁית, מִקְדָּם, Is. 46, 10.

* טָרַח fut. וְטָרַח, once in pause וְטָרַח
Gen. 49, 27.

1. *to pull or pluck off*; kindr. טָרַח, טָרַם,
comp. Gr. θρῆσκω. Hence Arab. طَرَف
to be fresh, new, i. e. freshly plucked,
Heb. טָרַח, טָרַח no. 1.

2. *to pull or tear in pieces, to rend*, as
wild beasts, Gen. 37, 33. 44, 28. Deut. 33,
20. Ps. 22, 14. Nah. 2, 13. Trop. of fierce
warriors and enemies, Gen. 49, 27. Ps. 7,
3; even of God, Ps. 50, 22 בְּנֹאֲטָרָה *lest
I tear you in pieces*. Hos. 4, 14. 6, 1.
Ascribed also to anger, as of God, Job
16, 9; of men Am. 1, 11. Job 18, 4.

NIPH. pass of no. 2, Ex. 22, 12. Jer. 5, 6.
PUAL id. Gen. 37, 33. 44, 28.

HIPH. *to tear up food*, i. e. into small
pieces or mouthfuls, *to cause to eat, to
feed a person*, Prov. 30, 8.

Deriv. the three following.

טָרַח adj. *fresh, new*, of a leaf, Gen. 8,
11. See r. טָרַח no. 1.

טָרַח m. c. suff. טָרַחוֹ 1. *a green leaf,
fresh foliage*, pr. freshly plucked off, Ez.
17, 9; comp. Gen. 8, 11. Chald. et Syr.
טָרַח, טָרַח, id.

2. *prey of a wild beast*, pr. an animal
torn in pieces, Job 4, 11. 29, 17. 38, 39.
Is. 5, 29. Am. 3, 4. Nah. 2, 13. 3, 1.
Trop. טָרַח הַרְרֵי mountains of prey i. e.
of plunderers, robbers, fastnesses whence
they sally forth for prey, Ps. 76, 5.

3. *food*, of animals Job 24, 5; of men,
Prov. 31, 15. Mal. 3, 10. Ps. 111, 5. Comp.
the verb in Hiph.

טָרַח f. collect. *what is torn in pieces*
flocks torn by wild beasts, Gen. 31, 39

Ex. 22, 12. Lev. 7, 24. Ez. 4, 14. Nah. 2, 13. R. טַרְפָּה.

טַרְפָּלִיָּא Chald. *Tarpelites* Ezra 4, 9, the name of a people from which the

Assyrian kings sent colonists to Samaria. Sept. *Ταρφαλαῖοι*. Perh. the *Tarpyri*, *Ταρπουροί*, dwelling on the east of Elymais; Ptol. p. 148.

Yod, the tenth letter of the Hebrew alphabet, as a numeral denoting 10. The name of this letter, יוד, is doubtless i. q. יד *the hand*, comp. יום, plur. from obsol. ים; and its figure in the Phœnician and Samaritan alphabets and on Maccabean coins, still presents a rude image of the hand; see Monumm. Phœnic. p. 30, also Pl. 3. So too the Ethiopic, where this letter is called *Yaman*, i. e. right hand.

It is interchanged: a) With the other feeble letters, א, ה, ו, so that these three aspirates are softened into *Yod*; e. g. with א, see in א; with ה, as הַלֵּךְ, הָלַךְ, הָלַח, see Thes. p. 360; often with ו. Indeed most of the Heb. roots which have *Yod* for the first radical, i. e. verbs פִּי, are in Arabic and Ethiopic פִּי, see Lehg. p. 379 sq. as פִּלַּח, פִּלַּח, פִּלַּח etc. For the affinity of verbs פִּי with other bilateral roots, espec. verbs כִּי and כִּי, see Lehg. § 112. 2. b) With the semi-vowel נ, as נָאָה, נָאָה, etc. see in נ. c) With the other palatals; e. g. with ג, as גִּידוֹר, גִּידוֹר Iturea; גִּסֵּר Ethiop. גִּנִּי, to chastise; גִּנִּי Armen. *gini* wine. Also with כ and ק, as קִשֵּׁר and קִשֵּׁר; see Thesaur. p. 557.

* יָאָב *to long for, to desire earnestly*, c. לְ Ps. 119, 131; Sept. *ἐπιπόθων*. Syr. *ܝܘܒܐ* and *ܝܘܒܐ* id. Kindr. are אָבָה, אָבָה; comp. אָבָה where see, אָבָה.

* יָאָה *to be comely, becoming*, i. q. נָאָה (Ps. 33, 1. Prov. 17, 7). Impers. with לְ, *it is becoming, suitable for any one*; once Jer. 10, 7 לְךָ יָאָה *for thee doth it become*. Sept. ed. Compl. σοὶ γὰρ πρόκειται.—Syr. *ܝܘܐܝܬܐ* it is becoming, c. *ܝܘܐܝܬܐ* for any one, *ܝܘܐܝܬܐ*.

יָאָר see יָאָר river.

יָאָזְנִיָּה (whom Jehovah hears, r. אָזַן) *Jaazaniah*, pr. n. m. a) Jer. 35, 3. b) Ez. 11, 1.

יָאָזְנִיָּה (id.) *Jaazaniah*, pr. n. m. a) 2 K. 25, 23. Contr. יְזַנִּיָּה *Jezaiah* Jer. 40, 8; יְזַנִּיָּה 42, 1. b) Ez. 8, 11.

יָאָרִי (whom God enlightens, r. אָוִיר) pr. n. *Jair*, Gr. *Ἰάειρος* Mark 5, 22. a) A descendant of Manasseh, 1 Chr. 2, 21–23, comp. Gen. 50, 23; called also his son, Num. 32, 41. Deut. 3, 14. b) A judge of Israel, Judg. 10, 3. Patronym. יָאָרִי *Jairite* 2 Sam. 20, 26. c) Esth. 2, 5.

* I. יָאָל for יָאָל, in Kal not used, *to be foolish*, i. q. אָנַל q. v.

NIPH. יָאָל *to become foolish, to dote*, Is. 19, 13. Jer. 50, 36. Also *to act foolishly*, Num. 12, 11. Jer. 5, 4.

* II. יָאָל *to will, to desire*; kindr. with Sanscr. *vāḷ*, Gr. *βούλομαι*, Lat. *volo*, Germ. *wollen*, Engl. *to will*. Found only in

HIPH. הוֹאִיִל, fut. apoc. הוֹאִיִל, *to will*, in two senses:

1. Of one who *undertakes* that which he *wills*, however difficult, implying active volition, i. q. *to take upon oneself, to assay*; Sept. often *ἄρχομαι to begin*. With inf. c. לְ Gen. 18, 27. 31. Josh. 17, 12. Judg. 1, 27. 35. 1 Sam. 17, 39. With verb fin. *ἄσπονδώς* Deut. 1, 5.

2. Of one *willing* to yield to the request or entreaty of another, implying passive volition, i. q. *to be content, to consent, to please*, sc. to do any thing. Job 6, 28 הוֹאִיִל פָּנַי בְּרִי *be content, look upon me*. 2 K. 6, 3. Spec. a) Of one who yields and accepts a kindness offered; Judg. 17, 11 הוֹאִיִל הַלֵּוִי לְשִׁבְתָּהּ *and the Levite consented to dwell*, etc. Ex. 2, 21. 2 K. 5, 23. So Josh. 7, 7 *would we had been content, and dwell on the other*

side Jordan! b) Of one who yields to sin; Hos. 5, 11 **כִּי הוֹאִיל הִלֵּךְ אַחֲרֵי-צָר** for he consented and went after vanity i. e. idols; צָר being for צַר i. q. שָׂוָא. c) Of God, who in his clemency yields to prayer; Job 6, 9 **וַיִּצַל אֱלֹהִים וַיִּרְבֵּאֲנִי** that it may please God, and he destroy me. 1 Sam. 12, 22. 2 Sam. 7, 29.—Constr. infin. c. לֵּי Judg. 17, 11; with verb fin. ἀσυνδέτως 2 K. 5, 23. Hos. 5, 11. Job 6, 28; with verb fin. c. יֵי Josh. 7, 7. 2 Sam. 7, 29. Job 6, 9.

יָאֵר and **יְאֹר** m. an Egyptian word, signifying canal, channel, river; in the dialect of Memphis **Ἰαρο**; in that of Thebes **Ἰεπο**, see Jablonski Opusc. ed. te Water T. I. p. 93, 444. Peyron Lex. Copt. p. 40. In the Inscription of Rosetta, l. 14, 15, it is written **IOR**; see Kosegarten de Scriptura vett. Ægyptiorum p. 14. Among the Hebrews it signified:

1. a ditch, canal, channel, Is. 33, 21, where it is the fosse of a fortified city; Sept. διωρύξ. So of the canals of the Nile, Ex. 8, 1 [5]. Nah. 3, 8; comp. in no. 3.

2. a channel, shaft, sc. of a mine, Job 28, 10.

3. a river, καὶ ἡ ἕξοχήν the river of Egypt, the Nile; fully **יָאֵר מִצְרַיִם** Am. 8, 8. 9, 5; often with the art. **הַיָּאֵר**, ὁ ποταμός, Gen. 41, 1 sq. Ex. 1, 22. 2, 3. 7, 15. 18. So with prefixes: **בְּיָאֵר** Ex. 7, 18. 20. Is. 19, 8; **כַּיָּאֵר** as the Nile Jer. 46, 7. 8. Am. 9, 5, once contracted **כְּאֵר** id. Am. 8, 8. Poet. also without art. Is. 19, 7. 23, 3. Ez. 29, 9. Zech. 10, 11; whence **בְּיָאֵר** as the Nile Am. 8, 8. 9, 5. In one place only is it spoken of another river, Dan. 12, 5. 6. 7.—PLUR. **יְאֹרִי** מִצְרַיִם Is. 7, 18, and **יְאֹרֵי מִצְרַיִם** 2 K. 19, 24. Is. 19, 6, the rivers of Egypt, i. e. the branches and canals of the Nile. So with suff. Ez. 29, 3. 4. 5. 10. Ex. 7, 19. Ps. 78, 44.

* **יָאֵשׁ** in Kal not used, Arab. **يأس** and transp. **أيسس**, to despond, to despair.

נִיפַח **נִיֹּאֵשׁ** id. with מֵן prægn. to despair of and desist from; 1 Sam. 27, 1 **וְנִיֹּאֵשׁ מִמְּנִי** and Saul shall desist from me to seek me any more.

—Part. **נִיֹּאֵשׁ** one in despair, desperate, Job 6, 26. Impers. **desperatum est**, there is no hope, it is in vain, Is. 57, 10. Jer. 2, 25. 18. 12.

PIEL inf. **יָאֵשׁ**, with **לְבֹו**, to let despair, to give over to despair, Ecc. 2, 20.

יְאֹשִׁיָּהוּ (see next art.) Josiah, pr. n. m. Zech. 6, 10.

יְאֹשִׁיָּהוּ (whom Jehovah heals, r. **אֲשִׁיָּהוּ**) pr. n. Josiah, king of Judah 642–611 B. C. the restorer of the Mosaic law, slain at Megiddo in battle with Necho king of Egypt, 2 K. 23, 23. 2 Chr. 34, 33. Gr. **Ἰωσίας**.

יְאֹתְרַי, **Jeatherai**, pr. n. m. 1 Chr. 6, 6 [21]; for which v. 26 **אֶתְרַי** q. v.

* **יָבַב** in Kal not used. **PIEL**, to call aloud, to cry out, Judg. 5, 28. Aram. id. spec. of shouts of rejoicing, in the Targums for Heb. **הִרְיֵעַ**; Syr. also to blow the trumpet, **سُحُطًا** sound of the

trumpet. Arab. **أَبَّ** id. chiefly of the shout of battle; but from **يَبَّ** is also

يَبَابٌ desert, so called from the howling of wild beasts. Comp. **יֹבֵל**.

Deriv. pr. n. **יֹבֵב**.

יְבוּל m. c. suff. **יְבוּלָהּ**, once **רְבֵלָהּ** or **רְבֵלָהּ** Deut. 32, 22; produce, increase of the earth, Lev. 26, 4. 20. Deut. 11, 17. 32, 22. Judg. 6, 4. Ps. 67, 7. 85, 13. Hab. 3, 17. Trop. Job 20, 28 **רֵגַל יְבוּל בֵּיתוֹ** the increase of his house departs, disappears, i. e. the wealth laid up in his house.—R. **רֵבַל** Hiph. i. q. **הִבְרִיא**, as **בֹּוֹא תְבוּאָה** proventus, from **בֹּוֹא**.

יְבוּס (place trodden down, threshing-floor, r. **בוּס**) **Jebus**, the ancient name of Jerusalem among the Canaanites, Judg. 19, 10. 11. 1 Chr. 11, 4. 5.—The gentile n. is **יְבוּסִי** **Jebusite**, collect. **the Jebusites**, a Canaanitish tribe who inhabited this city and the neighbouring mountains; they were subdued by David, but still existed in the time of Ezra; Gen. 10, 16. 15, 21. Num. 13, 30. Josh. 15, 63. 2 Sam. 5, 6. Ezra 9, 1. The same gentile name is sometimes put for the city itself (i. q. **בְּרֵי הַיְבוּסִי** Judg. 19, 11), Josh. 15, 8. 18, 16; also poetically in later times for Jerusalem Zech. 9, 7, as **בְּשָׂדֵיִם** for Chaldea.

יִבְחַר (whom God chooses, r. **בָּחַר**) *Ibhar*, pr. n. of a son of David, 2 Sam. 5, 15. 1 Chr. 14, 5.

יִבִּין (whom God observes, r. **בִּיַן**) *Jabin*, pr. n. of two kings of Hazor. a) Josh. 11, 1. b) Judg. 4, 2. Ps. 83, 10.

יָבִישׁ see **יָבֵשׁ**.

* I. **יָבַל** 1. *to well, to flow*, sc. copiously and with impetus. Arab. **وَجَلَّ** to flow copiously, to rain, whence **وَجْدٌ**, rain, a shower. Corresponding are Germ. *wallen*, whence *Welle*; Engl. *to well*. Hence **יָבַל** I, **יָבַל** a river, **יָבַל** for **יָבַל** rain, **יָבַל** deluge.—Also *to flow, to run*, sc. with matter, as a sore, whence **יָבַל** sanie diffluens.

2. Poet. *to go, to advance gently*; as in Engl. *to flow, to glide*, also Germ. *wallen*, poet. for *to go*, the figure being taken from water; chiefly spoken of the waving motion of a crowd or of a solemn procession; hence

HiPH. **הוֹבִיַל**, Syr. **أَوْسَى**, Chald. **הוֹבִיַל**, causat. of no. 2; poet. for **הוֹבִיַל**.

1. *to lead, to bring, to conduct*, sc. persons, chiefly in solemn pomp, Ps. 60, 11. 108, 11. Jer. 31, 9. Is. 23, 7.

2. *to bring, to offer*, e. g. presents Ps. 68, 30. 76, 12. Zeph. 3, 10.

HOPI. **הוֹבִל** 1. *to be led, brought, conducted*, Is. 53, 7. Jer. 11, 19. So of persons, mostly in state or solemn pomp, Ps. 45, 15. 16. Is. 55, 12; of funeral pomp, Job 10, 19. 21, 30. 32.

2. *to be brought, offered*, e. g. gifts, presents, Is. 18, 7. Hos. 10, 6. 12, 2.

Deriv. see in Kal no. 1, also **יָבַל** and **יָבַל** produce, **יָבַל**.

* II. **יָבַל** a root not in use, onomatopoeic like Lat. *jubilare*, i. q. *to shout in joy and triumph*; other kindred forms see in **יָבַל**. Hence **יָבַל**, **יָבַל** II.

יָבַל Chald. i. q. Heb. I. APH. **יָבַל** *to bring*, Ezra 5, 14. 6, 5.

יָבַל m. (r. **יָבַל** I) 1. *a stream, river*. **יָבַל** Is. 30, 25. 44, 4.

2. *Jabal*, pr. n. son of Lamech, the father of nomadic pastoral life, Gen. 4, 20.

יָבַל adj. f. **יָבֵלָה**, *flowing, running*, sc. with matter as a sore, i. e. having running sores, ulcers, spoken of a flock Lev. 22, 22. Vulg. *papulas habens*; having pimples, pustules; and so in Talmudic, see Mishna Erubhin 10. 13. Arab. **وَأَيْلَةٌ** defluxus pilorum.

יָבַל see in **יָבַל**.

יָבֵלָה (for **יָבֵלָה** he consumes the people, r. **בָּלָה**) *Ibleam*, pr. n. of a city in Manasseh, Josh. 17, 11. Judg. 1, 27. 2 K. 9, 27; written in 1 Chr. 6, 55 **בָּלָה**.

* **יָבַם** m. c. suff. **יָבַם**, *a brother-in-law, husband's brother*, Lat. *levir*, who by the Mosaic law, when a husband died without heirs, was bound to marry the widow, Deut. 25, 5–9. Hence the denom. verb:

PIEL **יָבַם** pr. *to act the husband's brother, to perform his duty, to marry a brother's widow*, Deut. 25, 5. 7. Gen. 38, 8.

יָבַמָה f. c. suff. **יָבַמָה**, **יָבַמָה**, *sister-in-law, a brother's wife*, Deut. 25, 7. 9. Also the wife of a husband's brother, Ruth 1, 15.—Fem. of **יָבַם**.

יָבַנֵּל (God lets build) *Jabneel*, pr. n. a) A city in Judah Josh. 15, 11. b) In Naphtali Josh. 19, 33. R. **בָּנָה**.

יָבַנָה (God lets build, r. **בָּנָה**) pr. n. *Jabneh*, a city on the Mediterranean, taken from the Philistines by Uzziel, 2 Chr. 26, 6, comp. Josh. 15, 46. Sept. **Ἰαυνία** 1 Macc. 4, 15, and **Ἰαυνεία** 5, 58. 2 Macc. 12, 8. Strab. XVI. 2. Arab. **يَبْنَا** *Yebna*, which name is still borne by a village among the ruins of the ancient city. See Bibl. Res. in Palest. III. p. 22.

יָבַנְיָה (Jehovah will build) *Ibneiah*, pr. n. m. 1 Chr. 9, 8. R. **בָּנָה**.

יָבַנְיָה (id.) *Ibnijah*, pr. n. m. 1 Chr. 9, 8.

* **יָבַץ** obsol. root, Arab. **وَبَّص** *to shine, to be bright*. Hence pr. n. **יָבַץ**.

יָבֶק *Jabbok*, pr. n. of a stream or torrent near Mount Gilead, flowing from the east into the Jordan on the northern border of the Ammonites, now called **وادی زرکا** *Wady Zerka*, i. e. cerulean,

Num. 21, 24. Gen. 32, 23. Deut. 2, 37. 3, 16. Josh. 12, 2. Judg. 11, 13. See Burckhardt's Travels in Syria, p. 347. Bibl. Res. in Palest. II. p. 121.—As to the etymology, Simonis (Onomast. p. 315) not unaptly derives יִבֵּשׁ from יִבֵּק to pour out, to empty, by Chaldaism for יִבֵּק, i. e. a pouring out, emptying. Yet in Gen 32, 23, 25, there is an allusion to this name, as if it were for יִבְבוֹק, from ר. אִבֵּק.

יִבְרַכְיָהוּ (whom Jehovah blesses) *Jeberechiah*, pr. n. m. Is. 8, 2.

יִבְשָׁם (pleasant, r. בְּשָׂם) *Jibsam*, pr. n. m. 1 Chr. 7, 2.

* יִבֵּשׁ fut. יִבֵּשׁ, יִבֵּשׁ, plur. יִבְשׂוּ; inf. constr. יִבְשֵׁה Gen. 8, 7, with prep. בִּיבֵשׁ Is. 27, 11.

1. Perh. pr. *to be hot, to glow*, comp. בּוֹשׁ; then *to be arid, to be or become dry, to dry up*, as plants, trees, grass, Is. 15, 6, 19, 7, 40, 7, 8. Joel 1, 12; bread Josh. 9, 5, 12; fields tilled and sown Jer. 23, 10. Is. 27, 11; the earth after the deluge Gen. 8, 14; bones as destitute of marrow Ez. 37, 11; the hand as paralyzed 1 K. 13, 4. Zech. 11, 17, comp. Mark 3, 1; hence of the vital strength, Ps. 22, 16 בְּחַרְשׁ כְּחַי יִבֵּשׁ *my strength is dried up like a potsherd*.—The moisture itself is also said *to dry up*; hence of streams and the sea Job 14, 11. 1 K. 17, 7. Joel 1, 20; a fountain Hos. 13, 15.—Aram. id. Arab. يَبِس id. For the difference between יִבֵּשׁ and יִהַרַב to be dry, see under יִהַרַב.

2. Like בּוֹשׁ, *to be ashamed, to be put to shame*, see Hiph. no. 2. Arab. يَبَسُ pudendum. [This signification comes from the idea of *heat, blushing*; comp. in בּוֹשׁ no. 1.—T.

PIEL יִבֵּשׁ *to make dry, to dry up*, Job 15, 30. Prov. 17, 22. Nah. 1, 4, where יִבְשֵׁהוּ is for יִבְשֵׁהוּ.

HIPH. הוֹבִישׁ 1. *to make dry, to dry up*, as plants, trees, Ez. 17, 24. Is. 42, 15; streams, the sea, Josh. 2, 10, 4, 23. Is. 44, 27. Jer. 51, 36.—Intrans. *to become dry, to be dried up*, of plants, fruits, the harvest, Joel 1, 10, 12, 17. Metaph. v. 12 *joy is dried up, withered away, from the sons of men*.

2. *to shame, to make ashamed*, see Kal

no. 2. 2 Sam. 19, 6.—Intrans. i. q. בּוֹשׁ in Kal, *to be ashamed, to feel shame*, Jer. 2, 26, 6, 15, 8, 12. Often of persons who are disappointed in their hopes, Joel 1, 11. Jer. 2, 26. Zech. 9, 5. Poet. of cities overthrown, *to be put to shame, disgraced*, Jer. 48, 1, 20, 50, 2. Also *to act shamefully*, Hos. 2, 7 [5].

יִבֵּשׁ adj. f. יִבְשָׁה. R. יִבֵּשׁ no. 1.

1. *dry*, Job 13, 25. Ez. 17, 24, 37, 2, 4.

2. *Jabesh*, pr. n. a) A city in Gilead, fully written יִבְשׁ גִּלְגָּד Judg. 21, 8 sq. also יִבְרִישׁ 1 Sam. 11, 1, 3, 5, 10, etc. distant a night's journey from Bethshean 1 Sam. 31, 11. It was prob. on the *Wady Yabes*, which enters the Jordan from the east not far below Beisan; Burckh. Trav. in Syr. p. 289. * According to Eusebius, it was six miles from Pella towards Gerasa. b) A man, 2 K. 15, 10, 13, 14.

יִבֵּשׁ adj. an intensive form, i. q. יִבֵּשׁ; found only in fem. יִבְשָׁה, *dry*; so יִבְשָׁה *on the dry*, i. e. on dry ground, Ex. 14, 16, 22, 29. Josh. 4, 22. Then for *the dry land*, opp. the sea, Gen. 1, 9. Ex. 4, 9. Jon. 1, 9, 13, 2, 11. Ps. 66, 6. Comp. יִהַרַב.—So Gr. ἡ ξηρὰ and τὸ ξηρόν, Matt. 23, 15, opp. ἡ θάλασσα. 1 Macc. 8, 32. Vorstius de Hebraismis N. T. ed. Fischer. cap. 2. § 2.

יִבְשָׁה f. id. Ex. 4, 9. Ps. 95, 5.—Chald. st. emphat. יִבְשָׁהּ id. Dan. 2, 10.

יִגְאֵל (God will avenge) *Igal, Igeal*, pr. n. m. a) Num. 13, 7. b) 1 Chr. 3, 22. c) 2 Sam. 23, 36. R. יִגְאֵל.

* יִגְבֵּב i. q. גּוֹב, *to cut* sc. with a plough, *to plough, to till*; only Part. plur. יִגְבֵּבִים *ploughmen, husbandmen*, 2 K. 25, 12 Keri. Jer. 52, 16.—Hence

יִגְבֵּב m. plur. יִגְבֵּבִים, *a field*, as ploughed, Jer. 39, 10.

יִגְבְּהָה (elevated, verb. fut. Hoph. r. גְּבַה; comp. יִגְבְּהָה) *Jogbehah*, pr. n. of a place in the tribe of Gad, Num. 32, 35 Judg. 8, 11.

יִגְדַּלְיָהוּ (Jehovah will make great, r. יִגְדַּל) *Igdaliah*, pr. n. m. Jer. 35, 4.

* I. יִגְהֵה in Kal not used, *to grieve*. The primary idea lies either in *being pained*, kindr. יִגַּע; or else in *panting, sighing, groaning*, kindr. יִגְהֵה.

PIEL יָגַה, *to afflict, to grieve*, fut. יִגְהַה for יִגְהַה Lam. 3, 33. Comp. רָבַשׁ Pi.

HIPH. הוֹגִיחַ *to afflict, to grieve*, Job 19, 2. Lam. 1, 5. 12, 3, 32. Is. 51, 23.

NIPH. Part. נִיגַח for נִיגַח, *afflicted, grieved*; plur. זִנְיִי מִבְּרוּעֵי נִיגַח *those grieved as prohibited from the sacred assembly*. Fem. נִיגַחַת *afflicted* Lam. 1, 4.

Deriv. יָגוּן, יָגוּהָ.

*II. יָגַה i. q. הָגַה II, *to be separated, apart*.

HIPH. הוֹגִיחַ for הוֹגִיחַ, *to take away, to remove*, 2 Sam. 20, 13. Arab. وَجَى Conj. IV, id. Syr. أَوَّج to expel, to eject.

יָגוּן m. *affliction, grief, sorrow*, Gen. 42, 38. 44, 31. Ps. 13, 3. al. R. יָגַה no. 1.

יָגוּר part. or adj. verbal (ר. יָגַר) *fearing*, used with pers. pronouns for a finite verb, Jer. 22, 25. 39, 17.

יָגוּר (lodging-place, r. גָּיַר) *Jagur*, pr. n. of a place in the tribe of Judah, Josh. 15, 21.

יָגוּר m. adj. *wearied, weary*, Job 3, 17. R. יָגַע.

יָגוּר m. (r. יָגַע) 1. *labour, toil*, espec. difficult and wearisome; Gen. 31, 42 יָגוּר *the labour of my hands*.

2. Meton. *the product of labour*; hence *a work*, Job 10, 3. Oftener *earnings, gain, wealth*, Is. 45, 14. 55, 2. Jer. 3, 24. 20, 5. Ez. 23, 29. Ps. 109, 11. Neh. 5, 13; espec. as derived from tillage, Ps. 78, 46. Job 39, 11; יָגוּר יָגוּרֵי חֲסִידִים Hag. 1, 11, id. Ps. 128, 2. Plur. יָגוּרֵי id. Hos. 12, 9.

3. As connected with suffering, *labour, pain*, i. e. the effort and pain of parturition; spoken of the ostrich Job 39, 16.

יָגוּרָה f. (r. יָגַע) *labour, weariness*, Ecc. 12, 12.

יָגוּל (exiled, r. גָּלַח) *Jogli*, pr. n. m. Num. 34, 22.

* יָגַע fut. יִגַּע 1. *to labour, to toil*, espec. with wearisome and painful effort, Arab. وَجَع to pain; kindr. is יָגַה I. Constr. absol. Job 9, 29 לָמָּה יִגַּע הַקָּל אֵינִי עָבֹד *why then should I labour in vain?* Is. 49, 4. 65, 23; with לְ c. inf. Prov. 23, 4; with בְּ of that *in* which one labours,

Josh. 24, 13. Is. 43, 22 *thou hast not called upon me, O Jacob, so that thou hast laboured in me*, i. e. so that thou hast taken much pains about me (comp. v. 23. 24). 47, 12. 62, 8; once with acc. in the same sense, v. 15; with בְּרַי for any thing Hab. 2, 13. Jer. 51, 58.

2. *to be wearied, faint*, 2 Sam. 23, 10. Is. 40, 31. With בְּ of that *in* or *with* which one is weary, Ps. 6, 7 יָגַעְתִּי בְּאַחְזָחֵי I am weary with my groaning. Jer. 45, 3. Ps. 69, 4.

PIEL to weary, *to make faint*, Josh. 7 3. Ecc. 10, 15.

HIPH. הוֹגִיחַ *to weary any one, to be burdensome to him*; with acc. of pers. and בְּ of thing, Is. 43, 23 לֹא הוֹגִיחְתִּיךָ בְּלִבְכוּנָה I have not wearied thee with incense, i. e. have not burdened thee by demanding it. v. 24 הוֹגִיחְתִּיךָ בְּצִוְיֹתֶיךָ *thou hast wearied me with thy iniquities*. Mal. 2, 17.

Deriv. יָגַע, יָגַעַת, and the two which here follow.

יָגַע m. *labour*, i. e. product of labour, *earnings*, Job 20, 18.

יָגַע adj. verbal (r. יָגַע) *weary, exhausted, faint*, Deut. 25, 18. 2 Sam. 17, 2. Ecc. 1, 8 כְּלִי-הַדְּבָרִים יָגַעִים *all words become weary*, i. e. would fail in trying to recount all those things.

יָגַר Chald. m. *a heap of stones*, Gen. 31, 47, where it is i. q. Heb. גָּלַגַל. Syr. ܝܓܪ id. Ethiop. ጠገር id. ጠገር to stone. Kindr. in Heb. is r. אָגַר.

* יָגַר, only in 1 and 2 pers. יִגְרַחַי, יִגְרַחַי, i. q. גָּרַח no. 2, *to fear, to be afraid of*, c. acc. Job 3, 25. 9, 28. Ps. 119, 39; with מִפְּנֵי Deut. 9, 19. 28, 60. Arab.

وَجَر id.—Hence

יָגַר adj. see יָגוּר.

יָד f (r. יָדָה) constr. יָד, c. suff. יָדִי, יָדֶךָ, but also יָדְכֶם, יָדְכֵם (for יָדְכֶם, יָדְכֵם); Dual יָדֵיכֶם constr. יָדֵי, c. suff. יָדֵי; Plur. יָדוֹת, constr. יָדוֹת.

1. *the hand*, strictly the whole hand, as extended, (and so diff. from כַּף the hollow hand,) from r. יָדָה espec. Hiph. no. 1; comp. זְרוֹעַ arm, and זְרָח span, both from the idea of expanding; also Goth. *handus* i. e. a hand, a *prehend-*

endo. Syr. **ܡܡ**, Arab. **يَد**, Eth. **አዎ** id. Strictly and usually only of the human hand; once spoken of the feet of the lizard as resembling the hand of a man Prov. 30, 28.—The following are the principal phrases in which the literal signification is retained.

a) **וְיָדִי אִתּוֹ** *my hand is with any one*, i. e. I aid him, am on his side, 1 Sam. 22, 17. 2 Sam. 3, 12. 2 K. 15, 19.

b) **וְיָדִי הָיְתָה בְּפִי** *my hand is upon any one*, i. q. *against him* (Gen. 16, 12), i. e. I do him violence and harm, Gen. 37, 27. 1 Sam. 18, 17. 21. 24, 13. 14. Josh. 2, 19. So **בְּיַד יְהוָה** *of the hand of God* as afflicting and punishing Ex. 9, 3. Deut. 2, 15. Judg. 2, 15. 1 Sam. 7, 13. 12, 15; rarely in a sense of kindness, as aiding, favouring, 2 Chr. 30, 12. Ezra 9, 2; and for avoiding the ambiguity of this phrase there is added **לְרַעָה** Judg. 2, 15.—So in a sense of disfavour only: **נָתַן יְהוָה** (of God) Ex. 7, 4, and **בְּיַד יְהוָה** Ruth 1, 13; but in a sense of favour, Is. 25, 10 **הַיְתָה הַיָּד הַזֹּאת** *the hand of Jehovah shall rest upon this mount*.

c) **וְיָדִי הָיְתָה עָלָיְךָ** *the hand of Jehovah is upon any one*, both for good and for evil, but more usually in a good sense. E. g. as aiding, favouring, Ezra 7, 6 **כִּי הָיְתָה יְהוָה עִמָּךְ** *when the hand of Jehovah his God was upon him*. v. 28. 8, 18. 31. (Hence *to withdraw his hand*, i. q. *to take away his favour*, Ps. 74, 11.) Twice it is added expressly, **וְיָדִי הָיְתָה עִמָּךְ** Ezra 7, 9. Neh. 2, 8; also **וְיָדִי הָיְתָה עִמָּךְ** Ezra 8, 22. In a good sense further, Is. 1, 25 **וְיָדִי הָיְתָה עִמָּךְ**. But in a hostile sense, Am. 1, 8 **וְיָדִי הָיְתָה עִמָּךְ** *I will turn my hand upon i. e. against Ekron*; and so with **עָלָיְךָ**, Ez. 13, 9. Comp. in N. T. Acts 13, 11 **καὶ ἔση κυρίου ἐπὶ σε**.

d) The phrase, *the hand of Jehovah is upon* (עָלָיְךָ) any one, is further used in the sense: *the Spirit of Jehovah is upon a prophet*, the prophet is moved, inspired, by the Spirit of God; since the divine Spirit was communicated to men by the laying on of hands, Ez. 1, 3. 3, 14. 22. 37, 1. 2 K. 3, 15; with **עָלָיְךָ**, 1 K. 18, 46. The same is **עָלָיְךָ** Ez. 3, 14 (comp. Is. 8, 11), and **עָלָיְךָ** Ez. 8, 1, comp. 11, 5 where for **עָלָיְךָ**.

Hence also Jer. 15, 17 **מִפְּנֵי יָדֶיךָ** *because of thy hand*, i. e. because of the divine Spirit which rests upon me, by which I am moved.

e) **וְנָתַן יְהוָה** *to give the hand*, as a pledge of fidelity, as confirming a promise, i. q. *to promise*, 2 K. 10, 15. Ezra 10, 19. Spec. of the vanquished giving their hands as a pledge of submission and fidelity to the victors, Ez. 17, 18. Jer. 50, 15. Lam. 5, 6. 2 Chr. 30, 8 **וְנָתַן יְהוָה** *give the hand* i. e. *submit yourselves to Jehovah*.—Similar is the formula **וְנָתַן יְהוָה** *to pledge fidelity under* i. e. *to any one*, 1 Chr. 29, 34. Here belongs also the gloss of the Arabic lexicogra-

phers, **يَد**, i. e. surety by a pledge, fidejussio; surrender, suobjectio, *χειροσσις*.

f) **וְיָדִי**, THE *hand*, **καὶ ἔσοζην**, is sometimes spoken: α) *Of the hand of God*, as **וְיָדִי הָיְתָה עִמָּךְ** for **וְיָדִי הָיְתָה עִמָּךְ** for **וְיָדִי הָיְתָה עִמָּךְ** (comp. lett. d) *with strength of the hand*, i. e. with the powerful hand of God. β) Without art. of *the hand* of man, i. e. human help, as **וְיָדִי לֹא** Job 34, 20, and **וְיָדִי לֹא** Dan. 8, 25, *without man's hand*, i. e. without human aid or interference. Chald. **לֹא בְיַדְךָ** Dan. 2, 34. 35. Comp. Lam. 4, 6.

g) The *hand of God* is put: α) For the divine agency, mode of action, providence; Job 27, 11 **וְיָדִי תְּלַמְּדֵנִי** *I will teach you concerning the hand of God*, his providence, how he acts. β) For the *power, care, protection of God*; hence **וְיָדִי הָיְתָה עִמָּךְ** *in the power of God*, Ps. 31, 16. 95, 4. Prov. 21, 1; *in the care or providence of God*, Is. 62, 3; comp. Ps. 74, 11.

h) **וְיָדִי לְיָדֶךָ**, *hand to hand*, from hand to hand, i. e. through all ages and generations, *ever*, and with a negative particle *never*. Prov. 11, 21 **וְיָדִי לֹא תִּפְקָה רַע** *through all generations the wicked shall not go unpunished*. 16, 5. Similar is the Persian formula, **دست بدست**, Schult. Animadverss. ad Prov. l. c. Also Syr. **دست بدست** i. e. *sigillatim*, one after another. For a like reason Arab. **يَد** i. q. succession.

i) **וְיָדִי לְפִי** *the hand to the mouth*, i. e. lay thy hand upon thy mouth, i. q. be silent.

hold thy peace, Prov. 30, 32. Comp. Job 21, 5. 29, 9. 39, 34. Mic. 7, 16. Pers.

دست بر دهان.

k) שום יד על ראש k) 2 Sam. 13, 19, i. q. *to smite the hands together over one's head*, a gesture of despairing grief; comp. Jer. 2, 37.

For other phrases see under the verbs הָמַד, שָׁלַח, רָפָא, נָשָׂא, נָטָה, מָצָא, מָלַא, חָזַק, etc. and the adjectives רָם, חָזַק.

With prepositions, where sometimes the proper force of the noun itself is lost:

aa) בְּיָדֵי א) *in my hand*, often for *with me*, after verbs of bearing, bringing, leading, etc. as *to bring in one's hand*, i. e. *with him*, 1 Sam. 14, 34 וַיָּבִיאוּ כָל־בְּנֵי־יִשְׂרָאֵל וְכָל־הָעָם אִישׁ אִישׁ שׂוֹרוֹ בְּיָדוֹ and all the people brought every man his ox with him, etc. Jer. 38, 10 קַח בְּיָדְךָ מִזֶּה שְׁלֹשִׁים אָנָשִׁים take from hence thirty men with thee. Gen. 32, 14. 35, 4. Num. 31, 49. Deut. 33, 3. 1 Sam. 16, 2. 1 K. 10, 29.—That which one has *in his hand*, or takes *with him*, he has *in his possession*; hence this phrase is also referred to possession, like

אֵץ, Lat. *penes*. Ecc. 5, 13 he begetteth a son וְאִין בְּיָדוֹ מְאוּמָה who has nothing in his hand, i. e. possesses nothing; comp. Heb. יָדִי מְצָאָה דָבָר under the art. מְצָא no. 2. c. Chald. Ezra 7, 25 the wisdom of thy God which is in thy hand, i. e. which thou possessest. β) *into my hand*, i. e. *into my power*, after verbs of delivering over, Gen. 9, 2. 14. 20. Ex. 4, 21. 2 Sam. 18, 2. Hence צֹאן יָדוֹ the flock of his hand, i. e. delivered into his hand, Ps. 95, 7; and here too belongs Is. 20, 2 Jehovah spake וַיִּבְרַךְ יְהוָה אֱלֹהֵינוּ Sept. πρὸς Ἡουλῶ, sc. as about to deliver him a revelation.

γ) *by my hand*, often for *by me*, by my intervention. Num. 15, 23 whatever Jehovah hath commanded you בְּיַד־מֹשֶׁה by the hand of Moses, i. e. by Moses. 2 Chr. 29, 25. 1 K. 12, 15. Jer. 37, 2. al. Often after verbs of sending, 1 K. 2, 25 and king Solomon sent בְּיָדֵי בְּנֵיהֶוָה. Ex. 4, 13. Prov. 26, 6. 1 Sam. 16, 20. 2 Sam. 12, 25. Comp. Acts 11, 30. 15, 33. δ) *at my hand*, i. e. *before me*, *in my sight*, i. q. לְפָנַי 1 Sam. 21, 14 he feigned himself mad בְּיָדָם at their hands, i. e. before them. Job 15, 23 he knoweth בְּיָדוֹ הַיּוֹם הַשֶּׁמֶר that the day of darkness is ready at his hand, impends

over him.—In this sense the Arabs often say, *بین یدین* between the hands of any one, see Korān Sur. 2. 256. Sur. 3. 2. Sur. 20. 109. Schult. Opp. min. p. 29, 30, et ad Job. p. 391. So the Greeks ἐν χερσίν Apollon. Rhod. 1. 1113; comp. πρὸ χερσῶν, Germ. *vorhanden*, at hand. διὸ χερσῶν ἔχειν, Lat. 'hostes sunt in manibus' i. e. in conspectu, Cæs. Bell. Gall. 2. 19. Sallust. Jug. 94. Virg. Æn. 11. 311 'ante oculos interque manus sunt omnia vestras,' i. e. πρὸ χερσῶν ἐστίν.

bb) בֵּין יָדַי *between the hands*, i. e. on the breast, on the front of the body, Zech. 13, 6. Comp. בֵּין עֵינַיִם on the forehead.

cc) בְּיָד *pro manu*, according to one's hand, in the phrase בְּיָד הַמֶּלֶךְ according to the hand i. e. bounty of the king. 1 K. 10, 13. Esth. 1, 7. 2, 18. The phrase denotes the open and liberal hand of the king. Others less well: *according to the royal power*; but power and strength do not here belong to the subject of discourse, but liberality.

dd) מִיָּד *from or out of the hand of any one*, i. q. Engl. *at his hand* or *out of his power*; often after verbs of demanding Gen. 9, 5. 31, 39. Is. 1, 12; of receiving Gen. 33. 19. Num. 5, 25; of delivering Gen. 32. 12. Ex. 18, 9. Num. 35, 25. Hence also we find: *from the hand* (power) of the lion and the bear 1 Sam. 17, 37, of dogs Ps. 22, 21, of the sword Job 5, 20, of Sheol Ps. 49, 16. 89, 49, of the flame Is. 47, 14.

ee) אֵל יָדֵי א) *upon the hand or hands of any one*, i. q. *into his hand*, after verbs of delivering over, committing, Gen. 42, 37. 1 Sam. 17, 22. 2 K. 10, 24. 12, 12. 22, 5. 9. Ezra 1, 8. So *to deliver* אֵל יָדֵי הָרֶב into the hand (power) of the sword Ps. 63, 11. Jer. 18, 21. Also in the same sense is said אֵל יָדֵי א) *under the hand of any one*, Gen. 16, 9. 41, 35. Is. 3, 6. β) אֵל יָדֵי *on or at the hands of any one*, as in Engl. *under the hands of any one*, f. q. under his guidance and auspices, his hand guiding and directing, Germ. 'an der Hand jemandes.' 1 Chr 25, 3 אֵל יָדֵיהֶם under the guidance or auspices of their father. v. 2. 6. 7, 29. Also of one absent or dead, whose ordinances

are followed by posterity, 2 Chr. 23, 18 על ידו דוד at the hands of David, i. e. under his guidance, according to his ordinances. Ezra 3, 10. Of things, 2 Chr. 29, 27 the song began with the trumpets על ידי כלי דוד at or under the lead of the instruments of David, i. e. it followed the measures of the instruments appointed by David. Comp. on this idiom Lud. de Dieu ad Jer. 5, 31, Criticæ Sacræ p.

240. So Arab. عَلَى يَدَيْهِ, عَلَى يَدَيْهِ,

under the auspices or care of any one; a formula often used on Arabic coins to denote the persons by whom they are coined. See also below under no. 5.

ff) לְיָד, see no. 1. h; also no. 5.

Dual יָדַיְתָּ the two hands of a person; also for the plural, Job 4, 3. Prov. 6, 17. Is. 13, 7.

2. Plur. יָדוֹת artificial hands, also of things which bear resemblance to hands, e. g. a) tenons on boards, Ex. 26. 17. 19. 36, 22. 24. b) axles, axletrees, for wheels, 1 K. 7, 32. 33.—For the distinction between the dual and plural fem. in nouns denoting members of the body,

see Lehrs. p. 539.—Arab. يَد handle, as of a mill, axe. Syr. plur. آتِهَاتْ handles, tenons. Comp. בְּפוֹת.

3. Metaph. power, strength, might, the hand being regarded as the seat of strength; here too the proper force of the word is sometimes lost, comp. above in no. 1. dd. בְּיָד with might, Is. 28, 2. Ps. 76, 6 none of the men of might have found their hands, i. e. they found themselves without strength. (Comp. in Vita Timur. I. 44, they found their hand and side, i. e. had all their strength ready.) So of one powerful deed, mighty work, Ex. 14, 31; comp. manus Virg. Æn. 6. 688. Spec. protection, help, Deut. 32, 36 אָזְלָה יָד help is departed.—So Arab. يَد الصَّبَا the force of the east-wind, لَا يَد لَكَ thou hast no power in this or that. Syr. اِسْمًا لِقُوَّتِ رُومَا the power of the Romans. Pers. دست power.—For the phrase a short or long hand, see under the verb יָצַר.

4. Meton. a stroke. blow, pr. as given with the hand. Job 20, 22 כְּלִי-יָד עִמָּל every stroke of the wretched cometh

upon him, i. e. all that befalls the wretched. Job 23, 2 my stroke, calamity.—Comp. Lat. manus for blow, as used of gladiators.

5. a side, pr. of the sides of the body, where the hands and arms are situated; comp. Engl. 'on the right hand, left hand,' Lat. 'ad hanc manum' Terent. Ad. 4. 2. 31. Hence Dual יָדַיְתָּ pr. the two sides, chiefly in the phrase רָחַב יָדַיְתָּ large on both sides, on every side, i. e. broad-sided, spacious, (comp. in רָחַב,) Gen. 34, 21. Ps. 104, 25. Is. 33, 21. al.—Sing. of the side or shore of a river, Ex.

2, 5. Deut. 2, 37. Syr. سَاحِلْ shore, coast.—With prepositions: לְיָד 1 Sam. 19, 3. 1 Chr. 18, 17. 23, 28. Prov. 8, 3; בְּעַד יָד 1 Sam. 4, 18; אֶל יָד 2 Sam. 14, 30. 18, 4; עַל יָד Josh. 15, 46. 2 Sam. 15, 2. 2 Chr. 17, 15. 31, 15. Job 1, 14. Neh. 3, 2 sq. עַל יָד Num. 34, 3. Judg. 11, 26; all signifying at, on, by the side of any one, near, Syr. قَرِيبْ near. 1 Chr. 6,

16 [31] אֲשֶׁר הִצְמִיד דָּוִד עַל יָדוֹ שִׁיר בַּיָּהּ אֲשֶׁר הִצְמִיד דָּוִד עַל יָדוֹ שִׁיר בַּיָּהּ whom David appointed by the side of the temple-singing, i. e. to whom he gave an appointment in or by the temple-music. See further on the partic. עַל יָד in no. 1. ee.—Plur. יָדוֹת sides, e. g. a) Of a throne, i. e. lateral supports, arms, 1 K. 10, 19. b) lateral projections, side-borders of a base or pedestal, 1 K. 7, 35. 36.

6. a place, Deut. 23, 13. Num. 2. 17 יָדוֹ אִישׁ עַל-יָדוֹ every one in his place. Jer. 6, 3. Is. 56, 5, see in no. 8. Is. 57, 8 יָד הַזֶּה thou lookest out for thee a place. Ez. 21, 24. Dual id. Josh. 8, 20 לֹא הָיָה לָהֶם יָדוֹת בָּהֶם יָדוֹת לָנוּס they had no place to flee to.

7. a part, perh. pr. a handful, a part of a thing taken up at once in dividing, Dan. 12, 7. Plur. יָדוֹת, 2 K. 11, 7 שְׁתֵּי יָדוֹת הַיָּדוֹת the two parts of you, opp. the third part. Gen. 47, 24 אַרְבַּע הַיָּדוֹת the four parts, opp. הַחֲמִישִׁית the fifth part Neh. 11, 1. Comp. פָּה no. 4. Also in the connection: Dan. 1, 20 and he found them עֲשָׂר יָדוֹת עַל-כִּלְהַרְטָמִּים ten parts above (ten times wiser than) all the magicians, etc. Gen. 43, 34. 2 Sam. 19, 44.

8. a monument, trophy, i. q. שֵׁם, e. g. of victory, 1 Sam. 15, 12; a sepulchral monument 2 Sam. 18, 18. Is. 56, 5 to them will I give a place within my walls

וְשֵׁם *a monument* (or portion) and a name.—Perhaps this name for monument in the Hebrew language may stand in some connection with the ancient custom of sculpturing upon the cippi or sepulchral columns *an uplifted hand with the arm*. See Hamacker Diatribe de monumentis Punicis p. 20; also Reuvens ad eadem Animadvers. p. 5 sq.

DUAL see no. 1. 3. 5. 6. For. PLUR. see no. 2. 5. 7.

יָד Chald. st. emph. יָדָא Dan. 5, 5, 24; c. suff. יָדָה, יָדָה, יָדָהּ Ezra 5, 8; Dual יָדָן Dan. 2, 34, 45; i. q. Heb. יָד, *the hand*. So בְּיָד in *one's hand*, spoken of what one has *with him*, in possession, Ezra 7, 14, 25; comp. Heb. יָד no. 1. aa. 'יָהַב בְּיָד to give into the hand, power, of any one, Ezra 5, 12. Dan. 2, 35, 7, 25. Also יָד מִן יָד from or out of one's hand or power, after verbs of delivering, comp. Heb. יָד in יָד no. 1. dd; e. g. from the power of lions, Dan. 6, 28.

יָדָא Chald. i. q. Heb. יָדָה, *to cast*.

APH. *to praise God*, i. q. Heb. Hiph. no. -2; Part. מְהוֹרָא Dan. 2, 23; contr. מוֹרָא 6, 11.

יָדָאֵל *Idalah*, pr. n. of a place in Zebulun, Josh. 19, 15.—Perhaps from a doubtful root יָאֵל i. q. Arab. دَأَى and دَأَى to go softly and secretly. Or, according to Simonis, for יָדָלָה 'what God exalts,' by Syriac flexion from دَأَى to show.

יָדָבֵשׁ (perh. honied, comp. יָבֵשׁ) *Idbash*, pr. n. m. 1 Chr. 4, 3.

* I. יָדָד i. q. יָדָה, *to throw, to cast*, e. g. lots; only Præt. 3 plur. יָדָה Joel 4, 3. Nah. 3, 10. Obad. 11.

* II. יָדָד i. q. יָדָה, *to love, to esteem highly*, Arab. دَوَّى. Hence יָדָד one beloved, and the pr. names יָדָדָה, יָדָדָה, יָדָדָה, יָדָדָה.

* יָדָדָה *to throw, to cast*, i. q. יָדָד I. Kindr. is יָדָה. Eth. ደደደ id.—Imp. יָדָד Jer. 50, 14.

PIEL i. q. Kal, *to cast* e. g. stones. Fut. יָדָדָה for יָדָדָה Lam. 3, 53. Inf. יָדָדָה Zech. 2, 4.

HIPH. הוֹרָה, fut. יוֹרָה, sometimes הוֹרָה Ps. 28, 7, 45, 18. Neh. 11, 17.

1. *to profess, to confess*, perhaps i. q. *to point out, to show* with the hand extended, as if with the hand *thrown out*, projected; see Kal, and comp. יָדָה and יָדָה Kal and Hiph. *to cast, to throw*, and then 'to point out with extended hand.' Arab. دَعَى Conj. X. Syr. Aph. id.—Constr. c. acc. Prov. 28, 13; c. עַל *concerning* Ps. 32, 5.

2. *to give thanks, to praise, to celebrate*, since the acknowledgment (confession) of benefits is naturally followed by thanksgiving and praise; with acc. Gen. 29, 35. Jer. 33, 11. Ps. 7, 18, 30, 13; also לְ of pers. Ps. 92, 2, 106, 1. 1 Chr. 16, 7, 8. Neh. 12, 46, al. So in the phrase יָדָה הוֹרָה *to celebrate the name of Jehovah* 1 K. 8, 33. Ps. 54, 8; יָדָה id. 106, 47. 122, 4; absol. id. Neh. 12, 24.

ΗΙΘΥΡΑ. הוֹרָה, Vav being assumed in place of Yod, i. q. Hiph.

1. *to confess, pr. concerning oneself*, to point out oneself as guilty; Ethiop. ለስተዋዋዎ to accuse, to criminate, pr. prob. *to object*, Germ. vorwerfen, from the sense of casting, i. q. *to cast in one's teeth*; ወደተ accusation, objection, Vorwurf.—Dan. 9, 4; with acc. of thing, Lev. 5, 5, 16, 21, 26, 40; עַל Neh. 1, 6, 9, 2.

2. *to praise, to celebrate*, c. לְ 2 Chr. 30, 22.

Deriv. יָד hand, perh. יָד law, יָדָה; also יָדָה, יָדָה, and the pr. names יָדָה, יָדָה, יָדָה; likewise those which again come from this latter, as יָדָה, יָדָה, יָדָה.

יָדָד (for יָדָד loving) *Iddo*, pr. n. m. a) 1 Chr. 27, 21. b) Ezra 10, 43 Cheth.

יָדָד (judge) *Jadon*, pr. n. m. Neh. 3, 7.

יָדָדָה (known) *Jaddua*, pr. n. m. a) Neh. 10, 22. b) 12, 11, 22.

יָדָדָה, יָדָדָה, and יָדָדָה 1 Chr. 16, 38, (praising, celebrating, from obsol. subst. יָדָד laud, with the ending יָד, r. יָדָה Hiph.) *Jeduthun*, pr. n. of a Levite, one of the choristers appointed by David, 1 Chr. 9, 16, 16, 38, 41, 42, 25, 1. Put also for his descendants (בְּנֵי יָדָדָה) *the Jeduthunites*, who also were musicians, Neh. 11, 17. Ps. 39, 1, 62, 1, 77, 1.

יָדַע (i. q. יָדַע) *Jaddai*, pr. n. m. Ezra 10, 43 Keri. R. יָדַע II.

יָדַע m. (r. יָדַע II) constr. יָדַע.

1. Adj. *lovely, pleasant*, Ps. 84, 2. Plur. שִׁיר וְיִירוֹת *delights*, as Ps. 45, 1 שִׁיר וְיִירוֹת *a delightful song*. Others 'a song of love,' i. e. an epithalamium.

2. Subst. *one beloved, a friend*, Is. 5, 1. יָדַע וְיָדַע *the beloved of Jehovah* Ps. 127, 2; so of Benjamin Deut. 33, 12; of Israel Jer. 11, 15. Plur. of the Israelites, Ps. 60, 7. 108, 7. Syr. *ܝܕܝܥܐ* beloved.

יָדַע (one beloved, fem.) *Jedidah*, pr. n. of the mother of king Josiah, 2 K. 22, 1. R. יָדַע II.

יָדַע f. *something beloved, a delight*, Jer. 12, 7. R. יָדַע II.

יָדַע (beloved of Jehovah) *Jedidiah*, the name given to Solomon at his birth by the prophet Nathan, 2 Sam. 12, 25. R. יָדַע II.

יָדַע (praise God, r. יָדַע) *Jedaiah*, pr. n. m. a) 1 Chr. 4, 37. b) Neh. 3, 10.

יָדַע (known of God, r. יָדַע) *Jediel*, pr. n. of a son of Benjamin, 1 Chr. 7, 6. 10. 11.

יָדַע see יָדַע.

יָדַע (tearful, r. יָדַע) *Jidlaph*, pr. n. of a son of Nahor, Gen. 22, 22.

* יָדַע fut. יָדַע, once יָדַע Ps. 138, 6; inf. absol. יָדַע, constr. יָדַע; imp. יָדַע, with הָ parag. once יָדַע for יָדַע Prov. 24, 14; Part. יָדַע, fem. יָדַע; pr. *to see*, and hence *to perceive, to come to know, to know*; corresponding to Gr. *εἶδον, οἶδα*. It comprehends the action of *knowing*, both as inchoative and completed, i. e. *to come to know, to gain a knowledge of*, and also *to know, to have a knowledge of*. This root is widely spread in the Indo-European tongues, in the sense both of seeing and knowing; as Sanscr. *wid*, Zend. *weedem*, Gr. *εἶδω, ἴδω, οἶδα*, Lat. *video*, Goth. *witan*, Germ. *weten, wissen*, Engl. *to weet, to wit*; and so also in the Slavic languages, as Pol. *widze* to see, Bohem. *wedeti* to see. See Pott Etymol. Forschungen I. p. 246. In all these examples the first radical is *w*; and so יָדַע is for יָדַע.

A) The primary signif. *to see* in יָדַע is apparent in these examples; Gen. 3, 7 *and their eyes were opened* בִּי וַיִּדְעוּ הֵם *and they saw that they were naked*. Ex. 2, 4 *and his sister stood afar off* לֹו לְדַעַת מַה־תַּעֲשֶׂה לוֹ *to see what would be done to him*. 1 Sam. 22, 3. So too Deut. 34, 10 *אֲשֶׁר יָדְעוּ יְיָ פָּנִים אֵלֶּי*; elsewhere in the same connection we find *רָאָה* Gen. 32, 31. Judg. 6, 22. 2 K. 14, 8. 11. So Esth. 2, 11 *יָדַע אֶת־שְׁלוֹמִי פ'*, i. q. *רָאָה אֶת־שְׁלוֹמִי פ'* Gen. 37, 14. Sometimes יָדַע *to see* is coupled with a verb of *hearing*, to indicate what one *perceives* with his eyes and ears; Is. 40, 21 *הֲלֹא הִדְעוּ הֲלֹא הִשְׁמָעוּ* *have ye not seen? have ye not heard?* v. 28. 43, 19. 44, 18 *לֹא יָדְעוּ וְלֹא הִבִּינוּ* *they see not, they understand not, for he hath daubed their eyes from seeing, and their hearts from understanding*, where יָדַע and רָאָה are attributed to the eyes, as בֵּין and הַשְׂבִּיבִיל to the heart or mind. The LXX also often translate יָדַע by *εἶδον to see*; as 1 Sam. 10, 11. Job 28, 13. 31, 6. Ecc. 3, 21.—Hence

B) The verb יָדַע signifies *to perceive, to know*, pr. what follows seeing, or from seeing, unless one is destitute of the senses and of intellect, or obstinately shuts up his understanding; as in Is. 6, 9 *וְאֵל הִדְעוּ* *seeing they shall see and shall not perceive, understand*. Ecc. 6, 5.—To be more specific, יָדַע is

1. *to know*, i. e. *to perceive, to discern, to become aware of*, e. g. with the eyes Is. 6, 9, see above; often with the mind, and hence *to understand, to comprehend*, Judg. 13, 21. Gen. 8, 11. 1 Sam. 20, 33; with *עַם לִבָּב* Deut. 8, 5. With *בְּ* of that *by or from* which one understands. knows, Gen. 15, 8 *בְּמַה יָדַע* *whereby shall I know?* 24, 14. Ex. 7, 17.—Spec.

a) Often with intent and purpose, *to take knowledge of any thing, to observe, to mark*; 1 Sam. 23, 22 *יָדַע וְיָדַע אֶת־מְקוֹמוֹ* *observe and see his place*. v. 23. 12, 17. 25, 17. Job 5, 27 *יָדַע לְךָ* *mark it for thee*.—Hence by a peculiar poetic idiom, *not to know, not to mark*, is said in respect to things which happen *unexpectedly, suddenly*, as if before one knows or marks them. Ps. 35, 8 *לֹא יָדַע* *and he know it not*, i. e. *unexpectedly un-*

awares, Job 9, 5 God *removeth mountains* לֹא יָדְעוּ they know it not, i. e. unexpectedly, suddenly. Cant. 6, 12 לֹא יָדְעָתִי לֹא יָדְעָתִי I knew not, my soul made me etc. i. e. unexpectedly, before I was aware. Jer. 50, 24. So מִי יוֹדֵעַ who knoweth? who marketh? i. e. no one marketh, for *unexpectedly, suddenly*, Prov. 24, 22; parall. פָּהֵאם.—Korân Sur. 16. 28 'evertit eos Deus ولا يشعرون et non animadvertent.' Lokm. Fab. 28.

b) With the like idea of volition, often to know, i. e. to see after, to care for, to regard. Gen. 39, 6 לֹא יָדַע מְאֹמָה he saw after nothing of what he had. Prov. 9, 13. 27, 23. Job 9, 21, opp. מַאֵס. Is 51, 7 יָדְעוּ יְדֵי צְדָק those who regard right. With אֲ Job 35, 15 לֹא יָדַע בַּפֶּשַׁע he regardeth not iniquity.—Spec. aa) Of God as knowing i. e. regarding men and kindly caring for them, Ps. 144, 3. Nah. 1, 7; with מִן Am. 3, 2 you only have I known, regarded, loved, of all the families of the earth. Gen. 18, 19 לְמִצְרַיִם יָדַעְתִּי לְמִצְרַיִם יָדַעְתִּי אֲשֶׁר יָצִיאָה him (Abraham) have I known, regarded, chosen, that he may command, etc. With אֲ Ps. 31, 8. parall. רָאָה q. v. no. 2. d. Comp. Ps. 1, 6. bb) Of men as knowing God, i. e. as honouring and worshipping him, Hos. 8, 2. 13, 4. Ps. 36, 11. 9, 11 שָׂמְרֵי שְׁמִי who know thy name, i. e. who worship thee. Job 18, 21 לֹא יָדַע אֱלֹהִים (אֲשֶׁר) who knoweth not God, i. e. who careth not for him, an atheist. 1 Sam. 2, 12. Job 34, 4.

2. to know, i. e. to come to know, to learn, to discover, e. g. by the sight, Ex. 2, 4. 1 Sam. 22, 3, see above; or by hearing, Gen. 9, 24. Deut. 11, 2. Neh. 13, 10; also to learn by experience, to experience, Job 5, 25. With an acc. Ecc. 8, 5; פִּי Ex. 6, 7. Is. 45, 6. Ez. 6, 7. 13, 7, 4. 9, 11, 10. al. Often in threats, comp. Engl. you shall soon know, learn, feel; Lat. tu ipse videbis, senties. Hos. 9, 7 יִדְעוּ וְיִשְׂרָאֵל Israel shall see and know, shall learn. Job 21, 19 יִשְׂלַח אֵלָיו וְיָדַע God shall recompense him, so that he shall know, feel. Is. 5, 19. 9, 8. Ps. 14, 4.—In the Korân a frequent phrase is وسوف يعلمون then they shall know, understand, learn, e. g. Sur. 26. 48; see Schult. Opp. min. ad Job 21. 19.

3. to know, i. e. to become acquainted with, e. g. a person Deut. 9, 24; a land Num. 14, 31; so Prov. 24, 14.—Often also by euphemism for intercourse with the other sex, e. g. a) Of a man, to know a woman, i. e. to lie with her, Gen. 4, 17. 25. 1 Sam. 1, 19. al. Also of unnatural lust, sodomy, Gen. 19, 5.—This euphemism is frequent also in verbs of knowing in other languages both oriental and occidental; e. g. Syr. سَمِعَ, Arab.

عرف, Ethiop. አከሰረ, Gr. γνωσασθαι, see Fesselius Advers. Sac. II. 14. Lat. cognosco Justin 5, 2; and so even Ital. and Fr. conoscere, connaître, although in these the usage is perhaps derived from the Scriptures. b) Of a woman, יָדְעָה אִישׁ to know a man, to have lain with man, Gen. 19, 8. Judg. 11, 39; more fully יָדְעָה אִישׁ לְמִשְׁכַּב וְזָרָה Num. 31, 17. 18. 35. Comp. Ovid. Heroid. 6, 133, 'turpiter illa virum cognovit adultera virgo.'

4. to know, i. e. to be acquainted with, any person or thing; with acc. of pers. Gen. 29, 5. Ex. 1, 8. 2 Sam. 3, 25. Is. 45, 4. 5. Ps. 18, 44 לֹא יָדַעְתִּי יַעֲקֹבִי a people whom I have not known shall serve me. 81, 6 שִׁפְחָה לֹא יָדַעְתִּי the lip (language) of one I knew not. Job 11, 11. With acc. of thing, Deut. 34, 6 לֹא יָדַע אִישׁ אֶת חֲבֵרָתוֹ no man knoweth his sepulchre, where it is. Is. 29, 12 לֹא יָדַעְתִּי סֵפֶר I know not writing, am unacquainted with writing and reading. Ps. 104, 19. Job 21, 27. 28, 13. 23. al. With לְ of thing Ps. 69, 6; acc. et כִּי 2 Sam. 17, 8. Jer. 10, 23. Ps. 119, 75. With acc. of pron. impl. Job 36, 26 behold, God is great, וְלֹא יָדַע and we know him not, sc. his greatness. 37, 5. Is. 1, 3. Also כִּי שְׁמֵךְ פִּי יָדַע to know one by name, i. e. to know him well, to have familiar intercourse with him, Ex. 33, 12. 17.—PART. Act. יָדַע one who knows a person or thing. Job 19, 13 יָדְעֵי those who know me, my acquaintances. With a genit. of thing, knowing, skilled, skilful in any thing. Gen. 25, 27 יָדַע צֹדֵד skilled in hunting; a skilful hunter. 1 K. 9, 27 יָדְעֵי הַיָּם skilled in the sea, in maritime affairs. Am. 5, 16. Esth. 1, 13.—PART. Pass. יָדוּעַ known, with לְ Deut. 1, 13 men known into your tribes; dat. impl. v. 15. Poet. c. gen. Is. 53, 3

ידע *known of disease*, i. e. familiar with sickness, for the common prose construction ידע לְחַלִּי. Comp. Syr. ܝܕܥܐ known, renowned.

5. *to know a thing, to have a knowledge of it*; followed: a) By a subst. in the acc. as ידע בְּיָנָה (see בְּיָנָה), ידע, ידע, *to know understanding, knowledge*, i. e. to excel in knowledge, wisdom, etc. Prov. 17, 27. al. Job 15, 9 וְלֹא יָדַע מִה־יָדַעְתָּ וְלֹא יָדַע what knowest thou and we know it not? 20, 4. 38, 18; with בְּ, *to know of a thing*, Gen. 19, 33. 35. 1 Sam. 22, 15. Jer. 38, 24; ידע id. Job 37, 16; ידע בֵּין—לְ to know (discern) between one thing and another, Jon. 4, 11. 2 Sam. 19, 36. b) By a verb, as the infin. Jer. 1, 6 לֹא יָדַעְתָּ לֵאמֹר דָּבַר. 1 Sam. 16, 18; infin. c. לְ Ecc. 4, 13. 10, 15; a finite verb, Job 32, 22 לֹא יָדַעְתָּ אֲכַבֵּה I know not to flatter. 1 Sam. 16, 16. Neh. 10, 29; so with וְ interposed Job 23, 23. c) By a clause, mostly with כִּי, Gen. 20, 6. 3, 5. Ex. 34, 29. Num. 11, 16. Job 9, 2. 28. al. rarely with כִּי impl. Job 19, 25 יָדַעְתִּי אֲגַלִּי חַי I know that my redeemer liveth. Also with הֲ whether Judg. 18, 5; often with interrog. pronouns, as מִי Gen. 21, 26. 43, 22; מִי Ex. 32, 1. 16, 15; לָמָּה Dan. 10, 20; מִיָּאֵן Josh. 2, 4. 5. etc. d) With an acc. of a pron. impl. as after verbs of speaking; Gen. 48, 19 יָדַעְתִּי בְּנִי יָדַעְתִּי I know, my son, I know, i. e. I know it. 4, 19. Cant. 1, 8. Job 38, 5. 21. Ps. 139, 14.—Spec. in phrases: aa) מִי יָדַע who knoweth? i. e. no one can well know, c. acc. Ecc. 6, 12. 8, 1 (comp. 3, 21); with הוּא—אֵי Ecc. 2, 19. So too as expressing desire and hope, i. q. 'who can tell but,' etc. with fut. 2 Sam. 12, 22 מִי יָדַע וְהַנְּחִי יְהוָה who knoweth? perhaps Jehovah may have mercy upon me. Joel 2 14. Jon. 3, 9. With אֵם and a præt. Esth. 4, 14. bb) ידע טוב וְרָע to know good and evil, to know what is good and what is evil, i. e. to be wise, prudent, Gen. 3, 5. 22; whence ידע טוב וְרָע עֵץ הַדַּעַתָּה tree of wisdom. Hence young children are said not to know good and evil Deut. 1, 29, comp. Is. 7, 15; also old and decrepit persons who are in their second childhood, 2 Sam. 19, 36. See Hom. Od. 18. 228. οἶδα ἔκαστα, Ἐσθ' ἰά τε καὶ χέρηα· πάρος δ' ἔτι νήπιος ἦα.

6. Absol. *to know, to be knowing, to be wise*; Job 8, 9 we are of yesterday וְלֹא יָדַע and know nothing, i. e. are not wise. Ps. 73, 22. Is. 32. 4. 44, 9. 18. 45, 20. 56, 10. Part. יָדַעִים i. q. הַכְּמִים Job 34, 2. Ecc. 9, 11. Hence ידע wisdom, q. v.

NIPH. נודע fut. יודע, יודע. 1. Pass. of of Kal no. 1, *to be perceived, known*, with the eyes; Gen. 41, 21 וְלֹא נֹדַע כִּי באוּ אֵלֶי—כָּרְבָנָה and it could not be known that they had come into their bellies, no one could perceive it. 1 K. 18, 36. Ps. 77, 20. 74, 5.

2. *to be or become known*, sc. *to or by any one*, with לְ Ruth 3, 3; or *by any thing*, with בְּ Ex. 33, 16. Hence genr. a) Of persons, with בְּ of place where, Ps. 76, 2. 79, 10. Prov. 31, 23. Is. 61, 9; or לְ of pers. *to or by whom*, Ex. 6, 3. Is. 19, 21. Ez. 20, 5; אֵל Ez. 20, 9. Comp. 1 Sam. 22, 6. Ps. 9, 17. b) Of things, Ex. 2, 14. Lev. 4, 14. Judg. 16, 9. Nah. 3, 17. Impers. *it is known*, with לְ of pers. 1 Sam. 6, 3; כִּי Ex. 21, 36; כִּי Deut. 21, 1.

3. Pass. of Hiph. no. 2, *to be made to know, to be taught by experience*, i. q. *to be punished*, comp. Kal no. 2. Prov. 10, 9 מִשְׁקֵשׁ דְּרָכָיו יִנְדַּע he that liveth perversely shall be made to know, shall be punished. Jer. 31, 19 אַחֲרַי הִנְדַּעְתִּי after I was taught by experience; Luther well, 'nachdem ich gewitzigt bin,' i. e. made wiser.

PIEL causat. *to cause to know, to show one something*; with two accus. Job 38, 12.

PUAL part. מְיָדַע known, c. suff. מְיָדַעְתִּי my acquaintance Ps. 31, 12. 55, 14. 88, 9. 19. Fem. מְיָדַעְתִּי a known thing, Is. 12, 5 Cheth.

Po. יודע i. q. Pi. *to show*, and hence *to appoint*, with acc. of pers. 1 Sam. 21, 3. But perhaps it should read הוֹדַעְתִּי for יודַעְתִּי.

HIPH. הודיע, imp. הודיע. 1. Causat. of Kal no. 1, *to cause to see, to let perceive, to show*; with two acc. Jer. 16, 21 אֲדַוְּיֵם אֶת־יָדָי I will cause them to see my hand, i. e. my power. With לְ of pers. Ex. 18, 20 and shalt show them the way.

2. *to let know, to show any thing to any one*; with two acc. Gen. 41, 39. Ex. 33, 12. 13. Ez. 20, 11. 22, 2; acc. of thing and dat. of pers. Deut. 4, 9. Ps. 145, 12. Neh. 9, 14; acc. of pers. and a whole clause, Job 10, 2. 1 Sam. 6, 2. 1 K.

יָהַב Chald. Dan. 3, 28, imp. יָהַב Dan. 5, 17; part. act. יָהַב 2, 21, pass. יָהֻב; Præt. pass. יָהֻבָּה, יָהֻבָּה Dan. 7, 11. 12. Ezra 5, 14. The fut. and inf. are borrowed from יָתַן; comp. Syr. مَسَّ, fut. مَسَّ from مَسَّ i. q. יָתַן.—*To give, to set*, i. q. Hebr.

1. *to give*, with acc. and dat. Dan. 2, 21. 23. 37. 5, 17. 19. 7, 4. 6; *to give or deliver over* Dan. 2, 38. Ezra 5, 12; with acc. *to offer, to yield*, Dan. 3, 28. יָהַב יָתַן *to give account* Dan. 6, 3.

2. *to set, to put, to lay a foundation*, Ezra 5, 16; in the fire Dan. 7, 11.

ITHPE. אֶהְיֶיב, fut. יִהְיֶיב, part. מֵהְיֶיב, *to be given, to be delivered over*, Dan. 4, 13. 7, 25. Ezra 4, 20. 6, 4. 8. 9.

יָהַב Ps. 55, 23, see in r. יָהַב.

* יָהַב a secondary root, denom. from יהוד, יהודה, *Judah*, r. יָהַב.

HIHP. הִתְיָהַב pr. *to make oneself a Jew, to become a Jew*, by embracing the Jewish religion, Esth. 8, 17. So Eth.

TPUR, Arab. هَاد to become a Jew, from יהוד Jews, for יְהוּד. See in יהוד r.

יָהַב see יהוד no. 2.

יָהַב or יָהַב (for יָהַב whom Jehovah directs, r. יָהַב) *Jahdai*, pr. n. m. 1 Chr. 2, 47.

יָהַב *Jehovah*, see in יה r.

יָהַב (for יָהַב i. q. יהוה *Jehovah* is He, comp. אֲבִיהוּא, אֲבִיהוּא, and the same contraction in יָהוּ) *Jehu*, pr. n. a) A king of Israel who destroyed the family of Ahab, r. 884–856 B. C. He was hostile to idolatry, but of great cruelty, 1 K. 19, 16. 2 K. c. 9. 10. b) A prophet in Samaria in the reign of Baasha, 1 K. 16, 1. 2 Chr. 19, 2. 20, 34. c) 1 Chr. 2, 38. d) ib. 4, 35. e) ib. 12, 3.

יָהוּאָז (whom Jehovah holds, sustains, r. אָזוּ) *Jehoahaz*, pr. n. a) A king of Israel, r. B. C. 856–840, the son of Jehu, 2 K. 10, 35. 13, 1–9. b) A king of Judah, r. 611 B. C. the son of Josiah, 2 K. 23, 31–35. 2 Chr. 36, 1; written also יָהוּאָז, v. 2. Sept. *Iwoaxáz*.

יָהוּאָז (whom Jehovah bestowed, אָז

prob. from obsol. אָז, אָס, donavit.) *Jehoash*, pr. n. a) A king of Judah 877

–838 B. C. the son of Ahaziah, 2 K. 12, 1. 21. 14, 13; written also יָהוּאָז ib. 11, 2. 12, 20. b) A king of Israel 840–825 B. C. the son of Jehoahaz, 2 K. 13, 10–25; written also by contraction יָהוּאָז ib. v. 9. Sept. *Iwoáz*.

יָהוּדָא apocop. from יְהוּדָה. 1. *Judah*, i. e. the land of Judah, *Judea*. Dan. 2, 25 יהוד רַי נְלוּתָא דִּי יְהוּדָא *the captives of Judea*. 5, 13. 6, 14. Ezra 5, 1. 8. Arab.

יְהוּדָא, collect. the Jews. Hence denom. הַיְהוּדָי, see in יהוד r.

2. *Jehud*, written יָהוּד, pr. n. of a town of the Danites, Josh. 19, 45.

יְהוּדָה (pr. verbal from fut. Hoph. of יָהַב, *celebrated, lauded*, comp. Gen. 29, 35. 49, 8) pr. n. *Judah*.

1. The fourth son of Jacob, horn of Leah, Gen. 29, 35. 35, 23; also the tribe descended from him, מִשֵּׁה יְהוּדָה Num. 1, 27. בֵּית יְהוּדָה 2 Sam. 2, 7. 10, בֵּית יְהוּדָה Num. 1, 26; the bounds of whose territory are described in Josh. c. 15. הַר יְהוּדָה *the mountains of Judah*, Josh. 15, 48. After the secession of the ten tribes, the name of Judah was given to the subsequent kingdom, which comprised the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis. The other kingdom was called יִשְׂרָאֵל Israel, and also אֶפְרַיִם Ephraim; the latter chiefly in the prophets. Hence אֶרֶץ יְהוּדָה *the land of Judah*, the kingdom of Judah, Is. 19, 17. עִיר יְהוּדָה *the city of Judah*, i. e. Jerusalem, 2 Chr. 25, 28, i. q. עִיר יְהוּדָה 2 K. 14, 20.—After the carrying away of the ten tribes and after the Babylonish exile, the name *Judah, Judea*, was applied to the whole country of the Israelites, Hagg. 1, 14. 2, 2.—Where the land, *Judea*, is signified, יְהוּדָה is fem. Is. 7, 6. Joel 4, 20. Ps. 114, 2; where the people is intended, *the Jews*, it is masc. Is. 3, 8. Hos. 4, 15. al. but also coupled with a fem. Nah. 2, 1. Jer. 14, 2. al.

2. Of several persons: a) Neh. 11, 9. b) Ezra 3, 9. Neh. 12, 8. c) Neh. 12, 34. d) ib. v. 36.

יְהוּדָי plur. יְהוּדָיִם, sometimes יְהוּדָיִם Esth. 4, 7. 8, 1. 7. 13. 9, 15. 18, Cheth.

1. As a gentile name, *a Jew, the Jews*. a) A member of the kingdom of Judah

2 K. 16, 6, 25, 25. Jer. 32, 12, 38, 19, al.
 b) In the later Hebrew, after the carrying away of the ten tribes, put for any Hebrew, the Hebrews, Neh. 1, 2, 2, 16. Esth. 3, 4 sq. 4, 3 sq. 8, 1, al. Fem. יהודייה *a Jewess* 1 Chr. 4, 18.
 2. *Jehudi*, pr. n. m. Jer. 36, 14, 21.

יהודי *Chald. a Jew*, only in plur. יהודאין, *st. emphat. יהודיא, the Jews*, Dan. 3, 8. Ezra 4, 12, 5, 1, 5.

יהודייה f. 1. Gentile n. fem. of יהודי, as Adv. *Judaicè, in Jewish*, i. e. in the Jews' language, 2 K. 18, 26. Neh. 13, 24.

2. *Judith*, pr. n. of the wife of Esau, Gen. 26, 34.

* יהוה *Jehovah*, pr. n. of the supreme Deity, האלהים, among the Hebrews. The later Hebrews, for several centuries before the Christian era, either misled by a false interpretation of certain laws (Ex. 20, 7. Lev. 24, 16), or following out some ancient superstition, regarded this name as too sacred to be uttered, as the ineffable name which they scrupled even to pronounce; see Philo Vit. Mosis T. III. p. 519, 529, ed. Colon. Jos. Antt. 2. 12. 4. Hence in the sacred text, wherever this *ὄνομα ἄρρητον* was written, they substituted for it in reading, or pronounced for it the word אֲדָרְי; and for this reason the vowels of the name אֲדָרְי are in the Masoretic readings every where written with the four letters יהוה. The initial Yod, however, takes only a simple Sheva; and not the composite one, יהוה not יהוה; while prefixes receive the same points as if followed by אֲדָרְי, e. g. ליהוה, ביהוה, מיהוה. This practice must already have existed in the time of the LXX interpreters; since they uniformly render יהוה by ὁ Κύριος i. e. אֲדָרְי. The Samaritans also followed the same custom; pronouncing however instead of יהוה the word שִׁימָא i. q. השם. Wherever the sacred text has אֲדָרְי יהוה, in order not to repeat אֲדָרְי twice in succession, the Jews pronounce אֲדָרְי אֲלֵהִים, and write אֲדָרְי יהוה.

Hence it appears that the name יהוה is furnished not with its own vowels, but with those of another word; and the question arises, what are its true and

genuine vowels? Many interpreters regard it as for יהוה, after the analogy of בְּרֵכָה, פְּרִיעָה, justly appealing to the authority of several ancient writers, who relate that the God of the Hebrews was called *IAΩ*, e. g. Diod. Sic. 1. 94, ἱστοροῦσι . . . τοὺς νόμους διδόναι—παρὰ δὲ τοῖς Ἰουδαίοις Μωσῆν τὸν ΙΑΩ ἐπικαλούμενον θεόν. Macrob. Sat. 1. 18. Hesych. v. Ὀζείας. Clem. Alex. Strom. p. 666. Oxon. See more, Thesaur. p. 577. To this may be added, that the same form is conspicuous as the name of God on the gems of the Egyptian Gnostics; Iren. adv. Hæres. I. 34. Bellermann über die Gemmen der Alten mit dem Abraxas-bilde, I, II. Not very unlike is the form *IEIΩ* of Philo Byblius ap. Euseb. Præp. Evang. 10. 11; and *IAOT* (יהוה) ap. Clem. Alex. Strom. V. p. 562.—Others, as Reland in his Decad. Exercitatt. de vera pronunciatione nominis Jehova, Traj. ad. Rh. 1707, following the Samaritans, suppose it anciently to have been pronounced יהוה, and have a support for their opinion in the abbreviated forms יהו and יה. So Theodoret Quæst. 15 in Exod. καλοῦσι δὲ αὐτὸ Σιμαριται *IABE*, Ἰουδαῖοι δὲ *AIA* (אֲהִיָּה); Cod. Aug. *IA*.—Even those who regard יהוה as the true pronunciation, as Michaelis in Supplem. p. 254, are not destitute of some apparent grounds; for the abbreviated syllables יהו and יו, which stand first in many compound proper names, can be so readily explained from no other form.—But those only waste their time and labour, who endeavour to refer this name to a foreign origin, or assign to it any special relation with *Ju*-piter, *Jov*-is, or the like.

My own view coincides with that of those, who regard this name as anciently pronounced יהוה, like the Samaritans; since from this all the apocopated forms can be more readily derived (יהוה, יהוה, יהוה, for יהוה, יהוה); and because allusion is made in the O. T. to such an etymology; e. g. Ex. 3, 14 אֲהִיָּה אֲשֶׁר אֲהִיָּה *I shall be what I am*, (comp. Rev. 1, 4, 8, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος,) the name יהוה being derived from the verb יהוה *to be*, and regarded as designating God as *eternal, immutable*, who will never be other than the same. A like allusion is

found in Hos. 12, 6 **יהוה זכרו** *Jehovah* is *his name*, i. e. the Eternal, the Immutable. Comp. also the Inscription on the Saitic temple of Isis, Plut. de Iside et Osir. 9, *ἐγὼ εἶμι τὸ γειγνός καὶ ὄν καὶ εὐόμερον*. See Tholuck on the Hypothesis of the Egyptian or Indian origin of the name Jehovah, Vermischte Schriften I. p. 377 sq. transl. in Bibl. Repos. IV. p. 89 sq. 1834. Hengstenb. Authentie des Pentat. I. p. 204 sq.

As to the *usus loquendi* of this name, some of the differences of usage between it and **האלהים** or **אלהים** have already been noted; see in **אלהים** B. no. 6. It may be further added, that in the prophetic books for the most part only **יהוה** is employed, as being the more august and venerable name; **אלהים** being there used of the true God only in certain formulas, as Is. 13, 19, 53, 4. Jer. 35, 4. etc. On the other hand, in certain other usual formulas, **יהוה** alone is employed, e. g. **כֹּה אָמַר יְהוָה**, **נְאֻם יְהוָה**, **כֹּה אָמַר יְהוָה**, **יְהוָה**, **יְהוָה**, **יְהוָה**, etc. Thes. p. 578.—Spec. we may note:

a) **יהוה אלהים**, i. e. *Jehovah God*, comm. the LORD God, by apposition, and not as some would have it *Jehovah of gods*, i. e. chief, or prince of gods. This is the customary appellation of Jehovah in Gen. c. 2. 3; elsewhere less frequent, as Ex. 9, 30. 2 Sam. 7, 22. 1 Chr. 28, 20. 29, 1. 2 Chr. 1, 9. 6, 41. 42. Ps. 72, 18. Jon. 4, 6; also **יהוה האלהים** 1 Sam. 6, 20. 1 Chr. 22, 1. 19. 2 Chr. 32, 16. Far more frequent is this compound form when followed by a genit. as **יהוה אלהי ישראל** Josh. 7, 13. 19. 20. 8, 30. 9, 18. 19. al. **יהוה אלהי אבותיה** Deut. 1, 21. 6, 3. 27, 3; **יהוה אלהי ישראל** Deut. 1, 1. 31. 2, 7. 4, 5. 18, 16. 26, 14. al.

b) **יהוה צבאות** *Jehovah (God) of hosts*, i. e. of the celestial armies, see in **צבא** no. 2. b.

c) **יהוה אדני**, for the points in **יהוה** see above at the close of the first paragraph; 2 Sam. 7, 18. 19. Is. 50, 4. Jer. 32, 17; also very freq. in Ezekiel.

d) **יהוה לפני**, see in **לפני**, under art. **פנה** D.

יהוזבד (whom Jehovah bestows, r. זבד) *Jehozabad*, pr. n. m. a) 1 Chr. 26, 4 b) 2 K. 12, 22. c) 2 Chr. 17, 18.

יהוחנן m. (whom Jehovah bestows, r. חנן, q. d. Θεοδώρος) *Jehohanan*, pr. n. a) A military commander under Jehoshaphat, 2 Chr. 17, 15. 23, 1. b) 2 Chr. 28, 12. c) 1 Chr. 26, 3. d) Neh. 12, 13. e) ib. 6, 18. f) Ezra 10, 6, contr. **יוחנן** Neh. 12, 22. 23. g) Ezra 10, 28. h) Neh. 12, 42.—See **יוחנן**. Hence Greek *Ἰωαννᾶς* and *Ἰωάννης*.

יהויָדָה m. (whom Jehovah knows, favours, r. יָדָה) *Jehoiada*, pr. n. m. a) A priest of great authority in the kingdom of Judah, 2 K. 11, 4. al. b) 2 Sam. 8, 18. 20, 23. c) 1 Chr. 27, 34. d) ib. 12, 27.—Hence contr. **יוֹדָה** q. v.

יהויָכִין m. (whom Jehovah hath appointed, r. כָּיִן) pr. n. *Jehoiachin*, son of Jehoiakim, king of Judah B. C. 600, 2 K. 24, 6. 8–17. The same name is written **יוֹכִיָּן** Ez. 1, 2; **יְהוֹכִיָּן** Esth. 2, 6. Jer. 27, 20. 28, 4; **יְהוֹכִיָּן** for **יהוה** Jer. 24, 1 Chethubh; and **יְהוֹכִיָּן** Jer. 22, 24. 28. 37, 1.

יהויָקִים m. (whom Jehovah hath set up, r. קים) pr. n. *Jehoiakim*, son of Josiah, king of Judah 611–600 B. C. 2. K. 23, 34. 36. 24, 1. Jer. 1, 3. His former name was **אֶלְקִים** q. v.

יהוֹיָרִיב and **יֹוֹרִיב** (whom Jehovah defends, r. ריב) pr. n. *Jehoiarib*, *Joiarib*, a distinguished priest at Jerusalem, 1 Chr. 9, 10. 24, 7. Ezra 8, 16. Neh. 11, 10. 12, 6. 19. Hence Gr. *Ἰωαρίβ* 1 Macc. 2, 1.

יהיָחַל (potent, verbal fut. Hoph. from **יחל**) *Jehucal*, pr. n. m. Jer. 37 3; for which contr. **יִחַל** Jer. 38, 1.

יהונָדָב and **יוֹנָדָב** (whom Jehovah impels, r. נָדָב) *Jehonadab*, *Jonadab*, pr. n. a) A son of Rechab, an ancestor of the nomadic Rechabites, who bound his tribe by a vow to abstain from wine, 2 K. 10, 15. Jer. 35, 6. See **רָבָב**. b) 2 Sam. 13, 5 sq.

יהוֹנָתָן and **יוֹנָתָן** (whom Jehovah gave, r. נָתַן, Gr. Θεοδώρος,) *Jonathan*, pr. n. m. a) A son of Saul, celebrated for his noble friendship towards David, 1 Sam. c. 13–31. b) A son of Abiathar, 2 Sam. 15, 27. 36. 1 K. 1, 42. 43.—Also of several others, called only **יהוֹנָתָן**, viz. c) A son of Gershom, an idolatrous

priest, *Judg.* 18, 30. d) 2 *Sam.* 21, 21. 1 *Chr.* 20, 7, 27, 32. e) 2 *Chr.* 27, 25. f) 2 *Chr.* 17, 8. g) *Jer.* 37, 15, 20, 38, 26. h) *Neh.* 12, 18.—See more in יוֹנָתָן.

יְהוֹסֵף i. q. יוֹסֵף (by Chaldaism not contracted, r. יוֹסֵף) *Joseph*, pr. n. *Ps.* 81, 6, poetically for the nation of Israel. See יוֹסֵף.

יְהוֹדָדָה (whom Jehovah adorns, r. יוֹדָדָה) *Jehoaddah*, pr. n. m. 1 *Chr.* 8, 36; for which 9, 42 יְדָדָה.

יְהוֹדָדָן (fem. of preced.) *Jehoaddan* pr. n. f. 2 *Chr.* 25, 1. 2 *K.* 14, 2 *Keri*; but יְהוֹדָדָן *Cheth*.

יְהוֹזָדָק and יוֹזָדָק (whom Jehovah makes just, r. יוֹזָדָק) *Jehozadak, Jozadak*, pr. n. of the father of Joshua the high priest, *Hagg.* 1, 1. 12. *Ezra* 3, 2. 8. 5, 2.

יְהוֹרָם (whom Jehovah has exalted, r. יוֹרָם) *Jehoram, Joram*, pr. n. a) A king of Judah 891–884 B. C. son of Jehoshaphat, 2 *K.* 8, 16–24. b) A king of Israel 896–884 B. C. son of Ahab, 2 *K.* c. 3. c) A priest 2 *Chr.* 17, 8.—Written also contr. יוֹרָם.

יְהוֹשֵׁבֶת (Jehovah is her oath, i. e. worshipper of Jehovah, comp. אֵלֵי־שֹׁבֵב *Jehosheba*, pr. n. of a daughter of king Joram, and wife of Jehoiada the priest, 2 *K.* 11, 2; written in 2 *Chr.* 22, 11 יְהוֹשֵׁבֶת).

יְהוֹשֻׁעַ and יְהוֹשֻׁעַ (Jehovah his help, r. יוֹשֻׁעַ, comp. אֵלֵי־יֹשֻׁעַ, Germ. *Gotthilf*.) *Jehoshua, Joshua*, pr. n. m. a) The minister and assistant of Moses, afterwards his successor and leader of the Israelites, the son of Nun, *Ex.* 17, 9, 24, 13; elsewhere called also יוֹשֻׁעַ *Num.* 13, 8, 16; see also יוֹשֻׁעַ. b) A high priest contemporary with Zerubbabel, *Zech.* 3, 1, 6, 11. *Hagg.* 1, 1, 12; see also יוֹשֻׁעַ. c) 1 *Sam.* 6, 14, 18. d) 2 *K.* 23, 8.—Sept. Ἰησοῦς, Vulg. *Josua*.

יְהוֹשָׁפָט (whom Jehovah judgeth, i. e. whose cause he sustains,) pr. n. *Jehoshaphat*. a) A king of Judah, 914–889 B. C. son of Asa, 1 *K.* 22, 41–51. From him the valley between Jerusalem and the Mount of Olives is supposed to have received the same name, *Joel* 4, 2, 12. 2 *Chr.* c. 20. See *Bibl. Res. in Palest.* I. p. 396. b) The recorder or annalist

of king David, 2 *Sam.* 8, 16, 20, 24. c) 1 *K.* 4, 17. d) The father of Jehu king of Israel, 2 *K.* 9, 2, 14.

יְהוֹרָה adj. (r. יְהוֹרָה) *elated, proud, arrogant*, *Prov.* 21, 24. *Hab.* 2, 5.—*Chald.* and *Talmud.* id. יְהוֹרָה to be proud; יְהוֹרָה, יְהוֹרָה, pride.

יְהוֹלֵל (who praises God, r. הִלֵּל) *Jehalelel*, pr. n. m. a) 2 *Chr.* 29, 12. b) 1 *Chr.* 4, 16.

יְהוֹלֵם m. (r. הִלֵּם) a species of *hard gem*, so called from *beating*, hammering, *Ex.* 28, 18, 39, 11. *Ez.* 28, 13. Several of the ancient versions render it ὄνυξ, ὄνυξιον, the *onyx*, which is not improbable. Others, *adamant*, but less well; so Braun de *Vestitu Sacerdotum*, II. 13.

* יְהוֹץ obsol. root, Arab. وهص to tread down, to trample upon.—Hence

יְהוֹץ *Is.* 15, 4. *Jer.* 48, 34, elsewhere יְהוֹצָה, (place trodden down,) *Jahaz, Jahazah*, pr. n. of a Moabitish city situated near the desert, afterwards reckoned to the tribe of Reuben and assigned to the priests. *Num.* 21, 23. *Deut.* 2, 32. *Josh.* 13, 18, 21, 36. *Judg.* 11, 20. 1 *Chr.* 6, 63. *Jer.* 48, 34.—In several of these examples the final ה in יְהוֹצָה is local; as *Num.* *Deut.* l. c.

* יְהוֹרָה a root not in use, prob. to be high, tumid, kindr. with יְהוֹרָה, Arab.

יְהוֹרָה a prominent heap of sand.—Hence יְהוֹרָה.

יְהוֹבָב (whose father is Jehovah) pr. n. *Joab*. a) The nephew and chief military officer of David, 2 *Sam.* 2, 24. 1 *K.* 2, 5, 22. al. b) 1 *Chr.* 4, 14. c) *Ezra* 2, 6, 8, 9. *Neh.* 7, 11.

יְהוֹבָד (whose brother i. e. helper is Jehovah) pr. n. *Joah*. a) A son of Asaph, the recorder or annalist of Hezekiah, 2 *K.* 18, 18. *Is.* 36, 3. b) The annalist of king Josiah, 2 *Chr.* 34, 8. c) 1 *Chr.* 6, 6. 2 *Chr.* 29, 12. d) 1 *Chr.* 26, 4.

יְהוֹבָדָה see יְהוֹבָדָה.

יְהוֹבָד (Jehovah is his God, i. e. worshipper of Jehovah,) pr. n. *Joel*. a) A pro-

phet, son of Pethuel, Joel 1, 1. b) The eldest son of Samuel, 1 Sam. 8, 2. c) A son of king Uzziah 1 Chr. 6, 21; for which, by a manifest error in transcribing, is read in v. 9 שָׂאֵל.—Also of several other persons; see Thesaur. p. 582.

יֹוֹשָׁב (i. q. יְהוֹשָׁפָט q. v.) *Josh*, pr. n. m. a) See in יְהוֹשָׁפָט a. b) See *ibid.* b. c) The father of Gideon Judg. 6, 11. d) 1 K. 22, 26. 2 Chr. 18, 25. e) 1 Chr. 12, 3. f) *ib.* 4, 22.

יֹוֵב *Job*, pr. n. of a son of Issachar Gen. 46, 13; perhaps an error in copying for יֹוֹשֵׁב Num. 26, 24. 1 Chr. 7, 1 Keri.

יֹוֵבָב (i. q. יַבָּבִים desert, see in רֹבֵב) *Jobab*, pr. n. a) A people of Arabia, descended from Joktan, Gen. 10, 29. 1 Chr. 1, 23. A trace of this tribe is to be found perhaps in Ptolemy, who mentions a people on the eastern coast of Arabia near the Sacalitæ, whom he calls *Ἰωβαρῖται*, or as Salmasius and Bochart conjecture *Ἰωβαβῖται*, changing the *ρ* into *β*. See Bochart Phaleg II. 29. b) A king of Idumea Gen. 36. 33. 34. 1 Chr. 1, 44. 45. c) A king of the Canaanites Josh. 11, 1. d) 1 Chr. 8, 9. e) *ib.* 8, 18.

יֹוֵבֵל comm. see in no. 2, (רֹבֵל II.) onomatopoeitic, i. q. Lat. *jubilum*, Germ. *Jubel*, comp. Engl. *jubilee*, signifying a cry of joy, joyful shout, and then transferred to the sound or clangour of trumpets, trumpet signal, alarm, like הַרְוֵסָה q. v.—Roots of like sound and signification denoting outcry, clamour, as the expression both of joy and pain, (since the two are often hardly to be distinguished, and are frequently expressed by the same words, comp. צָהַל, רָוַח, רָוַח) are in the Semitic tongues, רָוַח, רָוַח, רָוַח; also אָזַל, אָזַל, אָזַל; Gr. ὀλοῦ-ξεν, ἀλαλάξεν, Lat. *ejulare, ululare*; in the Teutonic dialects, Swed. *jolen*, whence the ancient Scandinavian festival called *Jul* (Engl. *Yule*), Dutch *joelen*, comm. Germ. *jodeln*. In all these syllables *jöl, jöbl, jödl*, the primitive idea is to cry *io*; comp. Lat. *io triumphe*. Hence

1. קֶרֶן הַיֹּוֵבֵל *the horn of jubilee, signal-horn*, i. e. with which a signal of attack or alarm is sounded, Josh. 6, 5; also ellipt.

יֹוֵבֵל Ex. 19, 13. Plur. שׁוֹפְרוֹת יֹוֵבֵלִים Josh. 6, 6, with art. שׁוֹפְרוֹת הַיֹּוֵבֵלִים 6, 4. 8. 13, trumpets of jubilee (for the plur. form see note) i. e. with which a signal is given, alarm-trumpets, signal trumpets. Between קֶרֶן הַיֹּוֵבֵל *the signal-horn* and שׁוֹפֵר הַיֹּוֵבֵל *the signal-trumpet*, there seems to have been no difference, see Josh. 6, 4, comp. v. 5. 6.—בְּמִשְׁחָה הַיֹּוֵבֵל Ex. 19, 13, and בְּקֶרֶן הַיֹּוֵבֵל Josh. 6, 5, when the signal-horn is sounded, i. q. elsewhere בְּשׁוֹפְרוֹת, comp. Josh. 6, 4 and v. 5.—The Chaldee translator and the Rabbins by an absurd conjecture interpret יֹוֵבֵל a ram, and קֶרֶן הַיֹּוֵבֵל *the ram's horn*; nor are several modern conjectures much better, for which see Fuller's Miscell. IV. 8. Carpzov. Appar. Antiqu. Cod. sac. p. 449. Bochart Hieroz. I. lib. 2. c. 43.

NOTE. The plural שׁוֹפְרוֹת הַיֹּוֵבֵלִים trumpets of alarms, which stands where we should expect שׁוֹפְרוֹת הַיֹּוֵבֵל, depends on an idiom of the Hebrew language, which has hitherto been overlooked by Grammarians; see Heb. Gram. § 106. 3. In Hebrew, as in Syriac (Hoffmann Gramm. Syr. p. 254), there are three modes of forming the plural of compound nouns, or nouns in construction, viz either: a) The governing noun alone is put in the plural, and this is much the most common method, as גְּבוּרֵי הַיָּד, plur. גְּבוּרֵי יָדַי; or b) The Genitive or noun governed is also put in the plural, as שְׁרֵי מַסִּים 1 Chr. 7, 5, for שְׁרֵי הַמַּסִּים Ex. 1, 11, בְּנֵי אֱלִים Ps. 29, 2 for בְּנֵי אֵל; or further: c) The governing noun remains unchanged, and the Genitive alone is made plural, of which a striking example is the phrase בְּתֵי אֲבוֹת, 'houses of fathers,' for בְּתֵי אָב, see in בְּתֵי no. 11.—The example above in question belongs to the second form, lett. b.

2. שְׁנֵת הַיֹּוֵבֵל Lev. 25, 13. 15. 31. 40 and ellipt. יֹוֵבֵל *ib.* v. 28. 30. 33, (comm gender, m. Num. 36, 4, but often fem. on account of the ellipsis of שְׁנֵת Lev. 25, 10,) the year of jubilee, Vulg. *annus jubileus, annus jubilei*, so called from the sounding of trumpets on the tenth day of the seventh month, by which it was announced to the people, Lev. 25, 9. It occurred every fiftieth year, Lev. 25, 10.

11. Jos. Ant. 3. 12. 3; not as some suppose in the forty-ninth; and according to the Mosaic law, in this year all lands which had been sold returned to their first possessor, all slaves were to be set free, and the lands lay untilled. Sept. *ἔτος ἀφίσεως, ἀφίσεως.*

יובל m. 1. *a river, stream of water*, Jer. 17, 8. R. **יובל** I.

2. *Jubal*, pr. n. of a son of Lamech, and the inventor of music, Gen. 4, 21. The name *Jubal* signifies perhaps pr. *jubilum*, or the sound of trumpets and other instruments, i. e. *music*, kindr. with **יובל**; and was afterwards applied to its inventor.—R. **יובל** II.

יוזבד (i. q. **יחזבד**) *Jozabad*, pr. n. of several Levites, a) 2 Chr. 31, 13. b) Ezra 8, 33. 10, 23. c) 10, 22.

יוזכר (whom Jehovah remembers) *Jozachar*, pr. n. of the murderer of king Joash, 2 K. 12, 22. In 2 Chr. 24, 26 written **יזכר**, a manifest error in transcribing.

יוחא (perh. contr. from **יוחנה** whom Jehovah revives, comp. **מייקה** for **מייקנה**) *Joha*, pr. n. m. a) 1 Chr. 8, 16. b) 11, 45.

יוחנן (i. q. **יחזקנין** where see) *Johanan*, pr. n. as contracted borne also: a) By two of David's officers, 1 Chr. 12, 4. 12. b) A son of king Josiah 1 Chr. 3, 15. c) A priest ib. 5, 35. d) 2 K. 25, 23. Jer. 40, 8. e) 1 Chr. 3, 24. f) Ezra 8, 12.

יוטה see **יטה**.

יודיע (i. q. **יחזקיע** q. v.) pr. n. *Joiada*. Neh. 3, 6. 12, 10.

יחזקין see **יחזקין**.

יחזקים (i. q. **יחזקקים**) *Joiakim*, pr. n. m. Neh. 12, 10.

יחזריב (i. q. **יחזריב**) *Joiarib*, pr. n. a) See **יחזריב**. b) Neh. 11, 5.

יחזקל (whose glory is Jehovah, ר. **יחזקל**) *Jochebed*, pr. n. of the mother of Moses and wife of Amram, Ex. 6, 20. Num. 26, 59.

יובל *Jucal*, see **יובל**.

* **יום** a root not in use, prob. *to be warm, hot*, like the kindred roots **יחם**,

יחם, **יחם**, **יחם**; the ח being gradually softened into ה and so into י; see p. 370. And as there exist three roots with the harsher guttural, **יחם**, **יחם**, **יחם**; so also with the softer letter, **יום**, **יחם**, **יחם**.—From the root **יום** come **יום** day, **ימים** warm springs; from **יחם** comes plur. **ימים** constr. **ימי** days.

יום c. suff. **יומי**, **יומה**, plur. **ימים**, constr. **ימי**, poet. **ימות**; masc. rarely fem. as Ecc. 7, 14. Jer. 17, 18. Ez. 7, 10.

1. *a day*, so called from the diurnal heat, r. **יום**. Chald. Samar. id. Syr.

יום, Arab. **يوم**, id.—Spoken of the natural day, from the rising to the setting sun, opp. the night, Gen. 1, 14. 16. 7, 4. 12. 8, 22. 31, 39; also of the civil day or 24 hours, which includes the night, Gen. 7, 24. 50, 3. al. Job 3, 6 *let not (that night) rejoice among the days of the year*. **יום אחד** in or on one day Gen. 27, 45. 33, 13. Num. 11, 19; the same day Is. 9, 13. **בבצב היום הזה** in the self-same day Gen. 7, 13, see in **בצב**. Gen. 18, 1 **בחה היום** in the heat of the day, at noon, elsewhere called **בכוף היום** Prov. 4, 18, see in **בכוף**.—**יום השבת** the sabbath-day Ex. 20, 8. **יום כפרים** day of atonement, expiation, Lev. 23, 28. **יום תהינה** Num. 29, 1. Prov. 27, 1 *boast not thyself of to-morrow, for thou knowest not מהיולד יום* what a day (to-day) may bring forth.—Put for the light of day, day-light; comp. Gen. 1, 5. So Zech. 14, 7 **והנה יום אחר . . . לא יום ולא לילה** and there shall be a day . . . when there will be neither day-light nor night. Job 3, 5. Also for a day's journey, i. q. **יורה** **יום**, Deut. 1, 2; comp. Num. 11, 31.—Adv. absol. **יום** i. q. **יומים**, by day, in the day-time, Ps. 88, 2. Also **יום יום** day by day, daily, Gen. 39, 10. Ex. 16, 5. Is. 58, 2. Ps. 68, 20; in genit. **יום יום** daily vows Ps. 61, 9; **יום יום** id. Esth. 3, 4; **יום יום** pr. day by day 1 Chr. 12, 22. Neh. 8, 18; **יום יום** from day to day, daily, 2 Chr. 24, 11; but **יום יום** as day by day 1 Sam. 18, 10; also **יום יום** from day to day Num. 30, 15. 1 Chr. 16, 23.—With a genit. of pers. the day of any one signifies: a) In a good sense, his festival day. Hos. 7, 5 **יום מלכותנו** the day of our king, his birthday or day of inauguration. 2, 15 **ימי**

הַבְּעָלִים *the festivals of idols*. 2, 2 [1, 11] יוֹם יִזְרְעֵאל *the day of Jezreel*, i. e. when the people shall be assembled at Jezreel. Spoken of one's *birth-day* Job 3, 1; not 1, 4. So ἡμέρα υἱος Diog. Laert. 4. 41; comp. Cic. Att. 13. 42. b) In a bad sense, *day of calamity*; Obad. 12 יוֹם אֲחֵיךָ *the day of thy brother*. Job 18, 20 *posterity shall be astonished at his day*, יוֹמוֹ, i. e. at his calamity. Ps. 37, 13. 137, 7. 1 Sam. 26, 10. Ez. 21, 30. Arab.

יוֹם day of misfortune.—Also Is. 9, 3 יוֹם מִדְּבָרֶיךָ *the day of Midian*, when the Midianites were defeated with slaughter. Comp. *dies Alliensis, Cannensis*, Arab.

יוֹם בְּדָר *dies pugnae Bedrensis*, Kor. 3. 119. c) *the day of Jehovah*, i. e. the day of judgment and punishment which Jehovah will hold upon the wicked, Joel 1, 15. Ez. 13, 5. Is. 2, 12. 13, 6. 9. Am. 5, 18. 20. Obad. 15. al. Plur. Job 24, 1. Gr. ἡμέρα τοῦ κυρίου 1 Thess. 5, 2. 2 Pet. 3, 10.

2. *time*, like ἡμέρα and Lat. *dies*, Judg. 18, 30. Is. 48, 7. Job 15, 32. 30, 25.—See the forms הַיּוֹם, בְּיוֹם, בַּיּוֹם, etc. below in no. 3, under the letters a, b, d, e, f, g. More frequent in this sense in Plur. יָמִים, see below in Plur. no. 2.

3. With the art. and prepositions prefixed:

a) הַיּוֹם *this day, to-day*, Gen. 4, 14. Ex. 22, 14. 24, 12. 30, 32. 31, 48. al.

Arab. הַיּוֹם id.—Also: a) *by day, in the day-time*, opp. הַלַּיְלָה *by night*, Neh. 4, 16 [22]. Hos. 4, 5, i. q. יוֹמָם. β) *at this time, now*, Deut. 1, 39. 1 Sam. 12, 17. 2 K. 6, 26. γ) *that day, at that time, then*, 1 Sam. 1, 4 יוֹם הַיּוֹם. 14, 1. 2 K. 4, 8. Job 1, 6, where some render *a day, a certain time*, i. q. יוֹמוֹ,

neglecting the force of the article.

b) בְּיוֹם with infin. a) *in the day that, etc.* Gen. 2, 17 בְּיוֹם אֲכָלְךָ *in the day that (when) thou eatest*. 3, 5. Lev. 7, 36. β) *in the time that, i. q. when*; Gen. 2, 4 בְּיוֹם עָשָׂה יְיָ אֱלֹהִים אֶרֶץ וְשָׁמַיִם *when Jehovah made the earth and the heavens*. Ex. 10, 28. 32, 34. 1 K. 2, 8. Is. 11, 16. Lam. 3, 57; *after*, 2 Sam. 21, 12. With præter. Lev. 7, 35. 2 Sam. 22, 1.

c) בְּיוֹם a) *in the day-time*, opp. בַּלַּיְלָה Gen. 31, 40. Jer. 36, 30. β) *in*

that same day, i. e. immediately, at once, Prov. 12, 16. Neh. 3, 34. γ) *on that day, i. q. the other day, lately*, Judg. 13, 10.—For בְּיוֹם הַיּוֹם see in הַיּוֹם no. 3.

d) בְּיוֹם (with בְּ of time) *this day, at this time, now*, 1 K. 1, 31. Is. 58, 4. Sometimes it refers to an action about to take place, *now, i. q. before, first*, Gen. 25, 31. 33. 1 Sam. 2, 16. 1 K. 22, 25.

e) בְּיוֹם הַיּוֹם α) *as at this day, as at this time, as things now are*; a phrase marking the present state of things as if pointed to with the finger. Gen. 50, 20 where Sept. ὡς σήμερον. Deut. 2, 30. 4, 20. 38. 29, 28. 1 Sam. 22, 8. 13. 2 Chr. 6, 15. Jer. 11, 5. al. So too הַיּוֹם הַזֶּה Deut. 6, 24. Jer. 44, 22. Ezra 9, 7. 15. Neh. 9, 10. β) *Once הַיּוֹם הַזֶּה, about that time, then, בְּ* being taken as a particle of time, Gen. 39, 11.

f) מִיּוֹם *from the time that, since*, Ex. 10, 6. Deut. 9, 24.

g) כָּל-הַיּוֹם α) *all days, every day, daily*, Ps. 42, 4. 11. 44, 23. 56, 2. 3. 6. 71, 8. 15. 24. 73, 14, parall. לְבִקְרָיִם *every morning*. Sep. sometimes καθ' ἑκάστην ἡμέραν. γ) *the whole day, all the day*, Is. 62, 6 parall. כָּל-הַלַּיְלָה. Ps. 32, 3. 35. 28. 37, 26. 38, 7. 13. Sept. ὄλην τὴν ἡμέραν. γ) *at all times, always, continually*. Ps. 52, 3 כָּל-הַיּוֹם הַטֶּהוֹרָה *the goodness of God is manifested continually*. Prov. 21, 26 הַטֶּהוֹרָה הַטֶּהוֹרָה *the wicked continually burneth with desire*. 23, 17. Is. 28, 24 *doth the ploughman always plough?* 65, 5 אֵשׁ יִקְרָה כָּל-הַיּוֹם *a fire always burning*. Often with תָּמִיד added, Is. 51, 13. 52, 5. Ps. 72, 15. The same is כָּל-הַיּוֹם *every day, at all times*, Ps. 7, 12. 88, 10. 145, 2.—This formula belongs to the poetic style; in prose the corresponding expression is כָּל-הַיּוֹמִים q. v. below in no. 2.

DUAL יוֹמַיִם *two days* Ex. 16, 29. 21, 22. Num. 9, 22. Hos. 6, 2 יוֹמַיִם בְּיוֹם *after two days on the third day*, i. e. soon; comp. John 2, 19. 20.

PLUR. יָמִים as if from a sing. יוֹם (ר. יוֹם), by Chaldaism יָמִין Dan. 12, 13; constr. יָמִי, poet. יוֹמָה Deut. 32, 7. Ps. 90, 15. Comp. Aram. יוֹמָה, مَتَكَلَمًا.

1. *days*, e. g. שְׁבַע יָמִים *seven days* Gen. 8, 10. 12. יָמִים אֲחֵרִים *some days*, i. e. some time, for a time, Gen 27 14.

In the same sense ימים is put absol. (like *אִימָא* some days, some time, Syr. *صَدَّوْ مَقْتَدَّو* after some time, Barhebr. Chron. p. 391, 418,) Neh. 1, 4. Dan. 8, 27. Gen. 40, 4 *בְּמִשְׁמַר יָמִים וַיְהִי וַיְהִי וַיְהִי* and they were for some time in ward. *מִיָּמִים* after some time Judg. 11, 4. 14, 8. 15, 1. *לִקְצֵן יָ* id. Gen. 4, 3. 1 K. 17, 7. *יָ* id. Neh. 13, 6. The space of time thus signified, often several months, never a whole year, is apparent from these examples: Gen. 24, 55 *let the damsel abide with us עָשׂוֹר אוֹ יָמִים* some days, perhaps ten, the indefinite ימים being made specific by the adjunct עָשׂוֹר. Is. 65, 20 *עוֹלָם עוֹלָם* an infant of a few days. A longer time is implied in Num. 9, 22 *שְׁנַיִם יָמִים אוֹ הַיּוֹם אוֹ הַלַּיְלָה* two days or a month or some longer time. 1 Sam. 29, 3 *הָיָה עִמִּי אוֹ יָמִים אוֹ יָמִים* he hath been with me זה ימים או זה for these many days or rather these years.

2. days, time, as consisting of a succession of days, very frequent. So 1 K. 2, 11 *וַיְהִי וַיְהִי וַיְהִי* that David reigned over Israel was forty years. 1 Sam. 27, 11. Gen. 47, 8 *יָמֵי שְׁנֵי הַיָּדָה* the time of the years of thy life. *בְּיָמֵים* in those days, at that time, Ex. 2, 11. 23. Josh. 20, 6. 1 Sam. 28, 1. Jer. 3, 16. 18. Joel 3, 2. al. *כָּל-הַיָּמִים* for all time, for ever, Fr. *toujours*, (*ἡμῶν πάντα* Hom. Il. 8. 593. ib. 12. 133.) Deut. 4, 40. 5, 26. 6, 24. 11, 1. 1 Sam. 1, 28. 18, 29. Job 1, 5. Jer. 31, 36. 32, 39. al. *הַיָּמִים* pr. the daily affairs. i. e. *annals*, see in *הַיָּמִים* no. 2. *בְּיָמֵי אַבְרָהָם* in Abraham's time Gen. 26, 1. 15. 18; so espec. of kings and princes, e. g. *בְּיָמֵי שָׁאוּל* in the time of Saul, during his reign, 1 Sam. 17, 12; of David 2 Sam. 21, 1; Solomon 1 K. 10, 21; so Esth. 1, 1. Neh. 12, 26. 47. *בְּיָמֵי פְלִשְׁתִּים* in the time of the Philistines, during their rule, Judg. 15, 20.—Is. 39, 6 *הַיָּמִים בָּאִים בָּאִים* behold the days come, the time cometh, etc. a phrase frequent in prophecies, espec. in those containing threats; Jer. 7, 32. 9, 24. 16, 14. 23, 5. 7. 31. 27. 31. 38. al. comp. Is. 7, 17.—With a genit. or suff. *time appointed* to any one; Gen. 29, 21 *מִלְּאָה יָמֵי* my time is full, completed, out, comp. v. 18.—Spec. a) Often i. q. *time*

of life, age. So *בְּיָמֵים בָּא* far gone in days, advanced in age, Gen. 24, 1. Josh. 13, 1; comp. *προβέβηκώς ἐν ταῖς ἡμέραις* Luke 1, 7. *כְּבִיר יָמִים* great of age, i. e. of great age, very aged, Job 15, 10; opp. *קָצֵר יָמִים* short of age, short-lived, 14, 1. *כָּל-הַיָּמִים* all one's days, one's whole life, Gen. 43, 9. 44, 32. With genit. *יָמֵי אָנוּשׁ* a man's days, life, Job 10, 5; *יָמֵי* my life 7, 6; *כָּל-יָמֵי* all thy life long, so long as thou hast lived, Job 38, 12. 1 Sam. 25, 28. 1 K. 1, 6. *בְּיָמֵיכֶם* in your days, while ye live, Jer. 16, 9. *לְאַרְבֵּי יָמֵי* to prolong one's days, to live long, see in *אַרְבֵּי* Hiph. Poet. Job 32, 7 *לְאַרְבֵּי יָמִים* let age speak, i. e. the aged. Trop. of things, Gen. 8, 22 *כָּל-יָמֵי הָאָרֶץ* all the days of the earth, while the earth endures. b) *יָמִים* in accus. is often put pleon. after words denoting a certain and definite time, as *שְׁנַיִם יָמִים* Engl. *two years of time* Gen. 41, 1. Jer. 28, 3. 11; *שְׁלֹשָׁה שָׁבָעִים יָמִים* Dan. 10, 2. 3; *אֶחָד הַיָּמִים* a month of time, i. q. a month long, Gen. 29, 14; *יָמִים* id. Deut. 21, 13. 2 K. 15, 13. See on this idiom, Lehrgeb. p. 667. In like manner the Arabic subjoints *زمان* time, and the Ethiopic *ዕድሜ* days, like the Hebrew; see the Ascension of Isaiah by Laurence, I. 11. XI. 7.

3. Sometimes ימים marks a definite space of time, viz. a year; as also Syr. and Chald. *ܝܡܝܢ*, denote both time and year; and as in Engl. several words signifying time, weight, measure, are likewise used to denote certain specific times, weights, measures; see in *בְּבִרָה*.—Certain examples of this idiom are the following: 1 Sam. 27, 7 *וַיְהִי וַיְהִי וַיְהִי* that David dwelt in the country of the Philistines was *אַרְבַּע הַחֳדָשִׁים* a year and four months. Lev. 25, 29. Judg. 17, 10. *זָבַח הַיָּמִים* the yearly sacrifice 1 Sam. 2, 19. *מִיָּמִים וַיָּמִים* from year to year, every year, Ex. 13, 10. Judg. 11, 40. 21, 19. 1 Sam. 1, 3 (comp. *שָׁנָה* *בְּשָׁנָה* v. 7). 2, 19. *יָמִים עַל-שָׁנָה* Is. 32, 10, for which is read 29, 1 *שָׁנָה עַל-שָׁנָה*.—Also for Plur. years, with numerals added, (as *פָּנִים* plur. faces,) 2 Chr. 21, 19 *אַחַר צֵאת הַקָּצֵן לְיָמֵים שְׁנַיִם* after the end of two years.—Am. 4, 4 *לְשָׁלֹשׁ יָמִים* is doubtful, either every three years. or

better *every three days*, the latter in bitter irony.

יום Chald. m. i. q. Heb. *day*, Ezra 6, 15. *יום ביום* *day by day*, daily, Ezra 6, 9. Emphat. *יומא* Dan. 6, 11.

PLUR. has a threefold form: a) *יומין*, constr. *יומי*, emphat. *יומא*, Dan. 2, 28. 5, 11. 6, 8, 13; and so in the Targums. b) Constr. *יומה* Ezra 4, 19, like the Syr. and Samar. c) Heb. constr. *ימי* Ezra 4, 7.—Like Heb. *ימים* it denotes in Plur. *time*, Dan. 4, 31. 5, 11. Ezra 4, 15; espec. *time of life, age*, as *עתיק יומא* *advanced in age*, the ancient one, Dan. 7, 22.

יומם adv. (from יום with the adv. ending יום) *by day, in the day-time*, opp. *לילה*, Ex. 13, 21. 22. Job 5, 14. *יומם וּלילה* *day and night*, i. e. continually, Ps. 1, 2. Is. 60, 11. Jer. 8, 23. Once i. q. *כל-היום*, *all the day*, Ps. 13, 3; so with genit. *צרי יומם* *every-day enemies*, constant, Ez. 30, 16. Once with ב, as *ביומם* Neh. 9, 19.—Syr. *אמממא* *day-time*, *صممم* *daily*.

* יון (ינן) obsol. root, prob. *to boil up, to be in a ferment*; whence ינן mud, mire, and יין wine; as *המר* mire, and *המר* wine, from *המר* to boil up, to ferment. Kindred roots are יום, ימים, ימה, ימה.

Deriv. ינן, יונה, ינן.

יון pr. n. *Javan*, i. e. 1. *Ionia*, the name of which province as being adjacent to the East, and better known than others to the orientals, was extended so as to comprehend the whole of *Greece*, as is expressly said by Greek writers themselves; see Aristoph. *Acharn.* 104, ibique Schol. *Æschyl. Pers.* 176, 561. Syr. *مجر, مفر, مدنا*, *Greece*; Arab.

יונאני Greek.—Gen. 10, 2. Dan. 8, 21. Is. 66, 19. Ez. 27, 13. Zech. 9, 13. Patronym. is יוני *an Ionian, Greek*; hence בני היונים *the sons of the Greeks*, *ἱεῖς Ἀζαίων*, i. the Greeks, Joel 4, 6.

2. In Ez. 27, 19, יון is prob. a city of Arabia Felix; comp. *يوان, يوان*, *Yawan*, a town in Yemen; Camoos p. 1817.

יון m. (r. יון) constr. ינה, *mud, mire*, pr. prob. *dregs, feces*, Ps. 69, 3. 40, 3 *מיר* *mire of clay*, deep miry clay.

יהונקב see יהונקב.

יונה f. (r. יון) plur. יונים 1. *a dove*, Gen. 8, 8 sq. Hos. 11, 11. Ps. 55, 7. al. *young doves* Lev. 5, 7. 12, 8. al. *my dove*, a term of endearment, Cant. 2, 14. 5, 2. 6, 9. 1, 15 *עיןך יונה* *thine eyes are dove-like*, i. e. like the eyes of doves. 4, 1.—Derived from r. יון, referring to the sexual *warmth* of the dove.—Another יונה see as part. fem. of r. ינה.

2. *Jonah*, pr. n. of a prophet, Jon. 1, 1 2 K. 14, 25.

יוני see in יון no. 1.

יונק, יונקה, יונק Part.

יונתן pr. n. *Jonathan*, i. q. יהונתן q. v. This contracted name was borne by several: a) 1 Chr. 2, 32. b) Jer. 40, 8. c) Ezra 8, 6. d) 10, 15. e) Neh. 12, 11. f) 12, 14.

יוסה m. (whom may God increase, r. יוסה) *Joseph*, pr. n. Once יהוסה Ps. 81, 6.

1. The son of Jacob, the youngest except Benjamin, sold by his brothers into Egypt and afterwards advanced to the highest honours; see Gen. c. 37–50.—The two sons of Joseph, Ephraim and Manasseh, were adopted by Jacob, and became heads of tribes in Israel; hence יוסה and ביה יוסה are put: a) For these two tribes, Josh. 17, 17. 18, 5. Judg. 1, 23. 35; so also בני יוסה Num. 26, 28 sq. Josh. 14, 4. 17, 14. b) Poet. for the kingdom of Ephraim, i. e. of the ten tribes, see אפרים no. 2. Ps. 78, 67. Ez. 37, 16. 19. Zech. 10, 6. c) For the whole nation of Israel Ps. 80, 2. 81, 6. Am. 5, 15. 6, 6.

2. Several other persons, a) 1 Chr. 25, 2. 9. b) Neh. 12, 14. c) Ezra 10, 42.

NOTE. In Ez. 30, 23, 24, allusion is made to a double etymology, both as if for יוסה *he will take away*, or also for Fut. Hiph. apoc. from יוסה *he will add*; and this latter is also supported by the Chaldaizing form יהוסה Ps. 81, 6.

יוספיה (id.) *Josiphiah*, pr. n. m. Ezra 8, 10.

יועלה (perh. for יועלה, whom Jehovah helps) *Joelah*, pr. n. m. 1 Chr. 12, R. יעל Hiph.

יֹעֵד (his witness is Jehovah) *Joed*, pr. n. m. Neh. 11, 7. R. עֹדֵד.

יֹעֵזֵר (whose help is Jehovah) *Joezer*, pr. n. m. 1 Chr. 12, 6. R. עֹזֵר.

יֹעֵץ see r. יֹעֵץ no. 2, Part.

יֹעֵשׂ (to whom Jehovah hastens sc. with help, r. עֹשֵׂשׁ) *Joash*, pr. n. m. a) 1 Chr. 7, 8. b) 27, 28.

יֹהוּעֲדָק see יהוּעֲדָק.

יֹהֲצֵר see r. יֹצֵר Part.

יֹקִים (contr. from יֹקִיִּים) *Jokim*, pr. n. m. 1 Chr. 4, 22.

יֹרָה (i. q. יֹרֵה) *Jorah*, pr. n. m. Ezra 2, 18. Elsewhere called יֹרֵה q. v.

יֹרֵה m. (part. act. Kal of r. יָרָה) pr. *sprinkling, watering*, Hos. 6, 3. Hence *the first or early rain*, which falls heavily in Palestine from about the middle of October until December or January. The first showers prepare the ground for receiving the seed. Deut. 11, 14. Jer. 5, 24. Comp. מִלְקוֹשׁ. See Bibl. Res. in Palest. II. p. 97.

יֹרֵי (for יֹרֵיהֶם whom Jehovah teacheth, r. יָרָה Hiph.) *Jorai*, pr. n. m. 1 Chr. 5, 13.

יֹרָם (i. q. יֹרָמִים) *Joram*, pr. n. m. a) i. q. *Jehoram* king of Judah 2 K. 8, 23; comp. v. 16. b) i. q. *Jehoram* king of Israel, 2 K. 8, 16; comp. 3, 1. c) 2 Sam. 8, 10; for which 1 Chr. 18, 10 יְהוֹרָם. d) 1 Chr. 26, 25.

יֹשֵׁב חֶסֶד (whose love is returned) *Jushab-hesed*, pr. n. m. 1 Chr. 3, 20.

יֹשְׁבֵיָהּ (whom Jehovah lets dwell, r. יָשַׁב) *Joshibiah*, pr. n. m. 1 Chr. 4, 35.

יֹשֶׁה (contr. for יֹשְׁבֵיהָ q. v. or from r. יָשַׁה after the form גִּזְלָה) *Joshah*, pr. n. m. 1 Chr. 4, 35.

יֹשְׁבֵיָהּ (for יֹשְׁבֵיהָ, i. q. יֹשְׁבֵיהָ q. v.) *Joshaviah*, pr. n. m. 1 Chr. 11, 46.

יֹזָם (Jehovah is upright) pr. n. *Jotham*. a) A son of Gideon, Judg. 9, 5. 7. b) A king of Judah, son of Uzziash, r. 759-743 B. C. 2 K. 15, 5. 7. 32-38. Is. 1, 1. c) 1 Chr. 2, 47.

יֹתָר יֹתָר act. part. Kal of r. יָתַר. 1. Pr. 'that remaining,' 'what is over and above;' hence as subst. *the rest, re-*

sidue, 1 Sam. 15, 15. Also *gain, profit emolument*, Ecc. 6, 8. 11.

2. Adv. a) *more, further*, of time, with אַז Ecc. 2, 15; comparat. Ecc. 7, 11. With מִן *more than* Ecc. 12, 12.

Chald. יוּתַר, Syr. ܝܘܬܪܐ id. b) *too much, overmuch*, i. q. ܝܘܬܪܐ; Ecc. 7, 16, parall.

יֹתָרָה. c) *besides*; Esth. 6, 6 מִמֶּנִּי יֹתָרָה *besides me*. So יֹתָרָה Conj. *besides that*; Ecc. 12, 9 יֹתָרָה שֶׁהָיָה קֹהֵלֶת הָכֶסֶם *and besides that Koheleth was wise*.

יֹתָרָה, only defect. יֹתָרָה, (fem. of יֹתָר, pr. redundant,) in full יֹתָרָה עַל-הַכֶּבֶד Ex. 29, 13. Lev. 3, 4, also יֹתָרָה מִן הַכֶּבֶד Lev. 9, 10, and יֹתָרָה הַכֶּבֶד Ex. 29, 22. Lev. 8, 16. 25. 9, 19, i. e. collect. *the lobes of the liver*, the redundant parts of the liver, the flaps. Sept. λοβὸς τοῦ ἥπατος, Saad. ܝܘܬܪܐ id. of like origin with the Heb. from יָזַן i. q. יָתַר. See other views in Thesaur. p. 645 sq.

* יָזַה obsol. root, Arab. ܝܙܝ intrans *to gather together, to assemble*.—Hence

יֹזְאֵל (assembly of God) *Jeziel*, pr. n. m. 1 Chr. 12, 3.

יֹזְיָהּ (for יֹזְיָהּ whom Jehovah sprinkles, r. יָזַה) *Jeziash*, pr. n. m. Ezra 10, 25.

יֹזִיז (whom God moves, to whom he gives life and motion, r. יָזַז) *Jaziz*, pr. n. m. 1 Chr. 27, 31.

יֹזְלִיָּהּ (whom God draws out, preserves, r. יָזַל) *Jizliash*, pr. n. m. 1 Chr. 8, 18.

* יָזַם a root sometimes assumed for the form יֹזְמֵי Gen. 11, 6; but see r. יָזַם.

* יָזַן see in r. יָזַן Hoph.

יֹזְנֵיהָ see יֹזְנֵיהָ.

* יָזַע obsol. root, Arab. ܝܙܥ *to flow, to run*, as water, Amhar. 𐤏𐤇 for 𐤏𐤇𐤅 to sweat. Hence יֹזָה and

יֹזַע m. *sweat*, i. q. יֹזָה, ἀναξ λεγόμε. Éz. 44, 18.

יֹזְרָה c. art. יֹזְרָה the *Izrahite* 1 Chr. 27, 8; prob. for יֹזְרָהי, i. q. יֹזְרָהי.

יֹזְרִיָּהּ (whom Jehovah brings forth, r. יָרָה no. 2) *Izrahiah*, pr. n. m. a) 1 Chr. 7, 3, see יֹזְרָהי. b) Neh. 12, 42.

10 יהד יהד יהד *they, all are swifter than a breath.* Job 40, 13. Ps. 74, 6 *יהד יהד יהד* *all the carved work thereof.* v. 8. Is. 27, 4. Also after כל, *all together*, all as one, wholly, Job 34, 15 *יהד יהד* *all flesh together*, all as one. Is. 22, 3.—Hence

f) With כל implied, *altogether, all as one, wholly*, poet. for כל itself. Job 38, 7 *when the morning stars all sang together*, i. e. all as one. 3, 18. 24, 44. 31, 38. Deut. 33, 5. So without a noun, Job 16, 10 *יהד יהד יהד* *all they have gathered themselves against me.* 17, 16. 19, 12. Ps. 40, 15. 41, 8. With a negative, *no one, none at all*, i. q. לא כל; Hos. 11, 7 *יהד יהד* *none of all exalts him.*

g) As referring to a single thing, i. q. כל, *altogether, wholly.* Ps. 141, 10 *יהד יהד* *until that I wholly pass over*, escape. Job 10, 8 *יהד יהד* *thine hands have fashioned me wholly round about.*

יהד Jer. 46, 12. 21. 49, 3, elsewhere יהד, (from the preced.) pr. in his unions, conjunctions, for ליהד, i. e. conjointly, together; so Is. 40, 5 *יהד יהד* *all flesh together.* Ex. 19, 8 *יהד יהד*. But by degrees the force of the suffix was lost, so that יהד is referred not only to the Sing. as in these examples, but also to nouns and verbs, plural, Deut. 33, 17. 2 Sam. 2, 16; and even to those in the first and second persons, Is. 41, 1. 23. Ps. 34, 4. Job 9, 32, also Is. 45, 20. Hence it is i. q. יהד, but more frequent. Opp. ליהד in ביהד no. 1. b.—Spoken:

a) Of united action, *together*; Ps. 34, 4 *יהד יהד* *O magnify the Lord with me, and let us exalt his name together.* Is. 11, 4. So with reciprocal verbs, as to *consult together*, etc. Job 2, 11. Ps. 55, 15. 83, 6. Is. 45, 21. Also with verbs of contending, fighting, Is. 41, 1. 23.

b) As to place, *together*, in one place, Deut. 22, 10. 11; *יהד יהד* *to dwell together* Gen. 13, 6. 36, 7. Deut. 25, 5; *to go together* Gen. 22, 6. 8. 19. Job 9, 32; *to eat together* Judg. 19, 6. Jer. 41, 1; *to gather together* Josh. 9, 2. Judg. 6, 33. Ps. 102, 23.

c) As to time, *together*, at the same time; Is. 1, 31 *יהד יהד* *and they shall both burn together.* 65, 7. 66, 17. 1 Sam. 31, 6. 1 Chr. 10, 6.

d) With the idea of equality, likeness, *together, alike*, in like manner; 1 Sam. 30, 24 *יהד יהד* *they shall part alike*, share equally. Deut. 12, 22. Am. 1, 15. 2 Sam. 2, 17. In this way it often connects more closely two nouns; comp. יהד no. 2. d. Jer. 6, 12 *יהד יהד* *fields and wives together*, alike. v. 11. 21. 13, 14. Is. 41, 19. 60, 13. Also verbs, Ps. 35, 26. Is. 46, 2.

e) Put with a plural, as if comprising many in one, *all, all as one*; Jer. 5, 5 *יהד יהד* *they all*, all together. Job 24, 17 *יהד יהד* *the morning is to them all the shadow of death*, i. q. יהד. So after כל, *all together*, all as one, Is. 31, 3 *יהד יהד* *they all shall fail together.* 43, 9. 45, 16. Jer. 31, 24.

f) With כל implied, *altogether, all*, all as one; Is. 10, 8 *יהד יהד* *are not all my princes kings?* Ps. 37, 38. 48. 5. Deut. 33, 17. So without a noun, *they all*, i. q. כלם, Ps. 14, 3. 19, 10. Is. 18, 6. 48, 13. Jer. 51, 38. Prov. 22, 18.

יהד (his union) *Jahdo* pr. n. m. 1 Chr. 5, 14.

יהד (whom God makes joyful, r. יהד) *Jahdiel*, pr. n. m. 1 Chr. 5, 24.

יהד (whom Jehovah makes joyful, r. יהד) *Jehdeiah*, pr. n. m. a) 1 Chr. 24, 20. b) 27, 30.

יהד (whom God saves alive, for יהד, r. יהד) *Jehavel*, pr. n. m. 2 Chr. 29, 14 Cheth.

יהד (whom God beholds) *Jahziel*, pr. n. m. of several persons, 1 Chr. 12, 4. 16, 6. 23, 19.

יהד (whom Jehovah beholds) *Jahziah*, pr. n. m. Ezra 10, 15.

יהד (for יהד 'whom God makes strong,' Patah in a short syllable being changed to Segol, as אבד Ex. 33, 3 for אבד, Heb. Gr. § 27. n. 2. a.) *Ezekiel*, pr. n.

a) A celebrated prophet, the third in the prophetic canon, son of Buzi a priest. He was carried into captivity

with king Jechoniah, and lived in the Jewish colony on the river Chaboras; Ez. 1, 3, 24, 24. His prophecies extend to the sixteenth year after the capture of Jerusalem by Nebuchadnezzar, comp. Ez. 29, 17. Sept. *Ἰεζεκιήλ*, and so Ecclus. 49, 8 [10]. Vulg. *Ezechiel*. Comp. the like forms in יְהִזְקִיָּה, *Ezēzias, Ezechias*.

b) A priest, 1 Chr. 24, 16.

יְהִזְקִיָּה m. i. q. יְהִזְקִיָּה, q. v.

יְהִזְקִיָּה pr. n. m. *Jehizkiah*, 2 Chr. 28, 12. For the form, see in יְהִזְקִיָּה.

יְהִיָּה (whom God leads back, fut. Hiph. parag. of Chald. חזר to return,) *Jahzerah*, pr. n. m. 1 Chr. 9, 12. Better perh. to read יְהִיָּה q. v. See also in יְהִיָּה.

יְהִיָּל (God liveth, r. יְהִיָּה) *Jehiel*, pr. n. of several persons: a) 1 Chr. 15, 18, 16, 5; called also יְהִיָּה 15, 24. b) ib. 27, 32. c) 2 Chr. 21, 2. d) ib. 29, 14 Keri, but Cheth. יְהִיָּל. 31, 13. e) ib. 35, 8. f) Of others Ezra 8, 9, 10, 2, 21, 26.—From lett. *a* comes Patronym. יְהִיָּלִי 1 Chr. 26, 21, 22.

יְהִיָּד adj. (r. יְהִיָּד) f. יְהִיָּדָה. 1. *unicus, one alone, only*, espec. an only child, *only begotten*, with בֶּן Gen. 22, 2, 12, 16; absol. Am. 8, 10. Jer. 6, 26. Zech. 12, 10. Prov. 4, 3.—Fem. יְהִיָּדָה Judg. 11, 34; poet. *the only one*, put for *life* as not to be replaced, Ps. 22, 21, 35, 17. Comp. יְכַבֵּד.

2. *alone, lonely, forsaken, wretched*, Ps. 25, 16, 68, 7.

יְהִיָּה see in יְהִיָּל lett. a.

יְהִיָּל m. *waiting, hoping*, sc. in God Lam. 3, 26. R. יְהִיָּל.

* יְהִיָּל in Kal not used, i. q. יְהִיָּל no. 3, *to be in pain*, see Hiph. no. 2. Also *to stay, to delay*, and so *to wait*, i. q. יְהִיָּל no. 6; see Pi. Hiph. Niph.

PIEL יְהִיָּל 1. *to wait*, Job 29, 21 לִי שָׁמְעוּ יְהִיָּלִי unto me they gave ear and waited sc. for my opinion; the Dag. is euphonic, Lehrg. p. 85. Espec. with hope, confidence; hence i. q. *to expect, to hope*; Job 6, 11 אֲהִיָּל כִּי אֲהִיָּלִי what is my strength, that I should (longer) hope? 13, 15.—With an acc. of time, Job 14, 14; לְ of pers. Job 29, 23. Mic. 5, 6; לְ of thing Job 30, 26. Is. 42, 4. Frequent is

יְהִיָּל לְיְהוָה *to hope in Jehovah*, to await his aid, Ps. 31, 25, 33, 22, 69, 4; אֶל יְהוָה לְיְהוָה לְיְהוָה לְיְהוָה *to hope in the word of Jehovah*, to trust in his promise, Ps. 119, 74, 81, 114, 147; also Ps. 33, 18, 147, 11, 119, 43.

2. Causat. *to cause to hope*, Ps. 119, 49; inf. c. לְ Ez. 13, 6.

HIPH. 1. *to wait, to tarry*, i. q. Piel no. 1; with acc. of time 1 Sam. 10, 8, 13, 8; absol. 2 Sam. 18, 14; לְ of thing Job 32, 11. Also *to wait with hope, to hope*, c. לְ, as אֲהִיָּל לְיְהוָה *to await his aid*, Ps. 38, 16, 42, 6, 12, 2 K. 6, 33. Mic. 7, 7; ה' לְיְהוָה Ps. 130, 5; absol. id. Lam. 3, 21, comp. v. 24.

2. i. q. יְהִיָּל no. 3, *to be in pain*; Jer. 4, 19 Keri אֲהִיָּלִי קִרְוֹת לִבִּי *I am pained at my very heart*. So too, many Mss. in the text. Cheth. אֲהִיָּלִי, made up perhaps from אֲהִיָּלִי and אֲהִיָּלִי which is read in some Mss.

NIPH. נִיְהִיָּל fut. יְהִיָּל (for יְהִיָּל) i. q. Piel and Hiph. *to wait*, pr. to be made to wait; with acc. of time Gen. 8, 12; absol. Ez. 19, 5.

Deriv. יְהִיָּלִי, יְהִיָּלִי, also

יְהִיָּלִי (hoping in God) *Jahleel*, pr. n. of a son of Zebulun, Gen. 46, 14. Patronym. יְהִיָּלִי *Jahleelite* Num. 26, 26.

* יְהִיָּם i. q. יְהִיָּם *to be or become warm*, espec. as cattle in heat; Arab. وَحْم to be warm, as the day; V, to be in heat.

as cattle; وَحْم heat, lust. The forms usually referred to Kal of this verb. I have referred above to יְהִיָּם p. 324. Thither too may be referred יְהִיָּמוּ for יְהִיָּמוּ Gen. 30, 39 *and the flocks were in heat*, i. e. conceived; also יְהִיָּמוּ v. 38, which is 3 plur. fem. in the Chald. and Arab. manner for the comm. יְהִיָּמוּ, see Lehrg. p. 276.

PIEL יְהִיָּם or יְהִיָּם, *to be warm in lust of a flock, to be in heat, to rut*, Gen. 30, 41, 31, 10. Hence *to conceive*, of a woman, Ps. 51, 7 וּבִחֶשֶׁת יְהִיָּמוּ אִמִּי *and in sin did my mother conceive me*, where יְהִיָּמוּ is for יְהִיָּמוּ, as אֲחָרָה for אֲחָרָה or אֲחָרָה Judg. 5, 28.

Deriv. יְהִיָּמוּ for יְהִיָּמוּ

יְהִיָּמוּ Deut. 14, 5, 1 K. 5, 3 [4, 23]; Arab. يَحْمُر, a species of deer, of a red-

dish colour, (see r. חמר no. 2,) with serrated horns which are cast every year; prob. the *cervus dama* or fallow-deer. See Bochart Hieroz. P. I. p. 913, or T. II. p. 284, Lips. Oedmann Verm. Samml. I. p. 30 sq.

יחמיה (for יחמיה, whom Jehovah guards, r. חמה) *Jahmai*, pr. n. m. 1 Chr. 7, 2.

* יחמיה obsol. root, to be barefoot. Arab.

חפי id. Syr. *سَعَب* unshod, *انسف* to take off one's shoes. The ultimate root lies in the syllable *ח*, and the primary notion is that of *rubbing off*, qs. peeling, removing the bark or shell, etc. see r.

חפה II. Hence *חפי* is also 'to have the hoof worn,' as a beast of burden; 'to have the skin rubbed, galled,' as a horse; IV, to cut off the mustachios, to trim the beard.—Hence

יחפה adj. *unshod, barefoot*, 2 Sam. 15, 30. Is. 20, 2. 3. 4. Jer. 2, 25.

יחזאל (whom God allots, r. חצה) *Jahzeel*, pr. n. of a son of Naphtali, Gen. 46, 24; in 1 Chr. 7, 13 written יחזאל. —Gentile n. יחזאל. Num. 26, 48.

* יחר i. q. אחר, to delay, to tarry, once 2 Sam. 20, 5 Cheth. ויחר i. e. ויחר fut. Kal. The Keri ויחר is Hiph. of r. חר, or also of אחר by Chaldaism.

* יחש obsol. root, prob. to protrude itself, to swell out, and hence to put forth, to sprout, of plants. Comp. Arab. *نهض* to shoot up, to grow, as a plant; also Heb. שחש, whence שחיש 'what grows of itself,' and שחץ to lift up oneself, to rise.—Hence

יחש m. a word of the silver age, *stem, lineage, family*; once Neh. 7, 5 ספר יחש the genealogical table or register. —Chald. יחש and יחיש in Targg. are put for Heb. משפחה and חלודה Ruth 2, 1. Gen. 6, 9. Simonis compares also יחש nature, origin; but this word strictly denotes *brass*, i. q. נחשת, and the formula *כרים הנحاس* 'of a liberal and generous disposition,' is merely tropical, pr. 'of fine brass.'—Hence the denom. verb in

HITHP. *החיש* to enrol one's name in the genealogical tables, to be registered *ἀπογράφεισθαι*, 1 Chr. 5, 1. 7. 17. 9, 1. Neh. 7, 5.—Inf. *החיש* often as a noun, i. q. register, genealogical table, 1 Chr. 7, 5. 7. 9. 40. 2 Chr. 31, 16. 17. 2 Chr. 12, 15 the acts of Rehoboam, ... are recorded in the annals of Shemaiah ... לחיש in the manner of a register; Vulg. 'diligenter exposita.'

יחח (perh. union, contr. for יחחה) *Jahath*, pr. n. m. 1 Chr. 4, 2. 6, 5. 28. al.

* יטב i. q. טוב, used only in fut. יטב, once יטבתי Nah. 3, 8. In the præt. only טוב is used.

1. to be good, well, before מן comparat. to be better Nah. 3, 8.—Elsewhere impers. a) יטב לי it shall be well with me, Gen. 12, 13. 40, 14. Deut. 4, 40. Præt. טוב לי. b) יטב בעיני it was good in my eyes, i. e. it pleased me, was my pleasure, Gen. 41, 37. 45, 16. Lev. 10, 19. 20; in the later books with יטבתי Esth. 5, 14. Neh. 2, 5. 6; ל; Ps. 69, 32.

2. to be cheerful, joyous, i. e. the mind or heart. לב, Judg. 19, 6. 9. Ruth 3, 7. Ecc. 7, 3. 1 K. 21, 7.

HIPH. יטיב, fut. יטיב, once יטיב Job 24, 21, conv. ויטיב.

1. Genr. a) to make or do well, sc. what one does, Deut. 5, 25 [28] יטיבו they have done well all that they have spoken, i. e. have well and rightly spoken. 18, 17. With infin. c. ל; Jer. 1, 12 יטבתה לראות thou hast done well in seeing, hast well seen. 1 Sam. 16, 17 מיטיב לנגן who can play well, and so ל being omitted, poet. Is. 23, 16 Inf. absol. יטיב, היטיב, pr. doing well or right, as Adv. well, carefully, diligently, Deut. 9, 21. 13. 15. 17. 4. 19, 18. 27, 8. So best Mic. 7, 3 על הרע בפיותם ליהטיב for evil are their hands diligently, i. e. they do evil diligently. b) היטיב Jer. 2, 33. 7, 3. 5, and ה' מיטיב 35, 15, to make good one's ways, one's doings, i. e. to conduct oneself well to live uprightly, virtuously; also ellipt. the acc. being omitted, Jer. 4, 22 ליהטיב יהיה לראות to do well they know not. 13, 23 Gen. 4, 7. Inf. abs. יטיב as Adv. well, right, Jon. 4, 4. 9. c) to do good to any one, to benefit; absol. Is. 1, 17. Jer. 10, 5; with dat. of pers. Gen. 12, 16. Ex. 1,

20. Judg. 17, 13; **עם** of pers. Gen. 32, 10. 13. Num. 10, 32; **אָר** (אֹרֶה for אָרָה) Jer. 18, 10. 32, 41; acc. of pers. Deut. 8, 16. 30, 5. Job 24, 21. Once in a bad sense, Ps. 49, 19 they *do praise thee* כִּי הִרְיִיב לְךָ לֵבִי *because thou doest well to thyself*, i. e. indulgest thine appetites, etc. d) Intrans. *to be good, well*, Mic. 2, 7. Hence with **אָל**, *to please*, as in Kal, 1 Sam. 20, 13.

2. *to make well, comely, to adorn*; Prov. 30, 29 bis; *there are three* מִיִּטְיָבִיר מִיִּטְיָבִיר *which make comely their going*, i. e. walk or run gracefully. Jer. 2, 33. So *to dress the head, to tire*, 2 K. 9, 30; *to trim lamps* Ex. 30, 7.

3. *to make cheerful, joyous*, Judg. 19, 22. Prov. 15, 13.

Deriv. מִיִּטְבֵּב, and those here following.

יִטְבֵּב Chald. fut. **יִרְיִטְבֵּב** id. with **עַל** *to seem good, to be pleasing to any one*, Ezra 7, 18.

יִטְבָּה (goodness, pleasantness, r. **יִטְבֵּב**) *Jotbah*, pr. n. of a place elsewhere unknown, 2 K. 21, 19.

יִטְבָּתָה (id.) *Jotbathah*, Num. 33, 33. Deut. 10, 7, pr. n. of a station of the Israelites in the desert, with water.

יִטְהָה and **יִרְטָה** (extended, r. **יָטַח** fut. Hoph.) *Juttah*, pr. n. of a city in the south of Judah, assigned to the priests,

Josh. 15, 55. 21, 16. [Now **יִטָּא** *Yutta* south of Hebron, see *Bibl. Res. in Palest.* II. p. 190, 195, 628. Prob. the *πόλις Ἰουδα* of Luke 1, 39, the birth-place of John the Baptist; see *Reland Palæst.* p. 870.—R.]

יִטְוֹר (prob. i. q. **טוֹר**, **טִירָה**, an enclosure, nomadic camp, from r. **טוֹר**, after the form (יִקְוֹם) pr. n. *Jetur*, a son of Ishmael, Gen. 25, 15. 1 Chr. 1, 31; put also for his posterity, *the Itureans*, dwelling beyond Jordan east of Mount Hermon, 1 Chr. 5, 19. Here was later the province of *Iturea*, Luke 3, 1. See *Reland Palæst.* p. 106; now called **جيدور** *Jeidûr*. *Burckhardt's Travels in Syria*, etc. p. 286. The general boundaries of this province seem to have been Gaulanitis and Bashan on the south, Mount Hermon on the west, the territory of Damascus on the north, and Trachonitis

(*el-Lejah*) and Haurân on the east; but its limits appear to have varied at different times. The inhabitants were skilful archers and daring robbers; Cic. *Phillipp.* 2, 8, 44. *Strabo* 16, 2, 10, 18, 20 *κακοῦργοι πάντες*. See *Thesaur.* p. 548. *F. Münter Progr. de rebus Ituræorum ad Luc.* 3, 1. *Hafniæ* 1824.

יִין m. (r. **יִין**) constr. **יַיִן**, once **יַיִן** Cant. 8, 2, c. suff. **יַיִנִי**.

1. *wine*, so called from its fermenting, effervescing; as **הַיַּיִן** from **הָיַר**. Arab.

وَيَيْن collect. clusters turning black, with the noun of unity **وَيِنَة**, Eth. **ፊይን**

a vineyard, wine, Gr. *οἶνος*, Lat. *vinum*, Armen. **գինի** *gini*.—Gen. 14, 18, 19,

32 sq. Ex. 29, 40. **יַיִן וְשֵׁכָר** *wine and strong drink* Lev. 10, 9. Num. 6, 3. Judg. 13, 4, 7. **יַיִן נֹאֵר** *wine-bottle* i. e. skin, 1 Sam. 16, 20. Hence **בֵּית הַיַּיִן** *the house of wine* Cant. 2, 4, poet. for **בֵּית מְשֻׁתָּה** *the banqueting-hall* Esth. 7, 8; and the words in Cant. 1, c. **הֵבִיאֵנִי אֶל-בֵּיתָה** *he brought me to the banqueting-house*, imply 'he made me drunk with love,' *μεθύσασματι ἐρωτι*. *Vulg. cella vinaria*. Others understand a vineyard; but less well.

2. Meton. of cause for effect, *wine*, for *drunkenness, intoxication*, Gen. 9, 24. 1 Sam. 1, 14. 25, 37.

יָךְ 1 Sam. 4, 13 *Chethibh*, a manifest error of copyists for **יָד** *side*, which stands in *Keri*.

* **יָכַח** in Kal not used. 1. Pr. i. q. **יָכַח** *to be right, straight, direct*; then

2. *to be in front, right before the eyes*; and so *to be clear, manifest*. *Kindr.* is Arab. **وضح** i. q. **وجم** *to appear*; IV *to be clear, manifest, of a way*.

הִיכִירָה 1. Pr. *to make or set right*, e. g. a cause, *to decide, to judge*, comp. Gr. *ἐπιτρέφω, ἐπιτρέπω*. Is. 11, 3 **וְלֹא יִכְרֹעַ לְמִשְׁמַע אוֹזְנָיו וְיִכְרֹעַ** *nor decide after the hearing of his ears*, according to what his ears have heard. Gen. 31, 42.—Hence, *to do justice to any one, to defend his right*, see **יָפַשׁ**; so with **לָךְ** Is. 11, 4. Job 16, 21. Also *to adjudge to any one, to appoint*, c. **לָךְ** Gen. 24, 14. 44. With **בֵּין** *to judge between parties, to*

set right, to be an arbiter, Gen. 31, 37. Job 9, 33.

2. *to show to be right, to justify, to prove*; Job 13, 15 אֲנִי הָרָבִי אֶל-פְּנֵי אוֹבֵרָה *only I will prove my own ways before him*, show that they are right. v. 3 I desire to prove my cause, to justify myself. 19, 5 *prove against me my reproach*, show that I have deserved it. 6, 25 see in no. 3.—Spec. *to defend one's cause in court, to plead*, Is. 29, 21. Am. 5, 10; comp. Job 13, 3 above.

3. *to set right from error, etc. to admonish, to warn*; with acc. of pers. Lev. 19, 17. Prov. 9, 8. 28, 23; הָ of pers. Prov. 9, 7. 15, 12. 19, 25. Also *to confute, to convict*, to show to be wrong; Job 22, 4 הַמִּי יִבְרָחָהּ יִבְרָחָהּ *will he confute thee for fear of thee?* 32, 12. Ps. 50, 21; c. בָּ Prov. 30, 6.—Often with the idea of censure, i. q. *to reprove, to rebuke, to chide*, Gr. ἐλέγχειν. Ps. 50, 8 *not for thy sacrifices will I reprove thee*. Job 6 25 מַה-מִּבְּמַם יוֹבִיחַ הוֹבִיחַ *what doth your reproving prove?* i. e. your censure (הוֹבִיחַ for הוֹבִיחַ). v. 28. 15, 3. Gen. 21, 25. Part. הוֹבִיחַ *a reprover, censurer*, Prov. 25, 12. Ez. 3, 26; מ' אָרַם Prov. 28, 23; מ' אָלוֹהַּ Job 40, 2.

4. Intens. *to set right by punishment, i. q. to correct, to chasten, to punish*. (Comp. ἠδύνω θανάτω Hdot. 2. 177.) Ps. 141, 5 *let the righteous smite me . . . let him chastise me*. Prov. 24, 25. Hence of God as punishing men; Job 5, 17 *happy the man whom God correcteth*, chasteneth, comp. Heb. 12, 6 παιδεύει. Prov. 3, 12. Ps. 6, 2. 105, 14. Job 13, 10. 2 Sam. 7, 14. Hab. 1, 12. 2 K. 19, 4 *it may be the Lord thy God will hear all the words of Rabshakeh . . . והוֹבִיחַ בְּדַבְרָיו and will punish him for the words, etc.* Is. 37, 4.

HOPH. pass. of Hiph. no. 4; *to be chastened*, Job 33, 19.

NIPH. נוֹבַח 1. Pass. of Hiph. no. 3, *to be confuted, convicted*. Gen. 20, 16 וְנִבְחַח *and she (Sarah) was convicted*, had nothing to say in excuse.

2. Recipr. pr. *to set right one another, i. e. to argue or reason together, to dispute with any one*, Is. 1, 18; c. עַם Job 23, 7.

HITHP. הִתְוַבַּח i. q. Niph. no. 2, c. עַם Mic. 6, 2.

Deriv. הוֹבִיחַ, הוֹבִיחָה.

יְכַלֶּה see in יְכַלֶּה.

יָכִין (whom God makes firm. r. פִּינָן) Jachin, pr. n.

1. Of men: a) A son of Simeon Gen. 46, 10; for which 1 Chr. 4, 24 יָרִיב. Patronym. is יָכִינִי Num. 26, 12. b) Neh. 11, 10. 1 Chr. 9, 10. c) 1 Chr. 24, 19.

2. The column on the right before the porch of Solomon's temple, 1 K. 7, 21.

* יָכַל, rarely יָכֹל 2 Chr. 7, 7. 32, 14, יָכַלְתִּי Judg. 8, 3, יָכַלְתִּי Ps. 13, 5; fut. יָכַל, יָכַל, pr. fut. Hoph. 'to be enabled,' see Lehrs. p. 460; (that it is not fut. Kal is apparent from the fact, that the pr. n. יָכַל Jer. 38, 1, is also written יָכַלְתִּי Jer. 37, 3;) fut. plur. יָכַלוּ, יָכַלוּ Ps. 18, 39; inf. constr. יָכַלְתִּי Num. 4, 16.

1. *to be able, I can*. Chald. et Samar. id. Kindr. is פִּיַל to take in or hold, to contain to sustain. Constr. with acc. Job 4, 2; more freq. inf. c. הָ, *to be able to do any thing, etc.* Gen. 13, 6. 16. 45, 1. 3. Ex. 7, 21. 24; inf. simpl. Ex. 2, 3. 18, 23; also with a finite verb Esth. 8, 6 וְאֵיךְ אֶרְבֶּה אֶבְכֵּה *how shall I be able to see the evil*; and without הָ Lam. 4, 14. Num. 22, 6 see in נָכַח Pi. Absol. Is. 39, 11. Job 31, 23. 33, 5.—Spec. a) *to be able to effect, to accomplish, to prevail*, stronger than עָשָׂה; 1 Sam. 26, 25 וְכָל הַיּוֹבֵל וְיָנֵם *and all the host shall sleep*. 1 K. 22, 22. Jer. 3, 5. With negat. Ps. 21, 12. Jer. 20, 11. Is. 16, 12. b) *to be able legally, I may*, i. q. impers. *it is lawful for any one*. Gen. 43, 32 *the Egyptians could not eat with the Hebrews*, sc. by law, it was not lawful for them. Num. 9, 6. Deut. 12, 17. c) In a moral sense, *to be able* sc. to bring oneself to do any thing. Gen. 37, 4 *they could not* (bring themselves to) *speak kindly with him*. Job 4, 2. Hos. 8, 5 ellipt. אֵיךְ יִבְרָחוּ *how long will they yet not be able (to show) cleanness of hands*, suppl. לְעִשְׂוֹת, q. d. how long that they cannot resolve to practise integrity? d) *to be able to bear*, for the fuller לְשֹׂאת Jer. 44, 22. Prov. 30, 21; so Is. 1, 13 לֹא אֶבְכֵּל *I cannot bear iniquity, etc.* Ps. 101, 5.

2. *to be able, strong, to prevail, to overcome*, sc. in battle or in any business, undertaking, etc. Hos. 12, 5. Gen. 30, 8. 32, 29. With הָ of pers. *to prevail over any one in contest*, Gen. 32, 26 Judg. 16, 5.

1 Sam. 17, 9. Jer. 20, 10. With a verbal suffix, either as dat. or acc. Ps. 13, 5. With dat. of thing, metaph. *to master any thing difficult, to comprehend it*, Ps. 139, 6.

Deriv. pr. names רַבְלָה, רַבְל, רַבְלָהּ.

יָבַל or יָבַל Chald. fut. יָבַל Dan. 3, 29. 5, 16; and with Heb. form יָבַל Dan. 2, 10.

1. *to be able, I can*, with inf. c. הָ Dan. 2, 47. 3, 17. 4, 34.

2. *to prevail, to overcome*, with dat. of pers. Dan. 7, 21.

יָבַלְהָ and יָבַלְהָי (able through Jehovah, r. יָבַל) *Jecholiah*, pr. n. of the mother of king Uzziah, 2 K. 15, 2; also 2 Chr. 26, 3 Keri, where Cheth. יָבַלְהָ id.

יָבַלְהָי, יָבַלְהָי, see יָבַלְהָי.

* יָבַלְהָי, 1 pers. יָבַלְהָי, c. suff. יָבַלְהָי Ps. 2, 7, יָבַלְהָי Jer. 15 10, יָבַלְהָי 2, 27, Patah changed to Hirek, Heb. Gr. § 27. n. 3; Infin. absol. יָבַלְהָי, constr. יָבַלְהָי (יָבַלְהָי) Is. 37, 3, מְבַלְהָי Hos. 9, 11), usually יָבַלְהָי, once לָהּ 1 Sam. 4, 19, c. suff. יָבַלְהָי; Fut. יָבַלְהָי; Part. יָבַלְהָי, fem. יָבַלְהָי and יָבַלְהָי Gen. 16, 11. Judg. 13, 5, 7.

1. *to bear, to bring forth*, as a mother,

Arab. يَلد, Eth. ባለዎ, comp. יָבַלְהָי, יָבַלְהָי;

Aram. יָבַלְהָי, יָבַלְהָי. The primary

idea seems to be that of *slipping or gliding out*; so that יָבַלְהָי is kindred with

יָבַלְהָי, comp. מְבַלְהָי, מְבַלְהָי. Spoken of man-

kind Gen. 4, 1. 17. 20. 25, and often; also of beasts Gen. 30, 39. 31, 8. Job

39, 1; and of birds, *to lay eggs*, Jer. 17, 11, comp. Gr. ὠὲν ἔλαττον.

Constr. absol. Gen. 17, 17. 1 K. 3, 17. Judg. 13, 2. Ecc. 3, 2; with accus. and often with

dat. of the father to whom a child is born, Gen. 17, 21 *with Isaac*, לָהּ שָׂרָה, אֲשֶׁר שָׂרָה יָבַלְהָי *whom Sarah shall bear unto thee*. 21, 3.

41, 50. Judg. 8, 31. Hos. 1, 3. al. and so ellipt. with the dat. alone Gen. 6, 4.

16, 1. 30, 2; comp. Niph. and Pual.—

PART. fem. has three forms distinguished as follows: a) יָבַלְהָי as subst. *a woman in travail*, a lying-in woman, Hos.

13, 13 יָבַלְהָי. Is. 21, 3. Jer. 6, 24. Mic. 4, 9. 10. Ps. 48, 7. b) יָבַלְהָי as

real particip. often put for a finite verb, Gen. 17, 19 לָהּ בֵּן שָׂרָה אֲשֶׁר יָבַלְהָי *Is. 7, 14. Jer. 31, 8; rarely as a subst. a woman in travail* Lev. 12, 17. With

genit. *genitrix, mother of any one*, Prov. 17, 25. 23, 25 יָבַלְהָי *she that bare thee*, thy mother. Cant. 6, 9. Jer. 50, 12. c)

יָבַלְהָי like the Arabic (comp. يَلد for يَلد), for the finite verb in the like formula:

הִנֵּה הָרָה וְיָבַלְהָי בֵּן Gen. 16, 11. Judg. 13, 5, 7.—Part. pass. יָבַלְהָי *born*,

hence *a child, son*, just born, 1 K. 3, 26. 27. 1 Chr. 14, 4; with gen. אִשָּׁה יָבַלְהָי

born of a woman, i. e. a man, mankind, Job 14, 1. 15, 14. 25, 4.—Trop. *to bring*

forth deceit, wickedness, comp. in הָרָה, Job 15, 35. Ps. 7, 15; comp. Is. 33, 11.

By a like metaphor, Prov. 27, 1 *for thou knowest not what this day may bring*

forth. Zeph. 2, 2 בְּמָרְסָם לְפָנֶיךָ הוֹרָה *before the decree (of the Lord) bring forth*, i. e.

take effect.

2. *to beget*, as a father; so Arab. Ethiop. as above, Gr. ἔλαττον, γεννᾶν, Lat. parere,

of both sexes. So יָבַלְהָי Zech. 13, 3 *parents, οἱ τεκόντες* Hom. Gen. 4, 18

Methuselah beget (יָבַלְהָי) Lamech. 10, 8. 13. 15. 24. 26. 25, 3. Prov. 23, 22. al. sæp.

Spoken of God in two senses: a) *to create, to produce*, i. q. בָּרָא, comp. Job 38,

8. 9. So Job 38, 28. 29 *hath the rain a father (creator) . . . יָבַלְהָי מִן הַשָּׁמַיִם*

and the hoar-frost of the heavens who hath begotten it? Deut. 32, 18. Comp.

אָב father, also creator, no. 4. So of an idol, Jer. 2, 27. b) *to constitute, to appoint*,

sc. as son of God, as king; Ps. 2, 7 *thou art my son, this day have I begotten thee*, constituted thee as king. Comp. ἐγέννησα

1 Cor. 4, 15.

NIPH. נוֹלַד, twice plur. נוֹלְדֵי for נוֹלְדֵי 1 Chr. 3, 5. 20, 8, (with Dag. euphon.

and ὁ shortened to u, Heb. Gr. § 27. n. 1,) *to be born*, as יוֹם הַנּוֹלַד *the day of one's being born*, his natal day, Ecc. 7, 1.

Hos. 2, 5; comp. Job 3, 3. עַם נוֹלַד *a people to be born*, yet unborn, Ps. 22, 32.

With הָ of father, Job 1, 2. 2 Sam. 14, 27. Gen. 10, 1; impers. or with בֵּן impl. Gen.

17, 17, *shall there be born (יָבַלְהָי) unto him that is a hundred years old?* With מִן

of the mother, 1 Chr. 2, 3. Ezra 10, 3; הָ 1 Chr. 3, 1.

PIEL יָבַלְהָי *to help bring forth, to deliver* a woman, as a midwife, Ex. 1, 16. Part.

f. מְיָבַלְהָי *a midwife* Gen. 35, 17. 38, 28. Ex. 1, 15 sq.

PUAL יָבַלְהָי and יוֹלַד Judg. 18, 29. Job

5, 7; *to be born*, i. q. Niph. Judg. 13, 8. Ps. 87, 4. 5. 6. With לָּ of father Gen. 4, 26. 24. 15. Judg. 18, 29; with בֶּן impl. Gen. 10, 21. So with לָּ of a near relative, Ruth 4, 17 לְנֶפֶשׁ בֶּן לְנֶפֶשׁ. Is. 9, 5; לָּ of thing Job 5, 7.—Trop. *to be brought forth, created*, e. g. the mountains, Ps. 90, 2.

HIPH. הוֹלִיד 1. *to cause to bring forth*, as God a woman Is. 66, 9; a man his wife, *to make fruitful*, to have children by her, 1 Chr. 2, 18. 8, 8.—Trop. of rain as fertilizing the earth Is. 55, 10.

2. *to beget*, as a father, i. q. Kal no. 2; Gen. 5, 4. 7. 11, 11 sq. 1 Chr. 2, 10 sq. Ecc. 6, 3. al.—Trop. *to create*, Job 38, 28 מִי־הוֹלִיד אֶגְלֵי־שָׁל (created) *the store-houses of the dew?*

3. i. q. Kal no. 1, *to bear, to bring forth*; but only trop. *to bring forth* wickedness, Is. 59, 4; parall. הָרָה עָמַל.

HOPH. pr. 'to be begotten,' hence *to be born*. Inf. הִלְדָּה Gen. 40, 20. Ez. 16, 5. and הוֹלְדָה Ez. 16, 4, a being born, *birth, nativity*. Gen. l. c. יוֹם הִלְדָּה אֶת־ פַּרְעֹה *the birth-day of Pharaoh*, pr. the day of Pharaoh's being born. On the accus. with passives, see Heb. Gr. § 140.

HITHPA. *to declare one's birth* or descent, pedigree; to give one's name to be enrolled in genealogical tables, Num. 1, 18.—In the later books this idea is expressed by הִתְרַחֵשׁ.

Deriv. מוֹלִיד, מוֹלְדָה, מוֹלְדָה; pr. names מוֹלִיד, מוֹלְדָה, מוֹלְדָה; and the four here following.

יָלַד m. in pause יָלַד; plur. יוֹלְדִים, constr. יוֹלְדֵי, once יוֹלְדֵי Is. 57, 4.

1. *one born, a son*, poet. i. q. בֶּן; spoken אֲדִי עֶשְׂרִי־בֶן־יָלֶדֶת of the king's son Is. 9, 5. Hence יוֹלְדֵי זָכָרִים *sons of strangers*, poet. for foreigners, see בֶּן no. 1; also *sons of transgression*, for transgressors, Is. 57, 4.—Plur. comm. *children*, i. q. בָּנִים, Ex. 21, 4. Ezra 10, 1. Hos. 1, 2; also for the *young* of animals, Is. 11, 7. Job 38, 41.

2. *a boy, child*, recently born, an infant, Ex. 1, 17. 2. 3 sq. Ruth 4, 16. 2 Sam. 12, 15 sq. 1 K. 3, 25; as borne in the arms Gen. 21, 8; also as older and mingling in childish sports 2 K. 2, 24. Job 21, 11. Zech. 8, 5; but still of tender age Gen. 33, 13. Is. 57, 5. Also as more

advanced, *a youth, young man*, Gen. 4, 23 parall. אִישׁ. 37, 30. 42, 22 of Joseph when 17 years old. Dan. 1, 4. 10. 1 K. 12, 8. 10. Ecc. 4, 13.

יְלֵדָה fem. of יָלַד, *a girl, maiden*, Gen. 34, 4. Joel 4, 3. Plur. יוֹלְדוֹת Zech. 8, 5.

יְלֻדוֹת f. (denom. from יָלַד) *childhood, youth*, Ecc. 11, 9. 10.—Concr. *youth*, for *young men*, Ps. 110, 3.

יָלֹוֹד adj. verbal, *born*, i. q. יָלֹוֹד; Ex. 1, 22. Josh. 5, 5. 2 Sam. 5, 14.

יָלוֹן (passing the night, abiding, r. לָוִן) *Jalon*, pr. n. m. 1 Chr. 4, 17.

יָלִיד m. (r. יָלַד) 1. Adj. verbal, *born*, chiefly in the phrase בֵּית יָלִיד *one born in the house*, a house-born slave, *verna*, Gen. 14, 14. 17, 12. 13. 23. Lev. 22, 11.

Jer. 2, 14. Arab. وَلِيدٌ, id.

2. Subst. *a son, child*, יְלִידֵי הַבְּנָן *the sons of Anak* Num. 13, 22. 28; יְלִידֵי רַפָּא *the sons of Rapha*, i. q. רַפָּאִים *Rephaim*, 2 Sam. 21, 16. 18.

* יָלֹוֹד *to go*, see הָלַךְ.

* יָלַל not used in Kal, onomatopoeic,

to yell, to wail, Arab. وَاوَلَّ, Syr. and Zab. 𐤏𐤍𐤋𐤁, Chald. יָלַל. Aph. אָלַל. Kindred roots are אָלַל II, אָלָה, Gr. ὀλοῦσθαι, Lat. ejulare, ululare, Engl. *to yell*; also Armen. lal, Germ. lullen, Engl. *to lull*.

HIPH. הִילִיד; fut. הִייל Mic. 1, 8; oftener הִילִיד Is. 15, 2. 3, from the form הִילִידוּ Is. 52, 5; הִ between two vowels being softened to י.

1. *to wail, to lament*, Jer. 47, 2. Ez. 21, 17. al. With עַל of that *over* or *for* which, Jer. 48, 31. 51, 8. Mic. 1, 8; לָּ id. Is. 16, 7.—Ascribed also to inanimate things, as trees Zech. 11, 2; places, as filled with wailings, הִילִידֵי שָׁעַר Is. 14, 31. 23, 1. Often in prophetic denunciations Is. 13, 6. 23, 6. Jer. 25, 34. Joel 1, 11. 13. Zeph. 1, 11. Amos 8, 3 הִלְיָהוּ שִׁירוֹת הַבַּיִת *the songs of the palace wail*, are turned to wailings.

2. Once of the exulting cries of haughty victors, *to yell, to shout*, Lat. ululare, Is. 52, 5. So 𐤏𐤍𐤋𐤁 of a warlike

cry, Barhebr. p. 411, 413; Gr. ὀλολύζειν of a shout of joy, Æschyl. Sept. ante Theb. 831. Agam. 28 sq. Vice versa ἀλαλάζειν of wailing. Eurip. Phæn. 358. Comp. also הָרַיַע, הָרַיַח, הָרַיַע, signifying a cry of either kind.

HOPH. הוֹלֵל (as הוֹלֵתָהּ) to be made to wail. Ps. 78, 63 the fire consumed their young men וּבְהוֹלֵתוֹ לֹא הוֹלֵתוּ and their virgins made no wailing, comp. v. 64 'their widows made no lamentation;' Sept. οὐκ ἐπένθησαν, Vulg. non sunt lamentatæ. So Schnurrer; but perhaps it should be read הוֹלֵתוּ in the active i. q. הוֹלֵתוּ.—More usually taken as Pual of הוֹלֵל, where see.

Deriv. הוֹלֵל and the two here following.

יָלַל m. a yelling, howling of wild beasts in the desert, Deut. 32, 10. Comp.

Arab. يَبَابُ howling, poet. for the desert in which wild beasts howl; see Willmet's Lex. Arab. s. v. Comp. also Heb. אָיִים.

יָלַל f. (r. יָלַל) constr. יָלַלָה, wailing, lamentation, Is. 15, 8. Jer. 25, 36. Zeph. 1, 10. Zech. 11, 3.

* יָלַע 1. i. q. לָיַע to lick up, to swallow down; see לָיַע. Hence הוֹלַעַת, הוֹלַעַת, הוֹלַעַת.

2. to speak rashly, to utter at random; a signif. connected with the former, and frequent in the syllable לַע; see in לָיַע, note. Prov. 20, 25 מוֹקֵשׁ אָדָם יָלַע קוֹרֵשׁ מוֹקֵשׁ אָדָם יָלַע קוֹרֵשׁ it is the snare of a man, that he rashly utters a vow, and after the vow makes inquiry. Arab. لغى id. chiefly of those who take rash oaths, Kor. Sur. 2. 225.

Deriv. see in no. 1.

* יָלַח obsol. root, Arab. ولف Conj. III, to stick fast, to cling. Hence

יָלַח f. a sort of itching scab, scurf, tetter, so called as sticking fast. Lev. 21, 20. 22, 22. Sept. λειχήν, Vulg. impetigo.

* יָלַק obsol. root, i. q. לָקַק to lick, to lap, also to lick up or off, as an ox in feeding, to feed off, comp. לָחַק Num. 22, 40. also יָלַע.—Hence

יָלַק m. feeding, the feeder; put for a species of locust, winged Nah. 3, 16, and hairy Jer. 51, 27; so Ps. 105, 34. Joel 1,

4. 2, 25. Prob. the ἀττέλαβος, attelabus, a locust with small short wings, not yet full grown, and therefore not yet able to fly; so Jerome in Nah. l. c. See The-saur. p. 597.

יָלַקוּט m. a sack, pouch, scrip, 1 Sam. 17, 40. R. לָקַט to collect.

יָם m. (r. יָמַם) constr. יָם־ except ir רַב־יָם־; c. suff. יָמָה Jer. 51, 36; with He loc. יָמָה; Plur. יָמַיִם.

1. a sea, so called from its tumult

and roaring. Arab. يَمٌّ, Syr. مَعْلٌ anc. مَعْلٌ, but the latter is more usually a lake, Egypt. יוּמ, εἰομ, id.—Where the sea κατ' ἐξοχὴν is spoken of, the article is usually added: הַיָּם הַזֶּה the sand of the sea Gen. 32, 13 [12]. 41, 49; שָׂפַח הַיָּם Judg. 7, 12. 1 Sam. 13, 5; יָמַי הַיָּם Gen. 1, 26. 28. Job 12, 8; also in poetry Job 36, 12. 36, 30. Ps. 8, 9. 33, 6. 78, 53. al. But in poetry the art. is often omitted, Ex. 15, 8. 10. Job 9, 8. 11. 9. 38, 8. 16. Ps. 66, 6. 68, 23. Is. 5, 30. 50, 2. 60, 5. al. sæp. Likewise in prose, but more rarely, as יָמָה הַיָּם towards the sea 1 K. 18, 43; יָמָה עַל־יָם on the sea, by sea 2 Chr. 2, 15 [16], comp. אֲלֵי־יָם Ezra 3, 7.—Is. 11, 9 כַּמַּיִם לְיָם מְכַסִּים as the waters cover the sea i. e. its depths, bottom. Hab. 2, 14. מַיִם מִיָּם from sea to sea, from the Mediterranean to the Persian Gulf or Indian Sea, Am. 8, 12. Zech. 9, 10. Ps. 72, 8; comp. Mic. 7, 12.—Various parts of the ocean, and also several lakes (for יָם is used of these Job 14, 11, comp. Syr. مَعْلٌ), are denoted by special names: a) The Mediterranean, as הַיָּם הַחֲדָרִיךְ the hinder or western sea Deut. 11, 24. Joel 2, 20; יָם הַיָּם הַפְּלִשְׁתִּים the sea of the Philistines Ex. 23, 31; הַיָּם הַגָּדוֹל the great sea Num. 34, 6. 7. Josh. 1, 4. 9, 1. Ez. 47, 10. 15. 20. β) The sea of Galilee, or lake of Tiberias; יָם הַיָּם הַפְּנִינִי the sea of Chinnereth Num. 34, 11. γ) The Dead sea: הַיָּם הַמֶּלַח the salt sea Gen. 14, 3; יָם הַיָּם הַיָּבֵשׁ the sea of the Arabah or desert Deut. 4, 49; הַיָּם הַיָּבֵשׁ הַמֶּלַח the eastern sea Joel 2, 20. Zech. 14, 8. δ) The Red sea: יָם־סוּף the weedy sea Ps. 106, 7. 9, 22; יָם מִצְרַיִם the Egyptian sea Is. 11, 15.—Absol. הַיָּם according to the context is put for the Mediterranean

Josh. 15, 47; the lake of Galilee Is. 8, 23; the Red sea Is. 10, 26; the Dead sea, without art. Is. 16, 8.—Poet. *the sea* is put for *maritime regions*; so נְשִׂיאֵי הַיָּם *the princes of the sea* i. e. of countries around and beyond the sea Ez. 26, 16, i. q. אֲיִים Is. 60, 5. Deut. 33, 19. So Is. 23, 4 מְצוֹד הַיָּם *the sea hath spoken, the fortress of the sea* i. e. Tyre.—PLUR. יַמִּים *seas* Gen. 1, 22. Lev. 11, 9, 10. Ps. 135, 6. Poet. often where the sing. stands in prose; as הוֹלַי יַמִּים *the sand of the sea* Job 6, 3. Ps. 78, 27. Jer. 15, 8; comp. sing. above. הַחֹף הַיָּמִים *the coast of the sea* Gen. 49, 13. Judg. 5, 17 (comp. הַיָּם הַחֹף Josh. 9, 1); לֵב יָמִים *the heart of the sea* Ps. 46, 3. Jon. 2, 4; comp. also Gen. 1, 10. Deut. 33, 19. Ps. 8, 9. al.—The word ים *sea* is also transferred:

a) To a large *river*; e. g. the Nile Is. 18, 2, 19, 5. Nah. 3, 8. Job 41, 23; the Euphrates Is. 27, 1. (prob. 21, 1.) Jer. 51, 36. Plur. the branches of the Nile Ez. 32, 2.—So Arab. ⁵יַם of the Nile, Kor. Sur. 20, 39. al. In like manner البحر *the sea* for the Nile, Elmac. I. 12. Eutych. Alex. I. 86. II. 377, 499. The Egyptians still use البحر *the sea* in common parlance for the Nile; see Bibl. Res. in Palest. I. p. 542.

b) By hyperbole, to a large *vase* or *basin*; hence הַיָּם הַבְּרָזֶה *the sea of brass, brazen sea*, i. e. the great laver in the court of the priests before Solomon's temple, 2 K. 25, 13. 1 Chr. 18, 8; also הַיָּם מִצָּדַק 1 K. 7, 23; הַיָּם v. 24. 29. 2 K. 16, 17. 2 Chr. 4, 3 sq.

2. *the West, the western quarter*, since the Mediterranean sea lies west from Palestine; see in אַחֲוֵי no. 2. p. 33. רִיחַ יָם *the west wind* Ex. 10, 19; פְּאַת־יָם *the west side* Ex. 27, 12. 38, 12; יָמָה *westward* Gen. 28, 14. Ex. 26, 22. (But הַיָּמָה is *to or at the sea*, Num. 34, 5. Josh. 16, 6. 8. 24, 6; so לְיָמָה 19, 11.) מִיָּמִים *from the west*, i. e. *at or on the west*, Gen. 12, 8. Josh. 11, 2, 3; מִיָּמִים לְ *on the west of any place*, Josh. 8, 9. 12. 13.—Twice, Ps. 107, 3. Is. 49, 12, יָם is joined with צָפוֹן *the north*; whence some have preferred to understand it, at least in these passages, of *the south*; but elsewhere too, other quarters are coupled

together not opposite but adjacent to each other, comp. Am. 8, 12. Deut. 33, 23.

ים Chald. emphat. הַיָּם *the sea*, Dan. 7, 2, 3.

* יָמָה ⁵absol. root, i. q. יָוֵם, יָוֵם, q. v. *to be warm, to be hot*. Comp. حی et יָמָה ⁵ferbuit dies.—Hence יָמִים and יָמָה plur. of יָוֵם; also

יְמוּעָל (day of God, יָוֵם i. q. יָוֵם, comp. יָוֵם i. q. יָוֵם, יָוֵם i. q. מָנָה i. q. מָנָה man.) *Jemuel*, pr. n. of a son of Simeon, Gen. 46, 10; for which נְמוּעָל Num. 26, 12.

יָמוֹת poet. plur. of the noun יָוֵם, q. v.

יָמִים id. see יָוֵם.

יָמִים m. (r. יָוֵם) plur. ἀπαξ λεγόμεν. Gen. 36, 24, prob. as Vulg. *aquæ calidæ, warm springs*; such being actually found in the region in question on the eastern shore of the Dead sea, see in יָוֵם. Arab. حَمِيم, Syr. مَحْمِلًا, id. Jerome says, in Quæst. ad. l. c. “nonnulli putant *aquas calidas* juxta linguæ Punicæ [Syriacæ?] viciniam, quæ Hebrææ contermina est, hoc vocabulo significari;” and this is not to be disregarded, nor is it destitute of etymological grounds; see under יָוֵם and יָמָה.—The Cod. Samar. reads הַיָּמִים *the Emim* or giants, and so Onkelos and Pseudo-Jonathan understand it. By a groundless conjecture from the context, some of the Rabbins and modern versions render it *mules*.

יָמִימָה (dove, Arab. يَبَامَةٌ, r. יָוֵם; comp. יָוֵם, r. יָוֵם) *Jemimah*, pr. n. of one of Job's daughters, Job 42, 14.

יָמִין comm. gend. rarely masc. Prov. 27, 16. Ex. 15, 6; constr. יָמִינִי. R. יָמִין.

1. *the right hand*, as the pledge of good faith and as lifted up in swearing, 2 K. 10, 15. Is. 62, 8. Lat. *fidissima dextra* Valer. Flacc. 5. 65. Arab. يَمِين, Ethiop. የላይ, Syr. مَحْمِلًا, the right hand, the right.—Gen. 48, 8. 14. Ex. 15, 6. Ps. 44, 4. al. sæp. Ps. 144, 8. 11 *their right hand* is a *right hand of falsehood, deceit*. Is. 62, 8 *the Lord hath sworn by his right hand*. (Comp. the Arabic oath يَمِين)

اللہ by the right hand of Allah; whence **ימין** fem. oath.) Is. 41, 10 *I will uphold them* בְּיָמִין צְדִיקִי *with my righteous right hand*. Hence אִישׁ יְמִינָה *the man of thy right hand*, whom thou sustainest, aidest, Ps. 80, 18. So freq. יָמִין נָרָה Ex. 15, 6. Ps. 118, 15. 16. Hab. 2, 16; יָמִין נָרָה וְיְמִינָה Pleon. Ps. 77, 11. al. Ps. 74, 11.—The following constructions may be noted: a) *On the right, at the right hand*, is עַל יָמִין Job 30, 12, מִיְמִין 1 K. 7, 39. 49. b) *On the right of any one, at the right hand of any person or thing*, is עַל יָמִין פ' Ps. 109, 6. Zech. 4, 11, אֶל יָמִין הַדָּבָר 1 Sam. 23, 24, לְיָמִין פ' Ps. 109, 31. Is. 63, 12, מִיְמִין פ' Gen. 48, 13. Ps. 16, 8, מִיְמִין ל' 2 K. 23, 13. 2 Sam. 24, 5. 8. c) *On or at the right hand*, after verbs of motion, is לְיָמִין Neh. 12, 31, עַל יָמִין Zech. 12, 6; *of any one*, לְיָמִין פ', as Ps. 110, 1 יָשָׁב לְיָמִינִי *sit thou on my right hand*. d) *To or towards the right hand*, is עַל הַיְמִינִין 2 Sam. 2, 19. Is. 9, 19, אֶל־הַיְמִינִין Ez. 1, 10, הַיְמִינִין Gen. 13, 9; also יָמִין Is. 54, 3. Zech. 12, 3. So יָמִין chiefly in phrases: נָטָה יָמִין אוֹ טָמָאֵל Num. 20, 17. 22, 26. 1 Sam. 6, 12, and סוּר יָמִין אוֹ טָמָאֵל, *to turn to the right or to the left*, Deut. 2, 27. 17, 20. Josh. 1, 7. 23. 6.—Further in the phrases: aa) *To stand or be at one's right hand*, i. q. *to aid, to assist* any one, Ps. 16, 8. 109, 31. 110, 5. Is. 63, 12. bb) *To sit on the right hand of the king*, as the highest place of honour, e. g. spoken of the queen 1 K. 2, 19. Ps. 45, 10; *of one beloved of the king and vicegerent of the kingdom* Ps. 110, 1, where see the Commentators. Comp. Heb. 8, 1. Jos. Ant. 6. 11. 9. Elsewhere too the right hand is the place of honour, to which there is allusion in Job 30, 12. cc) *To take or hold the right hand of any one*, i. q. *to sustain, to aid*, Ps. 73, 23. Is. 41, 13. 45, 1.

2. *the right*, i. e. the right side, part, quarter; comp. יָד signifying both *hand and side*. In the genit. after other nouns it expresses the adj. *right* (יְמִינִי), as טֶוֶן הַיְמִינִין *the right leg* Ex. 29, 22. Lev. 8, 25; יָרֵךְ יְמִינִי *his right thigh* Judg. 3, 16. 21; כָּל־עֵינֵי יְמִינִי *all your right eyes* 1 Sam. 11, 2; also יָד יְמִינִי *his right hand* Gen. 48, 17. Judg. 3, 15. 20, 16;

יָד יְמִינִי *my right hand* Ps. 73, 23. Jer. 22, 24; יָד יְמִינֵם *their right hand* for their right hands Judg. 7, 20, comp. פִּימֵם Ps. 17, 10 *their mouth* for their mouths. —*The right part or side* seems also to be put for the right place, the proper and legitimate position; Ecc. 10, 2 *a wise man's heart is at his right*, i. e. in its right and proper place, is itself right; *but a fool's heart is at his left*, i. e. in the wrong place, perverse.

3. *the South, the southern quarter*, see in אָחוּר no. 2. p. 33. Ps. 89, 13. Acc. *in the south* Job 23, 9. 1 Sam. 23, 19 *on the south of the desert* v. 24. 2 Sam. 24, 5.

4. *good fortune, prosperity, happiness*, since the right hand was of good omen;

hence Arab. **يَمِين** to be happy, **يَمِين** happiness. So in the pr. name בְּנֵי־יָמִין q. v. p. 142.—Hence

5. *Jamin*, pr. n. m. i. q. Felix. a) A son of Simeon Gen. 46, 10. 1 Chr. 4, 24. b) 1 Chr. 2, 27. c) Neh. 8, 7.—Hence

יְמִינִי *Jaminite*, patronym. from pr. n. יָמִין, Num. 26, 12.

יְמִינִי 1. Adj. i. q. יְמִינִי, *right*, not left, only 2 Chr. 3, 17 Cheth. Ez. 4, 6 Cheth.

2. בְּנֵי־יְמִינִי and ellipt. יְמִינִי, *Benjaminite*; gentile n. from בְּנֵי־יָמִין q. v. p. 142.

יְמִלָּה and יְמִלָּה (whom God makes full, r. מָלָה) *Imlah*, pr. n. of the father of the prophet Micaiah, 1 K. 22, 8. 9.

יְמִלֵּךְ (whom God makes king, r. מָלַךְ) *Jamlech*, pr. n. of a phylarch or chief in the tribe of Simeon, 1 Chr. 4, 34.

* יָמָם obsol. root. I. i. q. הָמָם and הָמָה *to make a noise, to rage and roar*, as the billows of the ocean. Hence יָם sea.

II. i. q. יָוֵם, יָוֵם, *to be warm, hot*, as the day, whence Syr. **يَوْمًا** day-time; comp. in יָוֵם. Trop. of desire, love; whence יְמִימָה dove, as pr. n.

* יָמִין in Kal not used, kindr. with יָמִין *to be firm*, also *to be faithful*. Hence יָמִין the right hand, as the pledge of good faith, etc.

יְמִינִי and יְמִינִי 2 Sam. 14, 19, denom. from יָמִין.

1. to use the right hand, (opp. השמאל,) part. plur. מְרַמְיָנִים right-handed 1 Chr. 12, 2.

2. to take the right, to turn to the right, Gen. 13, 9. Is. 30, 21. Ez. 21, 21. So proverb. to turn to the right or left of any thing, i. q. to evade, 2 Sam. 14, 19.—

Arab. يَمَن and يَمِين a dextra, accessit.

Deriv. הַיָּמִין see Kal, הַיָּמִינִי, perh. הַיָּמָא; also the two following.

יִמְנָה (good fortune, i. q. יִמְנָה) Jimnah, pr. n. m. a) A son of Asher, Gen. 46, 17. Num. 26, 44. 1 Chr. 7, 3. b) 2 Chr. 31, 14.

יָמִינִי adj. (r. יָמִין) f. הַיָּמִינִי, right, not left, Ex. 29, 20. Lev. 8, 23. 1 K. 6, 8. al.—The form is as if from a subst. יָמִין,

יָמִין, the right side.

הַיָּמָע (whom God keeps back, r. הַיָּמָע) Imnah, pr. n. m. 1 Chr. 7, 35.

* יָמַר in Kal not used, i. q. מָוַר, to change, to alter, intrans. Hence

HIPH. הַיָּמִיר to change trans. to exchange, Jer. 2, 11; where several Mss. read הַיָּמִיר from r. מָוַר.

HITHP. הַתְּיָמַר to change oneself with any one, i. e. to substitute oneself for him, to take the place of any one. Comp. Arab. بَدَلَ to change, to exchange; Conj. V, to take the place of any one.—Is. 61, 6 בְּכְבוֹדָם הַתְּיָמְרוּ in their splendour ye shall take their place, i. e. possess it in their stead. So Saadias and Jarchi. Others, as Vulg. Chald. Syr. 'in their splendour shall ye glory,' as if i. q. הַתְּאָמַר.

יִמְרָה (refractory, r. מָרָה) Imrah, pr. n. m. 1 Chr. 7, 36.

* יָמַשׁ i. q. מָשַׁשׁ, to feel, to touch, in Kal not used.

HIPH. id. Judg. 16, 26 Cheth. הַרְמִישְׁנִי, read הַרְמִישְׁנִי, let me feel, touch.

* יָנָה fut. יִנְהֶה, part. f. יִנְהֶה, to be violent, raging, cruel; the primary idea being that of heat, so that יָנָה is kindr. with יָוֹן to boil up, and also with יָוֹם, i. q. יָוִם, see in יָוִם.—Part. fem. יִנְהֶה, 3, 1 הַיָּנְהִיר הַיָּנְהִיר the violent or oppressing city. Elsewhere as an epithet of the

sword, הַיָּנְהִיר הַיָּנְהִיר the cruel, the oppressing sword, sword of violence, Jer. 46, 16 50, 16; and without הַיָּנְהִיר id. Jer. 25, 38 הַיָּנְהִיר הַיָּנְהִיר the wrath of the cruel sc. sword, where the epithet is put for the thing itself, as Schnurrer well; or perhaps, with Sept. Chald. and some Mss. it ought to read הַיָּנְהִיר הַיָּנְהִיר.—With an accus. Ps. 74, 8 הַיָּנְהִיר הַיָּנְהִיר let us maltreat them all, destroy them.

HIPH. הַיָּנְהִיר fut. יִנְהֶה, to treat with violence, to maltreat, to oppress; with acc. as princes a people Ez. 45, 8; the Chaldeans Israel Is. 49, 26; espec. of the rich and noble as oppressing the poor, widows, orphans, strangers, Ex. 22, 20. Lev. 19, 33. Deut. 23, 17. Jer. 22, 3. Ez. 18, 7. 12. 26. 22, 7. 29; of fraud and overreaching in buying and selling Lev 25, 14. 17. With acc. of pers. and מָן to thrust out of a possession by violence to dispossess, Ez. 46, 18. Chald. Aph. הַיָּנְהִיר id.

יָנוּחַ (rest, quiet, r. נָוַח) Janoah, pr. n. of a place on the confines of Ephraim and Manasseh, 2 K. 15, 29. With הַ local נְבוּחָה Josh. 16, 6. 7.

יָנוּם (slumber, r. נָוַם) Josh. 15, 53 Cheth. for which Keri has יָנוּם (flight, r. נָוַם) Janum, pr. n. of a place in the tribe of Judah.

יָנוּס Janus, see in נָוַם.

* יָנָה a spurious root, assumed for Hiph. הַיָּנָה. But see יָנָה Hiph.

יָנִיקָה f. i. q. יִנְוִיקָה, a sucker, sprout, Ez. 17, 4. It has the pass. form but active power. Chald. הַיָּנִיק, suckling, R. יָנִיק.

* יָנַק fut. יִנְקַח to suck; Chald. הַיָּנַק, Syr. ܢܩܚܐ, Sam. ܢܩܚܐ id. Absol. Job 3, 12; pr. to suck the mother's breast, c. acc. Cant. 8, 1. Joel 2, 16; but also other things, as Job 20, 16 he sucketh the poison of asps. Trop. Is. 60, 16 thou shalt suck the milk of the nations, and shalt suck the breast of kings, i. e. thou shalt be made rich with the wealth of nations and kings. Deut. 33, 19 בְּרֵאשִׁית יִנְקוּ הַיָּמִים לְיָמֵינוּ for they shall suck the abundance of the seas, i. e. of nations beyond the sea. Is. 60, 11. 12.—PART. FEM. a) הַיָּנִיקָה, sucking child, (Syr. ܢܩܚܐ)

לַיָּדָי, Num. 11, 12. Deut. 32, 25. 1 Sam. 15, 3. 22, 19. Is. 11, 8. Jer. 44, 7. Ps. 8, 3. al. More fully יִנְקֵי שְׂדֵרָם Joel 2, 16. b) Trop. a sucker, sprout, as drawing the sap from the parent stock, Is. 53, 2. More frequent in this sense is fem. יוֹנְקָה, Job 8, 16. 14, 7. 15, 30. Plur. יוֹנְקוֹה Ez. 17, 22. Hos. 14, 7. Ps. 80, 12.

HIPH. הִינִיק also הִינִיק Lam. 4, 3, to give suck, to suckle, as a mother her infant, Gen. 21, 7. Ex. 2, 7. 9. 1 Sam. 1, 23; also of animals, Lam. 4, 3; absol. מִינִיקוֹה (camels) giving suck, milch-camels, Gen. 32, 16. Trop. to cause to suck sweet things, i. e. to give to taste, to let enjoy, Deut. 32, 13.—PART. fem. מִינִיקָה Ex. 2, 7, c. suff. מִנְקָהוּ 2 K. 11, 2, giving suck, as subst. a wet-nurse. Plur. מִינִיקוֹת Is. 49, 23.

Deriv. יוֹנְקָה.

רִנְשׁוֹה m. once רִנְשׁוֹה Is. 34, 11, an unclean bird, prob. a water or marsh fowl Lev. 11, 17. Deut. 14, 16; frequenting deserts or marshes, Is. l. c. Sept. and Vulg. render it *ibis*, i. e. the Egyptian heron; Chald. and Syr. *the owl*, which also Bochart adopts, Hieroz. P. II. p. 281 sq. and supposes it to be derived from נִשָּׂה twilight. Most prob. some species of heron or crane is to be understood, whose cry resembles the blowing of a horn or trumpet, as the *ardea stellaris* or *bittern*, the *ardea agami* or trumpeter-bird, or the common crane, etc. and this is supported by the etymology from נִשָּׂה to blow. In the list of unclean birds in Lev. l. c. this bird is followed by the הַנְּשִׂמָּה, derived from the similar verb נִשָּׂה i. q. נִשָּׂה.

* יָסַד inf. with pref. לִיִּסוֹד Is. 51, 6, לִיִּסוֹד 2 Chr. 31, 7 (as if from יָסַד), c. suff. יָסַדִּי Job 38, 4; pr. to set, to place, to seat, comp. Niph. no. 1, and סוֹד seat. The primary monosyllabic root is Sanscr. *sad* to sit, Lat. *sed-ere*, Goth. *sat-jan* to put, Engl. *to set*; the same root with harder letters is Heb. שָׂיַד; Gr. *σάω, ἴσθαι*, and with softer letters Gr. *ἔδ- (ἔζομαι)*. Arab. *وَسَد* is spec. to put or place under, e. g. a cushion, pillow—Hence

1. to set, i. e. to place, put, lay the foundations of any thing, to found, e. g. a

building Ezra 3, 12; a city Is. 54, 11. (Comp. שָׂיַד Is. 42, 4. 44, 7; שָׂיַד 1 Sam. 2, 8.) More freq. in this sense in Piel; in Kal mostly poet. of God as founding the heavens and the earth, Ps. 78, 69. 89, 12. 104, 5. Job 38, 4. Is. 48, 13. Zech. 12, 1. Am. 9, 6 אֶרֶץ יָסַדָהּ and hath founded his vault upon the earth, i. e. the vault of the heavens as apparently resting upon the earth. Ps. 24, 2.—Of a heap, to lay down sc. the bottom, 2 Chr. 31, 7.

2. to set, i. e. to appoint, to assign sc. a place to any one (comp. שָׂיַד Ex. 21, 13). Ps. 104, 8 they go up mountains, they go down valleys, אֶל-מְקוֹם זֶה יָסַדָהּ לָהֶם unto the place that thou hast appointed for them. So of a people, Is. 23, 13 to the land of the Chaldeans; this people till now was not, אַשּׁוּר יָסַדָהּ לְצַדִּיקִים Assyria appointed it for dwellers in the desert, i. e. for the Chaldeans; see Comment. on Is. ad loc. Hence to appoint or constitute for some specific purpose, Hab. 1, 12 לְהוֹכִיחַ לְיָסַדָהּ for chastisement hast thou appointed them sc. the Chaldeans, i. e. hast called them forth; parallel לְמַשְׁפַּט שְׂמָהוּ.

3. to set laws, to ordain, Ps. 119, 152. Comp. שָׂיַד Gen. 47, 26, also Gr. *νομοθεῖν*.

NIPH. נוֹסַד 1. to be settled, seated down, i. e. a) to settle in a land. Ex. 9, 18 in Egypt הַיּוֹם הַזֶּה לְמָן יָסַדוּ since the day of their settling in it until now, i. e. since the Egyptians settled down in the land. b) to sit down together for consultation; hence to consult, to take counsel together, with עַל against any one Ps. 2, 2. 31, 14.

2. to be founded, as the temple Is. 44, 8.

PIEL יָסַד 1. to set, place, lay, e. g. a foundation-stone Is. 28, 16; to found an edifice Zech. 4, 9. Ezra 3, 10; a city Is. 14, 32. Josh. 6, 26 בְּבִלְוֵי יָסַדָהּ with his first-born (i. e. with the loss of him, בָּ of price) shall he lay its foundation. Also acc. of material 1 K. 5, 17 [31].—Trop. Ps. 8, 3 out of the mouth of babes and sucklings עוֹ יָסַדָהּ hast thou founded for thee praise, glory; so Arabic writers compare glory to an edifice firmly founded and fortified, see Muntinghe ad h. l. Thesaur. p. 602.

2. to set, i. e. to appoint, to constitute

for any purpose, 1 Chr. 9, 22. Also to set fast, i. e. to prescribe, to ordain, c. Esth. 1, 8.

PUAL to be founded, e. g. columns Cant. 5, 15; the temple 1 K. 6, 37. Ezra 3, 6. Hagg. 2, 18. Zech. 8, 9; with an acc. of material, as in Pi. 1 K. 7, 10.

HOPH. i. q. Pual. Inf. הוֹסֵד 'the being founded,' subst. *foundation*, Ezra 3, 11. 2 Chr. 3, 3. Part. מוֹסֵד (Dag. euphon.) *founded*, Is. 28, 16 מוֹסֵד מוֹסֵד a *foundation founded*, i. e. firm, sure; comp. חָפֵשׁ חָפֵשׁ Ps. 64, 7, מְבַשֵּׁל מְבַשֵּׁל Ex. 12, 9.

Deriv. the three next following, and סוּד, מוֹסֵד, מוֹסֵד, מוֹסֵדָה, מוֹסֵד, pr. n. סוּדֵי.

יָסַד m. *foundation*, metaph. *beginning*, Ezra 7, 9. R. יָסַד.

יָסוּד m. *foundation*, as of an altar Ex. 29, 12. Lev. 4, 7, 8, 15, 9, 9; of a building Job 4, 19. Ps. 137, 7. al. [Poet. *foundation of the sea, the ground or bottom on which it rests, the depths*, Hab. 3, 13; see in צִיָּאָר.—R.]—Plur. יָסוּדִים Mic. 1, 6, and יָסוּדוֹת Lam. 4, 11; also metaph. *princes* Ez. 30, 4, comp. שְׂהוּת. R. יָסַד.

יָסוּדָה f. *foundation*, Ps. 87, 1. R. יָסַד.

יָסוּר m. (r. יָסַר) a *corrector, reprover, censurer*, verbal subst. of the form גָּבוּר Job 40, 2 [39, 32] הָרַב עִם־שָׁמַיִם יָסוּר *contending shall the reprover of God contend with the Almighty?* רַב is here inf. absol. from יָרַב instead of the finite verb (comp. Judg. 11, 25 הָרַב רַב עִם וְשָׂרָאֵל, where the finite verb is added), and to יָסוּר then corresponds in the other hemistich מוֹכִיחַ אֱלֹהִים, comp. Prov. 9, 7. The single words of this clause have often been correctly explained, (see for יָסוּר Junius and Tremellius, and for the form רַב Aben Ezra and Kimchi,) but I have found no one who has rightly apprehended the whole sense. The above interpretation was proposed in former editions, and has been adopted by Umbreit, Winer, De Wette, but neglected by Rosenmüller.

יָסוּר (verbal of fut. r. סוּר, as יָרַיב from יָרַיב) *departing, one who departs*; Jer. 17, 13 Cheth. יָסוּרֵי *those departing from me*. Keri יָסוּרֵי.

* יָסַךְ a doubtful root, i. q. נָסַךְ to pour, but intrans. to be poured, comp. שׂוּם and

נָסַךְ; once Ex. 30, 32 לֹא יִסַּךְ *it shall not be poured*. Perhaps it should read יָסַךְ Hoph. of סוּךְ.

יָסַכָּה (she looks abroad, r. סָכָה) *Iscah*, pr. n. of the sister of Lot, Gen. 11, 29.

יָסַמְכִיחָה (whom Jehovah upholds, r. סָמַךְ) *Ismachiah*, pr. n. m. 2 Chr. 31, 13.

* יָסַךְ in Kal and Hiph. both of which are defective, thus: Præter. יָסַךְ, rarely הוֹסִיךָ 2 K. 20, 6. Ecc. 1, 16; Inf. הוֹסִיכָה; Imper. תִּסְפוּ Is. 29, 1. Jer. 7, 21, though this form can be referred to סָפַךְ; Fut. יוֹסִיכָה, apoc. יוֹסִיכָה, in pause יוֹסִיכָה Job 40, 32, אֶל־הוֹסִיכָה Prov. 30, 6, and by a wrong orthography יָאִסַּךְ Ex. 5, 7. 1 Sam. 18, 29 (as vice versa יוֹסִיכָה, from יָאִסַּךְ q. v.) convers. וַיִּסְכֶּךְ; Part. יוֹסִיכָה for יוֹסִיכָה Is. 29, 14. 38, 5, plur. יוֹסִיכִים Deut. 5, 22; also מוֹסִיכָה Neh. 13, 18.

1. to add, Syr. and Chald. Aph. אוֹסַּךְ, [אֹסַּךְ]. The primary idea seems to be that of *scraping, scraping together*, like kindr. סָפַךְ, comp. סוּךְ.—With accus. of the thing added and עַל of that to which it is added, Lev. 5, 16 וְאֶת־חֲמִישֵׁי הַיּוֹסֵף *and shall add the fifth part of it thereto*. Lev. 22, 14. 27, 13 sq. Deut. 19, 9; 2 Sam. 24, 3. Often too the accus. of the thing added is omitted, Deut. 13, 1 [12, 32] לֹא־תִסַּכְהָ עָלָיו וְלֹא תִקְרַע מִמֶּנּוּ *thou shalt neither add thereto nor diminish therefrom*, sc. any thing. Prov. 30, 6. Ecc. 3, 14.—Hence

2. to add to, i. e. to increase, to enlarge, comp. French *ajouter à*. With עַל Ps. 71, 14 וְהוֹסַפְתִּי עַל־בְּרַחֲמֶיךָ *I will add to, increase, all thy praise*; comp. Lat. 'deträhere (aliquid) de laudibus alic.' Ps. 115, 14. Ezra 10, 10. Ez. 23, 14; Is. 26, 15; acc. Lev. 19, 25. יוֹסַף הָיָה אֶת־כֶּלֶב־אֲשֶׁר לְאִיּוֹב *and Jehovah increased twofold all that Job had*. Ecc. 1, 18. Prov. 9, 9. 16, 21. 19, 4. Job 17, 9. Is. 29, 19. Impers. Prov. 9, 11 *by me shall they increase the years of thy life*, i. e. thy years shall be increased; comp. Heb. Gr. § 134. 3.—To increase any thing to any one, is sometimes i. q. to give more, as Ps. 120, 3 מַה־יִתֵּן לְךָ וְיִמַּח *what giveth to thee and what giveth more (adds to give) to*

thee thy false tongue? i. e. what doth thy false tongue profit thee? comp. Lev. 26. 21. Ez. 5, 16. Elsewhere to increase is also i. q. to surpass, to exceed, as 2 Chr. 9, 6 הַשְׂמוּעָה עַל הַשְׂפָתָה thou ex-ceedest (hast added to) the fame that I heard; comp. 1 K. 10, 7. So Ecc. 1, 16. 2, 9.

3. to add to do any thing, with infin. either simply or with pref. לְ; more rarely followed by a finite verb with or without the copula, Prov. 23, 35. Is. 52, 1. Hos. 1, 6. Hence a) i. q. to do again, another time, so that it may be expressed in Engl. by the adverb again. Gen. 4, 2 וְהִסְתָּה לְלֶדְתָּהּ and again she bare. 8, 10. 12. 18, 29 וַיִּסְתָּה עוֹד לְדַבֵּר and he spake yet again. 25, 21. Ex. 10, 28. 29. b) to do further, longer; to continue to do any thing. Gen. 4, 12 לֹא-תִתְּנֶה לָהּ הָאֲדָמָה וְהִתְּפַחָהּ לְךָ the ground shall no longer yield to thee her strength. Num. 32, 15. Josh. 7, 12. 1 Sam. 19, 8. 27, 4. Is. 47, 1. c) to do the more; Gen. 37, 5 וַיֹּסֶפֶה עוֹד שָׂנֵא and they hated him yet the more. v. 8. 1 Sam. 18, 29. 2 Sam. 3, 34.—Sometimes the action which is thus to be repeated or continued is not directly expressed, but is implied in the preceding words. Job 20, 9 וְעֵין שֶׁצִּפְתָּהּ וְלֹא הֵינּוּ הוֹסִיפָה the eye saw him, but shall not add sc. לְשׂוֹף, i. e. shall see him no more. 34, 32 if I have done iniquity, I will (do it) no more. 38, 11. 40, 5. 32. Ex. 11, 6 such as was never before, וְכַמֵּהוּ לֹא-תִתְּנֶה sc. לְהַיּוֹת, and such as never more shall be. Num. 11, 25 and when the spirit rested upon them they prophesied, וְלֹא רָסְפוּ sc. לְהִתְּנַבֵּא but never again or more after that day; so Sept. and Syr. well. Here belongs also the phrase: כֹּה וְכַמֵּהוּ אֱלֹהִים God do so and so add to do, i. e. and more also, 1 Sam. 3, 17. 14, 44.

NIPH. נוֹסַף 1. to be added, c. על Num. 36, 3. 4. Reflex. to join oneself Ex. 1, 10. 2. to be increased, i. e. intrans. to increase, to grow, e. g. in wealth, Prov. 11, 24. Part. נוֹסְפוֹת Is. 15, 9 additions, accessions, sc. of calamities, i. q. new calamities.

Deriv. pr. names יוֹסֵף, יוֹסֵפָה, יוֹסֵפֶה.

יִסַּח Chald. in Kal not used. HOPH. in the Hebrew manner הוֹסַף to be added, Dan. 4, 33.

* יָסַר rarely found in Kal, fut. c. suff. אָסַר Hos. 10, 10; part. יָסַר Prov. 9, 7. Ps. 94, 10. Elsewhere with the same sense:

PIEL יָסַר, fut. יִסְרֶה, inf. יִסְרֶה Lev. 26, 18, וַיִּסֹּר Ps. 118, 18.

1. to chastise or chasten, to correct, to punish with blows, strokes, Deut. 22, 18. 1 K. 12, 11. 14 my father chastened you with whips. Espec. of children as corrected by their parents, Prov. 19, 18. 29, 17; of men as chastened of God, Lev. 26, 18. 28. Ps. 6, 2. 38, 2. 39, 12. 118, 18. Jer. 2, 19. 10, 24.—Eth. **ገሠገሠ** to chastise, to reprehend, to instruct; the palatal ገ being changed into the harder ገ.

2. to chasten with words, i. e. a) to admonish, to exhort, Prov. 9, 7. Job 4, 3 (comp. Hos. 7, 15). Ps. 16, 7 אֶה-לְיָלוּחַ אֶת-יְהוָה בְּלַיְלֹתַי also by night my reins admonish me sc. to praise the Lord. With מִן to admonish or dehort from any thing, Is. 8, 11. Often of the admonition and discipline which parents give to children, Deut. 21, 18; or which God bestows on men, Deut. 4, 36. 8, 5. Ps. 94, 12. b) to set right, to instruct; Is. 28, 26 וַיִּסֹּר יְהוָה לְמִשְׁפַּחַת אֱלֹהָיו יוֹרְנֵהוּ he doth instruct him according to the right, his God doth teach him. With two acc. Prov. 31, 1.—It is often coupled with הוֹדִינָה, which differs from יָסַר only as it primarily denotes a milder discipline consisting in admonition and confutation, and is transferred to the severer which employs blows and punishment; while the latter is used pr. of the severer discipline, and trop. of that which is milder. Like the former is also Gr. παιδεία, Germ. züchtigen, from Zucht, ziehen, erziehen; like the latter, Heb. לָמַד.

HIPH. i. q. Kal and Piel; once אִסְרִים Hos. 7, 12.

NIPH. נוֹסַר to be chastened, admonished, to take warning, Ps. 2, 10. Jer. 6, 8. 31, 18; c. בְּ Lev. 26, 23. Prov. 29, 19.

NITHPA. נִסְרִי Ez. 23, 48, to be instructed; for נִתְּוֹסְרִי, see Lehg. p. 249. Yet the common analogy would be preserved by giving it the vowels of Niph. as נוֹסְרוּ.

Deriv. מוֹסֵר, מוֹסֵרָה, מוֹסֵרָה.

יָע m. (ר. יָעָה) plur. יָעִים, a shovel, for removing ashes, mentioned among the

Travels in Syr. p. 355, 357. Seetzen in Zach's Monatl. Corr. XVIII. p. 429, 430.

* יעט a root *ἄπας λεγόμεν*. i. q. עָטָה to clothe Is. 61, 10.

יעט Chald. i. q. Heb. רָצוּן, to counsel. Part. יעט counsellor of the king, plur. c. suff. רַבְּטוּדָה Ezra 7, 14. 15.

ITHP. to consult together, Dan. 6, 8.

Deriv. עָטָה.

יעאל (i. q. יְעוּאֵל) *Jeiel, Jehiel*, see Keri in יעאל. Elsewhere: a) A prince of Reuben 1 Chr. 5, 7. b) A Levite ib. 15, 18. 21. 16, 5. 2 Chr. 20, 14. c) 2 Chr. 35, 9. d) Ezra 10, 43.

יעיר (whom God awakes, r. עיר) *Jair*, pr. n. of a man 1 Chr. 20, 5 Keri; in Cheth. is יעיר. In the parallel passage 2 Sam. 21, 19, there stands instead of it יַעֲרֵי אֲרָגִים (forests of the weavers); but אֲרָגִים is prob. repeated from the following בְּנוֹר אֲרָגִים by an error of transcription.

יעיש see in יעוש lett. a.

יעכן (afflicted, r. עָכַן) *Jachan*, pr. n. m. 1 Chr. 5, 13.

יעל in Kal not used: 1. to go up, to ascend, to rise above, kindr. with עָלָה,

Arab. وَعَلَّ to rise above, to ascend a mountain, to stand upon the summit, وَعَلَّ eminent, noble, a prince. Hence יעל rock-goat, ibex.

2. to be eminent, to have worth, to be profitable; comp. יעל in the compound בְּלִיעָל, and see Hiph.

HIPH. הוֹעִיר 1. to be of use, to profit, to help, absol. Prov. 10, 2. 11, 4. Jer. 2, 8 אַחֲרֵי לֹא-יִוְעֵלוּ הָלִבִּים they go after those that profit nothing, i. e. false gods, idols. 1 Sam. 12, 21. Is. 44, 10. Hab. 2, 18. With dat. of pers. Is 30, 5. Jer. 23, 32; or of thing. Job 30, 13 לְהוֹתִיר יוֹעִילָהּ they help my fall. With suff. יוֹעִילֶיהָ Is. 57, 12.

2. Intrans. to profit, to receive profit, from any thing. Job 21, 15 מַה-נִּוְעִיל what profit should we have, etc. 15, 3 words בָּם יוֹעִיל by which he is not profited. 35, 3. Is. 47, 12. 48, 17. Jer. 12, 13.

Deriv. the two following.

יעל m. plur. יעלים constr. יעלי 1. the wild or mountain goat, ibex, Germ. *Steinbock*, Arab. وَعَلٌ and وَعَلٌ. Ps. 104, 18.

Job 39, 1. צוֹרֵי הַיְעָלִים the rocks of the wild goats, situated in the desert of Engedi, 1 Sam. 24, 3. See Bochart Hieroz. P. I p. 915 sq.

2. *Jael*, pr. n. a) A judge in Israel before the age of Deborah, Judg. 5, 6. b) The wife of Heber the Kenite, who slew Sisera, Judg. 4, 17. 18. 5, 24. Some suppose the same to be meant in Judg. 5, 6.

יעלא see next art. no. 2.

יעלה fem. of the preced. 1. a wild she-goat, the female ibex; Prov. 5, 19 יעלה הן the graceful ibex, an epithet for a lovely woman. The Arabs say proverbially ازهی من الوعل more beautiful than the ibex, Bochart Hieroz. I. 899.

2. *Jaalah*, pr. n. of a man, Ezra 2, 56; written יעלא Neh. 7, 58.

יעלם (hidden, r. עָלַם) *Jaalam*, pr. n. of a son of Esau, Gen. 36, 5. 14.

* יען obsol. root, Syr. Ethpa. *أعنى* to be greedy, voracious, to be avaricious, יען greedy, voracious. Hence יען, יענה, ostrich.

יען (for יענה, r. עָנָה I. no. 4) pr. subst. purpose, intent, aim. But it everywhere passes over into a participle, viz.

1. Preposit. with a subst. on account of, because of, propter, Ez. 5, 9. Hagg. 1, 9. With inf. Is. 30, 12. 37, 29. Jer. 7, 13. 48, 7. Ez. 5, 7. 16, 36. al.

2. Conjunct. יען אֲשֶׁר because that, because, Gen. 22, 16. 1 Sam. 30, 22. 1 K. 3, 11. al. So less freq. יען כִּי Num. 11, 20. Is. 7, 5. al. Both forms are followed by a præter. With fut. יען אֲשֶׁר to the intent that, in order that, Ez. 12, 12.—With אֲשֶׁר impl. i. e. יען alone as Conjunct. because, with præter. Num. 20, 12. 1 K. 20, 42. 2 K. 22, 19. al. Thrice it is repeated emphat. יען ויען because, even because, Lev. 26, 43. Ez. 13, 10; and without copula יען ויען Ez. 36, 3. Comp. יען.

יען m. (r. יען) the ostrich, the male, so called from its greediness and gluttony.

tony; once in plur. יַעַנִים Lam. 4, 3 Keri, and there prob. *ἐπιουόως*, *ostriches*. Sept. *ὡς στρουθίων*, Vulg. *sicut struthio*. Compare for the sense, Job 39, 16. 17.—Much more frequent is

יַעֲנָה fem. of the preced. *the female ostrich*, (for the form comp. רַעַל fem. רַעֲלָה, not רַעֲלָה,) always coupled with בַּת, i. e. בַּת הַיַּעֲנָה *the daughter of the ostrich*, i. e. *the female ostrich* herself, see Bochart Hieroz. II. 230; opp. הַזָּכָר the male ostrich, Lev. 11, 16. Deut. 14, 15.—Plur. בְּנוֹת יַעֲנָה, *ἐπιουόως* for both sexes, Is. 13, 21. 34, 13. 43, 20. Jer. 5, 39. Mic. 1, 8. Job 30, 29; in which passages they are said to inhabit the desert and to utter a plaintive cry. The Arabs also call the ostrich, without distinction of sex, *بِنْتُ نَعَامَةٍ، نَعَامٌ*.—

—Others derive יַעֲנָה from יַעֲנָה to cry out, referring to the doleful cries of the ostrich. Others again without good reason render it *an owl*.

יַעֲנֵי (for יַעֲנֵיהָ, whom Jehovah answers, r. יַעֲנָה) *Jaanai*, pr. n. m. 1 Chr. 5, 12.

* יַעֲנֵה Jer. 51, 58. 64, fut. יַעֲנֵה, *to be wearied, faint*, comp. עָרָה, עָרָה; either with running, Jer. 2, 24 מִבְּרִישֵׁיהָ *they that seek her will not be wearied*. Is. 40, 30. 31; or also with severe labour, Is. 40, 28. Hab. 2, 13; and also thirst, Is. 44, 12. Hence *to be wearied out, exhausted*, Jer. 51, 64. Arab. وَغَف, to run swiftly; IV, to go with fatigue, to loll as a dog; I, IV, to look feeble. The primary idea seems to be that of *breathing hard, panting*, like one weary with running; so the syll. עָה, comp. יָא, יָא, יָא.

HOPI. part. *wearied, faint, exhausted*, Dan. 9, 21 מַעֲנָה בְּרִיעָה *wearied with a wearisome course*, i. e. long and swift; comp. הוֹעֲפֹה no. 2. Sept. *τάξει φερόμενος*. Others following Theod. Vulg. Syr. derive מַעֲנָה from r. עָה, and render it *flying*; but unaptly, since it is followed by בְּרִיעָה.

Deriv. הוֹעֲפֹה and the two following.

יַעֲנֵה m. *wearied, faint*, Is. 40, 29; of a people 50, 4.

יַעֲנֵה m. *weariness, fatigue*, from a swift course, Dan. 9, 21; see r. יַעֲנֵה Hoph.

* יַעֲנֵךְ fut. יַעֲנֵךְ; for imper. is twice יַעֲנֵךְ from r. עָנָךְ, Judg. 19, 30. Is. 8, 10; *to consult, to advise*, i. e. both *to take and give counsel*. Phenic. אִישׁ יַעֲנֵךְ מַלְךְ counsellor of the king, Monum. Phœn. p. 152. Chald. יַעֲנֵךְ id. Arab. وَعظ, to admonish, to exhort, as prophets. The native power of this root is prob. *to command*, which is kindred to that of taking and giving counsel, of exhorting and predicting, comp. *consul* and *consulo*; although the ultimate primary idea seems to be that of *strength, firmness, power*, which lies in the root עָנָךְ, עָנָךְ. Kindr. roots are: עָנָךְ to make firm, strong, to

be firm, whence עָנָךְ, עָנָךְ, wood; עָנָךְ and עָנָךְ to be firm, obstinate; עָנָךְ to be hard, firm, strong; also עָנָךְ; further: עָנָךְ, עָנָךְ, to strengthen;

עָנָךְ and עָנָךְ; also עָנָךְ q. v. The LXX express the native power of the root Ps. 32, 8; where they render the Heb. אִישׁ יַעֲנֵךְ עָנָךְ by *ἐπιστηριῶ ἐπὶ σε τοὺς ὀφθαλμοὺς μου*.—Hence

1. *to consult, i. e. to take counsel, to purpose, to determine*. Is. 14, 24 כְּאִשֶׁר בְּאִשֶׁר *as I have purposed (decreed) so shall it stand*. v. 27. With an acc. Nah. 1, 11 יַעֲנֵךְ בְּלִעְלֵךְ *purposing destruction*. Is. 32, 7. 8. יַעֲנֵךְ עָנָךְ *to take counsel, to purpose a purpose*, Is. 8, 10. 14, 26. Ez. 11, 2. With infin. and לְ 2 Chr. 25, 16; with עָנָךְ *against* any one Is. 7, 5. 19, 12. 17. Jer. 49, 30; אֶל Jer. 49, 30.—Sometimes *to consult* i. q. *to devise*, c. acc. Hab. 2, 10 *thou hast consulted shame to thy house, hast devised it, prepared it by thy counsels*. Mic. 6, 5; with inf. and לְ Ps. 62, 5.

2. *to counsel, i. e. to advise, to give counsel*, Judg. 19, 30. 2 Sam. 17, 15; with acc. of counsel יַעֲנֵךְ עָנָךְ ib. 16, 23. 17, 7. Prov. 12, 20; with עָנָךְ *against* any one 2 Sam. 17, 21; followed by a whole sentence v. 11. With dat. of pers. Job 26, 3; for which is put a suffix Ex 18, 19. 1 K. 1, 12. 12, 8. 13. 2 Chr. 10, 8. Jer. 38, 15.—Spec. a) Of God as coun

selling, admonishing, and persuading men, by the law and prophets; Ps. 16, 7 *I bless the Lord אֲשֶׁר יִצְעָנִי* who giveth me counsel sc. to abstain from idolatry, comp. v. 4-6. Prægn. Ps. 32, 8 אֲרַעְצֶה עֲלֶיךָ יַעֲנִי I will counsel thee and keep mine eye upon thee, will be propitious to thee; see in יַעֲנֶה. Others refer this to the psalmist, comp. Jer. 38, 15. b) Of future things, to advise, to advertise, to predict, Num. 24, 14; comp. Is. 41, 28. So Arab. عَظ.

PART. יוֹצֵץ as Subst. a counsellor, adviser, Prov. 11, 14. 15, 22. 24, 6. 2 Chr. 25, 16. Ezra 4, 5. Espec. a king's counsellor, royal adviser, 2 Sam. 15, 12. Ezra 7, 28. 8, 25, comp. 7, 24. 25. יוֹצֵץ לְמַלְכָּה the king's counsellor 1 Chr. 27, 33. 2 Chr. 22, 4. יוֹצְעֵי פְרֹעָה Is. 19, 11. Also יוֹצְעֵי אָרֶץ Job 3, 14 and יַעֲנֵי Is. 1, 26. comp. Mic. 4, 9, the counsellors, chief men (q. d. consuls) of a state or city; and so simpl. יוֹצֵץ Is. 3, 3. Job 12, 17. In Is. 9, 5 יוֹצֵץ is one of the attributes of the Messiah, as mighty in counsel.—Fem. יוֹצְעָה a female counsellor to evil, 2 Chr. 22, 3.

NIPH. נוֹצֵץ 1. Reflex. to let oneself be counselled, advised; Part. נוֹצֵץ q. d. well advised Prov. 13, 10.

2. Recipr. to consult or take counsel together; spoken of several, often with יַחְדָּו. Ps. 71, 10. 83, 6 יַחְדָּו לֵב נוֹצְעֵי they have consulted together with one heart, mind. Is. 45, 21. Neh. 6, 7. Of one. 1 K. 12, 28. With עִם, to consult with any one, 1 Chr. 13, 1. 2 Chr. 32, 3; with אִתּוֹ (אִתָּה) id. Is. 40, 14. 1 K. 12, 6. 8. Also with אֶל, spoken of a king consulting with his servants and giving them his commands, 2 K. 6, 8. 2 Chr. 20, 21.

3. to decide after consultation, to counsel, to advise, 1 K. 12, 6. 9 נוֹצְעִים מָה אָמַם נוֹצְעִים? what is the result of your deliberation? 2 Chr. 10, 6. With inf. and לְ 2 Chr. 30, 23.

हिथ्पा. i. q. Niph. no. 2. Ps. 83, 4.

Deriv. מוֹצְעָה, עֲצָה.

יַעֲקֹב (heel-catcher, supplanter, liar-in-wait, r. יַעֲקֹב, comp. Gen. 25, 26. 27. 36. Hos. 12, 4,) pr. n. Jacob, the youngest of the twin sons of Isaac, called also Israel, יִשְׂרָאֵל, the founder of the Israelitish nation, Gen. c. 25-50; hence אֱלֹהֵי

יַעֲקֹב the God of Jacob, i. e. Jehovah, Is. 2, 3. Ps. 20, 2; and so prob. Ps. 24, 6. where אֱלֹהֵי seems to have been dropped in transcribing. Also בֵּית יַעֲקֹב the house or family of Jacob, poet. for the people of Israel, i. q. יִשְׂרָאֵל, יִשְׂרָאֵל, Ex. 19, 3. Is. 2, 5. 6. Am. 3, 13; and simpl. יַעֲקֹב id. Num. 23, 7. Ps. 14, 7. Is. 27, 6. 9. al. Elsewhere put for the whole people regarded as one individual, e. g. Is. 44, 1. 45, 4. Jer. 30, 10. Obad. 10. al. Put also later, like Israel, for the kingdom of Ephraim or the ten tribes, Hos. 12, 3. Mic. 1, 5. Is. 17, 4; as likewise afterwards for the one remaining kingdom of Judah, Obad. 18. Nah. 2, 3.

יַעֲקֹבָה (id.) Jaakobah, Jacobah, pr. n. m. 1 Chr. 4, 36.

יַעֲקֹן see יַעֲקֹן.

* יַעֲרֵר obsol. root i. q. Arab. وعمر pr. to boil up and over; then to be redundant, spoken of any kind of redundancy or exuberance, as of plants. Hence the two following:

יַעֲרֵר m. c. suff. יַעֲרֵרִי, with He local יַעֲרֵה Josh. 17, 15. Plur. יַעֲרֵרִים Ez. 39, 10; יַעֲרֵרוֹהָ Ps. 29, 9.

1. redundancy or overflowing of honey, the droppings, i. e. honey flowing or dropping of its own accord from the combs, which the Greeks and Romans call ἀκτινον μέλι, mel acetum, (Plin. H. N. 15. 11,) Cant. 5, 1. More fully יַעֲרֵה הַדְּבַשׁ 1 Sam. 14, 27, from the fem. form יַעֲרֵה. Some have wrongly rendered it favus mellis, which signifies honey-comb, i. e. the cells in which the honey is contained; comp. Ovid. Fast. 4. 152 'expressis mella liquata favis.' It is rather i. q. נֶפֶת צוּפִים dropping of the honey-combs, Germ. Honigseim, i. e. liquid honey, Ps. 19, 11.

2. a thicket of trees, so called from the exuberance, luxuriousness of trees and shrubs. Syr. حَنْجُ thicket of briers, Arab.

وعمر rugged tract, whence the verb وعمر to be rugged, difficult of passage.—Is. 21, 13. Ez. 21, 2. 3. Hence genr. a wood, forest, Deut. 19, 5. Josh. 17, 15. 18. al. sæp. יַעֲרֵר יַעֲרֵר trees of the forest Ps. 96, 12. Is. 44, 14; יַעֲרֵר הַיַּחֲזֵרֹה beasts of the forest, wild beasts, Ps. 50, 10. 104, 20

Contrasted with יער is פֶּרְמֶל a park, garden, as the smaller with the greater, the cultivated with the wild, Is. 29, 17, 32, 15; but the forest of cedars in Lebanon, as being small and beautiful, is called יער פֶּרְמֶלֵי *the forest of his park* i. e. like a park, 2 K. 19, 23. Is. 37, 24. יער הַיַּעֲרָה *the house of the forest* Is. 22, 8, fully יער הַבְּנוֹן *the house of the forest of Lebanon* 1 K. 7, 2, 10, 17, i. e. the armoury or arsenal of king Solomon, called also נֶשֶׁק Neh. 3, 19, and having its name from the cedar of Lebanon of which it was built. Metaph. a forest of enemies, Is. 32, 19, comp. 10, 18, 19, 34.—Spoken of the sanctuary or tabernacle, Ps. 132, 6 *to we heard of it at Ephratah, we found it* יער בְּשָׂדֵי *in the fields of the forest*, implying a region of Ephraim with forests where Shiloh was situated; or perh. in allusion to the name of the city קִרְיַת יַעֲרִים *Kirjath-jearim*, where the ark was kept twenty years.

יערה or יערה (r. יער) 1. Fem. honey, 1 Sam. 14, 27; see in יער no. 1.

2. *Jarah*, pr. n. m. 1 Chr. 9, 42; prob. a corrupted form, see יהוערה.

יערי ארגים see in יעיר.

יערשׂה (whom Jehovah makes fat, ערשׂ Jareshiah, pr. n. m. 1 Chr. 8, 27.

יעשׂה (contr. for יעשׂה, whom Jehovah has made, r. עשה) Jaasai, pr. n. m. Ezra 10, 37 Keri. In Cheth. יעשו Jaasu.

יעשׂאל (whom God has made, r. עשה) Jaasiel, pr. n. of one of David's military officers, 1 Chr. 11, 47, comp. 27, 21.

יעדה (whom Jehovah sets free, r. עדה) Iphedeiah, pr. n. m. 1 Chr. 8, 25.

* יפה fut. ייפה, apoc. יירה Ez. 31, 7.

1. Pr. *to be bright, to shine*, kindr. with יפני, comp. ינה and ינני. Hence יפי no. 1, and מופה splendid deed, miracle.

2. *to be fair, comely, beautiful*, of a woman Ez. 16, 13. Cant. 7, 2, 7, comp. 4, 10; of a tree Ez. 31, 7.

PIEL *to bewify, to deck*, with silver and gold Jer. 10, 4.

Pu. יפפה, the two first radicals being doubled. intens. *to be very beautiful*, Ps. 45, 3.—But this form is without analogy, there being no other example of thus

doubling the first radicals. According to some the letters יפ at the beginning are spurious; having arisen perhaps from a mode of abbreviation practised by the copyists, which has been the fruitful source of errors; see Thesaur. Heb. p. 64. Others propose a different punctuation, יפּיפּיה or יפּיפּיה, comparing the adj. יפהיה q. v. so that the signif. would then be diminutive rather than intensive. But in all languages diminutives are used to express strong affection and praise. See Thes. p. 612.

HITHP. *to beautify oneself, to deck oneself*, e. g. a woman, Jer. 4, 30.

Deriv. the three following, also יפי, יפה, and מופה.

יפה adj. m. constr. יפה, f. יפה constr. יפה; plur. יפות, constr. יפות, יפה.

1. *fair, comely, beautiful*, of both men and women, Gen. 12, 14. 2 Sam. 13, 1, 14, 25. Cant. 1, 8, 16, 5, 9; often with מראה 1 Sam. 17, 42, or האר Gen. 29, 17; of animals Gen. 41, 2 sq. Of a region or country Ps. 48, 3; of the boughs of a tree Ez. 31, 3; of a pleasing voice Ez. 33, 32.

2. *good, excellent*, καλός. Ecc. 3, 11 *God hath made all things beautiful*, i. e. good, well, καλώς. 5, 17.

יפהיה adj. f. Jer. 46, 20, *fairish*, tolerably fair. The form is pr. יפהיה, a diminutive, Lat. *pulcherula*, Span. *bonitina*, and should be thus written as one word, the letter ה being quiescent, as in הנהאל 2 K. 8, 8, 15, גשהאל, פרהצור; or perh. יפיהיה with many Mss. which however savours of emendation. The division into two words has arisen from copyists, who did not perceive the grammatical character of the word; comp. also in Is. 2, 20, 61, 1.

יפו (beauty) Josh. 19, 46. 2 Chr. 2, 15. Jon. 1, 3, also יפון Ezra 3, 7, pr. n. *Japho*, Gr. Ἰόπη, *Joppa*, a maritime city in the territory of Dan, with a harbour on the Mediterranean, now called יאֵפָה *Yafa*, and still distinguished for its port. Reland Palæstina p. 864.

* יפה i. q. פיה, נפה, *to puff, to blow*, in Kal not used.

HITHP. *to pant, to sigh, to bewail oneself*, Jer. 4, 31.—Hence

יָפָה adj. *breathing, puffing out*. Ps. 27, 12, **וַיִּפֹּחַ הַקָּמָס** and *breathing out violence*. Comp. Prov. 6, 19. Acts 9, 1. Cic. Catil. 2. 1.

יָפִי Ez. 28, 7, elsewhere **יָפִי**, m. in pause **יָפִי**, c. suff. **יָפִי**. R. **יָפָה**.

1. *splendour*, e. g. of a king Is. 33, 17; of a city Ps. 50, 2. Ez. 27, 3. 4. 11; of a people Zech. 9, 17.

2. *beauty*, of a woman Ps. 45, 12. Is. 3, 24. Ez. 16, 25. Esth. 1, 11. al.

יָפִיעַ (splendid) pr. n. *Japhia*.

1. A place in the tribe of Zebulun, Josh. 19, 12. Now *Yâfa* near Nazareth; see Bibl. Res. in Palest. III. p. 200.

2. Of persons: a) A king of the city of Lachish, Josh. 10, 3. b) A son of David, 2 Sam. 5, 15. 1 Chr. 3, 7. 14, 6.

יָפֵלֵט (whom God delivers, r. **פָּלַט**) *Japhlet*, pr. n. m. 1 Chr. 7, 32. 33. Patronym. with the syllable **יָ-** added, Josh. 16, 3.

יָפְנֵהוּ (perh. for whom is prepared, see r. **פָּנֵהוּ** Pi. no. 2.) pr. n. *Jephunneh*. a) The father of Caleb, Num. 13, 6. 14, 6. b) 1 Chr. 7, 38.

* **יָפֵעַ** in Kal not used, *to be bright, to shine*, kindr. with **יָפָה**. Chald. Zab. id.

HIPH. **הוֹפִיעַ** 1. *to cause to shine*, said of God, Job 37, 15.

2. *to shine forth*, pr. to give light, to scatter light, (like **הוֹאִיר**,) Job 3, 4. 10, 22. Espec. of Jehovah as appearing in light and splendour, Deut. 33, 2. Ps. 50, 2. 80, 2. 94, 1.—Trop. Job 10, 3, *to shine upon*, i. e. to approve, to aid.

Deriv. pr. names **יָפִיעַ**, **יָפִיעַ**; also

יָפָה f. *splendour, beauty*, of a city, Ez. 28, 7. 17.

יָפֶת pr. n. *Japheth*, the second son of Noah, Gen. 5, 32. 7, 13. 9, 18 sq. whose posterity are described as occupying chiefly the western and northern regions, Gen. 10, 2-5. This accords well with the etymology of the name, which signifies pr. *widely spreading*, from r. **פָּתַח**; see Gen. 9, 27. Sept. *Ἰάφεθ*.

יָפְתָהּ pr. n. perh. for **יָפְתָהּ** whom God sets free, r. **פָּתַח**; comp. **פָּתְחָהּ**.

1. *Jiphtah*, a place in the tribe of Judah, Josh. 15, 43.

2. *Jephthah*, a judge of the Israelites, who by a rash vow bound himself to immolate his daughter, Judg. c. 11. 12. 1 Sam. 12, 11. Gr. *Ἰεφθαίη*, Vulg. *Jephthe*.

יָפְתָה־אֵל (which God opens, r. **פָּתַח**) *Jiphthah-el*, pr. n. of a valley in the territory of Zebulun and Asher, Josh. 19, 14. 27.

* **יָצָא**, præt. once **יָצָא** Job 1, 21; fut. **יָצָא**; imp. **צֵא**, with He parag. **צֵא** Judg. 9, 29, plur. once anomalous **צֵא** Cant. 3, 11; inf. absol. **יָצָא**, constr. **צֵא**; part. **יָצָא**, f. **יָצָא** for **יָצָא** Ecc. 10, 5, **יָצָא** Ps. 144, 14, and **א** being dropped **יָצָא** Deut. 28, 57.—*To go out, to go forth*, Ethiop. **ጠሰ** id. In Syr. and Chald. the corresponding verb as to the radicals is **יָצָא**, **יָצָא**, to put forth, to germinate, i. e. a plant; but of men and other things the usual word for the idea of going out is **יָצָא**, **יָצָא**, and in Arabic,

خَرَجَ. Opp. is **בָּא** *to go in, to come*, see in **בוא** no. 1. d; and see there also the phrase *to go in and out*.

Constr. *α)* absol. Gen. 24, 11. Ex. 16, 4. Judg. 3, 24. al. sæp. *β)* The place whence one goes out is put with **מִן**, Gen. 8, 19. Job 3, 11; also with acc. like Lat. *egredi urbem, to go out of a place*, Gen. 44, 4 **יָצָאוּ אֶת־הָעִיר** *they had gone out from the city*. Ex. 9, 29. 33. Job 29, 7. Deut. 14, 22 **יָצָא הַשָּׂדֶה** *what goeth forth from the field*, its produce. Am. 4, 3 **יָצָאוּ הַצְּרִיבִים** *ye go forth from the breaches, ruins*. So Part. **יָצָא** Gen. 34, 24. 9, 10. Ex. 1, 5.—The gate through or by which one goes out is marked by **מִן** Judg. 11, 31; **בְּ** Jer. 17, 19. Neh. 2, 13; in acc. Job 30, 24. *γ)* The person from whom one goes out is put with **מִצֵּם** Ex. 8, 26. 9, 33; **מֵאֵת** Ex. 5, 20; **מֵלְפָנֶיךָ** *from the presence of a king*, etc. Gen. 41, 46. 47, 10. Esth. 8, 15. Ecc. 10, 5. So **יָצָא מֵלְפָנֶיךָ** Gen. 4, 16; **יָצָא מֵאֵת פְּנֵי יְיָ** Job 2, 7. Poet. also c. acc. Jer. 10, 20 **יָצָאוּ יְלָדַי** *my children go forth from me*, abandon me. Different are those passages where **יָצָא** is *to go forth from a people*, i. e. to go away, to depart from them; Is. 49, 17 *thy wasters shall go forth of thee*, i. e. shall depart from thee

comp. v. 19. Jer. 43, 12; trop. Lam. 1, 6. δ) The *place whither* and *person* to whom, are put with אֶל, Ex. 33, 7. Ez. 3, 23. Jer. 19, 2. Deut. 23, 11; לְ, as יֵצֵא לְצִבְיָא Num. 31, 27, 28; בְּ 1 Sam. 28, 1; c. acc. as יֵצֵא הַשָּׂדֶה Gen. 27, 3. Num. 11, 26; יֵצֵא צֶבֶא whence in part. יֵצֵא יֵצֵא 1 Chr. 5, 18, 7, 11, 12, 33; comp. below in b. Also with אֶל of pers. Gen. 19, 6. Ex. 2, 11; לְקָרְאָהּ to go out to meet any one Prov. 7, 15.—Both constructions (γ, δ) are found trop. Jer. 9, 2, 25, 32. ε) The *time when* one goes out is put in regimen with the participle; 2 K. 11, 7. 9 יֵצֵא הַשַּׁבָּת who goes out (of duty) on the Sabbath. ζ) Once poet. with accus. of number or quantity with which any thing goes forth; Am. 5, 3 יֵצֵא הַעִיר הַזֶּה הַיּוֹצֵאת אֶלֶף the city that went forth a thousand.

Spec. to go out, to go forth, is spoken:

a) Of those who *emigrate out of* a land; e. g. persons or families, Gen. 10, 11, 12, 4. Ruth 1, 7. Jer. 22, 11. 1 Sam. 22, 3; also a whole people, Ex. 34, 18. Num. 22, 5. Deut. 9, 7. Hence יֵצֵא בְּגוֹלָהּ to go forth into captivity Jer. 29, 16, 48, 7. Zech. 14, 2; and so prob. Ps. 144, 14 יֵצֵא אֵין nothing going forth sc. into captivity, exile.

b) Of soldiers, as going forth, marching out, e. g. from the city to war, from the camp to battle, 1 Sam. 23, 15, 26, 20. 1 K. 20, 39. 2 K. 19, 9. Is. 37, 9. al. or with לְמִלְחָמָה Judg. 3, 10. 1 K. 8, 44; לְקָרְאָהּ 2 Sam. 21, 17; with אֶל against Deut. 28, 7; אַחֲרָי Josh. 8, 17. Trop. of God who goes forth to conquer his foes, Is. 26, 21, 42, 13. Hab. 3, 13. Zech. 14, 3. Ps. 81, 6; of an angel warring for a people Dan. 10, 20; of a war-horse Job 39, 21. So יֵצֵא לְפָנֵי הָעָם to go out before the people to war, to be their leader, e. g. of a king 1 Sam. 8, 20; of Jehovah 2 Sam. 5, 24. Judg. 4, 14. Ps. 68, 8.—On the other hand, יֵצֵא is also spoken of soldiers as going forth out of a strong city in order to deliver it up, 1 Sam. 11, 3, 10. 1 K. 20, 31. Is. 36, 16. al.

c) Of persons going forth or out in various ways; e. g. from a house abroad Prov. 7, 15. Job 31, 34; a shepherd to hunt wild beasts 1 Sam. 17, 35; a husbandman to his labour Ps. 104, 23; a

merchant or sailor to exercise his calling, Deut. 33, 18 יֵצֵא זְבֻלוֹן בְּצֵאתָהּ re-joice, Zebulun, in thy going forth, i. e. in thy voyages and commerce.

d) Of children, to go forth, to issue from the mother's womb, i. e. to be born; Gen. 25, 25, 26, 38, 28. Ex. 21, 22. With מִבְּטֶן added Job 1, 21, 3, 11. Ecc. 5, 14; מִרְהָם Jer. 1, 5, 20, 18; comp. Deut. 28, 57. Trop. Job 38, 29.—So too a son is said to go forth from the loins or bowels of his father; יֵצֵא מִלְּבָבִי Gen. 35, 11; מִבְּהָרָה Gen. 46, 26; מִמְּעֵי Gen. 15, 4. 2 Sam. 7, 12. Hence יֵצֵא בֶן to go forth from any one is i. q. to be descended from him, Gen. 10, 14, 17, 6. 2 K. 20, 18. Is. 39, 7. al.—Of animals Is. 14, 29.

e) Persons are said to go forth, who are set free, escape, from prison, danger, etc. e. g. from prison Ecc. 4, 14 (comp. Ps. 88, 9); from trouble Prov. 12, 13; danger Jer. 11, 11; fire Ez. 15, 7; servitude, i. q. to be delivered, 2 K. 13, 5. So of slaves who go forth free, are manumitted, Ex. 21, 3, 4, 11. Lev. 25, 41, 54; more fully יֵצֵא הַפְּשִׁי, as Ex. 21, 5. Trop. of lands reverting free to their former owner in the year of jubilee, Lev. 25, 28, 30, 31, 27, 21. Once c. acc. Ecc. 7, 18 יֵצֵא אֶחָד־כֻּלָּם goeth forth (escapeth) from them all. In a like sense, to go forth free from a lot 1 Sam. 14, 41; from trial Job 23, 10; contra יֵצֵא רָשָׁע to go out guilty, be condemned, Ps. 109, 7.

f) The soul, spirit, heart, is said to go forth, when one is overwhelmed, faints, with joy, Cant. 5, 6; or fear, terror, Gen. 42, 28.

Trop. also of inanimate things:

g) Of plants, to go or come forth, i. e. to put forth, to spring up, to grow, 1 K. 5, 13. Is. 11, 1. Job 31, 40; flowers Job 14, 2; fruits Deut. 14, 22; also a horn Dan. 8, 9. So Job 28, 5 the earth מִמְּצֵהָ יֵצֵא לָחֶם out of which cometh forth bread.—Hence יֵצֵא צֶאֱצָאִים Comp. Syr. ^{oz} ܥܘܘܢ to germinate.

h) Of the sun, to go forth, i. e. to rise Gen. 19, 23. Judg. 5, 31. Is. 13, 10. Ps. 19, 6; the stars Neh. 4, 15; comp. the dawn Hos. 6, 3. Poet. of deliverance, as compared with the sun or dawn, Is. 51, 5. Ascribed also to fire Num. 26,

35 אֲשֶׁר יִצְאָה מֵאֵר יָרֵךְ 21, 29; to lighting Ez. 1, 13; to the winds Zech. 6, 5.

i) Of waters, *to go forth, to spring up*, sc. from a fountain, source, Gen. 2, 10. Ex. 17, 6. Deut. 8, 7. Ez. 47, 11. Comp. מוֹצֵא מֵיִם Is. 41, 18.

k) Of the lot as *going forth* from the urn, with לְ of pers. Num. 33, 54. Josh. 16, 1. 19, 17. 32. 40. So of an arrow that is sped, Zech. 9, 14.

l) Of things *exported* 1 K. 10, 29; comp. מוֹצֵא v. 28.

m) Of money as being *laid out*, expended, with לְ 2 K. 12, 13. Talm. id. comp. the synon. verbs in Syr. Arab. Ethiop.

n) Of a border, boundary, *to go forth*, i. e. *to run on, to pass on*, Num. 34, 9. Josh. 15, 3. 4. 9. 11. 16, 6. 19, 12. Jer. 31, 39.

o) Of a building or a part of it which *runs out, projects*, Neh. 3, 25. 26. 27.

p) Of words, discourse, which *go forth* from the mouth, Josh. 6, 10. Num. 30, 3. Espec. of vows Num. 33, 24. Judg. 11, 36; also of a command Esth. 7, 8; promises Is. 45, 23; prophecies Is. 48, 3. Ez. 33, 30.

q) Of whatever *goes forth*, is promulgated, to the public; e. g. an edict of the king or of God Esth. 1, 19. Dan. 9, 23; a judicial sentence Hab. 1, 4. Ps. 17, 2; comp. Zech. 5, 3. So of rumours Esth. 1, 17.—Comp. Ps. 19, 5 בְּכָל-הָאָרֶץ יִצְאֵה קוֹל.

r) Of things which *go or come forth*, from any person or thing as their author, source; e. g. physically, Judg. 13, 14 כָּל אֲשֶׁר יִצְאֵה מִגֵּפֶן הַיַּיִן *any thing that cometh forth of the vine*. 14, 14. Also morally, 1 Sam. 24, 14. Jer. 23, 15. 30, 19. Comp. Job 26, 4. Of the divine counsel, Gen. 24, 50. Is. 28, 29; comp. Is. 2, 3. 51, 4.

s) Of things which *come to an end*, the *outgoing* or end of any thing. Ez. 7, 10 יִצְאָה הַבְּעֻרָה *the circle is out*, the turn is ended. So of the *outgoing* or end of time, Ex. 23, 26 בְּצֵאת הַשָּׁנָה *at the end of the year*; and hence of the end, destruction of a city Ez. 26, 18. Comp. Chald. יִצֵּא for יָצָה end.

ἵσθη. הוֹצִיא; fut. יוֹצִיא, conv. יוֹצֵא;

imper. הוֹצֵא, once הוֹצִיא Is. 43, 8; part. מוֹצִיא, once מוֹצֵא Ps. 135, 7; *to cause to go out or forth*; i. e.

1. *to lead forth, to bring out*, with acc of pers. and מֵן of place *whence*, Ex. 13, 14. 16, 6. al. see below; also with מֵיִם of pers. *from whom* Gen. 45, 1. 2 Sam. 13, 9. With אֵל of pers. *to whom* Gen. 19, 5. Jer. 38, 23. Hos. 9, 13, also of place *to which* Ez. 46, 21; לְ of place 2 Chr. 29, 16. The place *through* which is put with בְּ Ez. 12, 5.—E. g. *to bring out* the people from Egypt Ex. 13, 14. 16, 6. 18, 1. Deut. 1, 27. 7, 8. 16, 1; any one from prison Gen. 43, 23. Is. 42, 7. Jer. 39, 14. Ps. 68, 7; from distress Ps. 25, 17. 143, 11, comp. 31, 5; from the power of enemies, i. q. *to deliver*, 2 Sam. 22, 49 מוֹצִיאֵי מְאֹרְבֵי, for which in Ps. 18, 49 is מַפְלְטֵי מְאֹרְבֵי, which is more usual. Also *to lead forth* to war Is. 43, 17; *to bring or lead forth* for punishment sc. without a city Gen. 38, 24. Deut. 17, 5. 22, 24. 1 K. 21, 10. In a stronger sense, i. q. *to send forth, to put away*, Ezra 10, 3. 19.—Trop. of various things: a) *to bring forth* out of the womb, i. q. *to let be born* Job 10, 18. Is. 65, 9; see Kal lett. d. Also of the magicians who brought forth flies Ex. 8, 14; and of the artisan who *produces* an instrument Is. 54, 16. b) *to bring forth, to produce*, as the earth herbage, trees, Gen. 1, 12. 24. Ps. 104, 14. Is. 61, 11. Hagg. 1, 11; also *to put forth*, as a rod buds, shoots, Num. 17, 23 [8]; see Kal lett. g. c) *to bring or lead forth* the stars, *to cause to rise*, Is. 40, 26. Job 38, 32; see Kal lett. h. d) *to bring forth to light*, to *make* conspicuous, Job 38, 11. Ps. 37, 6. Jer. 51, 10. e) *to bring or take forth*, i. q. *to separate*; Lev. 26, 10. Jer. 15, 19 מוֹצִיל רָקַר מוֹצִילָא *if thou take forth (separate) the precious from the vile*.

2. Of things, with the idea of bearing, *to bring forth, to bear forth*. *to carry out*, e. g. from the camp. Lev. 4, 12. 21. 6, 4. 14, 45; from the temple 2 K. 23, 4; from a house Ex. 12, 46. Amos 6, 10; into the field Gen. 14, 18. Deut. 24, 11. Judg. 6, 18. Also of a report, rumour, *to bring out, to spread, to publish*, with עַל of or about, Num. 14, 37. Deut. 22, 14. 19; with לְ, *to report words to* any one, Neh. 6, 19. Comp. Is. 42, 1 מְשַׁפֵּט לְגוֹיִם

יציא *he shall bring forth* (publish) *law to the nations.* v. 3.

3. *to take* or *draw out*, as the hand from the bosom Ex. 4, 6, 7; a sword from the sheath Ez. 21, 8, 10. So *to take out* or *bring forth* from a coffer, etc. Gen. 24, 53. 2 Chron. 34, 14; from a pot Ez. 24, 6.—Hence

4. *to exact* money, and with על *to impose* a tribute, contribution, 2 K. 15, 20; comp. Kal lett. m.

HOPH. *to be led forth, to be brought out*, Gen. 38, 25. Jer. 38, 22. Ez. 14, 22. 38, 8; of water flowing out Ez. 47, 8.

Deriv. יצא, מוצא, מוצאה, נצה, II, צוא, צואה, צאה, צאצאים, הוצאות.

יצא Chald. in Kal not used. SHAPH. שריצא and שריצי in Targg. *to bring to an end, to finish*, for Heb. כלה. Hence שריצא *finished*, Ezra 6, 15.

* יצב in Kal not used, *to set, to put, to place*, i. q. נצב, from which latter verb Niph. Hiph. and Hophal, as also many derivative nouns, are formed.

HITHP. התיצב 1. *to set* or *place oneself, to take a stand, to stand.* 1 Sam. 17, 16 *and took his stand* (for combat) *forty days.* 2 Sam. 18, 30 *התיצב בה*. Ex. 2, 4, 14, 13. Num. 22, 22. 1 Sam. 3, 10, 12, 7, 16; i. q. *to stand forth* Jer. 46, 4, 14. With ב of place Ex. 19, 17. Deut. 31, 14. Judg. 20, 2; על Ps. 36, 5. Hab. 2, 1. Num. 23, 3, 15.—Other constructions are: α) With על of pers. *to set oneself* to any one, *to present oneself*, to resort to his party; 2 Chr. 11, 13 *and the priests and the Levites* התיצבו עליו *resorted to him*, Rehoboam, i. e. went over to his party, *Vulg. venerunt ad illum*. So התיצב על יהוה *to present oneself unto Jehovah*, to stand before him, spoken of angels as his attendants, ministers, presenting themselves daily, etc. Job 1, 6. 2. 1. Zech. 6, 5; comp. Luke 1, 19. Once in a hostile sense, *against*, Ps. 2, 2. β) With עם *to stand with, near*, any one, Ex. 34, 5. Num. 11, 16. γ) With לפני, as לפני המלך *to present oneself before the king*, to attend upon him, Ex. 8, 16 [20]. 9, 13; comp. עמד Prov. 22, 29. So לפני יי *to present oneself before Jehovah*, in the holy place, Josh. 24, 1. 1 Sam. 10, 20.—It sometimes implies the idea of

rising up, c. מנגד *against*, 2 Sam. 18, 13; comp. Ps. 2, 2 and עמד.

2. *to stand, to stand forth*, of things; Job 38, 14 *כמו לבוש ורהיב* and (all things) *stand forth as in splendid attire*; see לבוש.

3. *to stand firm, to endure*, sc. *before* any one, either as victor before an enemy, לפני Deut. 9, 2. Job 41, 2, לפני Deut. 7, 24. 11, 25, עם 2 Chr. 20, 6; or as upright and innocent before a judge, לפני עיני Ps. 5, 6. Absol. 2 Sam. 21, 5.

4. *to stand up for* any one, *to stand by* him, with ל of pers. Ps. 94, 16.

NOTE. For the anomalous form התיצב Ex. 2, 4 for התיצב, see Lehrs. p. 386.

יצב Chald. Pe. not used, *to be firm, sure, certain.*

PA. *to speak the truth, certainty*, Dan. 7, 19. comp. v. 16.—Hence adj. יציר.

* יצב in Kal not used, but kindr. with the roots יצב (נצב), יצע, and יצק Hiph.

HIPH. הציב, comp. יצע, Hiph. הציע, pr. *to cause to stand*, i. e.

1. *to set, to place*, e. g. persons Gen. 43, 9, 47, 2. Judg. 7, 5. Jer. 51, 34. Job 17, 6; things Gen. 30, 38. Deut. 28, 56. al. Trop. *to set up, to establish*; Am. 5, 15 *establish justice, right, in the gate.*

2. *to put, to place*, Judg. 6, 37.

3. *to let stand*, i. e. *to let stay, to leave*, Gen. 33, 15.

HOPH. הציב pass. of Hiph. no. 3, *to be left* Ex. 10, 24.

יצהר m. from r. צהר *to shine*; comp. in זהב no. 2.

1. *oil*, espec. new and of this year's growth, Num. 18, 12. Deut. 12, 17, 14, 23. Joel 1, 10. al. It is often coupled with תירוש *must, new wine*; and seems to differ from שמן, as תירוש from יין. Hence בני הציהר *the sons of oil*, i. e. the anointed, Zech. 4, 14.—Hence the denom. verb הציהר; see in צהר.

2. *Izhar*, pr. n. of a son of Kohath, Ex. 6, 18. Num. 3, 19. Patronym. in יי. Num. 3, 27.

יצר subst. m. (pr. part. pass. Kal, r. יצע) any thing spread down or strewed—hence

1. *a bed, couch*, plur. Ps. 63, 7. 132, 3. Job 17, 13; of the marriage bed, sing Gen. 49, 4

2. a floor, story, Vulg. *tabulatum*, 1 K. 6, 5. 6. 10; Keri יצו. Constr. with fem. v. 6; with masc. v. 10. In Solomon's temple this name is given (l. c.) to the three stories of side-chambers (יצו) which were built around the temple on three sides, five cubits in height, one above another. In v. 6, יצו fem. is spoken of the single stories; in vv. 5. 10, where it is joined with the masc. it is put collect. for this whole part of the building. See A. Hirt der Tempel Salomo's p. 24, 25; who however makes these stories to have risen to the height of the temple itself, following indeed the testimony of Josephus, but contrary to the express words of the Hebrew text in v. 10: יצו את-היצו: על-בלי-הבהר חמש אמות קומתו.

יצו (sporting, mocking, r. יצו, see Lehrs. p. 500; to which etymology allusion is made Gen. 17, 17. 19. 18, 12. 21, 6. 26, 8) pr. n. Isaac, Sept. Ἰσαάκ, the patriarch, son of Abraham and Sarah, Gen. c. 21. 22. 24-27. In the poetical books it is four times יצו (Syr. ايسع, Arab.

إسحق) Ps. 105, 9. Jer. 33, 26. Am. 7, 9, 16. In Am. l. c. put poetically for the whole nation of Israel, i. q. יצו.

יצו Izhzar, see יצו.

יצו m. adj. verbal (r. יצו) pass. in form but with active signif. plur. constr. יצו gone forth, come out, 2 Chr. 32, 21.

יצו Chald. adj. m. (r. יצו) 1. established, fixed, valid, Dan. 6, 13. 2. certain, sure, true, Dan. 2, 45. 3, 24. 7, 16. יצו adv. certainly, 2, 8.

* יצו to spread down, to strew as a bed, Lat. *sternere*. Arab. وضع to put or place, to strew. Kindr. are יצו, יצו, יצו. In Kal only Part. pass. יצו as subst. q. v.

HIPH. יצו to spread down or underneath, as a bed. Ps. 139, 8 וַאֲשַׁרְתָּהּ שְׁאוֹל אֶת-מִטְתִּי וְאִם אֶשְׁרַתְּתָהּ שְׁאוֹל אֶת-מִטְתִּי i. e. make Sheol my bed. Is. 58, 5.

HOPH. pass. Is. 14, 11 תִּהְיֶינָה יִצְוֹת רְמִיָּה וְיִצְוֹת תְּמָרִים worms are spread under thee, as thy couch. Esth. 4, 3; comp. Is. 58, 5.

Deriv. יצו, יצו.

* יצו fut. יצו, plur. יצו 1 K. 18, 34; 34; 35; imp. יצו 2 K. 4, 41, and יצו Ez. 24, 3; Inf. יצו Job 38, 38.

1. to pour, to pour out; kindr. is יצו II, comp. יצו.—Spoken: a) Of liquids Gen 28, 18. 35, 14. Ex. 29, 7. 2 K. 3, 11. al. Metaph. to pour out the spirit, Is. 44, 3; also Part. pass. Ps. 41, 9 דָּבַר בּוֹ הַיָּצוּת הַיָּצוּת his wicked deeds are poured out upon him, i. e. the wrath of God is poured upon him on account of his wickedness; see also in יצו I. b) Of melted metal for molten work or vessels, to cast, Ex. 25, 12. 26, 37. 36, 36. al. Part. pass. יצו poured out, cast, 1 K. 7, 24. 30; hence hard, firm, solid, as of cast metal, Job 41, 15. 16.

2. Intrans. to be poured out, to flow out, 1 K. 22, 35. Job 38, 38 לְמוֹצָץ when the dust flows into a molten mass, i. e. when wet with rain it flows together and becomes hard.

PIEL to pour out, Part. fem. יצו 2 K. 4, 5 Chethibh.

HIPH. הוצו, Part. fem. יצו id. 2 K. 4, 5 Keri. But with another form:

HIPH. הוצו to set or lay out, to place, i. q. הוצו, Josh. 7, 23. 2 Sam. 15, 24. The idea of pouring out is kindred with those of laying out, setting, placing, etc.

HOPH. הוצו to be poured out, as liquids Lev. 21, 10. Job 22, 16; trop. Ps. 45, 3; of metal, to be cast, molten, 1 K. 7, 23. 33. Job 37, 18.—Part. יצו molten, i. e. molten work. 1 K. 7, 16; trop. firm, steadfast, intrepid, Job 11, 15. The form יצו 1 K. 7, 37. Job 38, 38, see in its order; also in Kal no. 2, above.

Deriv. יצו, יצו, and

יצו f. a pouring out, casting of metal, 1 K. 7, 24.

* יצו 1. Pr. i. q. יצו, but intrans. to be straitened, narrow, scanty; found in this signif. only in fut. יצו plur. יצו, Prov. 4, 12. Is. 49, 19. Job 18, 7. Elsewhere impers. לוֹ יצו it is strait to him, i. e. a) he is in a strait, in trouble, Judg. 2, 15. 10, 9. Job 20, 22. b) he is in distress, in anxiety, Gen. 32, 8; and so in fem. לוֹ יצו 1 Sam. 30, 6. c) he is grieved, takes it to heart, 2 Sam. 13, 2. For the præter. is used יצו, from r. יצו

2. to form, to fashion, to make; from the idea of cutting, see in צור. In this signif. we find præt. יצר; part. יוצר; fut. יצר, also ויצר Gen. 2, 7, ויצר 2, 19, c. suff. יצרהו Is. 44, 12.—Spoken of a workman in wood who carves statues, Is. 44, 9, 12; also in iron, who forges any thing, Is. 54, 17; and of a potter who moulds clay Is. 64, 7. Hence of God as the creator, Gen. 2, 19 and the Lord God formed out of (וַיַּצֵּר מִן) the ground every beast of the field; with acc. of material, v. 7. Often without mention of the material, Ps. 94, 9 עֲשֶׂה עֵינֶיךָ יְהוָה מִיּוֹצֵר עֵינֶיךָ who formed the eye. 95, 5. 104, 26. Am. 4, 13. Is. 45, 8; whence, the idea of fashioning being neglected, it is i. q. to create, as Ps. 74, 17 thou hast created summer and winter. Is. 45, 7. Ps. 33, 15. Zech. 12, 1; in all which passages it differs little from the synon. בָּרָא, עָשָׂה, with which it is often coupled, Is. 43, 7. 45, 7. 18. Am. 4, 13. Jer. 33, 2.—Further: a) With לְ it is to form for any thing, to destine; Is. 42, 6 אֲצַדֵּק וְאֶתְּנֶה לְבְרִית עִם אֲנִי וְאֶתְּנֶה לְבְרִית עִם אֲנִי I have formed and set thee for a covenant with the people, as the author or mediator of a covenant. 49, 5. 8. 45, 18 fin. Without לְ Is. 41, 21. b) Of things predestined, preformed, purposed of God in his counsels, to take place afterwards, (opp. עָשָׂה of the actual event,) Is. 22, 11. 37, 26. 46, 11 אֲעֲשֶׂה אֲנִי אֲעֲשֶׂה I have purposed, I will also do it. 2 K. 19, 25: c) With בְּלִי, to form in mind, to devise, to plot against, Ps. 94, 20; of God Jer. 18, 11.—Hence

PART. יוצר as subst. 1. a potter. Is. 29, 16. 41, 25. Jer. 18, 2 sq. Lam. 4, 2. פְּלִי יוצר a potter's vessel, earthen, Jer. 19, 11. Ps. 2, 9. 2 Sam. 17, 28; comp. Is. 30, 14.—Zech. 11, 13 cast it אֶל-הַיּוֹצֵר to the potter . . . and I took the thirty pieces of silver, and cast them אֶל-הַיּוֹצֵר בֵּית יְהוָה in the house of the Lord of the potter. Here Grotius interprets אֶל-הַיּוֹצֵר to the potters, to the pottery, or place where the potters dwell, where was prob. a court into which were thrown all the broken vessels of the temple (comp. Jer. 19, 2. 10. 11), and where it may be supposed that other filth was cast out; so that the expression is i. q. 'to cast upon the dung-hill,' ἐξ ὀρέων. This pottery was apparently on the south-east part of the

city, at the pottery-gate, שַׁעַר הַתְּסוּחָה, near to the valley of Hinnom, which was polluted by various kinds of filth; and some understand here this valley itself, Hengstenb. Christol. II. p. 249. But the words בֵּית יְהוָה seem not to be reconcilable with this interpretation. [Yet such a place for refuse pottery may well have been connected with the temple itself.—R.] Hence the other and earlier explanation is preferable, which here regards יוצר as i. q. אוצר treasurer, from r. אָצַר; so Chald. and Syr. Vers. Kimchi: הַיּוֹצֵר הוּא כְמוֹ אוֹצֵר. Two Mss. read אֵל הַיּוֹצֵר. The letters א and י are elsewhere not unfrequently interchanged; see in א, and Thesaur. p. 2.

2. a statuary, maker of statues, Is. 44, 9.

3. a creator, spoken of God Is. 43, 1. 44, 2. 24.

NIPH. pass. of Kal no. 2, to be formed created, Is. 43, 10.

PUAL יצר pass. of Kal no. 2. b, to be preformed, predestined, Ps. 139, 16.

HOPH. fut. יוצר to be formed, e. g. weapons Is. 54, 17.

Deriv. the two following.

יצר m. c. suff. יצרו 1. formation, frame; Ps. 103, 14 יָדַע יְהוָה רֵבֶעַ וְיָצַרנוּ for he knoweth our frame, i. e. he knoweth how and whence we are formed. Hence thing formed, work, e. g. of the potter Is. 29, 16; spec. an image, idol, Hab. 2, 18.

2. Metaph. what is formed in the mind, imagination, thought, purpose, fully יוצר לב, Gen. 8, 21. 6, 5. Deut. 31, 21. יוצר סמוּךְ staid in purpose, i. e. a man of stable mind, firm purpose, Is. 26, 3. Comp. Ps. 112, 8.

3. Jezer, pr. n. of a son of Naphtali Gen. 46, 24. Patronym. is יצרי Jezerite Num. 26, 49. This latter form afterwards was also the pr. n. of another person, Izri, 1 Chr. 25, 11, for which in v. 3 יצרי.

יצרים m. plur. (r. יצר) pr. things formed, forms, poet. for members, as Vulg. well. Job 17, 7.—Others understand lineaments of the face.

* יצת, only in fut. יצת, plur. in pause יצתו Is. 33, 12, Dag. euphon. for יצתו.

1. to set on fire, to kindle, c. **ב** Is. 9, 17.

2. Intrans. to burn, i. q. to be burned, consumed, with **בָּאֵשׁ**, Is. 33, 12. Jer. 49, 2. 51, 58.

נִרְחַם præt. **נִצַּח** 1. to be set on fire, to be burned, consumed, Neh. 1, 3. 2, 17. Jer. 2, 15. 9, 9. 11. 46, 19.

2. Metaph. to kindle up, to burn, of anger, with **בָּ** against any one, 2 K. 22, 13. 17.

חִפְּחִי once **הוֹצִיָה** 2 Sam. 14, 30 Cheth. i. q. Kal no. 1, to set on fire, to burn, construed: a) **הוֹצִיָה אֵשׁ בְּדָבָר** to set fire to any thing, Jer. 17, 27. 50, 32. Lam. 4, 11. Am. 1, 14; c. **עַל** Jer. 11, 16. b) **הוֹצִיָה הָבֵר בָּאֵשׁ** to burn any thing with fire, Josh. 8, 8. 19. Jer. 32, 29. 2 Sam. 14, 30. 31. With **בָּאֵשׁ** impl. Jer. 51, 36.

* **יָקַב** obsol. root, to hollow out, to excavate; Arab. **وَقَب** and **وَقْبَة** a hollow in the rock, in which water collects; the former also of any hollow in the body, as of the eyes. Kindr. are Arab. **قَاب** I, II, to dig, to excavate, Heb. **נָקַב** to bore, Chald. **קַבַּב** to vault, and others which see under **בָּפַה**.—Hence

יָקַב m. c. suff. **יָקַבְהָ** Deut. 15, 14. 16, 13; plur. constr. **יָקַבֵּי** Zech. 14, 10.

1. a wine-vat, **ὑπολήριον**, the vat or receptacle into which the must or new wine flowed from the press (**גֵּזַר**), Joel 2, 24. 4, 13 [3, 18]. Prov. 3, 10. Hagg. 2, 16. Jer. 48, 33. It was often excavated in the earth or even in the rock.

2. the wine-press, i. e. the upper vat or receptacle in which the grapes were trodden out or pressed, Job 24, 11. 2 K. 6, 27; comp. Hos. 9, 2. See **גֵּזַר**.

יָקַבְצָאֵל (which God gathers, r. **קָבַץ**) **יָקַבְצָאֵל** **יָקַבְצָאֵל** (God's gathering) **יָקַבְצָאֵל** Josh. 15, 21. 2 Sam. 23, 20, pr. n. of a place in the southern part of Judea.

* **יָקַרְךָ** fut. **יָקַרְךָ** Is. 10, 16, also **יָקַרְךָ** Deut. 32, 22; to set on fire, to burn, Is. 65, 5. Arab. **وقد** id. Syr. **نَحَر**.—Part. pass. **יָקַרְךָ** as subst. a kindled or burning mass upon a hearth, Is. 30, 14.

חִפְּחִי **הִיָּקַרְךָ**, to be kindled, to burn,

Lev. 6, 2. 5. 6; trop. of anger Jer. 15, 14. 17, 4.

Deriv. **יָקַרְךָ**, **מוֹקַד**, **יָקַרְךָ**.

יָקַרְךָ Chald. id. Part. fem. emphat. **יָקַרְךָ** and **יָקַרְךָ** burning, flaming, Dan. 3, 6. 15. 21. 23. 26.—Hence

יָקַרְךָ Chald. f. constr. **יָקַרְךָ**, a burning, conflagration, Dan. 7, 11.

יָקַדְעָם (possessed by the people, r. **יָקַדְעָם**) **יָקַדְעָם** **יָקַדְעָם**, pr. n. of a city in the mountains of Judah, Josh. 15, 56.

* **יָקַה** obsol. root, Arab. **وَقَّه** to obey. Hence **יָקַה**.

* **יָקַה** obsol. root, Arab. **وَقَّى** V, to venerate; VIII, to fear God, to be pious. Hence pr. n. **יָקַהֲיָאֵל**, also

יָקַה (pious) **יָקַה**, pr. n. m. Prov. 30, 1.

יָקַה f. (r. **יָקַה**) only in constr. **יָקַה** Dag. euphon. obedience, Gen. 49, 10 and until to him shall be the obedience of the nations, i. e. until the nations obey him. Prov. 30, 17.

יָקַדְךָ m. a burning, Is. 10, 16. R. **יָקַדְךָ**.

יָקַדְךָ m. (r. **קַיִם** no. 3) whatever exists on the earth, living thing, Gen. 7, 4. 23. Deut. 11, 6.

יָקַדְךָ m. Hos. 9, 8, also **יָקַדְךָ** Ps. 91, 3. Prov. 6, 5; Plur. **יָקַדְךָ** Jer. 5, 26, a fowler. The first of the above forms is pr. intransitive; the other is passive, but with an intransitive sense.—R. **יָקַדְךָ**.

יָקַדְךָ (perh. piety towards God, r. **יָקַדְךָ**) **יָקַדְךָ** **יָקַדְךָ**, pr. n. m. 1 Chr. 4, 18.

יָקַדְךָ (who is made small, r. **קָטַן**) **יָקַדְךָ** **יָקַדְךָ**, pr. n. of one of the sons of Eber, a descendant of Shem, Gen. 10, 25. 26, the progenitor of many tribes in southern Arabia. In the Arabian genealogies he is called **قحطان** Kahtan; see Bochart Phaleg II. c. 15. Pococke Spec. Hist. Arab. p. 3, 38. A. Schultens Hist. imperii Joctanidarum in Arabia Felice. Harderov. 1786. 4.

יָקַיִם (whom God sets up, r. **קַיִם**) **יָקַיִם**, pr. n. m. a) 1 Chr. 8, 19. b) 24, 12.

יָקַרְךָ adj. dear, beloved, i. q. **יָקַרְךָ** no. 3 Jer. 31, 20. R. **יָקַרְךָ**.

יָקִיר Chald. adj. (r. יָקִיר) 1. *hard, difficult*, Dan. 2, 11.

2. *honoured, noble*, Ezra 4, 10.

יְקַמֶּה (whom Jehovah gathers, r. קָמָה) *Jekamiah*, pr. n. m. a) 1 Chr. 2, 41. b) 3, 18.

יְקַמֵּם (who gathers the people, r. קָמָה) *Jekameam*, pr. n. m. 1 Chr. 23, 19, 24, 23.

יְקַמֵּם (gathered by the people, r. קָמָה) *Jokmeam*, pr. n. of a Levitical city in the tribe of Ephraim, 1 K. 4, 12. 1 Chr. 6, 53. For it is read in Josh. 21, 22 קְבָצִים q. v.

יְקַנֵּם (possessed by the people, r. קָנָה) *Jokneam*, pr. n. of a place in the tribe of Zebulun, Josh. 12, 22. 19, 11. 21, 34.

* יָקַע only in fut. יִקָּע, i. q. נָקַע of which only the præter is used, *to be rent or torn away*; hence

1. *to be out of joint, dislocated*, as a limb Gen. 32, 26.

2. Metaph. *to be alienated from any one*, with מִן Jer. 6, 8. Ez. 23, 17; מִצַּל v. 18.

HIPH. הִקְרִיעַ *to hang up on a stake or cross, to impale, ἀνασκολοπιζειν*, pr. to dislocate the limbs, since this was an accompaniment of this punishment; Num. 25, 4. 2 Sam. 21, 3. 9.

HOPI. pass. of Hiph. 2 Sam. 21, 13.

* יָקַץ only in fut. יִקָּץ, יִקָּץ, once יִקָּץ Gen. 9, 24, also יִקָּץ 1 K. 3, 15 in some Mss. and editions; intrans. *to awake*, Gen. 28, 16. 41, 4. 7. al. For the præter. is used the form הִקָּץ Hiph. of קָיַץ. Arab. يقط id.

* יָקַר fut. יִקָּר 2 K. 1, 13, יִקָּר Ps. 72, 14, and יָקַר Ps. 49, 9.

1. Pr. *to be heavy*, Syr. ܝܩܪܝܢ, Chald. יָקַר, Arab. وقى id.

2. *to be weighty, i. e. to be dear, precious, costly*; Ps. 49, 9 בְּחַיֵּינוּ הִבְרִיתָנוּ נַפְשָׁם *the redemption (λύτρον) of their life is precious, costly, i. e. they cannot be redeemed from death with money. With בְּעֵינָי to be dear, precious, in the eyes of any one, i. e. to him*; 1 Sam. 26, 21 אֲשֶׁר יָקַרְתִּי בְּעֵינָי *because my life was precious in thine eyes, because thou didst spare my life.* 2 K. 1, 13. 14. Ps. 72, 14. With לְ id. Ps. 139, 17. Also with מִצַּל

to be highly estimated, prized, by any one, (comp. רִשָּׁע מִן צַדִּיק בֶּן זָכוֹן.) Zech. 11, 13 *the noble price אשר בקרתי בצליתם which I was prized at of them, i. e. which I was held to be worth, ironically.* 1 Sam. 18, 30.

HIPH. הִקְרִיר *to make rare*, Is. 13, 12. Prov. 25, 17. Comp. adj. יָקַר no. 5.

Deriv. the three following, and יָקַר

יָקַר constr. יָקַר; fem. יָקָרָה 1. Pr. *heavy, weighty*, see the verb; only metaph. of demeanour, *grave, calm*; Prov. 17, 27 Keri, יָקַר רֵיחַ *calm of spirit.* In Cheth. is יָקַר רֵיחַ, see in קָר. Arab.

وَقِر to be grave, quiet, patient.

2. *precious, costly*, Jer. 15, 19. אֲבָנֵי יָקָרָה collect. *precious stones, gems*, 1 K. 10, 2. 10. 11. 1 Chr. 20, 2. Ez. 27, 22. 28, 13; also of the costlier kinds of stones employed in building, as marble, and even hewn stones, 2 Chr. 3, 6. Is. 28, 16; plur. אֲבָנִים יָקָרוֹת 1 K. 5, 31. 7, 9 sq. Metaph. Ps. 36, 8 מִהֲיָקַר חַסְדְּךָ אֱלֹהִים *how precious is thy loving-kindness, O God!* 116, 15, comp. 72, 14. Prov. 3, 15. 6, 26. Also *esteemed, prized*, Ecc. 10, 1.

3. Of persons, *dear, beloved*. Ps. 45, 10 *kings' daughters are among thy beloved ones*, in the number of thy maidens; where בְּיָקָרוֹתֶיהָ is by Syriasm for בְּיָקָרְתֶּיהָ Dag. euphon. Lam. 4, 2.

4. *splendid, beautiful*, Job 31, 26 יָרַח הַלַּיְלָה יָקַר *the moon walking in splendour.* Plur. f. יָקָרוֹת *the splendid*, as an epithet for *the stars*; as Zech. 14, 6 Cheth. יָקָרוֹת הַקְּפָאוֹן *the splendid ones are drawn in, i. e. the stars grow pale, draw in their brightness*, comp. Joel 2, 10.—Subst. *splendour, beauty*, Ps. 37, 20 בְּיָקַר כְּרִים *like the beauty of the pastures, i. e. the grass, verdure.*

5. *precious, i. e. rare*, 1 Sam. 3, 1. See the verb in Hiph.

יָקַר m. Kamets impure. 1. *preciousness, costliness*. יָקַר בְּלִי יָקַר *a precious vessel* Prov. 20, 15. Concr. בְּלִי יָקַר *whatever is precious, precious things*, Job 28, 10. Jer. 20, 5. Hence *value, price*, Zech. 11, 13.

2. *honour, dignity*, Ps. 49, 13. 21. Esth. 1, 20. 6, 3. 6. 9. 11.

3. *splendour, magnificence*, Esth. 1, 4.

יקר Chald. m. 1. *precious or costly things*, Dan. 2, 6; comp. Is. 3, 17, 10, 3 Targ.

2. *honour, dignity*, Dan. 2, 37, 4, 27, 33.

* יקש (*yakosh*) 1 pers. יקשתי Jer. 50, 24, i. q. יקש and קוש q. v. *to lay snares*; with ל of pers. *to lay snares for any one*, i. e. *to plot against him*, Jer. 50, 24; more fully ל יקש פח Ps. 141, 9. Part. יוקש *a fowler* Ps. 124, 7.—Fut. יקשין Is. 29, 21 is from קוש.

NIPH. נוקש *to be snared, caught in a snare*, Is. 8, 15, 28, 13; c. ב Prov. 6, 2. Metaph. *to be ensnared by avarice, to be seduced*, Deut. 7, 25.

PUAL part. plur. יוקשים for יוקשים Ecc. 9, 12; see, for this dropping of ו, Lehrg. p. 316.

Deriv. מוקש, יוקש, and

יקשן (*fowler*) *Jokshan*, pr. n. of the second son of Abraham and Keturah, the ancestor of the Sabæans and Dedanites, Gen. 25, 2, 3.

יקתאל (*subdued of God*, r. קחה) *Joktheel*, pr. n. a) A city in the tribe of Judah, Josh. 15, 38. b) Given by king Amaziah to the city Sela or Petra, the capital of Arabia Petraea, 2 K. 14, 7.

* ירא, præt. plur. יראתם Deut. 5, 5, once יראתם Josh. 4, 24; Fut. יירא, יירא, plur. ייראו and יראו 2 K. 17, 28; Imp. ירא, plur. יראו by Syriasm for יראו Lehrg. p. 417, 1 Sam. 12, 24, Ps. 34, 10; Inf. ירא Josh. 22, 25, with pref. לרא for לירא 1 Sam. 18, 29, elsewhere fem. יראתה.—The primary signif. is pr. *to tremble*, since ירא is strictly a softened form of ירע and ירה q. v. Not found in the kindred dialects.—Hence

1. *to fear, to be afraid*, construed: a) Absol. Gen. 3, 10, 18, 15, אלתהירא *fear not* Gen. 15, 1, 21, 17, 26, 24. al. sæpe. Poet. of the earth Ps. 76, 9. b) With acc. of pers. or thing feared, Num. 14, 9, 21, 34. Job 9, 35; also בן Ps. 3, 7, 27, 1. Job 5, 21; pr. *to be in fear from or before any person or thing*, in the manner of verbs of fleeing, comp. מן no. 3. b. With מפני 2 K. 1, 15. Jer. 1, 8. 2 K. 19, 6; מלפני 1 Sam. 18, 12. c) With ל, *to fear for any pers. or thing*, Josh. 9, 24 יירא מאד לנפשתינו *we feared greatly for*

our lives because of you. Prov. 31, 21. d) With ל and בן c. inf. *to fear to do any thing, to hesitate*, Gen. 19, 30 בירא בענין *for he feared to dwell in Zoar*; oftener בן Gen. 46, 3. Ex. 3, 6, 34, 30. e) With פן, *to fear lest*, etc. Gr. δεῖδω μὴ, Gen. 31, 31, 32, 12.

2. *to fear*, i. e. *to reverence, to honour*, as parents Lev. 19, 3; a king 1 K. 3, 28. Ps. 72, 5; a leader Josh. 4, 14; a prophet 1 Sam. 12, 18; a sanctuary Lev. 19, 30; an oath 1 Sam. 14, 26.—Spec. ירא את־יהוה a) *to fear God*, pr. because of his wonders, portents, Ex. 14, 31. 1 Sam. 12, 18. Ps. 33, 8, 40, 4. Is. 41, 5. Mic. 7, 17. b) *to reverence God*, as the punisher of wrong; hence to abstain from evil, to be upright, pious, e. g. Lev. 19, 14, 32, 25, 17. Ex. 1, 17. Prov. 3, 7 *fear God and shun evil*. Job 1, 9. Ecc. 12, 13. With מלפני *before God*, Ecc. 8, 12, 13. c) *to worship or serve God*, 1 K. 18, 12; also of false gods 2 K. 17, 7, 35, 37. Deut. 3, 22.—In like manner in Syr. and Arabic, verbs of fearing are also transferred to religion and piety, as

حشى ,رهب ,ورع ,وتقى .

NOTE. The form יראי (יראי) Is. 60, 5 is from יראה *to see*; comp. Is. 66, 14. Zech. 10, 7. Mic. 7, 16. etc. Thesaur. p. 622.

NIPH. נורא *to be feared*, fut. הירא Ps. 130, 4. Elsewhere only PART. נורא, δαιρός, i. e.

1. *fearful, dreadful, terrible*, of a people Is. 18, 2, 7. Hab. 1, 7; of a desert Deut. 1, 19, 8, 15; of the judgment-day Joel 2, 11, 3, 4.

2. *deserving reverence, august, awful, holy*, of God Deut. 10, 17, 7, 21. Neh. 1, 5. Ps. 47, 3, 96, 4; the name of God Deut. 28, 58. Ps. 99, 5. Mal. 1, 14; an angel or celestial appearance Judg. 13, 6. Ez. 1, 22; a sacred place Gen. 28, 17.

3. As causing astonishment and awe. *stupendous, wonderful, great*, Ps. 66, 3, 5. Ex. 15, 11. Plur. נוראות *wonderful acts, glorious deeds*, of a king Ps. 45, 5; espec. of God Deut. 10, 21. 2 Sam. 7, 23. Adv. *in a wonderful way, wonderfully* Ps. 65, 6, 139, 14; like נפלאות.

PIEL ירא *to make afraid, to terrify*, c. acc. 2 Sam. 14, 15. 2 Chr. 32, 18. Neh. 6, 9, 14.

Deriv. יראון—מורא יראון.

רָא m. constr. **רָא**, plur. constr. **רָאִי**; fem. **רָאָה**, constr. **רָאָה** Prov. 31, 30; participial adj. r. **רָאִי**.

1. *fearing, reverencing*; joined with personal pronouns it forms a periphrasis for the finite verb, as **רָא אֲנִי** *I fear* Gen. 32, 12; **רָא אַתָּה** *thou fearest* Judg. 7, 10; **נִרְאֵנוּ רָאִים** *we fear* 1 Sam. 23, 3; negat. **אֵינְנִי רָא** *he feareth not* Ecc. 8, 13. Followed by the case of the verb; c. acc. Prov. 13, 13. Ex. 9, 20. Ecc. 9, 2; also freq. **רָא אֶת־יְהוָה** *fearing God* 2 K. 4. 1. 17, 32 sq. Jon. 1, 9. Oftener with genit. **רָא אֱלֹהִים**, **רָא הָהוּא**, and therefore abstaining from evil, i. q. *upright, godly, pious*, Gen. 22, 12. Job 1, 1. 8. 2, 3. Fem. id. Prov. 31, 30. Plur. **רָאִי אֱלֹהִים** Ps. 15, 4. 22, 24. 115, 11. al. Comp. Ovid, 'timidus Deorum.'

2. *fearful, timid*, Deut. 20, 8.

רָאָה 1. Pr. inf. of the verb **רָא**, *to fear, to reverence*, with pref. **לְ** Neh. 1, 11 **לְרָאָה אֶת־שְׁמִי** *to reverence thy name*. Deut. 4, 10. 5, 26. 6, 24. 10, 12. 14, 23. 1 K. 8, 43. al. With pref. **מִן**, 2 Sam. 3, 11 **מִיִּרְאָהוּ אִיזוֹ** *because he feared him*.

2. Subst. *fear, terror*; Jon. 1, 10 **וַיִּירָאוּ** *the men were afraid with great fear*. Ps. 55, 6. Ez. 30, 13. With genit. of the subject, i. e. of him who fears, Job 22, 4; also of the object, i. e. that which is feared, e. g. **רָאָהְךָ** *the fear of thee* Deut. 2, 25. Acc. as adv. Is. 7, 25 **רָאָה שְׂמִיר וְשִׁתּוֹ** *for fear of briars and thorns*. Comp. Ez. 1, 18 **לָתֵם רָאָה** *terror was to or in them*, i. e. they were terrible, dreadful.

3. *holy fear, reverence, awe*; **רָאָה** **אֱלֹהִים** Gen. 20, 11. 2 Sam. 23, 3, also **רָאָה יְהוָה**, reverence towards God, *piety, religion*; Prov. 1, 7 **רָאָה יְהוָה רֵעֵת** *the fear of me, sc. of God, piety*, Jer. 32, 40. Ps. 5, 8. Ex. 20, 20. Rarely the suff. refers to the subject, as **רָאָתָם אֲתִי** *their piety towards me* Is. 29, 13.

רָאִי (piety? r. **רָא**) *Iron*, pr. n. of a city in Naphtali, Josh. 19, 38.

רָאָה (whom Jehovah looks upon, r. **רָאָה**) *Irijah*, pr. n. m. Jer. 37, 13. 14. Written **רָאָה** in some editions.

רָב i. q. **רָיב**, *an adversary*; hence **רָב מֶלֶךְ** *an adverse king, hostile*, i. e. the king of Assyria; Hos. 5, 13. 10, 6. R. **רִיב**.

רָבֶעַל m. (contr. for **רָב בַּעַל**, with whom Baal contends, r. **רִיב**) *Jerubbaal*, a surname of Gideon, the judge of Israel, Judg. 6, 2. In 2 Sam. 11, 21 he is called **רָבֶשֶׁת**, q. v. Sept. *Ἰεροβούλ*.

רָבֶעַם (whose people is many, r. **רָב**) pr. *Jarobeam*, comm. *Jeroboam*, pr. n. of two kings of the ten tribes. a) One, the son of Nebat, was the founder of that kingdom, and introduced the worship of the golden calves, r. 975-54 B. C. 1 K. 11, 26-43. c. 12-14. b) The other, the son of Joash, r. 825-784 B. C. 2 K. 13, 13. 14, 23-29.

רָבֶשֶׁת (with whom the idol contends, r. **רִיב**, comp. **בֶּשֶׁת**) *Jerub-besheth*, pr. n. m. 2 Sam. 11, 21. See **רָבֶעַל**.

* **רָד** once by aphæresis **רָד** Judg. 19, 11; Fut. **רָדֵד**, **וַיִּרָד**, in pause **וַיִּרָד** Ps. 18, 10; Imp. **רָדֵה**, **רָדֵה**, once **רָדֵה** Judg. 5, 13; Inf. absol. **רָדֵד** Gen. 43, 20, constr. **רָדֵה**, c. suff. **רָדֵה**, once **רָדֵה** Gen. 46, 3.

1. *to go down, to descend*; Eth. **ገደ** to descend; in Arabic comp. **نزل** to go to drink, to go to water, pr. to go down to the water, etc. but the word in common use is **نزل**.—Construed: a) Absol. Ex. 19, 24. Is. 47, 1. β) The place whence is put with **מִן**, Ex. 19, 14. Ez. 27, 29; **מֵעַל** 1 Sam. 25, 23. Ez. 26, 16; also in acc. Jer. 13, 18 the crown shall come down as to your heads, i. e. from your heads. γ) The place whither with **עַל** upon, e. g. from heaven upon a mountain Ex. 19, 18, also Ez. 47, 8. Josh. 3, 16. Judg. 11, 37; with **אֶל** 2 Sam. 11, 10; **לְ** Cant. 6, 2; **בְּ** Ex. 15, 5. Is. 63, 14; c. acc. with or without **ה** local Gen. 12, 10. Ps. 55, 16. Job 7, 9. 17, 16. Hence Part. c. genit. **יֹרְדֵי בֹר** *those going down to the pit*, i. e. about to die, see **בֹּר**, Ps. 28, 1. 30, 4. al. Ps. 22, 30. Is. 42, 10. Also with **אֶל** of pers. to whom Ex. 11, 8. Neh. 6, 3. δ) Poet. like other verbs of running down, flowing, (see Heb. Gram. § 135. 1. n. 2.) it is construed with an accus. of that which descends or flows down in abundance; espec. of the eye as running

down with tears, weeping abundantly; Lam. 3, 48 פְּלִגִּי מֵיִם הַרְדּוּ יְיָנִי *my eye runneth down with rivers of water*, i. e. pours them forth. 1, 16. Jer. 9, 17. 13, 17. 14, 17. Ps. 119, 136. The same idiom is frequent in Arabic, العین وردت البکی *my eye flows down with weeping*, see Schult. ad Prov. 20, 5. By a different turn, Is. 15, 3 יָרַד בְּבִכּוּי *running down with weeping*, i. e. weeping abundantly.

Spoken of motion from place to place, not only of descending from a mountain Ex. 34, 29, but gener. of those who go from a higher to a lower place or region. Often of God as descending from heaven, Gen. 11, 5. 18, 21. Ex. 3, 8. Is. 31, 4. Mic. 1, 3.—Spec. a) Of those who go down to a fountain or river Gen. 24, 16. 45. Ex. 2, 5. Josh. 17, 9. 1 K. 2, 8; or to the sea Jon. 1, 3. Is. 42, 10. Ps. 107, 23, since the land is higher than the water; but comp. Ez. 27, 29. b) Of those who go out of a city, cities being mostly built on hills and mountains for the sake of security, Ruth 3, 3. 6. 2 K. 6, 18; or who go down from a citadel (acropolis) to the lower parts of a city 1 Sam. 9, 25. 27. 2 Sam. 11, 9. 10. 13. 1 K. 1, 25. 38. al. c) Of those who go out to battle, as occurring in plains, Judg. 5, 14. 1 Sam. 14, 36. 2 Sam. 21, 15. 2 Chr. 20, 16. d) Of those who go from a mountainous district or country to one lower and more level, as from Jerusalem or its vicinity to Egypt Gen. 12, 10. 26, 2 sq. 46, 3; or to the country of the Philistines and the sea-coast (שְׁפֵלָה) Gen. 38; 1. 1 Sam. 13, 20. 23, 4. 11; or to Samaria 1 K. 22, 2. 2 K. 8, 29. 2 Chr. 22, 6. e) Of those who go towards the south; since the ancients regarded the northern parts of the earth as the highest; 1 Sam. 25, 1. 26, 2. 30, 15. See the intpp. ad Virg. Georg. 1. 240 sq. Hdot. 1. 95. 1 Macc. 3, 37. 2 Macc. 9, 23. Comp. C. B. Michaelis Diss. de notione superi et inferi, reprinted in Comment. Theol. a Velthusen alisque, V. p. 397 sq.

Often also of inanimate things, as of a stream descending from a mountain Deut. 9, 21; of the rain Ps. 72, 6; of a way and of boundaries which tend downwards or towards the south, Num. 34, 11. 12. Josh. 18, 13 sq. Of the

day as declining, Judg. 19, 11; of calamity as sent down from God Mic. 1, 12. etc.

2. *to be brought down, cast down, thrust down, to fall.* 1 Sam. 23, 6 אֶפְרוֹד יָרַד בְּיָדוֹ *an ephod had fallen into his hand*, i. e. he had an ephod with him. So of a crown falling from the head (see above in β) Jer. 3, 18; a wood cut down Is. 32, 19. Zech. 11, 2; a wall thrown down Deut. 28, 52; a city destroyed Deut. 20, 20; horses killed in battle Hagg. 2, 22. So *to be cast* into the sea, to sink, Ex. 15, 5; into Sheol Is. 5, 14; also trop. of those who are cast down from a state of prosperity into poverty and want, Deut. 28, 43. Jer. 48, 18. Lam. 1, 9.

HIPH. הוֹרִיד *to make go down, to cause to descend*, in any way, either a person or thing, *to bring down*, Gen. 42, 38. 44, 29. 31. Hence

1. Of persons, *to lead or bring down, cause to come down*, Gen. 44, 21. Judg. 7, 4; *to let down*, as with a cord, Josh. 2, 15. 18; *to bring or send down*, as into Sheol, 1 Sam. 2, 6. Ez. 26, 20. Also with violence, *to cast down, cause to fall*, as God nations Ps. 56, 8; or kings from their thrones Is. 10, 13, comp. Obad. 3. 4; *to subdue nations* 2 Sam. 22, 48.

2. Of things, *to bring or carry down*, Gen. 37, 25. 43, 11; *to let or take down*, Gen. 24, 18. 46. Num. 4, 5; *to let descend, fall, flow down*, 1 Sam. 21, 14. Joel 2, 23. Lam. 2, 18. Ps. 78, 16. Also with violence, *to cast down*, Hos. 7, 12. Prov. 21, 22.

HOPH. הוֹרִיד pass. of Hiph. *to be led or brought down* Gen. 39, 1; *to be taken down*, as a tent Num. 10, 17; *to be cast or thrust down* Is. 14, 15. Ez. 31, 18. Zech. 10, 11.

Deriv. the two following, and מוֹרֵד.

יָרַד (descent) Jared, pr. n. m. a) Gen. 5, 15. Gr. Ἰαρεδ Luke 3, 37. b) 1 Chr. 4, 18.

יַרְדֵּן, always with art. הַיַּרְדֵּן, except Ps. 42, 7. Job 40, 23, (pr. the flowing, the river, from the idea of descending, flowing down, r. יָרַד, as Germ. Rhyn, Rhein, from the verb rinnen,) the Jordan, Gr. ὁ Ἰορδάνης, the chief river of Palestine, rising at the foot of Anti-Lebanon, and flowing into the Dead Sea, where

salem, Gr. Ἱερουσαλήμ and Ἱεροσόλυμα, a royal city of the Canaanites Josh. 10, 1. 5. 15, 8; after the accession of David, the chief city of the Hebrews, and the royal residence of David and his posterity, situated on the confines of Judah and Benjamin. For a full description of its topography and antiquities, see Bibl. Res. in Palest. I. p. 371 sq. Comp. Reland Palæst. p. 832 sq.

As to the etymology and orthography of the name, there has been much dispute. In respect to the former, Reland Palæst. p. 832 sq. and recently Ewald Heb. Gram. p. 332, hold ירושָׁלַם to be i. q. ירושֶׁת־שָׁלוֹם possession of peace, one ש being dropped. But this is contrary to analogy; since where a letter is doubled, the first in such case is not dropped, but compensated by a Dagesh forte in the other, as in יָרוּב for יָרוּבֵבֵל and יָרֹשֶׁת for יָרוּשֶׁת; and besides, the form ירושֶׁת nowhere occurs in the sense of possession (i. q. יָרֹשֶׁת) either separately or in compounds. Hence it is better to regard ירר as derived from r. יָרָה no. 2, i. q. a founding, foundation; whence ירושָׁלַם a foundation of peace, of prosperity; comp. ירושָׁלַם.—As to the other part of the compound name, there are some who regard שָׁלַם and שָׁלוֹם as the dual of שָׁלוֹה quiet, and suppose the city to be thus designated as double, or having two parts, comp. 2 Sam. 5, 9; so Ewald and Maurer. But in the passage cited there is no mention of a double city; and that the ם in this word is a primitive radical, and not servile, is apparent from the forms שָׁלַם Gen. 14, 18, Chald. ירושָׁלַם, Gr. Σόλυμα, Ἱεροσόλυμα. More probably, therefore, it was anciently pronounced שָׁלַם peace, safety, prosperity; but in the later periods of the silver age, some began to write it שָׁלוֹם, and to regard it as a noun plural or perhaps dual which was to be pronounced שָׁלוֹם; and this in the seventh or eighth century, when the points were added, had become the established view, so that the grammarians supposed the same pronunciation was to be restored in all cases. It follows, in our view, that the defective form ought every where to be read and pointed ירושָׁלַם. In like manner Samaria in Heb. and anciently, was

called שָׁמְרוֹן, Chald. שְׁמֶרֶן, and thence, as if dual, שְׁפֶרֶן; comp. Lehrs. p. 538. See more in Thesaur. p. 628, 629.

ירושָׁלַם Chald. Jerusalem, Ezra 4, 12 20. 24. 5, 1. 2. 15, also ירושָׁלַם Ezra 5 14. 6, 9.

* יָרָה obsol. root, perh. i. q. יָרַק, to be pale, yellow, ה and ק being interchanged; see under ה, p. 290.—Hence the two following, and יָרוּחַ.

יָרַח m. the moon, so called from its paleness; in prose always with the article, in poetry usually without it; Gen. 37, 9. Deut. 4, 19. 17, 2. 2 K. 23, 5. Jer. 8, 2. Ecc. 12, 2. Ps. 8, 4. 104, 19. Job 25, 5. al. Ps. 72, 5 לְפָנֵי יָרַח in the sight of the moon, i. e. so long as the moon shall give her light; comp. v. 7.

יָרַח m. plur. יָרָחַי, constr. יָרָחַי; denom. from יָרַח.

1. a month, i. e. a lunar month, as was customary among the Hebrews; comp. Germ. Mond and Monat, Engl. moon and month, Gr. μήνη and μήν, Lat. mensis. Syr. مَهِسָة month. It is i. q. יָרוּשֶׁת, but less frequent, and used mostly by earlier writers, Ex. 2, 2; and in the poetic style Deut. 33, 14. Job 3, 6. 7, 3. 29, 2. 39, 2. Zech. 11, 8. But see 1 K. 6, 37. 38. 8 2.—יָרַח יָמַי see in יוֹם Plur. no. 2. b.

2. Jerah, pr. n. of a people and region of Arabia, of the descendants of Joktan. Gen. 10, 26. 1 Chr. 1, 20. Bochart in Phaleg II. 19. not unaptly supposes this name to be itself Hebrew, but yet a translation from an Arabic name of the same signification; and this being premised, he understands by it the Alilai, dwelling in a gold region on the Red sea (Agatharchides c. 49. Strabo XVI. p. 277), whose true name he conjectures to be בני הַלַּל sons of the moon, so called from the worship of the moon or Alilat, Hdot. 3. 8. For a tribe bearing this name in the vicinity of Mecca, see Niebuhr's Descript. of Arabia p. 270 Germ.—More probable however is the opinion of J. D. Michaelis in Spicileg. II. p. 60, who understands by it the Moon coast (غَب القمَر), and Moon mountain (جبل القمَر), near Hadramaut; since

ירח in Gen. l. c. is joined with the land of Hadramaut, i. e. הַצְרַמְאוֹת q. v. See Edrisi par Jaubert, I. p. 54.

ירח Chald. *a month*, Ezra 6, 15. Dan. 4, 26.

ירח see יריחו.

ירחם (who finds mercy, r. רחם) *Jero-ham*, pr. n. m. a) 1 Sam. 1, 1. 1 Chr. 6, 12. 19. b) 1 Chr. 9, 12. c) 27, 22. d) 2 Chr. 23, 1. e) Neh. 11, 12. f) Other persons, 1 Chr. 8, 27. 9, 8. 12, 7.

ירחמאל (on whom God has mercy, r. רחם) *Jerahmeel*, pr. n. m. a) 1 Chr. 2, 9. 25. 26. 42. Hence patronym. in ירי-*Jerahmeelite* 1 Sam. 27, 10. 30, 29. b) 1 Chr. 24, 29. c) Jer. 36, 26.

ירחע *Jarha*, pr. n. of an Egyptian slave 1 Chr. 2, 34. 35. The etymology is unknown.

* ירסט, Arab. **وَرط** II, to throw headlong, to precipitate, **وَرطَة** a precipice, destruction; hence in Kal once, *to be headlong, rash, perverse*, Num. 22, 32; in Cod. Samar. stands ירע as gloss.

PIEL ירע *to throw headlong, to cast*; once Job 16, 11 **עַל יְדֵי הַשָּׂעִים יִרְעֵנִי** God hath cast me into the hands of the wicked; Sept. **ἐξέψυξέ με**, Vulg. *tradidit me*.

יריאל (i. q. ירואל q. v.) *Jeriel*, pr. n. m. 1 Chr. 7, 2.

יריב m. (ריב) 1. *an adversary*, Ps. 35, 1. Jer. 18, 19. Is. 49, 25.

2. *Jarib*, pr. n. a) See יריב no. 1. a. b) Ezra 8, 16.

יריבאי (see יריב) *Jeribai*, pr. n. m. 1 Chr. 11, 46.

יריה and יריחו (founded i. e. constituted of Jehovah, r. ירה) *Jeriah*, pr. n. m. 1 Chr. 23, 19. 24, 23. 26, 31.

יריחו Josh. 2, 1. 2. 3. ירחו Num. 22, 1, and יריחה 1 K. 16, 34, *Jericho*, a celebrated city of Palestine, situated near the Jordan and Dead Sea, in the territory of Benjamin, and in a most fertile region. Sept. **Ἰεριχώ**, Strabo **Ἰεριχούς** XVI. 2. 41, Arab. **أريحا** *Eriha*, called also *Riha*; see Reland *Palæstina* p. 383, 829 sq. *Bibl. Res. in Palest.* II. 279, 285 sq.—The form יריחו is prob.

the primary one, signifying *place of fragrance*, from r. ריח.

ירימות see in ירימות.

ירימות (heights, r. רם) *Jerimoth*, pr. n. m. 1 Chr. 7, 8.

יריעה f. (ירע) *a curtain, hanging*, so called from its tremulous motion, spec. of a tent Is. 54, 2. Jer. 4, 20. 10, 20. 49, 29; of the sacred tabernacle Ex. 26, 1 sq. 36, 8 sq. 2 Sam. 7, 2; of Solomon's palace Cant. 1, 5. Syr. **ܝܪܝܥܗ** tent-curtain, also tent itself.

יריעות (curtains) *Jerioth*, pr. n. f. 1 Chr. 2, 18.—R. ירע.

* ירע obsol. root, of the same or a similar power with the kindred רבך, *to be tender, soft*. Hence ירעה, ירעה, pr. n. רכה.

ירך constr. ררך, c. suff. ירכי; dual ירבים; fem. Num. 5, 21.

1. *the thigh*, so called from its softness, see r. ירך; Gr. **μηρός**, Arab. **وَرِك** and **وَرِك** thigh, buttock, haunch. How far it differs from מתינים *the loins*, **ὄσφύς**, is apparent from Ex. 28, 42: *thou shalt make for them linen drawers to cover their shame, from the loins even unto the thighs*; as also from the general use of the word. That is, מתינים denotes the lower part or region of the back, while ירך, dual ירבים, signifies the thick and fleshy double member which commences at the bottom of the spine and extends to the lower legs (שוקים), i. e. *the two thighs with the buttocks*. So פה סנהף *the socket of the thigh*, by which the thigh is connected with the pelvis, *the hip-joint*, Gen. 32, 26. 33. על ירך *on or at the thigh*, where the sword is worn, Ex. 32, 27. Judg. 3, 16. 21. Ps. 45, 4. *To smite the thigh*, a gesture of mourning and of indignation, Jer. 31, 19. Ez. 21, 17; comp. Hom. II. 12. 162. ib. 15. 397. Od. 13. 198. Cic. cl. Orat. 80. Quinctil. XI. 3. Also, *to put the hand under the thigh*, as the accompaniment of an oath, prob. in some connection with the sacredness of circumcision, Gen. 24, 2. 9. 47, 29; *to come out from the thigh of any one*, i. e. *to be begotten by any one, or descended from him*, Gen. 46.

26. Ex. 1, 5. Judg. 8, 30; comp. Koran Sur. 4. 27. Sur. 6. 98. The *buttocks* are prob. meant Num. 5, 21. 27. For שׂוֹק Judg. 15, 8, see in art. שׂוֹק. In animals *the thigh, haunch, ham*, Ez. 24, 4.

2. Trop. of things, in which sense the fem. form יִרְכָה is much more usual. E. g. a) *the shank* of the sacred candelabra, where the stem (קֶנֶה) separated into the three feet, Ex. 25, 31. 37, 17. b) *the side* of a tent or tabernacle Ex. 40, 22. 24; of an altar Lev. 1, 11. 2 K. 16, 14.

DUAL יִרְכָה *the two thighs* Ex. 28, 42, see in no. 1, above. Cant. 7, 2.

יִרְכָה f. (r. יִרְכָה) i. q. יִרְכָה no. 2. b, *the side, hinder part*, e. g. of a country, c. suff. יִרְכָהוּ Gen. 49, 13. Comp. בָּהֶה שָׂכָם.

DUAL יִרְכָהוּ constr. יִרְכָהי, once יִרְכָהי 1 K. 6, 16 Cheth. pr. the two thighs, buttocks, haunches, but used only of things. E. g.

1. *the hinder part, hinder side, rear*, Ex. 26, 22. 23. 27. 36, 27. 28. 32; of the temple 1 K. 6, 16. Ez. 46, 19.

2. The interior of any thing, *the hinder or inner parts, recesses, penetralia*, as of a house Am. 6, 10. Ps. 128, 3; of a ship Jon. 1, 5; of a cavern 1 Sam. 24, 4; of a sepulchre Is. 14, 15. Ez. 32, 23. Hence יִרְכָהי *the recesses of Lebanon*, i. e. the extreme and inaccessible parts of the mountain, Is. 37, 24; also Judg. 19, 1. 18 יִרְכָהי הַר־אֶפְרַיִם *the recesses of mount Ephraim*. Hence

3. *uttermost parts, remote regions*, e. g. יִרְכָהי הַצִּפוֹן *the uttermost parts of the north*, extreme northern regions, Is. 14, 13. So in Ps. 48, 3 *beautiful in its elevation, the joy of the whole earth is mount Zion; the joy of the remotest north is the city of the great king*, מְשׁוֹשׁ being repeated, and the remotest north being put by synecd. for the most distant nations; so De Wette ed. 4. יִרְכָהי אֲרָץ *the extremities of the earth*, remotest lands, Jer. 6, 22. 25, 32; comp. בְּנִפְּוֹת הָאָרֶץ.

יִרְכָה Chald. f. *the thigh*, Dan. 2, 32.

* יִרְבָּה obsol. root, prob. i. q. יִרְבָּה, רִים, *to be high*. Hence pr. n. יִרְבָּהוּ, אֶרֶם, יִרְבָּהוּ, also

יִרְמֹת (height) *Jarmuth*, pr. n. a) A city in the plain of Judah, anciently a royal city of the Canaanites, Josh. 10, 3. 12, 11. Neh. 11, 29. Vulg. *Jerimoth, Jerimuth*; Euseb. and Jerome *Jarimuth, Jermucha*, ten miles from Eleutheropolis towards Jerusalem; now יִרְמוֹל *Yarmûk*, see Bibl. Res. in Palest. II. p. 344. b) A city of the Levites in Issachar, Josh. 21, 29; called יִרְמֵה 19, 21.

יִרְמוֹת (heights, r. יִרְמָה) *Jeremoth*, pr. n. m. a) 1 Chr. 8, 14. b) Ezra 10, 26. c) v. 27. d) 1 Chr. 23, 23, for which יִרְמִיָּה 24, 30. e) 25, 22, for which יִרְמִיָּהוּ v. 4. f) Ezra 10, 29 Cheth. *Kerimoth*.

יִרְמֵה (dwelling in heights, r. יִרְמָה) *Jeremai*, pr. n. m. Ezra 10, 33.

יִרְמִיָּהוּ and יִרְמִיָּהוּ (whom Jehovah setteth up, r. יִרְמָה Chald. no. 2) *Jeremiah*, Sept. *Ieremias*, pr. n. a) The distinguished prophet, son of Hilkiah a priest, Jer. 1, 1. 27, 1. Dan. 9, 2. etc. b) 1 Chr. 12, 13. c) 2 K. 23, 31, comp. Jer. 35, 3. d) 1 Chr. 5, 24. e) 12, 4. f) 12, 10. g) Neh. 10, 3. 12, 1. 12.

* יִרְעָה *to tremble*, and hence *to fear, to be afraid*, i. q. יִרְעָה, יִרְעָה. Arab. *يرع* and *يرع* id. This signification lies in the primary syllable *ירע*, comp. the roots *ירע*, *ירעל*, *ירעם*. Once in præt. Is. 15, 4 *his soul trembleth within him* (Moab), sc. for fear, terror.—Fut. *ירע* belongs to r. *ירעע*.

Deriv. יִרְיָה, pr. n. *יריחו*. יִרְפָּא (what God heals, r. יִרְפָּא) *Irpeel*, pr. n. of a place in Benjamin, Josh. 18, 27.

* I. יִרְקָה 1. *to spit*, i. q. יִרְקָה II, Chald. *רוק*, Ethiop. $\Theta\Lambda\Phi$, id. Præt. Num. 12, 14. Deut. 25, 9. Inf. absol. יִרְקָה Num. 1. c.—The fut. יִרְקָה is borrowed from יִרְקָה.

* II. יִרְקָה obsol. root, *to be green, pale green*, as a plant; comp. יִרְקָהוּ. Arab.

וּרְקָה *to put forth leaves, as a tree*; IV, *to sprout*; both from the idea of greenness, verdure. Hence the six following, and *ירוק*.

יִרְקָה m. adj. *green*, neut. *something green, green herbage*, 2 K. 19, 26. Is

37, 27. Spec. *greens, herbs*; יִרְקָא *a garden of herbs* Deut. 11, 10. 1 K. 21, 2. יִרְקָא *a portion of herbs, vegetables*, Prov. 15, 17. Syr. **ܝܪܩܐ**, an herb.

יִרְקָא m. *greenness*, פְּלִי־יִרְקָא *all greenness of plants, every green plant*, Gen. 1, 30. 9, 3. יִרְקָא *greenness of grass* i. e. *green grass*, Ps. 37, 2. Elsewhere concr. *the green, the verdure, foliage*, of fields and trees, Ex. 10, 15. Num. 22, 4. Is. 15, 6.

יִרְקָא m. (r. יִרְקָא) *greenness, paleness*, **ἁλωρότης, ὀλωρότης**. Spoken

1. Of persons, *paleness of face*, that ghastly greenish-yellow tinge which arises from sudden affright, Jer. 30, 6.

2. Of grain, *paleness, yellowness*, a turning yellow from disease, Deut. 28, 22. 1 K. 8, 37. Am. 4, 9. Hagg. 2, 17. Arab.

יִרְקָא id. Coupled with שֶׁפָּנָיו q. v.

יִרְקָא m. (r. יִרְקָא) *yellowness*, see יָרָא in art. יָרָא, bb.

יִרְקָא (paleness of the people, r. יִרְקָא; or perh. 'the people is spread abroad,' for יִרְקָא *Jorkeam*, pr. n. of a town of Judah, 1 Chr. 2, 44.

יִרְקָא plur. f. יִרְקָא. R. יִרְקָא.

1. Adj. *greenish, yellowish*, **ἁλωρόωσ**, spoken of a leprous colour in garments, Lev. 13, 49. 14, 37.

2. Subst. *paleness, yellowness*, of gold Ps. 68, 14. Ethiop. **ግርግ** gold itself.

Arab. **وَرَق** money, coin.

* יִרְשָׁא Jer. 49, 1, also יִרְשָׁא, 2 pers. יִרְשָׁא Deut. 6, 18, but c. suff. יִרְשָׁא 30, 5, plur. 2. p. יִרְשָׁא; Fut. יִרְשָׁא, plur. יִרְשָׁא; Imp. יִרְשָׁא Deut. 1, 21, ib. 2, 24. 31, and fully יִרְשָׁא, with He parag. יִרְשָׁא 33, 23; Inf. יִרְשָׁא, c. suff. יִרְשָׁא.

1. *to take, to seize, to take possession of, to occupy*, mostly by force, 1 K. 21, 15. 16, 18.—That this, and not 'to inherit,' is the primary signification, is apparent from the derivatives יִרְשָׁא net, and יִרְשָׁא must, new wine; as also from the syllable יִרְשָׁא, which like יִרְשָׁא, has the force of *taking, seizing*, see in יִרְשָׁא. The secondary sense of *inheriting* is found in Arab. **ورث**; Syr. **ܘܪܫܐ**, Chald. **ܘܪܫܐ**,

Eth. **ሀረሰ**; and perhaps Lat. *heres* for *hered-s* is from the same source.—Construed: a) With acc. of thing, spoken very frequently of the occupation of the promised land, Lev. 20, 24. Deut. 1, 8. 3, 18. 20. Ps. 44, 4. 83, 13. al. So of the whole earth Is. 14, 21; houses Ez. 7, 24; the wealth of nations Ps. 105, 44. Part. יִרְשָׁא *a possessor, conqueror*, Mic. 1, 15. Jer. 8, 10. b) With acc. of pers. *to take possession of any one, i. e. to seize upon his possession, to drive him out, to dispossess him, to succeed in his place*. Deut. 2, 12 **וְיָרְשׁוּ** *and the children of Esau drove them out* (the Horites), *and destroyed them from before them*. v. 21. 22. 9, 1. 11, 23. 12, 2. 18, 14. 19, 1. 31, 3. Prov. 30, 23 *a handmaid who has dispossessed her mistress*, has succeeded in her place. Is. 54, 3. Jer. 49, 2. With **יִרְשָׁא** *from before* Deut. 12, 29. Judg. 11, 24. The proper force of the word is apparent in the following passages: Deut. 31, 3 *the Lord will destroy these nations from before thee, and thou shalt take possession of them*, seize upon their possessions, succeed them. Judg. 11, 23 *Jehovah hath driven out the Amorites before his people Israel, and will thou (Sihon) take possession of their land?*

2. *to possess, to hold in possession*, Lev. 24, 46. Deut. 19, 14. 21, 1. al. So of a land Obad. 19. Ez. 36, 12. Judg. 18, 9; wealth Judg. 18, 7. Very frequent in the phrase יִרְשָׁא *to possess the (promised) land*, spoken of the quiet occupancy and abode of the Israelites in Palestine, promised of old to Abraham, and emblematic of the highest prosperity and happiness, Gen. 15, 7. Ps. 25, 13. 37, 9. 11. 22. 29. Is. 60, 21. Comp. Matt. 5, 5.—Poet. of animals Is. 34, 11; plants Hos. 9, 6.

3. Spec. *to inherit, to receive an inheritance*, with acc. of thing Num. 27, 11. 36, 8; also, acc. of pers. (comp. no. 1. b.) *to inherit one's estate, to be one's heir*, Gen. 15, 3. 4. Absol. Gen. 21, 10 *the son of the bond-woman shall not inherit with my son, with Isaac*. Part. יִרְשָׁא *an heir*, Jer. 49, 1. 2 Sam. 14, 7.

NIPH. יִרְשָׁא *to be dispossessed, to be driven out of one's possessions, to come*

Nehemiah, see 2 Chr. 12, 1. 15, 17. 19, 8. 21, 2. 4. 23, 2. 24, 5.

The gentile n. is **יִשְׂרָאֵלִי** *Israelite* 2 Sam. 17, 25; fem. **יִשְׂרָאֵלִיָּה** Lev. 24, 10.

יִשָּׁשָׁכָר *Issachar*, pr. n. of the fifth son of Jacob by Leah, Gen. 30, 18. The tribe of Issachar (**בְּנֵי יִשָּׁשָׁכָר**) inhabited the region adjacent to the sea of Galilee, Josh. 19, 17 sq. comp. Gen. 49, 14. Deut. 33, 18. Jos. Ant. 5. 1. 22.—The name, as it now stands in the text, is every where furnished with the vowels belonging to the constant **יִשָּׁכָר** i. e. bought with a reward or price, see Gen. 30, 16. The fuller form in Chethibh may be read in two ways, either **יִשָּׁכָר** *there is reward*, or **יִשָּׁשָׁכָר** for **יִשָּׁשָׁכָר** *he brings reward*, see Gen. 30, 18.

יֵשׁ, with Makk. **יֵשׁ** (r. **יֵשָׁה**, as **בֵּן** from **בָּנָה**) pr. *to être, being, existence*; then *what is, what exists, there is*. Hence

1. Implying existence, presence, etc. *there exists, there is*; so Arab. **أَيْس**, Syr. **أَيْس**, Chald. **אֵיִתָּה** q. v. a) Spec. *there exists*; Ps. 58, 12 **יֵשׁ-אֱלֹהִים שָׁמַיִם** *there is (exists) a God that judgeth in the earth*. Is. 44, 8 **הֲיֵשׁ אֱלֹהִים מִבְּלִעְדֵי** *is (exists) there a God besides me?* Ps. 14, 2. 2 Sam. 9, 1. Jer. 5, 1. Lam. 1, 12. b) Genr. *there is*, Fr. *il y a*, Germ. *es gibt*, implying existence, presence, readiness, etc. Ruth 3, 12 **יֵשׁ אֵלַי קָרוֹב מִמְּנִי** *there is (here) a kinsman nearer than I*. Judg. 19, 19 *there is (יש) both straw and provender*, i. e. here, ready. 1 Sam. 21, 5 **יֵשׁ לָהֶם קֶחַשׁ**. Ecc. 1, 10. 2, 21. 7, 15. 8, 14. Prov. 13, 7. 18, 24. Hence comes in later Heb. the phrase **יֵשׁ אֲשֶׁר** *there are (were) who*, twice or thrice repeated, for *some, others, others*, Neh. 5, 2. 3. 4 **יֵשׁ אֲשֶׁר אָמְרוּ** *there were who said*, i. e. some said. Also **יֵשׁ אֲשֶׁר וְהָיָה** *there was that it was*, repeated for 'it was (happened) sometimes,' i. q. **וְהָיָה כִּי**, Num. 9, 20. 21. Onk. **אִיָּה וְהָיָה**. c) With a note of place added, Gen. 28, 16 **יֵשׁ יְהוָה** *in* or *from* which one is, Deut. 22, 17. 2 K. 2, 16. Ezra 10, 44.

2. Put directly for the subst. verb to

be, i. q. *is, it is*; Judg. 6, 13 **יֵשׁ יְהוָה עִמָּנוּ** and *Jehovah is with us*. Gen. 23, 8 **יֵשׁ אִם בְּיָדְךָ** *if it is in your mind*, if it be your mind. For **יֵשׁ לְאֵל** *see* in אל I. 2. Also with a suffix, which then expresses the subject of the subst. verb; as **יֵשְׁךָ** *thou art* Judg. 6, 36; **יֵשְׁכֶם** *ye are* Gen. 24, 49; **יֵשׁנוּ** *he. (it) is* Esth. 3, 8. 1 Sam. 14, 39. 23, 23; with a note of place Deut. 99, 14. So with a particip. Judg. l. c. Gen. 24, 49 **יֵשְׁכֶם עִשִׂים** *if ye are dealing kindly*, if ye deal kindly.

3. **יֵשׁ לְ** *there is to any one, he has*, genr. *to have*, i. q. **יְהִי לְ**, see in **יְהִי** no. 3. bb. Syr. **أَيْسَ لَكَ** id.—Ruth 1, 12 **יֵשׁ לִי הִקְנָה** *there is to me hope, I have hope*. Gen. 44, 20 **יֵשׁ לָנוּ אָב** *we have a father*. 43, 7. 1 Chr. 29, 3. Job 25, 3. Jer. 41, 8; so **יֵשׁ לּוֹ** *all whatsoever he had* Gen. 39, 4. 5. 8. 2 K. 4, 13 **הֲיֵשׁ לָךְ לְדַבֵּר לָךְ אֶל-הַמֶּלֶךְ** *hast thou to speak to the king?* So with the dative impl. Job 33, 32 **יֵשׁ לָךְ מִלִּין** *for* **יֵשׁ לָךְ מִלִּין** *if thou hast words* i. e. any thing to say. Is. 43, 8. 2 Chr. 25, 9. Prov. 8, 21.

NOTE 1. It appears from the examples, that the subst. **יֵשׁ** corresponds, so far as the common use of language is concerned, to the substantive verb **יְהִי**, viz. to those significations of it given in **יְהִי** no. 3; in such a way indeed as of itself to mark no distinction of number or time, but more commonly implying the *present* time. Thus in very many examples it is put for *is*, plur. *are*, 2 K. 2, 16. Ezra 10, 44. Ps. 58, 12. Ecc. 8, 14; also Præt. *was, were*, Gen. 39, 4. 5. 8. Num. 9, 20. 21. Neh. 5, 2. 3. 4; Fut. *will or shall be*, Jer. 31, 6. So too in conditional clauses, after **אִם** Gen. 23, 8. 1 Sam. 14, 39; **לֵי** Num. 22, 29. Job 16, 4.

NOTE 2. For **יֵשׁ לֹא** *there is not*, which is found in Arabic and Aramæan contracted into one word (**كَيْسَ**, **كَيْسَ**, **كَيْسَ**), the Hebrews employ **אֵין**, **אֵין**, the various uses of which correspond to those of **יֵשׁ**; see above, p. 43. Strictly therefore a form **יֵשׁ אֵין** is not admissible; yet it is found twice, by a pleonasm of the subst. verb, 1 Sam. 21, 9. Ps. 135, 17; see in **אֵין** no. 2. b.

* יָשַׁב. fut. יִשָּׁב, conv. יִשָּׁב; inf. abs. יֹשֵׁב 1 Sam. 20, 5, once שָׁב Jer. 42, 10; constr. שָׁבָה, c. suff. שָׁבָה; Imp. יֹשֵׁב, שָׁבָה; Part. fem. יֹשֵׁבָה Nah. 3, 8, elsewhere יֹשֵׁבָה, יֹשֵׁבָה. For שָׁבָה Ps. 23, 6, see Index.

1. to sit down, to seat oneself; kindr. with יָצַב to set, to place; intrans. to be set, placed. Aram. יָרַב, יָרַב id. The Arab. verb وَثَب has the signification to sit, only in the Himyaritic dialect; see the amusing story in Pococke Spec. Hist. Arab. p. 15 ed. White; but this sense is found in the common Arabic in the subst. وَثَابٌ throne, couch, consessus.

The verb is frequent in the sense to lie in wait, to spring upon the prey, and genr. in the sense of leaping, springing.—Construed: absol. Gen. 27, 19. Prov. 23, 1; with לְ of place Ps. 9, 5, 110, 1. Is. 47, 1. 1 K. 2, 19; c. dat. pleon. Gen. 21, 16 וַיֵּשֶׁב לָהּ and sat down for herself, by herself.—Also to be seated, to sit, to be sitting, with בְּ Gen. 19, 1. 2 Sam. 7, 1; גַּל 1 K. 1, 35. 2 K. 13, 13. 1 Sam. 20, 24. Poet. with acc. of that on which one sits, Ps. 80, 2 הַכְּרֻבִים יֹשֵׁב who sitteth upon the cherubim, i. e. upon a throne borne by the cherubim. 99, 1. Is. 37, 16. Impl. to sit up, Is. 52, 2.

Spec. יָשַׁב to sit is spoken: a) Of judges who sit to dispense justice, Is. 28, 6 הַמְשִׁפֵּט יֹשֵׁב על הַמִּשְׁפָּט who sitteth at judgment, at the judicial table (comp. יָשַׁב על הַלֶּחֶם to sit at meat 1 Sam. 20, 24), i. e. as a judge. Joel 4, 12. Mal. 3, 3. Hence הַמִּסֵּב הַמִּסֵּב the seat of violence, i. e. of unjust judgment, Am. 6, 3. b) Of kings sitting either as judges Ps. 9, 5, 8; or upon the throne, Germ. thronen, Ps. 61, 8, 55, 20. Is. 14, 13. Zech. 6, 13; comp. Rev. 18, 7. Hence in Is. 10, 13 יֹשְׁבֵי הַכִּסֵּא are kings sitting upon thrones. Of God as king and judge of the world, to sit enthroned for ever, Ps. 29, 10, 102, 13. c) Of those who sit in ambush, to lie in wait, to lurk, fully לָמוֹ אָרַב יֹשֵׁב Job 38, 40; with dat. of pers. Judg. 16, 9. Jer. 3, 2; absol. Ps. 10, 8, 17, 12. So وَثَب, see above; comp. Gr. λόγος, λοχέω, λοχέω, from λέγω to sit down, Lat. insidiae. d) Of mourners, who sit upon

the ground Is. 3, 26, 47, 1. Job 2, 13; or solitary Lam. 1, 1, 3, 28; or who are said simply to sit, Ps. 137, 1. Neh. 1, 4. Deut. 21, 23. Hence of a widow. Gen. 38, 11. Is. 47, 8. e) Of those who sit still, who are quiet, idle, opp. to those who go out to war or to hunt, Jer. 8, 14. Is. 30, 7. Gen. 25, 27 אֶתְלִים יֹשֵׁב sitting in tents i. e. remaining at home, occupied in domestic affairs. So κάθημαι Valekn. ad Hdot. 2, 86. f) Of an army which sits down in a place, holds it, 1 Sam. 13, 16. Lat. 'sedere contra aliq.' g) יָשַׁב עם to sit with any one, to have intercourse, to associate with him, Ps. 26, 4, 5; comp. Ps. 1, 1. Jer. 15, 17. h) The phrase to sit at the king's right hand see in רָמַיִן no. 1. bb. i) Further יָשַׁב is used also of things which elsewhere are said to be set, put, placed, comp. the primary idea above and also Piel; and where other languages employ either verbs of standing, being laid, (comp. יָרַח, יָרַח, יָרַח) or like the Heb. those of sitting, dwelling. Comp. מִיֹּשֵׁב site of a city, 2 K. 2, 19; Chald. יָרַח to be situated, of a city, Targ. Is. 22, 1. Nah. 3, 1. Eth. ጸጸ, id. So of thrones as set, placed, Ps. 122, 5 יִשְׁבוּ כִּסְאוֹתָא for there are set thrones for judgment, as the highest seat of justice. Ps. 125, 1 אֵשׁ מֹנֵה צִיּוֹן which cannot be moved, יָשַׁב לְעוֹלָם but is set fast for ever. Zech. 12, 6, 14, 10; comp. Jer. 30, 18. Zech. 2, 8. This last example can also be referred to no. 4; to which also some interpreters refer all these passages. But the idea of inhabiting does not suit the most of them; while they all admit and even require the signif. of being set, placed.—Hence inf. שָׁבָה as subst. seat, see in its order.

2. to remain, to abide, to tarry; since those who continue in a place sit down. 2 Sam. 10, 5 tarry (שָׁבָה) at Jericho until your beards be grown. 1 Sam. 25, 13. Gen. 24, 55, 29, 19. Num. 35, 25. Judg. 6, 18. al. With acc. of place, as in no. 1; Ruth 2, 7 מְעַט הַבַּיִת הַזֶּה her tarrying in the house is little. With dat. pleon. Gen. 22, 5 שָׁבָה לְכֶם פֹּה abide ye here. With dat. of pers. Hos. 3, 3 הַשָּׁבִי לִי abide for me, i. e. remain true to me; also to stay for any one, to wait, Ex. 24,

14; absol. id. Num. 22, 19.—Of things, Gen. 49, 24 וְיָשַׁב בְּאַיְתָּהּ קִשְׁתּוֹ *his bow abides in strength*, remains strong.

3. to dwell, to dwell in, to inhabit, Gen. 13, 6. Ps. 133, 1. al. sep. With אֶרֶץ of place, e. g. a land Gen. 13, 12, 45, 10. Deut. 2, 10, 12, 20; a city Gen. 19, 29; a house Deut. 19, 1; with אֶרֶץ as אֶרֶץ on or in a land Lev. 25, 18, 19. Jer. 23, 8. Ez. 28, 25; also with אֶת at, by, Ez. 3, 15; לְ Judg. 5, 17; עִם Gen. 27, 44; אֶת with Gen. 34, 16; לְפָנָיו before a teacher, master, i. e. with, 2 K. 4, 38, 6, 1; c. acc. as בְּרֵחַ יָשַׁב Is. 44, 13, 42, 11. Poet. Ps. 22, 4 יוֹשְׁבֵי הַהֵלֹאִה יִשְׂרָאֵל *inhabiting (dwelling among) the praises of Israel*, in the temple, where the praises of Israel resound before thee. But יָשַׁב c. acc. is also to dwell at, by, near a place, to be neighbour, comp. גֵּוִר, שָׁכֵן; e. g. in both senses Gen. 4, 20 וּמִקֵּנָה יָשַׁב אָהֳלָם *those dwelling in tents and by (with) the flocks*, i. e. nomades; also Ez. 26, 17 fin. יוֹשְׁבֵי יְרֵחוֹ *her neighbours*, i. e. neighbouring cities, nations. To dwell in the house of God is to frequent his temple and its worship Ps. 23, 6, 27, 4, 84, 5; comp. גֵּוִר. Spoken often of God as dwelling either in heaven Ps. 123, 4, 1 K. 8, 39, 43, 49; or the temple Ps. 9, 12, 2 Sam. 7, 6; so too of an idol Is. 44, 13; of beasts Jer. 50, 39; and also of things, as the ark 1 Sam. 7, 2; justice Is. 32, 16.—PART. יוֹשֵׁב a dweller, inhabitant, often as subst. as יוֹשְׁבֵי יְרוּשָׁלַם Jer. 17, 25; ר' בְּבֶל 51, 12; ר' הָאֶרֶץ 10, 18; ר' הַבֵּל Is. 18, 3. Ps. 33, 8. Sing. often collect. יוֹשְׁבֵי יְרֵחוֹ *inhabitants of Jerusalem* Is. 5, 3; יוֹשְׁבֵי שְׁמֶרֶן 9, 8; comp. 20, 6, 24, 17. Jer. 48, 43. al. Also in fem. יוֹשְׁבוֹת collect. for *inhabitants* Is. 12, 6. Jer. 21, 13, 48, 19. Mic. 1, 11 sq. See in בָּת nò. 5. p. 167.

4. Poet. also pass. or intrans. to be inhabited, to be habitable, i. q. Hoph. with which Kal often agrees in signif. Comp. יוֹבֵל fut. רָבַל. So too Gr. *vainos*, espec. *vainosá* Od. 4, 404. Spoken of cities Jer. 17, 25; regions Joel 4, 20 *Judah shall be inhabited for ever*, opp. 'to be desolate' v. 19; Sept. κατοικηθήσεται, Vulg. habitabitur. Zech. 7, 7. Often יָשַׁב לֹא to be uninhabited, not habitable, in the description of desolate cities and regions, e. g. Babylon Is. 13, 20 comp. parall. Jer.

50, 40; also Jer. 49, 18, 33, 50, 13, 39. Of Tyre Ez. 29, 11 *no foot of man or beast shall pass through it, neither shall it be inhabited (לֹא הָיָה) forty years*, comp. Jer. 2, 6 and parall. Ez. 26, 20. Of Askelon Zech. 9, 5; the cities of Idumea Ez. 35, 9. Of regions Jer. 17, 6; also of single houses Job 15, 28, where Sept. οἰκὸς ἀοικίτους. In all these passages the Sept. and Vulg. have the pass. κατοικηθεῖσθαι, *habitari*; while the Chald. and Syr. mostly retain the active form, which in those languages, as in Heb. admits the passive or intransitive sense. This signif. therefore stands firm, although denied by Hengstenberg, ad Zech. 12, 6. Christol. II. p. 286.

NIPH. נוֹשַׁב to be inhabited Ex. 16, 35. Jer. 6, 8. Ez. 12, 20, 26, 17 נוֹשַׁבָּה מִיַּם *inhabited from the seas* i. e. frequented by maritime nations. 38, 12.

PIEL causat. of Kal no. 1. i, to set, to place, to pitch tents Ez. 25, 4.

HIPH. הוֹשִׁיב, once c. suff. הוֹשִׁיבוֹתָם Zech. 10, 6 for הוֹשִׁיבוֹתָם as in some Mss. The writer prob. had in mind the similar form הוֹשִׁיבוֹתָם from r. שׁוּב.

1. Causat. of Kal no. 1, to cause to sit, to seat, to set, 1 Sam. 2, 8, 1 K. 21, 9, 10, 12. Job 36, 7.

2. Causat. of Kal no. 3, to cause to dwell or inhabit, Ps. 4, 9, 68, 7, 113, 8; with two acc. Ps. 113, 9; אֶרֶץ of place Gen. 47, 6, 2 K. 17, 6. Hos. 12, 10; אֶת Hos. 11, 11. Also to let dwell with oneself, to cohabit with, as a wife; hence i. q. to take to wife, to marry, Ezra 10, 2, 10, 14, 17, 18. Neh. 3, 27. Comp. Eth. ἄνωγειν id.

3. Causat. of Kal no. 4, to cause to be inhabited, Ez. 36, 33. Is. 54, 3.

HOPH. 1. to be made to dwell, Is. 5, 8.

2. to be inhabited, Is. 44, 26.

Deriv. הוֹשִׁיב, מוֹשֵׁב, שׁוֹבֵב, הוֹשִׁיבָה, יוֹשְׁבוֹתָהּ, יוֹשְׁבוֹתָהּ, יוֹשְׁבוֹתָהּ, and the two following.

יָשַׁב בְּשֵׁבֶתָהּ (sitting in the consessus) Josheb-bashshebeth, pr. n. of one of David's chief officers, 2 Sam. 23, 8; in the parall. passage 1 Chr. 11, 11 יָשַׁב בְּשֵׁבֶתָהּ.

יָשַׁב בְּאֵב (seat of one's father) Jeshebeab, pr. n. m. 1 Chr. 24, 13.

יָשַׁבָּה (praising, r. שָׁבַח) Ishbah, pr. n. 1 Chr. 4, 17

יָשְׁבוּ בְנוֹב (his seat is at Nob) *Ishbo-benob*, pr. n. m. 2 Sam. 21, 16 Cheth.

יָשְׁבִי בְנוֹב (my seat is at Nob) *Ish-bi-benob*, pr. n. m. 2 Sam. 21, 16 Keri.

יָשְׁבִי לֶחֶם (r. יָשׁוּב) *Jashubi-lehem*, pr. n. m. 1 Chr. 4, 22.

יָשְׁבָעַם (to whom the people turneth) *Jashobeam*, pr. n. m. 1 Chr. 11, 11. 27, 2.

יָשְׁבַק (leaving, r. יָשַׁב) *Ishbak*, pr. n. of a son of Abraham by Keturah, Gen. 25, 2.

יָשְׁבְקָשָׁה (for יָשַׁב בְּקָשָׁה seat in hardness) *Jashbekashah*, pr. n. m. 1 Chr. 25, 4. 24.

* יָשָׁה not in use, pr. *to stand, to stand out, to stand upright*, and hence *to be*; whence the noun יָשׁ *being* and הַיִּשְׁתָּה *a setting upright, uprightness*. Corresponding are Sanscr. *as to be*, Pers. *هستن*, Lat. *esse*; comp. Syr. *أَسَا*, Arab. *وسى*. Comp. as to signification *to stand*, whence *كان* *to be*. Other traces of this root in Hebrew are found in the pr. names יֹשֵׁה, יֹשִׁי.

יָשׁוּב (he turneth, r. יָשׁוּב) *Jashub*, pr. n. a) A son of Issachar, Num. 26, 24. Hence patronym. יִשְׁבִּי Num. l. c. b) Ezra 10, 29.

יִשְׁוָה (even, level, r. יִשְׁוָה) *Ishvah*, pr. n. of a son of Asher, Gen. 46, 17.

יִשְׁוֹהֶנָּה (whom Jehovah bows down, r. יִשְׁוָה) *Jeshohaiah*, pr. n. m. 1 Chr. 4, 36.

יִשְׁוִי (i. q. יִשְׁוָה) *Ishvi*, pr. n. a) A son of Asher, Gen. 46, 17. b) A son of Saul, 1 Sam. 14, 49.

יִשְׁוִי pr. n. *Jeshua*, contracted from יְהוֹשֻׁעַ i. q. יְהוֹשֻׁעַ *Joshua* q. v. common in the later Hebrew; whence Gr. *Ἰησοῦς*.

1. Of men. a) Of Joshua the successor of Moses, Neh. 8, 17. b) Of the high priest of the same name, see יְהוֹשֻׁעַ no. 2. Ezra 2, 2. 3. 2. Neh. 7, 7. c) 1 Chr. 24, 11. d) Three Levites, 2 Chr. 31, 15. Ezra 2, 40. 8, 33. Neh. 7, 43. 8, 7. 9, 4. 5. 10, 10. 12, 8. 24. e) Neh. 3, 19, comp. 7, 11. Ezra 2, 6.

2. *Jeshua* a city of Judah, Neh. 11, 26.

יִשְׁוִי f. (r. יָשַׁע) with הַ parag. poet. יִשְׁוִי Ps. 3. 3. 80, 3. Jon. 2, 10.

1. *deliverance, safety, salvation* in a temporal sense, Is. 56, 1. 59, 11. Ps. 14, 7. al. Ps. 3, 9 לַיהוָה הַיִּשְׁוִעָה *to Jehovah belongeth deliverance*, it comes from him. אֱלֹהֵי יִשְׁוִעָתִי *God my deliverer* Ps. 88, 2. הָיָה לִי לַיִּשְׁוִעָה *he is to me for deliverance*, is become my deliverer, Ex. 15, 2. 2 Sam. 10, 11. Ps. 118, 14. 21. So of deliverance from guilt Job 13, 16.—Concr. a) *a deliverer*, Ps. 68, 20 הַיִּשְׁוִעָה. 62, 3. 7. Is. 33, 2. Plur. Ps. 42, 12 and 43, 5 פָּנֵי יִשְׁוִעַתִּי *my deliverer and my God*; so too doubtless 42, 6. b) *delivered, rescued*, (comp. בְּרָכָה Gen. 12, 2, and plur. בְּרָכּוֹהָ Ps. 21, 7,) Is. 26, 18 הַיִּשְׁוִעָה בְּלֹ נַעֲשָׂה אֶרֶץ *we have not made the earth delivered*, i. e. we have not delivered the earth, wrought deliverance in it.

2. *help, aid*, espec. from God, Ps. 9, 15. 13, 6. 20, 6. 21, 6; fully יִשְׁוִעַתִּי Ex. 14, 13. Is. 26, 1 הַיִּשְׁוִעָה הַזֹּאת וְהָיָה לִי *his help will God set as walls and bulwarks*, i. e. God's help will be to us instead of walls, etc.—Hence, *victory*, 1 Sam. 14, 45. Is. 59, 17. Hab. 3, 8. Ps. 118, 15. Plur. *victories*, espec. those by which a people are delivered from danger through the divine aid, Ps. 18, 51. 44, 5. 74, 12. Comp. the root Hiph.

no. 2. Arab. *نَصْر* *help*, also *victory*.

3. *welfare, prosperity, happiness*, Is. 51, 6. 60, 18. Job 30, 15.

* יָשָׁה *obsol. root*, Arab. *transp. وحش* *to be empty*, spoken of a desert and desolate region, also of a hungry stomach. Conj. IV, *to have an empty stomach, to be hungry, وحشًا* *fasting*. Hence

יָשָׁה m. *emptiness, hunger*, once Mic. 6, 14.

* יָשַׁע only יִשְׁוִעַתִּי *to stretch out, to extend*, c. acc. et הַ Esth. 4, 11. 5, 2. 8, 4. Chald. *אוֹשַׁע*, Syr. *أَوْشَع* id.

יִשְׁוִי (perh. firm, strong, see r. יָשָׁה) pr. n. *Jesse*, the father of king David, who as being of humble birth was often called by his enemies in contempt בְּנוֹ-יִשְׁוִי *the son of Jesse*, 1 Sam. 20, 27. 30. 31. 22, 7. 8. 2 Sam. 20, 1. 1 K. 12, 16. (1 Sam. 16, 1 sq.) *The stem of Jesse*, poet. for the

family of David, Is. 11, 1; and *the root* (sprout) of *Jesse* for the Messiah, id. v. 10. Sept. *Ἰεσσαί*.

יְשִׁיָּה (whom Jehovah lendeth, r. נָשָׂה) *Ishiah, Ishijah*, pr. n. a) 1 Chr. 7, 3. b) Ezra 10, 31. Also of several Levites.

יְשִׁיָּה (id.) *Ishiah, Jesiah*, pr. n. m. 1 Chr. 12, 6.

יְשִׁימָה f. (r. רָשָׁם) plur. יְשִׁימוֹת *desolations, ruins, destruction*, Ps. 55, 16 Cheth. Comp. pr. n. בֵּית־יְשִׁימוֹת p. 130. r.

יְשִׁימוֹן m. *a waste, desert*, Is. 43, 19. 20. Ps. 68, 8. 78, 40. 106, 14. al. R. יָשָׁם.

יְשִׁישׁ m. (r. יָשָׁשׁ) *an old man*, pr. one grey-headed, only poetic, Job 12, 12. 15, 10. 29, 8. 32, 6. In the kindr. dialects the corresponding word is *عَمَّامًا*, *قَسِيئ*, the letter י being changed to a rough palatal, see under lett. כ.

יְשִׁישִׁי (son of an old man) *Jeshishai*, pr. n. m. 1 Chr. 5, 14. R. יָשָׁשׁ.

* יָשָׁם i. q. שָׁמַם *to be laid waste, made desolate*; hence fut. יָשָׁם Gen. 47, 19. Ez. 12, 19. 19, 7. But this form can be derived from שָׁמַם itself, as רָקַל from קָלַל, see Heb. Gramm. § 66. n. I. 3. Plur. יְשִׁמְנָה Ez. 6, 6.

Deriv. יְשִׁמָּה, יְשִׁמוֹן, pr. n. יְשִׁמוֹן, and

יְשִׁמָּא (waste, desolation) *Ishma*, pr. n. m. 1 Chr. 4, 3.

יְשִׁמְעָא (whom God heareth, r. שָׁמַע) *Ishmael*, pr. n. a) The son of Abraham by Hagar, the ancestor of many Arabian tribes, Gen. 25, 12–18. Hence patronym. יְשִׁמְעֵאִי 1 Chr. 2, 17. 28, 3, plur. יְשִׁמְעֵאִי, *Ishmaelites*, Arabs descended from Ishmael; they are spoken of as carrying on a traffic with Egypt, Gen. 37, 25. 27, 39, 1; and living a wandering life as nomades at the eastward of the Hebrews and of Egypt as far as to the Persian gulf and Assyria, i. e. Babylonia, Gen. 25, 18; which same limits are elsewhere (1 Sam. 15, 7) assigned to the Amalekites. Judg. 8, 24 comp. v. 22. Ps. 83, 7. b) The murderer of Gedaliah, Jer. 40, 8. 14 sq. 41, 2 sq. c) Of several other

persons, 1 Chr. 8, 38. 2 Chr. 23, 1. Ezra 10, 22.

יְשִׁמְעָה (whom Jehovah heareth, r. שָׁמַע) *Ishmaiah*, pr. n. m. 1 Chr. 12, 4.

יְשִׁמְעָהוּ (id.) *Ishmaiah*, pr. n. m. 1 Chr. 27, 19.

יְשִׁמְרַי (for יְשִׁמְרָה, whom Jehovah keepeth, r. שָׁמַר) *Ishmerai*, pr. n. m. 1 Chr. 8, 18.

* יָשָׁן, 1 pers. יָשָׁנָה Job 3, 13; fut. יָשָׁן, plur. יָשָׁנוּ Prov. 4, 16; inf. יָשָׁן Ecc. 5, 11; pr. *to be languid, weary*. Hence

1. Of persons, *to fall asleep*, Gen. 2, 21. 41, 5. Ps. 4, 9. Also *to sleep*, 1 K. 19, 5. Prov. 4, 16. Ecc. 5, 11; of beasts Ez. 34. 25.—Arab. *وَسِن* to begin to sleep, to slumber, *سِنَّة* beginning of sleep. Vice

versa, the Arabs use the verb *نام* of sleep itself, while the Hebrews denote by it only slumber, see נָהַם.—Coupled with נָהַם in the phrase *ולא יישן ולא ינום* *to neither slumber nor sleep*, spoken of an active soldier Is. 5, 27; of a sleepless guardian Ps. 121, 4.—*To sleep* is also spoken poetically: a) Of the listless, those who do nothing, whence *ἀνεργωσι μὴ οὐκ ἔχεις* of God, Ps. 44, 24 *why sleepest thou, Jehovah?* 78, 65. b) Of the dead, Job 3, 13; more fully c. acc. *ישן שנה עולם*, Jer. 51, 39. 57, and *ישן המנה* Ps. 13, 4.

2. Of things, *to be flaccid, flabby, dry*; hence *to be old*, not new, comp. נָבֵל, נְבֵלָה. So adj. יָשָׁן, and

NIPH. נִישָׁן 1. *to be dry*, spoken of old grain of a former year, opp. to new or of this year, Lev. 26, 10.

2. *to be old*, i. e. of leprosy, *to be inveterate*, Lev. 13, 11; of a person who has dwelt long in a country, Deut. 4, 25.

PIEL causat. of Kal no. 1, *to cause to sleep*, Judg. 16, 19.

Deriv. יָשָׁנָה, יָשָׁנָה, and the three here following.

יָשָׁן adj. fem. יָשָׁנָה, *dry*, i. e. *old*, not new, spoken of grain of a former year Lev. 25, 22. Cant. 7, 14; of an old or former gate Neh. 3, 6. 12, 39; of an old pool Is. 22, 11. See r. יָשָׁן no. 2.

יָשָׁנָה adj. fem. יָשָׁנָה, plur. constr. יָשָׁנָה Dan. 12, 2.

1. Part. and verbal adj. *sleeping, asleep*, 1 Sam. 26, 7. Ps. 78, 65. Cant. 7, 10 *thy palate* (i. e. its moisture) *is like sweet wine flowing straight to my beloved, הַיָּבֵב שָׁפְהֵי יֹשְׁנִים gently stealing over the lips of the sleepers*, i. e. those sleeping together. The Arabian poets often thus refer to the moisture of kisses, see Hug ad Cant. p. 49. Doepke ad Cant. 4, 11. p. 142. Trop. of death Dan. 12, 2.—In the manner of participles it serves to form a periphrasis for the finite verb, 1 K. 3, 20 *הַיָּמָהדָּה יֹשְׁנָה thy handmaid was sleeping*, i. e. slept. Cant. 5, 2.

2. *Jashen*, pr. n. m. 2 Sam. 23, 22; for which 1 Chr. 11, 34 *הַיָּשֵׁן*.

יֶשְׁנָה (old) *Jeshanah*, pr. n. of a city in Ephraim or Samaria 2 Chr. 13, 19; see Jos. Ant. 8. 11. 3. ib. 14. 15. 12.

* *יָשַׁע* in Kal not used, Arab. *وَسَعَ* to be broad, ample, spacious; trop. to be rich, opulent; kindr. with *יָשַׁע*. See Jauhari in A. Schultens Orig. Heb. T. I. p. 20. To the Hebrews *broad space, wide room*, is the emblem of liberty, deliverance from dangers and straits, comp. *רָחֵב, רָחַב*; as on the other hand narrowness of space, straits, is put for difficulty, distress, danger, comp. *צָרָה, צָר*. Hence

HIPH. *הוֹשִׁיעַ*; fut. *יֹשִׁיעַ*, rarely with ה retained *יְהוֹשִׁיעַ* 1 Sam. 17, 47. Ps. 116, 6, apoc. *יֹשִׁיעַ, יוֹשִׁיעַ, יוֹשִׁיעַ* Job 5, 15, once c. suff. *יִשְׁעָכֶם* Is. 35, 4.

1. *to deliver, to save*, Sept. *σώζω*, with acc. of pers. Ps. 3, 8 *קִבְּצָה יְיָ הוֹשִׁיעֵנִי* Is. 38, 20. Jer. 17, 14. al. So a city 1 Sam. 23, 2. Is. 37, 35. Often with מִן of pers. *from whom*, Ps. 7, 2. 22, 22. 109, 31; also מִיָּד Ex. 14, 30. 2 K. 19, 9; *מִפֶּה* 2 K. 16, 7; also מִן of thing, as *מִחֶרֶב* Job 5, 15, *מִחֶרֶס* 2 Sam. 22, 3, etc. Rarely with בָּ or בְּיָד of pers. or thing *by or through whom*, 2 K. 14, 27. Hos. 1, 7. The acc. being omitted, Is. 59, 1. Ps. 118, 25 *הוֹשִׁיעָה-נָּא* *save now!* whence Gr. *σῶσάνά*.—PART. *מוֹשִׁיעַ* a deliverer, saviour, Sept. *σωτήρ*, Judg. 3, 9. 15. 1 Sam. 10, 19. Is. 19, 20; of God as delivering, saving his people Is. 43, 11. 45, 15. 21. al. *מוֹשִׁיעַ* and *תָּהֵן* *and there is no deliverer*, no hope of safety, Deut. 22, 27. 2 Sam. 22, 42. Often coupled with *הַצִּיל* in a like signif. Ps. 6, 5. Jer. 15, 20. al.

2. *to help, to aid, to succour*, Sept. *βοηθέω*, with acc. of pers. Ex. 2, 17. 2 Sam. 2, 19; c. dat. Josh. 10, 6. 2 Sam. 10, 11. Absol. 2 Sam. 14, 4 *הוֹשִׁיעָה הַמֶּלֶךְ help, O king!* 2 K. 6, 26. Often of God as affording help, aid, c. acc. Ps. 12, 2. 28, 9. 76, 10, though these examples can also be referred to no. 1; c. dat. Ps. 72, 4. 86, 16. 116, 6. Prov. 20, 22; of idols Judg. 10, 14. Jer. 11, 12. Hence, as help from God brings victory, i. q. *to give victory. to let triumph*, Deut. 20, 4. Josh. 22, 22. 2 Sam. 8, 6, 14. 1 Chr. 11, 14 *וַיֹּשִׁיעַ יְיָ הַשּׁוֹעָה גְּדוֹלָה and Jehovah gave them a great victory*, by which they were delivered from their enemies.—A customary phrase is *הוֹשִׁיעָה לִּי יָדִי* or *הוֹשִׁיעָה לִּי זְרִעִי*, *my own hand or arm hath helped me*, i. e. by my own might, my own valour, have I gotten the victory, sc. without the help of another. Judg. 7, 2. Job 40, 9 [14]; of God Ps. 44, 4. 98, 1. Is. 59, 16. 63, 5. But in a different construction and sense, 1 Sam. 25, 26 *הוֹשִׁיעַ בְּיָדְךָ לָךְ to help thyself with thine own hand*, i. e. to avenge thyself privately. v. 33. Here *בְּיָדְךָ* and *יָדִי* v. 33 is the accus. of instrument, which is elsewhere coupled with this verb, Ps. 60, 7. 108, 7, comp. 17, 13; for which see Heb. Gram. § 135. 1. n. 3.

NIPH. *נוֹשַׁע* 1. *to be delivered, saved*, Ps. 80, 4. Is. 30, 15. Jer. 4, 14. Zech. 9, 9; with מִן of pers. Ps. 18, 4. Num. 10, 9; מִן of thing Jer. 30, 7.

2. *to be helped, succoured from God*; and hence, *to gain the victory, to triumph*, Ps. 33, 16 where the parall. member has *יִנָּצַל*, showing that the primary force of *יָשַׁע* is every where preserved. Deut. 33, 29. Is. 45, 17.

Deriv. the four here following, also *אֶל-יְשׁוּעָה, מוֹשִׁיעוֹת, וְיְשׁוּעָה, מְיֻשָּׁע, מְיֻשָּׁע, רְשׁוּעַת, רְשׁוּעָה, הוֹשִׁיעַ, מְיֻשָּׁע*.

יָשַׁע and *יָשַׁע* m. in pause *יָשַׁע*, c. suff. *יָשַׁעִי* Ps. 18, 36, once *יָשַׁעִי* Ps. 85, 8.

1. *broad place, wide room, freedom*, i. q. *מְרָחֵב*, opp. to straits, see the root. Ps. 12, 6 *אֶשְׂרֶה בְּיָשׁוּעַ I will set him in a wide place*, at liberty. i. e. I will deliver him; comp. 18, 2.—Hence

2. *deliverance, help*; with acc. of the kindr. verb, Hab. 3, 13 *לְיָשׁוּעַ אֶת-מְשִׁיחָהּ*

for the deliverance of thine anointed. So יָשַׁע צוֹרֵר *my rock of deliverance*, through which I am secure from danger, 2 Sam. 22, 47. Ps. 95, 1; יָשַׁעִי id. Ps. 18, 3; אֱלֹהֵי יָשַׁעִי *God of my deliverance*, i. e. God my deliverer, my helper, Ps. 18, 47. 25, 5. 27, 9. Mic. 7, 7. Concr. יָשַׁעִי *my deliverer, helper*, Ps. 27, 1.

3. *safety, welfare, prosperity*, Job 5, 4. 11. Ps. 132, 16. Is. 61, 10; comp. 2 Chr. 6, 41.

יָשַׁעִי (saving, salutary, r. יָשַׁע) *Ishi*, pr. n. m. a) 1 Chr. 2, 31. b) 5, 24. c) 4, 20.

יָשַׁעִיהוּ (id.) *Jesaiiah*, pr. n. m. a) 1 Chr. 3, 21. b) Ezra 8, 7. c) v. 19. d) Neh. 11, 7.

יָשַׁעִיהוּ (help of Jehovah, r. יָשַׁע) *Isaiiah*, Sept. *Hovias*, Vulg. *Isaias*, pr. n. a) The celebrated prophet who lived and had great influence under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah; see Is. 1, 1. 6, 1 sq. 7, 1 sq. 20, 1 sq. 22, 15 sq. c. 36–39. b) 1 Chr. 25, 3. 15. c) 26, 25.

* יָשַׁעֵת obsol. root, kindr. with יָשַׁפַּח to *smooth, to polish*, and צָפַח, صَفَى, to *shine*. Hence

יָשַׁפַּח (in some Mss. יָשַׁפַּח) Ex. 28, 20. 39, 13. Ez. 28, 13, *jasper*, a precious stone or gem of various colour, but mostly green. Arab. يَسْف, يَشْف, يَشْم.

יָשַׁפַּח (perh. bald, r. יָשַׁפַּח) *Ishpah*, pr. n. 1 Chr. 8, 16.

יָשַׁפַּח (id.) *Ishpan*, pr. n. m. 1 Chr. 8, 22.

* יָשַׁר fut. יָשַׁר, plur. 3 pers. יָשַׁרְנָה 1 Sam. 6, 12.

1. *to be even, level*, [which seems to be the primary idea of this verb and its derivatives.—T.] Arab. يَسْرُ facilis, lenis, prosper fuit.—Metaph. of an even mind, tranquil, composed, (comp. שָׁנָה Is. 38, 13.) opp. to inflated, proud. Hab. 2, 4 יָשַׁרְנָה לֹא-יָשַׁרְנָה נַפְשׁוֹ בּוֹ *lo elated, not tranquil is his soul within him*. Hence יָשַׁר no. 2, מִישׁוֹר, שְׂרוֹן.

2. *to be straight, right*, espec. of a way, kindr. with אָשַׁר, and also פָּשַׁר.—1 Sam. 6, 12 וַיִּשְׂרְנָה הַפָּרוֹת בַּדֶּרֶךְ pr. *and the kine were straight in the way*, i. e.

took the straight way; for the grammat. form, see Heb. Gramm. § 47. n. 3. Metaph. only in the phrase יָשַׁר בְּעֵינַי *it is right in my eyes*, i. e. *is pleasing to me*, I approve it, Num. 23, 27. Judg. 14, 3. 1 Sam. 18, 20. 1 K. 9, 12. Jer. 18, 4.

PIEL 1. Causat. of Kal no. 1, *to make even, to level, to make plain*, e. g. ways Is. 40, 3. 45, 13; with לְ for any one. So God is said *to make plain the ways* of any one, i. e. to give him success, prosperity, Prov. 3, 6. 11, 5, opp. נָפַל.

2. *to make straight one's way*, Prov. 9, 15 *who make straight their ways* i. e. who go straight forwards, the upright. יָשַׁר לְלֶכְתָּהּ pr. *to make straight to go*, i. e. to go straight forwards, *to walk uprightly*, Prov. 15, 21. Hence *to direct, to lead*, e. g. an aqueduct 2 Chr. 32, 30; poet. the thunder Job 37, 3.

3. *to esteem as right, to approve*, Ps. 119, 128.

PUAL pass. of Pi. no. 1. Part. זָהָב מְיָשָׁר *flattened gold*, i. e. drawn out into plates, fitted, 1 K. 6, 35.

HIPH. הִישָׁר, also הוֹשָׁר Ps. 5, 9 and Is. 45, 2 Cheth.

1. *to make even or level, to level*, e. g. a way Ps. 5, 9, uneven places Is. 45, 2 Cheth.

2. *to make straight one's way*; ellipt. Prov. 4, 25 *let thine eye-hds make straight* (their way) *before thee*, i. e. look straight before thee.

Deriv. מִישׁוֹר, מִישָׁ, שְׂרוֹן, and the six here following.

יָשַׁר adj. fem. יָשַׁרָה 1. *even, level, plain*, of a way Jer. 31, 9; hence יָשַׁרָה *a plain way*, not difficult i. e. prosperous Ezra 8, 21. Trop. יָשַׁרִי לְקַבֵּל *plain-minded*, i. e. prompt, ready to do, c. inf. et לְ 2 Chr. 29, 34. Comp. Arab. يَسْرُ facilis, obsequiosus fuit. Conj. III, facilem se præbuit alicui.

2. *straight, right*, Ez. 1, 7. 23. Job 33, 27 יָשַׁר הִצְוִיתַי *I have made crooked the straight*, i. e. have acted perversely. Mic. 3, 9. So espec. of a way 1 Sam. 12, 23. Is. 26, 7. Jer. 31, 9. Ps. 107, 7.—Metaph. a) יָשַׁר בְּעֵינַי *right in my eyes*, i. e. pleasing to me, what I approve. Judg. 17, 6 *every one did what was right in his own eyes*, what he pleased. Josh. 9, 25. Deut. 12, 28 הִישָׁר

יֵשֶׁר i. e. what God approves. 1 K. 11, 33. 38. 2 K. 10, 30. al. 2 Sam. 19, 7. Rarely with לְפָנַי Prov. 14, 12. 16, 25. b) *upright, righteous, just*; so of God, Deut. 32, 4. Ps. 25, 8. 92, 16; of God's judgments Ps. 119, 37. Neh. 9, 13; of the divine word Ps. 19, 9. 33, 4. Of men, id. 1 Sam. 29, 6. Job 1, 1. 8. 23, 7. Ps. 11, 7; often in plur. יְשָׁרִים *the upright, the righteous*, Job 4, 7. Ps. 49, 15. 111, 1. Prov. 2, 21. al. sæp. More fully לְבַב יְשָׁרִים Ps. 7, 11. 94, 15; יְשָׁרִים בְּלִבְבוֹהֶם Ps. 125, 4; also יְשָׁרֵי דְרָגָה Prov. 49, 27, יְשָׁרֵי דְרָגָה Ps. 37, 14. So of a way of life, conduct, Prov. 20, 11. 21, 8. Subst. יְשָׁרֵר *uprightness, integrity*, Ps. 37, 37. 111, 8.—Hence יֵשֶׁר הַיְשָׁרִים *the book of the upright*, (Vulg. *liber justorum*, Engl. *Vers. the book of Jasher*), a collection or anthology of ancient Heb. poems, twice quoted in the O. T. Josh. 10, 13. 2 Sam. 1, 18; so called as celebrating the praises of upright men, or perhaps for some other cause; since the Orientals often derive the titles of their books from words or things having little connection with the argument. See various conjectures in Wolf *Bibl. Hebr.* II. 219.

יְשָׁרֵר (uprightness) *Jesher*, pr. n. m. 1 Chr. 2, 18.

יְשָׁרֵר m. (ר. יְשָׁרֵר) 1. *evenness, smoothness, rightness*, of a way Prov. 2, 13. 4, 11.

2. Trop. a) *equity, right, duty*, what is right and proper; Prov. 11, 24 *who is more frugal than is meet*. With suff. יְשָׁרָיו what is right for him to do, *his duty*, Job 33, 23. Prov. 14, 2. Also what it is right to speak, *right, uprightness, sincerity*, Job 6, 25. Adv. *rightly*, Ecc. 12, 10 וְקִיְיָ יְשָׁרֵר דְּבָרֵי אֱמֻנָה *and the words of truth are rightly written*, i. e. consigned to this book, as is right. b) Of persons, *uprightness, integrity*. 1 K. 9, 4. Ps. 25, 21. עַל יְשָׁרָיו *because of uprightness*, Prov. 17, 26. Often with לְבַב, Deut. 9, 5. Ps. 119, 7. Job 33, 3.

יְשָׁרָהּ (right towards God, r. יְשָׁרֵר) *Jesharelah*, pr. n. m. 1 Chr. 25, 14.

יְשָׁרָהּ or יְשָׁרָהּ f. (r. יְשָׁרֵר) constr. יְשָׁרָהּ, *uprightness, integrity*, 1 K. 3, 6.

יְשָׁרִיָּם m. *Jeshurun*, a poetical name for the people of Israel, apparently expressive of affection and tenderness, and

occurring four times, Deut. 32, 15. 33, 5. 26. Is. 44, 2. The origin is doubtful; but prob. יְשָׁרִיָּם is a diminutive (of the form יְרֵחָן, יְרֵחָן) from יְשָׁרֵר i. q. יְשָׁרֵר (comp. יְשָׁרֵר and יְשָׁרֵר) q. d. *rectulus, justulus*, 'the good little people'; Aqu. Symm. εὐφύς, Vulg. *rectissimus et dilectus*.—Others, as Grotius, whom I formerly followed, make it a diminutive from the name יְשָׁרָהּ itself, for יְשָׁרָהּ; but a contraction of this sort is without analogy.

* יְשָׁרֵר obsol. root, kindr. שָׁרֵר, *to be white, hoary*; hence *to be grey-headed, aged*; comp. שָׁרֵרָה.

Deriv. יְשָׁרֵר, pr. n. יְשָׁרֵר, and

יְשָׁרֵר m. *an old man*, pr. one grey-headed, 2 Chr. 36, 17.

יֵתֵר Chald. i. q. Hebr. יֵתֵר, a sign of the accusative, c. suff. יֵתֵרָם *them* Dan. 3, 12.

* יֵתֵב Chald. i. q. Hebr. יֵשֵׁב 1. *to sit down, to sit*, Dan. 7, 9. 10. 26.

2. *to dwell*, Ezra 4, 17.

APH. הוֹתֵב *to cause to dwell*, Ezra 4, 10.

* יֵתֵר obsol. root, Arab. يَد, *to drive in firmly, to fix fast*, e. g. a pin or stake in the ground; comp. يَد. Hence

יֵתֵר constr. יֵתֵר, plur. יֵתֵרוֹת, constr. יֵתֵרוֹת; masc. Ez. 15, 3; fem. Is. 22, 25. Deut. 23, 14.

1. *a peg, pin, nail*, as driven into the wall, Ez. 15, 3. Is. l. c. Spec. a *tent-pin, stake*, driven into the earth to fasten the tent, Ex. 27, 19. Judg. 4, 21. 22. Is. 33, 20. Judg. 16, 14 יֵתֵר הָאֵרֶגֶת *the pin of the web or braid*, with which it was fastened to the wall, etc. Hence, *to drive a peg, to fasten a nail*, sc. in the wall, is to the Hebrews an image signifying to render firm, stable, Is. 22, 23; for which also simpl. יֵתֵר Ezra 9, 8, comp. יֵתֵר v. 9. The Arabs have also the same figure, see Vit. Timuri, I. p. 134, 228. ed. Mang.—Further, *a nail, peg*, is put metaph. for *a prince*, on whom the care and welfare of the state depends, Zech. 10, 4; where the same person is also called יֵתֵרָה *corner stone*, on whom the state is founded.

2. *a little spade, spatula, paddle*, Deut. 23, 14.

יָתוֹם m. (r. יָתוֹם) *an orphan*, Ex. 22, 23. Job 6, 27. 31, 17. al. Also of one whose father only is dead, a *fatherless* child, Job 24, 9. With genit. Ps. 109, 12; so of a people Is. 9, 16. Jer. 49, 11. Hence *the stranger, the orphan, and the widow* are named together as forlorn and needing help from others, Deut. 14, 29. 16, 11. 14, 24, 19. 20. 21. 26, 12. 13; so *the widow and orphan* Ex. 22, 21.

יָתוּר m. (r. יָתוּר, after the form יָקוּם) *a searching out, search*, and meton. that sought out, what is found by search, Job 39, 8.

* **יָתוּחַ** obsol. root, Arab. **وتح**, *to beat with a club*, **مِيتَخَة** a club. Hence **הוֹתַח** club, q. v.

יָתִיר (pre-eminent, r. יָתִיר) *Jattir*, pr. n. of a city in the mountains of Judah, assigned to the priests, Josh. 15, 48. 21, 14. 1 Sam. 30, 27. 1 Chr. 6, 42.—Perh.

the mod. **عَتِير** *Attir*; see Bibl. Res. in Palest. II. p. 194, 625.

יָתִיר Chald. (r. יָתִיר) 1. Adj. *excellent, pre-eminent*, Dan. 2, 31. 5, 12. 14.

2. Adv. fem. **יָתִירָה**, *very, exceedingly*, Dan. 3, 22. 7, 7. 19.

יָתִלָּה (hanging, high, r. יָתִלָּה) *Jithlah*, pr. n. of a place in the tribe of Dan, Josh. 19, 42.

* **יָתִם** obsol. root, Arab. **يَتَم** and **يَتَم** *to be lonely, bereaved*. This signif. of loneliness seems to come from the idea of *silence*, so that this verb has affinity with **שָׁמַם**, **דָּמַם**, comp. in **אָלַם** no. 3. Hence **יָתוֹם** an orphan.—The form **אִיתָם** Ps. 19, 14 is from **הָמַם**.

יָתְמָה (orphanage, r. יָתָם) *Ithmah*, pr. n. m. 1 Chr. 11, 46.

* **יָתַן** obsol. root, i. q. Arab. **وتن** *to be perennial, to flow constantly*, of water; III, to be assiduous, *constant*; **وَاتِن** any thing perennial, permanent; kindr. perh. is **أَتَن** to stand. The primary idea seems to be that of *extending*, comp. **הָגַן**.—Deriv. **אִיתָן**.

יָתְנִיאל (whom God bestows, r. יָתָה) *Jathniel*, pr. n. m. 1 Chr. 26, 2.

יָתָן (bestowed, r. יָתָה) *Ithnan*, pr. n. of a city in the tribe of Judah, Josh. 15, 23.

* **יָתַר** in Kal not used. 1. Pr. *to hang out over, to be redundant*, see **יָתַר** no. 1, and **מִיָּתַר**. Hence

2. *to be abundant, to be more than enough*, see Hiph. no. 1, **יָתַר** no. 2; also *to have over and above, to gain*, **πλεονεξείω**, see **יָתְרוֹן**, **יָתַר** no. 1.

3. *to be over and above, to be left, to remain*; see Hiph. no. 2, Niph. no. 1, **יָתַר** no. 3, **יָתְרָה**.

4. *to exceed bounds*; and hence *to be very great, excellent, pre-eminent*; see Niph. no. 3.

PART. **יָתַר**, **יָתְרָה**, see in their order, p. 392.

HIPH. **הוֹתִיר**, fut. **יֹתִיר**, in pause **יֹתַר**, conv. **יֹתַר**.

1. *to cause to abound, to make abundant*, sc. a person in any thing, constr. with acc. of pers. and **בְּ** of thing, Deut. 28, 11. 30, 9.

2. *to let remain, to leave*, with acc. of thing Ex. 10, 15. 16, 19. 20. Ruth 2, 18. Ez. 12, 16; and **לְ** of pers. added Is. 1, 9. Jer. 44, 7. Absol. in the phrase 'to eat or drink, and leave,' sc. when satisfied, Ruth 2, 14. 2 K. 4, 43. 44; also Ex. 36, 7. Ez. 6, 8.—Ps. 79, 11 **הוֹתִיר בְּנֵי הַמּוֹתָה** *let remain the sons of death*, i. e. preserve those appointed to die.

3. Intrans. *to be more than others, to excel*; Gen. 49, 4 **אַל־הוֹתִירָה** *thou shalt not excel*, i. e. shalt not be pre-eminent among thy brethren according to thy birthright.—But **הוֹתִיר** may also be Hoph. for **הוֹתִירָה**, as **הוֹרַע** from **רָדַע** for **יֹרָא** for **יֹרָה** Prov. 11, 25.

NIPH. **נוֹתַר** 1. *to remain, to be left remaining*, Gen. 44, 20. Neh. 6, 1; e. g. after a slaughter or destruction of others Num. 26, 65. Josh. 11, 11. 1 K. 17, 17. Is. 1, 8. 30, 17. al. sæp. so of things Ex. 10, 15; with dat. of pers. added 1 Sam. 25, 34. With **אַחֲרַי** after 1 K. 9, 21; **מִן** of, out of any number, quantity, etc. 2 Sam. 13, 30. Zech. 14, 16. Lev. 14, 29; **בְּ** in or of any thing Lev. 8, 32. 14, 18; also with **בְּ** in a like sense 2 Sam. 17, 12.—Part. **נוֹתַר**, f. **נוֹתְרָה**, *that which is left*,

the rest, remainder, remnant, Gen. 30, 36. Ex. 28, 10, 29, 34. Lev. 2, 3, 10. al. sæp.

2. *to remain, to be left*, sc. after the departure of others. Gen. 32, 25 and Jacob (יַהֲרֵר) *was left alone*. So also many intpp. Dan. 10, 13 וְאֲנִי נֹחַרְתִּי שָׁם and *I remained there with the king of Persia*; but the context favours a reference to no. 3.

3. *to be more than others, to excel*; hence *to get the victory, to be victorious*. Dan. 10, 13 וְאֲנִי נֹחַרְתִּי שָׁם אֶצֶל מְלָכֵי פָּרַס and *I there obtained the victory with the kings of Persia*. Comp. Hiph. no. 3. Syr. Ethpa. præstans, excellens fuit.

Deriv. יוֹתֵר, יוֹתֵרָה, יוֹתֵיר, מוֹתֵר, מוֹתֵרָה, and those here following.

יָהָר m. c. suff. יָהָרוּ 1. *a cord, rope*, pr. something *hanging over*, redundant, see the root יָהָר no. 1. Judg. 16, 7, 8.

9. So Arab. ⁹وَتَر id. string of a bow, of a lute, etc.—Spec. a) Of the cords by which a tent is fastened to the pins or stakes; metaph. Job 4, 21 נֶסֶע יָהָרָם בָּם *their cord in them is torn away*, their tent is thrown down, i. e. they die; comp. the figure of a tent in v. 19, also Is. 38, 12. b) The string of a bow, Ps. 11, 2. c) Of a cord used as a *rein* or *halter*; Job 30, 11 Cheth. יָהָרוּ פָתַח *he letteth loose* (lets go) *his rein*, or collect. *they let loose their rein*, i. e. are unbridled, impudent. Keri יָהָרִי *they loosen my rein*, i. e. the rein which I have put upon them, the reverence due to me.

2. *abundance*, Ps. 17, 14; comp. Ex. 23, 11. יָהָר עַל *abundantly*, enough and more, Ps. 31, 24. Adv. יָהָר, *abundantly, exceedingly*, Is. 56, 12. Dan. 8, 9.

3. *remainder, residue, the rest*. יָהָר

הָעָם *the rest of the people* Judg. 7, 6. 2 Sam. 10, 10; יָהָר הַבְּרִי שׁ *the rest of the acts of Solomon* 1 K. 11, 41, 14, 19. al. sæp. Spec. what is left after destruction, *the remnant, residue*, Deut. 3, 11. Josh. 12, 4, 13, 12. Job 22, 20.—But Joel 1, 4 הַיָּהָר הַזֶּה *that which the locust hath left*, his leavings. Ez. 23, 11.

4. Spoken of what exceeds bounds or measure; hence a) *excellence, pre-eminence*, Prov. 17, 7. Concr. Gen. 49, 3. b) Adv. *more than, besides*, i. q. יוֹתֵר no. 2. c. Num. 31, 32.

5. *Jether*, pr. n. m. a) The father-in-law of Moses, elsewhere יוֹתֵרוֹ, Ex. 4, 18. b) Judg. 8, 20. c) 1 Chr. 2, 32. d) 4, 17. e) 7, 38, for which יָהָרָה v. 37. f) 1 K. 2, 5, for which יָהָרָה 2 Sam. 17, 26.—Patronym. יָהָרִי 2 Sam. 23, 38.

יָהָרָה see יָהָר no. 5. f.

יָהָרָה f. i. q. יָהָר no. 2, *abundance, wealth, riches*, Is. 15, 7. Jer. 48, 36.

יָהָרוּ (i. q. יָהָרוּ) *Jethro*, pr. n. of the father-in-law of Moses, Ex. 3, 1, 4, 18. Comp. יָהָר no. 5. a, and הָבֵב.

יָהָרוֹן m. (r. יָהָר) a word of the later Hebrew.

1. *excellence, pre-eminence*, Ecc. 2, 13, 7, 12 10, 10.

2. *gain, profit, emolument*, what one has over and above, Ecc. 1, 3, 2, 11, 3, 9, 5, 8, 15. Syr. ⁹كسب gain.

יָהָרָן see יָהָר no. 5. e.

יָהָרָם (residue of the people, r. יָהָר) *Ithream*, pr. n. m. 2 Sam. 3, 5. 1 Chr. 3, 3.

יָהָרָת see יוֹתֵרָת.

יָהָת (for יָהָתָה pin, nail, r. יָהָד, so Simonis) *Jetheth*, pr. n. of an Edomitish chief, Gen. 36, 40.

כ

Caph, the eleventh letter of the Hebrew alphabet, as a numeral denoting 20. The name יָפָה signifies the *hollow* of the hand, *palm*, to which the ancient figure of this letter prob. bore a resemblance

It is a palatal of a middle character as to roughness, and is therefore interchanged: a) With the softer כ, see p. 169; and even with י, as יָשָר and כָּשָר, comp. also יָשִׁישׁ and ⁹سمن senex. b)

With the harder palatal ק, see קָדָה and קָדָה; קָדָה and קָדָה; קָדָה and קָדָה; קָדָה and קָדָה; and others almost innumerable in the kindred dialects; see Schult. Clav. Dialectorum p. 295. Scheid ad Cant. Hiskiaë p. 196. c) Less freq. it passes over into the stronger gutturals ח

and ע, as חָלַד, חָלַד, חָלַד, a mole; חָבוֹר, חָבוֹר, חָבוֹר Chaboras; חָרִיץ, חָרִיץ, חָרִיץ, young cheese; חָפִיר, חָפִיר, חָפִיר, young lion; חָפֵר and חָפֵר to surround.

בְּ before monosyllables and barytones often בְּ (Lehrg. § 151, 1), c. suff. בְּכֵם, בְּכֵם, בְּכֵם; with the other persons it takes the form בְּמִי, בְּמִי, q. v.

A) Adv. of quality, abridged from בְּן, as בְּןֵי for בְּנֵי, and the like; see Heb. Gramm. § 100. 1.

1. Pr. demonstr. *thus, so, in this manner*, Gr. *ὡς*. Hence repeated, בְּ—בְּ, *as—so*, where two things are compared. Lev. 7, 7 בְּחַטֹּאתֵיכֶם כְּחַטֹּאתֵיכֶם *as the sin-offering so the trespass-offering*. Num. 15, 15. Hos. 4, 9. 1 K. 22, 4. Is. 1, 8. Sometimes (though rarely) inverted, *so—as*; Gr. *ὡς—ὡς*. Gen. 44, 18 כְּמֹדָה כְּפַרְוֹתָהּ *so thou, as Pharaoh*. Ps. 139, 12.—According to the various modes of comparison, this particle may also be variously rendered, e. g. *as well—as*, Lev. 24, 16 *all the congregation shall stone him, כְּבֵן בְּאֶרֶץ כְּבֵן בְּאֶרֶץ as well the stranger as the native*. Deut. 1, 17. Ez. 18, 4. Also *how great, so great*; *quantus, tantus*; *qualis, talis*; *ὅσος, τόσος*; *οἶος, τοῖος*; so Josh. 14, 11 וְכַחֲרֵי אֲזוּ וְכַחֲרֵי אֲזוּ *how great my strength then, so great my strength now*, or in Engl. shorter. *as—so*. 1 Sam. 30, 24.—More fully, בְּן—בְּן Ps. 127, 4. Joel 2, 4; also בְּ—בְּ Josh. 14, 11. 1 Sam. 30, 24. Dan. 11, 29. Ez. 18, 4.

2. Relat. *in what way, how*, after the verb יָדַע (as elsewhere אֵיךְ Ruth 3, 18), Ecc. 11, 5 *as thou knowest not what will be the way of the wind, וְכַצְּמִים בְּבֶטֶן וְכַצְּמִים בְּבֶטֶן nor how the bones grow in the teeming womb, so, etc.*

3. Indef. *in some way*, in some measure; hence, where numbers or measures of space and time are expressed without strict exactness. *about, nearly*,

Gr. *ὡς (ὡς πεντήκοντα), ὡσεὶ, ὅσον*. 1 K. 22, 6 בְּאַרְבַּע מֵאוֹת אִישׁ *about four hundred men*. Ex. 12, 37. Ruth 2, 17 בְּאַיִפָּה *about an ephah of barley*. Num. 11, 31 בְּיָרֵךְ יוֹם *about a day's journey*. Ruth 1, 4 בְּעָשֶׂר שָׁנִים *about ten years*. Gen. 38, 24. Josh. 3, 4. al. sæp. With בְּ rarely, 1 Sam. 14, 14.—Also of a point of time not exactly defined. Ex. 11, 4 בְּחֶצְהָהּ *about midnight*. 9, 18 כְּעַתָּה *about this time to-morrow*. Dan. 9, 21 בְּעֵת מִנְחָה עָרַב *about the time of the evening sacrifice*. In all these examples, בְּ may be taken adverbially, as is here done; and the subst. is then in the accusative of time when. But see in B. no. 3.

B) Prep. 1. *as, like, as if*, denoting resemblance of any kind, 1 Sam. 25, 36 מִשְׁתָּהּ בְּבִיתוֹ כְּמִשְׁתָּהּ הַמְּלֵכָה. Gen. 9, 3. 29, 20. Ps. 1, 3. Job 32, 19. Gen. 25, 25. So of the form, appearance, Cant. 6, 6 *thy teeth are כְּצֶדֶר הָרְחֵלִים like a flock of sheep*. Judg. 8, 18. Job 41, 10. Of magnitude, Josh. 10, 2 *for Gibeon was a great city, כְּמִלְכָּה עָרִי מִמְּלָכֹת like one of the royal cities*, i. e. as great as one of them. Of number, Gen. 22, 17 כְּכֹזָבִיבִי 13, 16 בְּצֶפֶר. Also of time, Job 10, 5. Ps. 89, 37 כְּסֹאֵל בְּשֶׁשֶׁשׁ *his throne shall endure like the sun*, i. e. as long as the sun shall shine, comp. 72, 17. Of lot, fortune, comp. הָיָה בְּ *to be as, like*, to experience the same as, etc. p. 250, col. 1. ט; also בְּ נֶהֱן see in נֶהֱן. Often so that the 'tertium comparationis' is subjoined, as Job 34, 7 *who is like Job, who drinketh in iniquity like water?* Gen. 3, 5.—Spec. to be noted are the following idioms: a) A subst. preceded by בְּ often denotes *something like itself*, a person or thing similar to that which the noun denotes. Dan. 10, 18 כְּמֵרְאָה אָדָם (an appearance) *like the appearance of a man*, (something) like the human form. Deut. 4, 32 *whether there hath been כְּבֵדָה הַגְּדוֹלָה any thing like this great thing?* Gen. 41, 38 הֲנִמְצָא כָּזֶה *can we find a man like this man?* i. e. such a man. Hence כְּזֹלָה, may often be rendered *such*, Judg. 13, 23. Is. 66, 8 מִי שָׁמַע כְּזֹלָה מִי רָאָה כְּזֹלָה *who hath heard such a thing? who hath seen such things?* Job 16, 2; also כְּזֹלָה (what) *is like this*. i. e. *the same*

in like manner, Judg. 8, 8. 2 Chr. 31, 20. כִּזְוָה כִּזְוָה *thus and thus, so and so*, Judg. 18, 4. 1 K. 14, 5. כִּזְוָתָהּ וְכִזְוָתָהּ *id.* 2 Sam. 17, 15. b) With verbs of likeness כִּי is put by pleonasm, e. g. כִּי נִמְשַׁלְּךָ Ps. 49, 13, 21; as in Engl. to be made *like* as a person, etc. c) For the article so frequent after כִּי of comparison, see above under the art. הֵן no. 2. c. p. 239.

2. *according to, after*, Gr. κατὰ, implying accordance and conformity with some rule or model. Gen. 1, 26 כְּדַמְיֹתֵינוּ *after our likeness*. 4, 17 כְּשֵׁם בְּנוֹ הַנִּזְוֶה *after the name of his son Enoch*. Josh. 6, 15 כְּמִשְׁפַּח הַזֶּה *after this manner*. 2 K. 1, 17 כְּדִבְרֵי יְהוָה *according to the word of Jehovah*. 1 Sam. 13, 14 אִישׁ כְּלִבּוֹ *a man after his own heart*, such as is pleasing to him. Ps. 7, 18 *I will praise Jehovah כְּצִדְקוֹ according to his righteousness*, i. e. as his righteousness demands. Zech. 2, 10. Ex. 8, 9. 27. Josh. 1, 7. Jer. 17, 10. Prov. 24, 12. al. Comp. כִּי according to one's hand, i. e. bounty, see כִּי no. 1. cc.—In this signif. also כִּי is followed in the apodosis by כִּי; Gen. 6, 22 כְּעֹשֶׂה כִּי אֱלֹהִים כִּי עָשָׂה.

3. From the adverbial use explained above in A. 3, comes also the use of this particle as a particle of *time* or *space*, like Germ. *um*, Engl. *about, at*, as in the phrase, 'um drey Uhr,' which means not only *about* three o'clock, but also *at* three o'clock. So כְּהַמּוֹל שְׁלֹשִׁים i. q. כְּהַמּוֹל שְׁלֹשִׁים *yesterday and the day before, formerly*, 1 Sam. 14, 21. 21, 6; כִּי *to-day, at this time, now*, see כִּי no. 3. d, e; כִּי בְּרִיחַ *in a moment, at once*, Num. 16, 21; כִּי מְעַט *in a little while* Is. 26, 20.—So too of *space*; 1 Sam. 20, 3 כִּי בֵּין הַמּוֹת *there is as a step*. (but a step) *between me and death*. Ps. 73, 2.

4. The notion of *likeness* and *comparison* is retained by כִּי in those places also where the Heb. grammarians give it the name of *Caph veritatis* (כַּה אמרוה), or also of *Caph confirmationis et identitatis* (כַּה הכירוה, כַּה הנצח). Here, although no comparison is actually expressed, yet כִּי is not redundant, but implies a comparison with all other things of the same kind; see Lehrg. p. 846. Heb. Gr. § 151. 3. f. Neh. 7, 2 כִּי הָאֱמֶת *for he was as a faithful*

man is and should be, i. e. he was what is called a faithful man. Ecc. 8, 1 כִּי הַחֲכָמִים *who is as the wise man? who is such that he may be called wise? who is truly wise?* Is. 1, 7 שְׁמָמָה כְּמַהֲפַכַת זָרִים *desolation like the overthrow of strangers, truly such as enemies make*.—This comparison is so far from weakening the force of the expression, that on the contrary it strengthens it: כִּי אֱמֶת 'as only a faithful man can be,' most faithful, Lat. *quam fidissimus*; כִּי מַהֲפַכַת זָרִים 'as only foreign enemies can destroy,' the utmost desolation; comp. the Gr. ὡς ἀληθῶς, Passow Lex. in ὡς; also ὅσον Viger. ed. Hermann p. 563. So espec. in the phrase כְּמַעַט *very few* 1 Chr. 16, 19; *very little* Prov. 10, 20, comp. Gr. ὅσον ὀλίγον. שְׂרִירִי מְעַט *a very small remnant* Is. 1, 9.—But very many examples usually referred to *Caph veritatis*, belong rather to the *Caph* of resemblance or similitude (B. 1), though with various relations; e. g. כִּי הָיָה *to be as any one, to act like him*; Ex. 22, 24 לֹא תִהְיֶה לּוֹ *thou shalt not be to him as an usurer*. Num. 11, 1 יָרְדוּ הָעָם כְּמַהֲאָנִים *and the people were as if complaining of evil*, complaining as if some evil had happened to them. 1 Sam. 10, 27. Job 24, 14 וּבַלַּיְלָה יִרְדֵּי בַּפֶּגֶז *and by night is as the thief*, acts the thief. Hos. 5, 10, 10, 4. Cant. 1, 7. So Lam. 1, 20 *abroad the sword bereaveth, כְּבֵרָה בְּבֵרָה at home there is as death*, q. d. *as it were death* itself, viz. famine and plague; see no. 1. a. Is. 13, 6 כְּשֶׁר מִשְׁרֵי רִבּוּא *like a destroying tempest from the Almighty shall it come*, i. e. suddenly, as tempests are wont to come. Is. 1, 8 see in A. 1.—In Job 3, 5 כְּמִרְרִי, the כִּי is radical.

5. Prefixed to the Infinitive כִּי is: a) *as, like*, comp. no. 1, 2. Is. 5, 24. Ironically, *as if*, Is. 10, 15 כְּהִנֵּף לְשֶׁבֶט *as if the rod should brandish him who lifteth it up*. b) *as, i. q. after, when, as soon as*, a particle of time, (comp. no. 3,) where the time of two actions is compared, like Gr. ὡς for ἐπει, Passow in ὡς B. II. 5; comp. Ps. 89, 37, 38, in no. 1 above. Gen. 39, 18 כְּהִרְרִי *as I lifted up my voice* (i. e. when, as soon as) . . . *then he left*, etc. 1 Sam. 5, 10 יָרְדוּ אֲרוֹן הָאֱלֹהִים *as the ark of God came, then*

they cried out, etc. 1 K. 1, 21. Also of future time, in a conditional sentence, Gen. 44, 30 וְנָתַתָּה כְּבָאִי אֶל-אָבִי . . . וְיָהָה . . . וְנָתַתָּה . . . וְנָתַתָּה . . . וְנָתַתָּה and it shall be as (when) I come to my father . . . and as (soon as) he seeth . . . then he will die, etc. comp. Deut. 16, 6. Jer. 25, 12. Strictly of both time and condition in Is. 28, 20 קָצֵר הַמִּצֵּעַ shorter is the bed than that one can stretch himself, and the covering is too narrow when (if) he will wrap himself.—In the same sense כִּי is prefixed also to verbal nouns. 2 Chr. 12, 1 כְּחֹזְקוֹ as his strength sc. increased. Is. 23, 5 כְּשָׁמַע צַר when the report of Tyre sc. is heard. 30, 19. Rarely in like manner before a participle, Gen. 38, 29 וַיִּהְיֶה בְּמִשִּׁיב רִדּוֹ, for כְּהִיּוֹ as he drew back his hand. 40, 10.

C) Conjunct. rarely, where כִּי is then i. q. כְּאֲשֶׁר, and is put before a whole sentence, as, like as. Is. 8, 23 בְּעֵת הָרֵאשִׁוֹן וְהָאֲחֵרִים יָבִיאוּ . . . וְהָאֲחֵרִים יָבִיאוּ וְהָאֲחֵרִים יָבִיאוּ like as the times of old have brought despite upon the land of Zebulun . . . so shall future times bring honour, etc. for כְּאֲשֶׁר. 61, 11.—For prepositions thus converted into conjunctions by annexing to them the relative conjunction אֲשֶׁר or כִּי, (which also may be omitted by ellipsis,) see Lehrgeb. p. 636. Heb. Gr. § 102. 1. c. Comp. also on the above example Ewald Heb. Gr. p. 614.

NOTE. For the alleged ellipsis of the prefix כִּי after כִּי, which many interpreters have unnecessarily assumed, see Heb. Gramm. § 116. note.

כִּי Chald. i. q. Heb. B. 1, like, as, Dan. 7, 4. 6. 9. 13; as, as if, as it were, Dan. 6, 1. כִּי i. q. Hebr. כִּי as this, i. e. so, thus, see in דָּן p. 230; such Dan. 2, 10. For כִּי i. q. כְּאֲשֶׁר, as, when, see דָּר.

כְּאֲשֶׁר (Aram. כְּדִי, עַם) pr. as who, as one who, Job 29, 25; but varying according to the different significations of each particle.

1. according to what, i. e. a) according as, as much as, Gen. 34, 12 and I will give אֲשֶׁר תֹּאמְרוּ אֵלַי according as ye shall say to me. 1 Sam. 2, 16. b) according to what manner, as, like as, i. q. כִּי. 2, not prefixed to single words, but to whole sentences only; Gen. 7, 9 כְּאֲשֶׁר אָמַר אֱלֹהִים as God had commanded

him. 34, 22. Is. 9, 2. 1 K. 8, 57; also before an imperfect or elliptical sentence, Josh. 8, 6 they flee before us כְּאֲשֶׁר כְּאֲשֶׁר as at the first. c) because, pr. in accordance therewith that. Num. 27, 14 כְּאֲשֶׁר מָרִיתֶם עִמִּי because ye rebelled against my commandment. 1 Sam. 28, 18. 2 K. 17, 26. Mic. 3, 4. Compare the corresponding usage of the prefix כִּי in phrases like כְּכִי. d) Very often כְּאֲשֶׁר is followed by a corresponding כִּי, e. g. כְּאֲשֶׁר—כִּי, as—so, Num. 2, 17. Is. 31, 4; even as—so, Judg. 1, 7; in what manner—so, i. q. the more—the more, Ex. 1, 12. Is. 52, 14. 15. Hos. 4, 7. So where there is a double protasis, כְּאֲשֶׁר—כְּאֲשֶׁר Is. 10, 10. 11.

2. as if, as though, comp. אֲשֶׁר B. 4. Job 10, 19 אֲשֶׁר לֹא הָיִיתִי אֲהָרָה I should be as though I had never been. Is. 29, 8. Zech. 10, 6.

3. Of time, as, so as, i. q. כִּי before an infin. (comp. כִּי B. 5. b.) i. e. after, when, as soon as. With præter. Ex. 32, 19 יָרַח וְכִי and as soon as he came nigh to the camp. Gen. 18, 33. 1 Sam. 8, 6. Ex. 17, 11. Ps. 51, 2. Jer. 39, 4. al. Esth. 4, 16 כְּאֲשֶׁר אֲבִדְתִּי אֲבִדְתִּי when I perish, I perish, the language of despair. Gen. 43, 14.—Before a future it acquires a conditional power; Ecc. 4, 17 when (if) thou goest to the house of God. 5, 3 when thou vowest a vow, i. e. if thou dost vow. Gen. 27, 40. Hos. 7, 12; so the verb being impl. Is. 23, 5.

* כָּאֵב (see Syr. and Arab.) fut. אֵב to have pain, to be sore, Gen. 34, 25. Trop. of the mind, to grieve, to be sad, Prov. 14, 13. Ps. 68, 30. By hyperb. pain is attributed to a dead body, with עַל of cause, Job 14, 22; comp. Is. 66, 24. Judith 16, 7.—Chald. כָּאֵב, Syr. כָּאֵב to be in pain, to be sad, Arab. كَيْبٌ to be sad.

HIPH. 1. to cause pain, to wound, to make sad, Job 5, 18. Ez. 28, 24; acc. of pers. Ez. 13, 22.

2. to afflict, i. e. to mar, to destroy. 2 K. 3, 19 וְכָל הַחֹלְקָה הַטּוֹבָה הִכְאָבוּ בָאֲבָנִים and every good field ye shall mar with stones, by casting stones upon it so as to render it sterile, Sept. ἀστειώσατε, comp. Is. 5, 2. Job 5, 23; by a similar figure,

land left untilled is said to die Gen. 47, 19; and vines destroyed by the hail are poetically said to be killed Ps. 78, 47.—Simonis regards תִּכְבְּבוּ as by Syriasm for תִּכְבְּבוּ, from r. כָּבַב, Syr. حَف, to harm, comp. רָמַס for רָמַס Job 7, 5; but this is unnecessary.

Deriv. מִכְבֹּבוֹב and

כָּאֵב m. (Tseré impure) constr. פָּאֵב Is. 65, 14, pain of body Job 2, 13. 16, 6; so of calamity, adversity, Jer. 15, 18. Ps. 39, 3. Also of mind, grief, Is. 17, 11; with לָב added Is. 65, 14.

* כָּאָה in Kal not used, to chide harshly, to upbraid, like Syr. כָּאָה; then intrans. to become dejected, desponding, to be sad; comp. בָּהָה to rebuke, כִּהִי

to be faint-hearted, כָּאָה to be sad, כָּאָה to terrify, to restrain, intrans. mid. E to be timid, faint-hearted. The primary idea lies perhaps in smiting, comp. נָכָה; whence intrans. and pass. to be cast down, dejected, so that Niph. נִכְּאָה is i. q. נָכָה.

HIPH. to afflict, to make sad, inf. Ez. 13, 22 הִכְבֹּבוּ לָב.

NIPH. to be dejected, desponding, humble, Ps. 109, 16. Dan. 11, 30. The form נִכְּבָה Job 30, 8 is Niph. of נָכָה.—Hence

כָּאָה m. dejected, sad, unhappy. Plur. כָּאָהִים Ps. 10, 10 Keri. But the Cheth. is to be preferred, see הִלְכָה.

כָּאָהִים see after כָּ, p. 442.

* כָּבַב obsol. root; Arab. كَبَّ, Eth. ከከከ, to roll up; ከከከ ball, globe; Syr. كَبَب something rolled up, a ball. Hence כְּבוֹב, כְּבוֹב star, pr. globule.

* כָּבַד Is. 24, 20 and כָּבֵד Judg. 20, 34, fut. יִכְבֵּד.

1. to be heavy; Eth. ከከከ id. In Arabic and Syr. traces only of this signif.

remain; as כָּבֵד to be burdensome, troublesome, as cold, כָּבֵד to be indignant, angry. Spoken pr. of weight Job 6, 3; then trop. of any heavy guilt Gen. 18, 20; comp. in יָדָה. With עַל to be heavy upon any one, as a victorious power which depresses and crushes an enemy, Judg. 1, 35; so of the punitive hand of

God Ps. 32, 4. 1 Sam. 5, 11, comp. also Job 23, 2; of sin Is. 24, 20, comp. Ps. 38, 5. Hence to be burdensome, grievous, to any one, Neh. 5, 18. Ex. 5, 9. 2 Sam. 13, 25 וְלֹא נִכְבְּד עֲלֶיךָ and let us not be burdensome unto thee. 14, 26. Job 33, 7. With אֶל for עַל 1 Sam. 5, 6.—Usually trop. as in the following senses:

2. to be heavy in the sense of abundance, i. q. to be great, abundant, to be rich in any thing, with ב, Gen. 13, 2 and Abraham בְּמִקְנֵה מְאֹד כָּבֵד was very rich in cattle. See Niph. no. 1, כְּבוֹד no. 1.

3. to be great in number, to be many; see Hithpa. no. 1, adj. כְּבֵד no. 2, and כְּבֵד no. 2.

4. to be heavy. i. e. vehement, sore, as a battle Judg. 20, 34; with אֶל 1 Sam. 31, 3. Comp. כְּבֵד no. 3, adj. כְּבֵד no. 3.

5. Of things as not easily moved, to be heavy, i. q. to be dull, slow, sluggish, e. g. of the senses, as the eyes Gen. 48, 10; the ears Is. 59, 1. Also of the mind or heart, to be dull, stupid, hardened, Ex. 9, 7. Comp. Piel no. 1, Hiph. no. 3, adj. כְּבֵד no. 4.

6. to be weighty, honoured, comp. Gr. βαρύς, Ez. 27, 25. Job 14, 21. Of God, to be honoured, glorified, Is. 66, 5. This signif. is more freq. in Piel no. 2; see Hiph. Niph. Hithp.

PIEL כָּבַד 1. Causat. of Kal no. 5, to harden the heart 1 Sam. 6, 3.

2. Causat. of Kal no. 6, to honour, to do honour or reverence to any one; spoken: a) Of men, Ex. 20, 12 אָדָּר כָּבֵד אֶת־אָבִיךָ וְאֶת־אִמְךָ honour thy father and thy mother. Deut. 5, 16. Num. 22, 17. 37. 1 Sam. 2, 29. Lam. 1, 8. 1 Sam. 2, 30 כִּי־כָבֵד לִי מִכְבְּדֵי אֲכַבֵּד for them that honour me I will honour. Ps. 15, 4. 91, 15. b) Of God, 1 Sam. 2, 30. Prov. 14, 31; and hence often i. q. to glorify, to praise, Ps. 22, 24. 50, 15. 23. Is. 24, 15; elsewhere also to honour with oblations, c. מִן Prov. 3, 9; 2 Dan. 11, 38 (of idols); with two acc. Is. 43, 23. So כָּבֵד שֵׁם יְהוָה Ps. 86, 12; יִשְׁבַּח v. 9. Poet. the beasts also are said to praise God Is. 43, 20. c) Of things, e. g. the sabbath Is. 58, 13; a sacred place 60, 13; of the olive, Judg. 9, 9 should I leave my fatness, which in me both God and men do honour?

PUAL כָּבַד to be honoured, Prov. 13, 18 27, 18. Is. 58, 13.

HIPH. 1. *to make heavy*, e. g. a yoke 1 K. 12, 10. Is. 47, 6; a chain Lam. 3, 7. Ellipt. Neh. 5, 15 *the former governors* הַקְּבִירוּ עַל הָעָם, sc. עַל, *had made heavy the yoke upon the people*, had heavily oppressed them.

2. Causat. of Kal no. 2, *to make abundant, to heap up*, Hab. 2, 6. Comp. Niph. no. 1.

3. Causat. of Kal no. 5, *to make heavy, dull*, e. g. the ears Is. 6, 10. Zech. 7, 11; *to harden the heart* Ex. 9, 34.

4. Causat. of Kal no. 6, *to honour, to cause to be honoured*, Is. 8, 23 [9, 1]. Jer. 30, 19. Also, *to acquire honour, renown*, for oneself, 2 Chr. 25, 19.

NIPH. נִכְבְּדָה, Part. plur. נִכְבְּדִים Dag. euphon. Prov. 8, 24. Is. 23, 8. 9. Nah. 3, 10; but with grave suff. נִכְבְּדִיהֶם Ps. 149, 8.

1. *to be heavy*, from abundance, i. e. *to abound, to be rich* in any thing, comp. Kal no. 2. Prov. 8, 24 מַעְיָנוֹת נִכְבְּדֵי מַיִם *fountains abounding in water*.

2. Pass. of Piel no. 2, and Hiph. no. 4, *to be honoured, to be held in honour, to enjoy honour*, Gen. 34, 19. 2 Sam. 6, 20. 22. 1 Sam. 22, 14. Is. 49, 5 אֶפְבַּר בְּעֵינֵי יְיָ *yet am I honoured in the eyes of Jehovah*. 43, 4. 2 K. 14, 10 הַקְּבִיר וְשָׁב בֵּיתָה *enjoy the honour and abide at home*.—PART. נִכְבְּדָה *honoured, honourable, distinguished*, Num. 22, 15. 2 Sam. 23, 19. 23. 1 Chr. 4, 9. Is. 3, 5. 23, 8. 9 (opp. הִקְלָה), comp. Nah. 3, 10. Ps. 149, 8; so of the name of God as *honoured, glorious*, Deut. 28, 58. Plur. fem. נִכְבְּדוֹת *glorious things, promises*, Ps. 87, 3.

3. Reflex. like Hithp. *to get honour to oneself, to show oneself great and glorious*, Lev. 10, 3. Is. 26, 15. Ez. 28, 22. Hagg. 1, 8; with בְּ *in or by* any one Ex. 14, 4. 17. 18.

HITHP. 1. *to make oneself many, to multiply oneself*, see Kal no. 3. Nah. 3, 15.

2. *to honour oneself, to glory, to boast*, Prov. 12, 9.

Deriv. כְּבִיד, כְּבִירוֹת, כְּבִירָה.

כְּבִירָה constr. כְּבִירָה Ex. 4, 10, and כְּבִירָה Is. 1, 4.

A) Adj. 1. *heavy*, e. g. a load Ps. 38, 5; a yoke 1 K. 12, 4. 11; an old man of large frame 1 Sam. 4, 18; of a

cloud charged with rain Ex. 19, 16; a rock, i. e. *great* Is. 32, 2. In a bad sense, *heavy*, i. e. *oppressive, grievous, sore*, e. g. a murrain, Ex. 9, 3; locusts and flies Ex. 8, 20. 10, 14; hail 9, 18. 24; famine Gen. 12, 10. 41, 31. 43, 1. 47, 13. Trop. of sin Ps. 38, 5; hence Is. 1, 4 *a people* כְּבִירָה עֲוֹן *heavy with iniquity*, i. e. laden with heavy sin.—Also *burdensome, troublesome*, Prov. 27, 3; comp. Eccles. 22, 17.

2. *much, many, great*, (comp. 'graves pavonum greges' Varro ap. Non. 4. no. 218,) spoken of an army Num. 20, 20. Is. 36, 2; a retinue 1 K. 10, 2. Gen. 50, 9; flocks Ex. 12, 38.

3. *great, vehement, sore*, see the root Kal no. 4; e. g. lamentation Gen. 50, 10.

4. Of things as not easily moved, *heavy*, i. e. *dull, slow, sluggish*; so of the speech and tongue Ex. 4, 10; of the heart, *hard*, Ex. 7, 14.

5. *difficult, hard*, sc. *to be done*, as a business Ex. 18, 8. Num. 11, 14; *hard to be understood*, as a language Ez. 3, 5. 6. Comp. Germ. *schwer, schwierig*.

B) Subst. *the liver*, Arab. كَبِدٌ, كَبِدٌ, كَبِدَةٌ, as being the *heaviest* of the viscera, both in weight and importance; Prov. 7, 23. Ez. 21, 26 [21]. Lev. 3, 4. 10. Lam. 2, 11 נִשְׁפָּה לְאַרְצָה קִבְדִּי *my liver is poured out upon the ground*, hyperbol. expression for the severest mental suffering; comp. Job 16, 13.

כְּבִירָה see in כְּבִירוֹת and כְּבִירוֹת.

כְּבִירָה 1. *heaviness, weight*, Prov. 27, 3.
2. *a great number, multitude*, Nah. 3, 3.
3. *vehemence, violence*, e. g. of fire, Is. 30, 27; of war Is. 21, 15. See r. כְּבִירָה no. 4.

כְּבִירוֹת f. *heaviness, difficulty*, Ex. 14, 25. R. כְּבִירָה.

* כְּבִירָה fut. וְיִכְבְּהוּ, *to go out, to be quenched*, pr. of fire Lev. 6, 5. 6. Prov. 26, 20; of a light 1 Sam. 3, 3. Prov. 31, 18. Metaph. of the anger of God 2 K. 22, 17. Jer. 7, 20; of enemies who perish, Is. 43, 17 *like a wick are they quenched*.—Arab. كَبَا *to cover with ashes, not wholly to extinguish*; but

חָבַא to extinguish. The primary notion is that of *covering over, concealing*; comp. הָבֵא, הָבֵהָ.

PIEL to put out, to quench, e. g. fire Is. 1, 31, a light 2 Chr. 29, 7. Is. 42, 3. Metaph. anger Jer. 4, 4. 21, 12; love Cant. 8, 7. So 2 Sam. 21, 17 וְלֹא תִכְבֶּה אֶת־נֵר יִשְׂרָאֵל that thou quench not the light of Israel, i. e. lest thou, the light of the nation, perish. Comp. 2 Sam. 14, 7, and art. גָּהָלָה.

כְּבוֹד, defect. כְּבוֹד twice Gen. 31, 1. Nah. 2, 10; c. suff. כְּבוֹדִים, כְּבוֹדִים, rarely defect. כְּבוֹדִי Ex. 29, 43. 33, 22; m. but fem. Gen. 49, 6; pr. *weight*, but always .rop. R. כְּבוֹד.

1. *abundance, substance, riches, wealth*, Nah. 2, 10. Ps. 49, 17. Is. 10, 3. Gen. 31, 1. al. See r. כְּבוֹד no. 2.

2. *honour, glory*, Sept. δόξα, see the root no. 6. a) Of men, 1 K. 3, 13 עֲשֵׂר כְּבוֹד גָּם *riches and honour*. Ecc. 6, 2. Prov. 8, 18. 2 Chr. 1, 11. 12.—Prov. 20, 3 כְּבוֹד לְאִישׁ שֶׁבַח מְרִיב it is *honour for a man to cease from strife*. 11, 16. Ps. 8, 6. Job 19, 9. 1 Sam. 4, 21 of the ark.—Prov. 25, 27 *to eat much honey is not good*, כְּבוֹד כְּבוֹדִים כְּבוֹדִים and the *searching out of their honour is not honour*, i. e. to seek one's own honour is not honour, the negat. being repeated from the preced. member. Or it may be so divided: כְּבוֹד מְקַבֵּד הִתְקַר כְּבוֹד מְקַבֵּד the *searching out of honour is without honour*; comp. for מִן Is. 14, 19. Job 11, 15. 21, 9. See The-saur. p. 515. b) Of God, Ps. 19, 2 אֵל הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל the *heavens declare the glory of God*. 29, 1. Is. 42, 8. 48, 11. al. מֶלֶךְ הַכְּבוֹד the *King of glory* Ps. 24, 7. 8. 9.—*To give or render honour to any one is*: כְּתוּב כְּבוֹד לְ, as to men Prov. 26, 8, to God 1 Sam. 6, 5. Ps. 115, 1; כְּבוֹד לְ, to God Is. 42, 12; כְּבוֹד לְ, to God Ps. 29, 1. 9. 1 Chr. 16, 28; כְּבוֹד לְ, to do honour to 2 Chr. 32, 23. 33, comp. Is. 14, 18.—Concr. aa) God is called כְּבוֹד יִשְׂרָאֵל the *glory of Israel*, i. e. in whom Israel should glory, Jer. 2, 11. Ps. 106, 20; gener. כְּבוֹד פ' the *glory of any one*, i. e. who restores and protects his honour, Ps. 3, 4. 57, 9. bb) Also כְּבוֹד יִשְׂרָאֵל collect. the *glory of Israel, the nobility, nobles*, Is. 5, 13 (opp. הַמְיוֹנִי). 17, 3. 4. Mic. 1, 15. So too the *nobles of Assyria* Is. 8, 7. 10, 16; of

Moab Is. 16, 14; comp. also Is. 22, 23. 24. cc) כְּבוֹד פ' the *honour, glory, of any one*, poet. for the *spirit, the heart*, as the noblest part of man, Gen. 49, 6 where it is joined with a fem. like נֶפֶשׁ. Ps. 7, 6 (parall. נֶפֶשׁ, נַחֲיִים, Ps. 16, 9). 16, 3. 30, 13. 57, 9. 108, 2. Comp. Gr. φίλον ἡτορ. Some here assign to כְּבוֹד the signif. of *liver*, i. q. כְּבִיד; but the liver is never (like the heart and reins) assumed as the seat of the mind and affections.—Adv. with *honour, gloriously*, Ps. 73, 24; comp. 149, 5.

3. *splendour, glory, majesty*. Gen. 45, 13 and ye shall tell my father אֶת־כְּבוֹדִי of all my glory (splendour) in Egypt. Is. 4, 5. 11, 10. 22, 18. כִּסֵּא כְבוֹד a *throne of glory* 1 Sam. 2, 8. Jer. 14, 21. 17, 12. כְּבוֹד לְבָנוֹן the *glory of Lebanon*, its magnificence, beauty, Is. 35, 2. 60, 13. לְהִיהָ לְכְבוֹד לְ to be for *glory (honour) to any one*, Is. 4, 2; comp. Zech. 2, 9. Espec. כְּבוֹד יְהוָה the *glory, majesty of Jehovah*, Sept. δόξα Κυρίου, Is. 59, 19. 60, 1; pr. that *fiery effulgence* surrounded with dark clouds in which Jehovah is represented as appearing, or Jehovah himself as surrounded by this effulgence (from which lightnings proceed Lev. 9. 23. Num. 16, 35. Ps. 18, 13), such as he manifested himself at Sinai to Moses and the people, Ex. 16, 7. 10. 24, 16 comp. v. 17. 33, 18. Lev. 9, 6. 23; or appeared in the tabernacle Ex. 40, 34; or in the temple 1 K. 8, 11. 2 Chr. 7, 1, comp. Ez. 43, 2. 5. 44, 4; or was seen in prophetic visions Is. 6, 3. Ez. 1, 28. 3. 12. 23. 8, 4. 10, 4. 18; comp. in N. T. δόξα Κυρίου Luke 2, 9. 11. Acts 22, 11. To this corresponds שְׁכִינָה *Shekinah* of the later Jews, Buxtorf Lex. Chald. h. v.—God appears too in glory to punish transgressors Lev. 10, 2; and sinners are said to *provoke כְּבוֹד עֵינָיו the eyes of his glory*, i. e. of him as thus appearing in his glory for their punishment, Is. 3, 8.

כְּבוֹדָה f. for כְּבוֹדָה, from a masc. כְּבוֹד, after the form אִדָּם, אִרְמָה. R. כְּבוֹד.

1. Adj. fem. *splendid, magnificent*, e. g. a bed Ez. 23, 41; the attire of a queen Ps. 45, 14.

2. Subst. *precious things, wealth*, Judg. 18, 21; i. q. כְּבוֹד no. 1, comp. Is. 10, 3. Gen. 31, 1.

כָּבוּל (r. כָּבַל) *Cabul*, pr. n. a) A city in the tribe of Asher Josh. 19, 27. It seems to correspond to the village *Xαβαλώ* mentioned by Josephus de Vit. s. § 43. 44. B. J. 3. 3. 1. Comp. Reland. Palæst. p. 668. A fortress **כַּבּוּל** *Kabul* is mentioned by Arabian writers in the district of Safed; see Rosenm. *Analecta Arab.* III. p. 20.

b) A district of Galilee comprising twenty cities and towns, given by Solomon to Hiram king of Tyre, 1 K. 9, 13; so called by the latter in token of dissatisfaction, comp. v. 12. Josephus says, prob. by conjecture from the context, Ant. 8. 5. 3: *μεθρημηγευόμενον γὰρ τὸ Χαβαλὼν κατὰ Φοινίκων γλωττιαν οὐκ ἄρεσκον σημαίνει*. The LXX have ὄριον *border*, as if **כָּבוּל** i. q. **כָּבַל**, and so Bochart; but this neglects the context. Hiller, in *Onomast. V. T.* p. 435, takes **כָּבוּל** for **כָּבַל** part. pass. of **כָּבַל**, 'as something exhaled, as nothing.' Something like this was perhaps present to the mind of the sacred writer; though the reading of the Sept. is in itself the more natural.

כַּבּוּן (Syr. **כַּבּוּן** *cake*, r. **כָּבַב**) *Cabbon*, pr. n. of a place in the plain of Judah, Josh. 15, 40; perhaps the same with **מַכְבֵּנָא** 1 Chr. 2, 49.

כָּבִיר m. (r. **כָּבַר**) something *braided* or *plaited*; hence a *quilt*, *mattress*. 1 Sam. 19, 13. 16 **כָּבִיר הַצֵּיזִים** *the mattress of goat's hair*. Comp. **מַכְבֵּר**.

כָּבִיר m. adj. poet. mostly in Job. R. **כָּבִיר** no. 2 and Hiph.

1. *great, vast, mighty*, Arab. **كَبِير**.

So **מֵיִם כָּבִירִים** *mighty waters* Is. 17, 12. 28, 2. **רוּחַ כָּבִיר** *a mighty wind* Job 8, 2. Spoken of great men, renowned, Job 34, 24; of God as great, mighty, Job 34, 17. 36, 5. **כָּבִיר הַיָּמִים** *of great age, grandævus*, Job 15, 10; so Arab. **شيخ كبير** *senex grandævus*.

* **כָּבַל** obsol. root, Talm. Syr. Arab. *to tie, to bind, to bind together*, kindr. with **כָּבַל** and **חָבַל**; also **גָּבַר**, **כָּבַר**, **חָבַר**. Hence the quadrilit. **כָּבַל** q. v. pr. n. **כָּבוּל**, and

כָּבַל m. *a fetter*, plur. constr. **כָּבָלִי**, Ps. 105, 18. 149, 8. Arab. and Syr. id.

* **כָּבַן** obsol. root, Chald. and Talmud. *to bind, to bind together*, i. q. kindr. **כָּבַל**; Syr. *to bind around*. Hence pr. names **מַכְבֵּנָא**, **מַכְבֵּנִי**.

* **כָּבַשׁ** pr. *to tread, to trample with the feet*, kindr. with **כָּבַשׁ**; on the syllable, **בַּשׁ**, which is primary in this root, see under art. **בוּשׁ** p. 119.—Hence *to wash, to cleanse*, sc. garments by treading them in a trough, etc. differing from **רָחַץ** to lave or wash the body, as Gr. *πλύνειν* from *λούειν*. In Kal not found except in PART. **כֹּבֵשׂ** 2 K. 18, 17. Is. 7, 3. 36, 2. *a washer, fuller*, Gr. *πλυντήρ, κναφεύς*, whose business it was to cleanse soiled garments, and to full new ones. See Schneider Ind. ad Scriptt. Rei Rusticæ p. 385. Schöttgen Trituræ et fulloniæ Antiquitates, Lips. 1763.—The **כֹּבֵשׂ הַשֵּׂדֶה** *fuller's field* Is. l. c. was a place on the west of Jerusalem, where the fullers spread out the garments after washing to dry.

PIEL **כָּבַשׁ** Gen. 49, 11. 2 Sam. 19, 25. elsewhere **כָּבַשׁ**.

1. i. q. Kal, Ex. 19, 10. Lev. 11, 25. 28. 40. 13, 6. 34. Num. 19, 7. al. Part. **כֹּבֵשׂ** i. q. **כָּבַשׁ** Mal. 3, 2.

2. Metaph. *to cleanse, to purify* the heart from sin, Ps. 51, 4. 9. Jer. 4, 14; yet so that the primary notion of washing is retained and alluded to, Jer. 2, 22. Mal. 3, 2.

PUAL Pass. Lev. 13, 58. 15, 17.

HOTHF. pass. **הִכְבֵּשׁ** Lev. 13, 55. 56.

* **כָּבַע** obsol. root, like kindr. **גָּבַע** and **קָבַע**, *to be high*, espec. with a round form, as a tumor, a cup, the head. Hence **כֹּבַע** *helmet*.

* **כָּבַר** in Kal not used. 1. Pr. *to bind together, to plait, to braid*, i. q. **כָּבַל** and the verbs there compared, also **כָּבַר** II. Hence **כָּבִיר** *plaited mattress*, **כְּבִירָה** *sieve*, **מַכְבֵּר** *coarse cloth*, **מַכְבֵּר** *network*.—Like many other verbs of twisting, plaiting, braiding, (**גָּדַל**, **חוּל**, **קָשַׁר**, **קָוָה**.) it is also transferred to the idea of *strength* and *magnitude*; hence

2. *to be great, much, many*, also *to be long*, both in space and duration, see

כָּבַר, **כְּבִירָה**. Arab. **كَبَّرَ** *to be great*, **كَبَّر** *to be advanced in years*, Syr. **כַּבַּ** *to*

increase in wealth, Eth. 'ח·ז, to be honoured, illustrious.

HIPH. to make many, to multiply, Job 35, 16. Part. מְבַרֵּר subst. (after the form מְשַׁחֵחַ,) multitude, abundance, with לְ pref. לְמְבַרֵּר i. q. לָרַב, abundantly, Job 36, 31.

Deriv. see in Kal no. 1 also מְבַרֵּר, מְבַרְרָה.

פְּבָרָה pr. subst. length, both of space and time, see the root פְּבָר no. 2. Hence

1. Chebar, pr. n. of a river in Mesopotamia, called also חְבוֹר q. v. Gr. and Lat. Chaboras, Ez. 1, 3, 3, 15, 23, 10, 15, 22. This orthography of the name approaches to Syriasm, Syr. ܦܒܪܐ, ܦܒܪܐ; while the form חְבוֹר (חַבּוֹר) imitates the Arabic. Although each form admits of a tolerable etymology (חְבוֹר conjoining, פְּבָרָה long river), yet in a river of Mesopotamia the Aramæan would be more likely to exhibit the genuine and primitive orthography. See Ritter's Erdkunde Th. XI. p. 253 sq. Berl. 1844.

2. Adv. of time, long ago, already, formerly; found only in the book of Ecc. and belonging to the later Hebrew; Ecc. 1, 10, 3, 15, 4, 2, 6, 10, 9, 6, 7, 2, 16 בְּשֶׁבֶר הַיָּמִים הַהֵם הַכֹּל נִשְׁכַּח since in days to come all will have been long ago forgotten; here פְּבָרָה qualifies the verb. Syr. ܦܒܪܐ long ago, already.

פְּבַרָה f. a sieve, Am. 9, 9. R. פְּבָר no. 1.

פְּבָרָה f. (r. פְּבָר no. 2) only constr. פְּבַרָה pr. length, and then a certain definite measure of distance, like many other words denoting measure, weight, time, which are also used to designate particular measures, weights, intervals of time; comp. Heb. שָׁקֶל, סָאָה, יָמִים, מָנָה, a year; Aram. מְאָ, uqa, a short time, spec. an hour; Engl. a measure of wine; Lat. pondo, whence Engl. pound.—The exact length of the פְּבַרָה cannot be ascertained from the passages where it occurs, Gen. 35, 16, 48, 7, 2 K. 5, 19. The Sept. once adds (Gen. 48, 7) by way of explanation, ἰππόδρομος, which may be either a stadium, see Hody de bibl. Text. originalibus p. 115; or else a measure common among the Arabs,

شَوَاطُ الْفَرَسِ the course of a horse, i. e.

as far as a horse can run or travel without fatigue, a stage or post; see Koehler ad Abulf. Syriam in Addend. ad p. 7. not. 27.

* כָּבַשׁ obsol. root, pr. i. q. כָּבַשׁ and כָּבַס to tread, to subdue, to force, spec. a female, comp. כָּבַשׁ no. 3. Arab. كَبَسَ subegit semel puellam. Hence

כָּבֶשֶׂת m. a he-lamb, a young ram, from one to three years old, already fit for coupling, whence the name. Lambs of this kind, chiefly a year old, were used for the sacrifices; hence frequently with the addition בֶּן-שָׁנָה the son of his year, one year old, Num. 7, 15, 21, 23, 39, 45, 51, 57, 63, 69, 75; also in plur. בְּנֵי שָׁנָה ib. 7, 17, 23, 29, 35, 41. al. Elsewhere lambs (כָּבָשִׁים) are mentioned as feeding in pastures Is. 5, 17. Hos. 4, 16; as yielding wool Job 31, 20. Prov. 27, 26; as an emblem of gentleness and patience Jer.

11, 19. Arab. كَبَشَ a he-lamb of one or two years; see the Arabian grammarians in Bochart Hieroz. I. p. 421 sq.—By transpos. sometimes כָּשַׁב, fem. כָּשֶׁבָה; but the other forms, as the more difficult, are doubtless primitive; comp. יִשְׁמַר, transp. יִשְׁמַר.

כָּבַשׁ 2 Sam. 12, 3, 4, 6, and כָּבֶשֶׂת Lev. 14, 10. Num. 6, 14, constr. כָּבֶשֶׁת plur. כָּבֶשֶׁת; fem. of כָּבַשׁ, an ewe-lamb, from one to three years old. Plur. Gen. 21, 28, 29, 30.—By transpos. כָּשַׁב, see in כָּבַשׁ.

* כָּבַשׁ fut. יִכְבֹּשׁ 1. to tread upon, to trample under foot, kindr. with כָּבַס. Zech. 9, 15 וְיִכְבְּשׁוּ אֲבִנֵי-קַלַּעַם and they shall trample under foot the stones of the sling, i. e. easily turn them aside as harmless; comp. Job 41, 20, 21 [28]. Metaph. Mic. 7, 19 הִכְבֹּשׁתָּ עֲוֹנוֹתַי he treadeth under foot our iniquities, i. e. disregards them, does not avenge them.

2. to subdue, to make subject to oneself, e. g. a man the beasts Gen. 1, 28; enemies, slaves, a hostile land 2 Chr. 28, 10. Jer. 34, 16. Neh. 5, 5. Comp. יָרַה.

3. to force a woman, Esth. 7, 8. So

Arab. كَبَسَ.

PIEL, to subdue a people, i. q. Kal no. 2. 2 Sam. 8, 11.

HIPH. i. q. Kal no. 2. Jer. 34, 11 Cheth.
NIPH. 1. Pass. of Kal no. 2. Num. 32,
22. 29. Josh. 18, 1. 1 Chr. 22, 18.
2. Pass. of Kal no. 3. Neh. 5, 5 fin.
Deriv. the two following.

כַּבֵּשׁ m. a *footstool*, 2 Chr. 9, 18.
Chald. כְּבִישׁ, Syr. كَبِشًا, id.

כַּבֵּשׁוֹן m. a *furnace*, i. e. according to
Kimchi a *lime-kiln*, or also for *smelting
metals*, and different from כַּבֵּשׁוֹר a kind of
oven for baking. Gen. 19, 28. Ex. 9, 8.
10. 19, 18.—So called from *subduing*
metals, from r. כָּבַשׁ; comp. 'igne ferrum
aomatur' Plin. H. N. 36. 27.

כַּד f. (r. כָּדַר no. 2) 1 K. 17. 14. 16;
Plur. כְּדִים masc. Judg. 7, 16. 1 K. 18, 34;
a *bucket, pail*, both for drawing water
and carrying it, Gen. 24, 14 sq. Ecc. 12,
6; a *tub* for keeping meal, 1 K. 17, 12.
14. 16. Water was carried by women
upon their shoulders, Gen. 1. c.—Corre-
sponding are Sanser. *ghada*, Gr. κάδος,
κάδος, Lat. *cadus*, Slav. *kad*.

* כָּדַב Chald. PA. to lie, not to speak
the truth, i. q. Heb. כָּזַב. Hence

כָּדָבָה Chald. f. a *lie, falsehood*, Dan.
2. 9 מִזְּבַח כָּדָבָה by apposit. words, *false-
hood*, i. e. false words. Others make it
an adj. contrary to the form and usage.

* כָּדַר obsol. root, kindr. כָּתַח, Lat.
cudo, to beat, to pound; hence

1. to *strike fire*, whence כִּירוֹר spark,
and כִּרְפִיר sparkling gem, ruby.

2. to *labour severely, to toil hard*, pr.
in the manner of smiths and other arti-
sans, comp. *cudo*; spec. to *draw out a
well, to draw water*; whence כָּר. So
Arab. كَدَّ to hammer or forge, toil hard,
to draw out a well. Comp. Eth. ከደደደ
to tread with the feet, to triturate.

כָּרִי see כָּר.

כָּרִי Chald. see כָּר.

כִּרְפִיר m. (r. כָּרַר) Ez. 27. 16. Is. 54,
12, a sparkling gem, prob. *ruby*.—Chald.
כִּרְפִירִין id. Ex. 39, 11, Targ.
Comp. also Arab. كَذْكَذْة rubedo max-
ima.

* כָּרַר obsol. root, kindr. כָּרַר, Arab.

כָּדַר and כָּדַר, to be turbid, troubled, as

water; metaph. of life, كَدَرٌ to be dis-
turbed, troubled, by adverse fortune, ca-
lamity, comp. כָּבַר. By another meta-
phor the Hebrews transfer it also to the
tumults of war; hence כִּירוֹר.

כְּדָרְלֵאמֶר pr. n. Chedorlaomer, king
of the Elamites in the time of Abraham,
Gen. 14, 1. 9.—This name if Semitic
may be i. q. handful of sheaves, from
כָּדָרָה handful, and כָּמַר sheaf; but not
improb. the etymology is to be sought
in the ancient Persian.

כֹּה contr. for כֹּהֵי, Heb. Gr. § 57, 2; pr.
as this, i. q. כֹּהֵי, Arab. كَدَا. Hence

1. thus, so, οὕτως, referring pr. to what
precedes; Gen. 15, 5 *tell the stars . . .
and he said unto him, כֹּה יִהְיֶה זְרַעְךָ so
shall thy seed be.* Ex. 5, 15 comp. 14.
1 Sam. 17, 27 comp. 25. But more freq.
to what follows. Deut. 7, 5 *but thus shall
ye deal with them; ye shall destroy their
altars, etc.* Gen. 31, 8. 2 K. 12, 10. Of-
ten where the words of any one are re-
peated, Judg. 11, 15 *and said unto him,
כֹּה אָמַר יִשְׁפָּתָהּ thus saith Jephthah.* Ex.
5, 10. 3, 15; also freq. in the formula
כֹּה אָמַר יְהוָה thus saith Jehovah Jer. 2,
2. 7, 20. 9, 16. 22. 22. 6. 49, 12. al. sep.—
There are also examples, where כֹּה
stands without any thing to which it
can refer; as in the formula of swearing
and adjuring: כֹּה נִבְּטַח לִי אֱלֹהִים (יְהוָה)
כֹּה יִסְמַח God do so to me and more
also, where at first the words were prob.
accompanied by some gesture of chas-
tisement or punishment; since they im-
ply: *let God inflict dire punishment upon
me*; see Ruth 1, 17. 1 K. 19, 2. 20, 10.
1 Sam. 14, 44. 25, 22. Where this for-
mula implies a negative, it is followed
by אַם, 2 K. 6, 31 *God do so and more
also to me, if (אַם) the head of Elisha
shall stand on him this day*, i. e. it shall
not remain on him. 1 K. 20, 10. 1 Sam.
3, 17. 25, 22; once כֹּה אַם 2 Sam. 3. 35.
On the contrary, when the oath is affirma-
tive, אַם follows, 2 Sam. 19, 14;
oftener with כִּי 1 Sam. 14, 44. Ruth
1, 17. 2 Sam. 3, 9. 1 K. 2, 23. 19, 2
See in אַם C. 1. c.

2. Partic. of placē, here, like Gr. ὅδε,
but rarely, Ruth 2. 8; so כֹּה—כֹּה here

—there Num. 11, 31. כַּהֲנֵי לְיָדְךָ *to that place* sc. before spoken of, *yonder*, Fr. *jusque là*, Gen. 22, 5.—After verbs of motion, *hitherto, here*, Gen. 31, 37. Num. 23, 15. כַּהֲנֵי הִיטֵר וְתִיטֵר Ex. 2, 12. Syr. כַּהֲנֵי here, in comp. כַּהֲנֵי לְהִיטֵר hitherto, כַּהֲנֵי מֵכַהֲנֵי hence.

3. Partic. of time, *now*; כַּהֲנֵי עַד־כַּהֲנֵי *until now, hitherto*, Ex. 7, 16. Josh. 17, 14. כַּהֲנֵי עַד־כַּהֲנֵי *till now and till then*, in the mean time, *meanwhile*, 1 K. 18, 45.

כַּהֲנֵי Chald. i. q. כַּהֲנֵי no. 3. Dan. 7, 28 כַּהֲנֵי *hitherto*.

* כַּהֲנֵי fut. יִכְהֶה, apoc. וַיִּכְהֶה Job 17, 7. kindr. with כַּהֲנֵי and כַּהֲנֵי; *to be weak, feeble, faint*, to be dispirited, to despond, Is. 42, 4. Spec. of a light about to go out, *to be feeble, dim*, Is. 42, 3. Also of eyes, *to be or become dim*, either from old age Deut. 34, 7. Zech. 11, 17. Gen. 27, 1; or from grief Job 17, 7.

PIEL כַּהֲנֵי, also כַּהֲנֵי Lev. 13, 56.

1. Intrans. *to become faint, pale*, as a spot on the skin, Lev. 13, 6. 56; comp. adj. כַּהֲנֵי v. 21. 26. 28. Also *to be faint-hearted, timid*, to despond, Ez. 21, 12; comp. Is. 61, 3.

2. *to chide, to admonish, to restrain*, with בָּ 1 Sam. 3, 13 וַיִּכְהֶה בָּם (because) *he rebuked them not*, i. e. did not restrain them. Comp. כַּהֲנֵי. Deriv. the two following.

כַּהֲנֵי adj. found only in the fem. כַּהֲנֵי *weak, feeble, faint*, spec. of the *dim* wick of a lamp just about to go out, Is. 42, 3; of eyes *bedimmed, dull*, 1 Sam. 3, 2; or of a *faint or pale* colour, Lev. 13, 21. 26. 28. 39 spots לְכַהֲנֵי of a *pale white*; comp. the root Pi. no. 1. So of a *faint* heart, desponding, Is. 61, 3.

כַּהֲנֵי f. *mitigation, alleviation*; sc. of a wound, i. q. healing, Nah. 3, 19. R. כַּהֲנֵי.

* כַּהֲנֵי Chald. *to be able, I can*, kindr. with כַּהֲנֵי; comp. on the affinity of verbs עָה and עָה under lett. ה, p. 238.—Part. כַּהֲנֵי plur. כַּהֲנֵי, with inf. c. לְ Dan. 2, 26. 4. 15. 5. 8. 15.

* כַּהֲנֵי not used in Kal; whence כַּהֲנֵי *a priest*. The etymology is doubtful; Arab. كَهَنَ and كَهَنَ *to presage, to divine*; كَاهِنٌ *a diviner, soothsayer*,

often among the pagan Arabs; then, an internuncio, envoy; Ethiop. ለሀገር *to be a priest, to minister*; Syr. כַּהֲנֵי *to be ministered, consecrated*; in Bar Ali, *to be rich, opulent*, to enjoy the comforts of life; כַּהֲנֵי richness, riches, prosperity, happiness. But all these appear to be secondary meanings, derived from the station and power of the priesthood, i. e. from כַּהֲנֵי *priest*, which is found in the Heb. Chald. Syr. and Eth. languages.—The native power of this word, therefore, is still to be sought by conjecture. Hitzig supposes (ad Is. 61, 10) that כַּהֲנֵי is i. q. כַּהֲנֵי *to stand*, whence כַּהֲנֵי pr. *one who stands by, an assistant*. Maurer regards כַּהֲנֵי as i. q. כַּהֲנֵי, *to incline, to bend*, i. e. to bow down, as is done in worship, whence כַּהֲנֵי pr. *one bowing down*, making prostrations. Both of these conjectures are worth attention; in favour of the last, we might perhaps also appeal to the Syro-Arabic gloss

כַּהֲנֵי i. e. *to bow down oneself* in worship. Other conjectures see in Thesaur. p. 661, 662.

PIEL כַּהֲנֵי denom. 1. *to minister as priest, to act as priest*, to perform the priestly functions, Ex. 31, 10. 35, 19. Lev. 16, 32. Num. 3, 34; often with כַּהֲנֵי Ex. 28, 1. 3. 4. 29, 1. 44. Lev. 7, 35. al. Sept. ἱερατεύω.

2. *to be or become priest*, Deut. 10, 6.

3. Unusual is Is. 61, 10 כַּהֲנֵי כַּהֲנֵי *as the bridegroom priests it with his turban*, i. e. decks himself with a splendid turban such as the priests wore; q. d. 'plays the priest with his turban.' So Aqu. ὡς ἱερατευόμενον στεφάνῳ, comp. Jarchi, Symm. Vulg. Syr.

כַּהֲנֵי m. plur. כַּהֲנֵי, *a priest*; Chald.

emph. כַּהֲנֵי, Syr. كَاهِنٌ, Arab. كَاهِنٌ,

Eth. ለሀገር, id. For the etymology see in r. כַּהֲנֵי. Very freq. in Ex. Lev. Deut. of the priests of Jehovah, as Ex. 2, 16. 3. 1. 18, 1. al. sexcent. Also of the priests of idols, as Gen. 41, 45. 50. 46, 20. 47, 26. al. Constr. a) With genit. of the divinity, as כַּהֲנֵי יְהוָה 1 Sam. 14, 3; ב' כַּהֲנֵי 2 Chr. 23, 17; כַּהֲנֵי 1 Sam. 5

5; *thy priests*, sc. of Jehovah, Ps. 132, 9. Sometimes with a genit. of the people or city where the priest officiates, as אֵן כֹּהֵן *priest of On* Gen. 41, 45. 50; מִדְּרֵךְ כֹּהֵן *priest of Midian* Ex. 3, 1. 18, 1; כֹּהֵן בְּרֵיחַ אֵל *the priests of the high places* 1 K. 13, 2. 33; c. suff. כֹּהֵנֵינוּ *our priests* sc. of Israel, Ezra 9, 7. Neh. 10, 1. etc. b) With לְ of the divinity, as כֹּהֵן לַיהוָה Lev. 23, 20. 1 Sam. 1, 3. 2 Chr. 26, 17; לְאֵל עֲלִיזֹן כֹּהֵן Gen. 14, 18. לְלֵאָה אֱלֹהִים 2 Chr. 13, 9. Sometimes לְ marks the person who employs a priest, Judg. 17, 12. 13. 18, 4. 19. 2 Sam. 20, 26.—Among the Hebrews *the High Priest*, ὁ ἀρχιερεύς, was called הַכֹּהֵן הַגָּדוֹל Lev. 21, 10. Num. 35, 25. 28. Josh. 20, 6. Hagg. 1, 1. 12. 14. al. also כֹּהֵן הָרֵאשִׁית 2 K. 25, 18. 2 Chr. 19, 11. 26, 20; כֹּהֵן הָרֵאשִׁית Ezra 7, 5; כֹּהֵן הַמְּשֻׁחָה *the anointed priest* Lev. 4, 3. 5. 16. The next in dignity was called כֹּהֵן הַשֵּׁנִי *the second priest* Jer. 52, 24; but this phrase in the plur. כֹּהֵנֵי הַשֵּׁנִי 2 K. 23, 4 seems to imply all the other priests in opp. to the high priest.—Melchizedek, the earliest king of Jerusalem, is also called a *priest* of Jehovah Gen. 14, 18. Ps. 110, 4; and several of the earliest Hebrew kings were in fact also priests, as Solomon 1 K. c. 8; comp. Uzziah 2 Chr. 26; 16. So Virg. *Æn.* 3. 80: “Rex Anius, rex idem hominum Phœbique sacerdos.”

NOTE. It is an ancient opinion of the Heb. intpp. that כֹּהֵן signifies also *prince*. Not only have the Chaldee translators rendered it in several places by רִבְּאָא *prince*, as Gen. 41, 45. Ex. 1. c. Ps. 110, 4; but the author of Chronicles also seems to have followed this view, since he renders the words 2 Sam. 8, 18 וּבְנֵי דָוִד רֹדְדֵי כֹהֲנִים הָיוּ, giving in his manner a gloss: 1 Chr. 18, 17 וּבְנֵי דָוִד הָרֵאשִׁינִים לְיָד הַמֶּלֶךְ *and the sons of David, the chiefs, were at the side of the king*, i. e. were the chief ministers of the kingdom. The chief passages are 2 Sam. 8, 16–18. 20, 23–26. 1 K. 4, 2–6; from all which it appears that there were priests connected with the court, partly exercising their proper functions, and partly as friends and counsellors of the sovereign; as was also often the case with prophets and priests in later times. The author

of Chronicles seems to have chosen this interpretation of the more ancient context, because priests of any other than the Levitical family were unknown to him. Of less weight is the authority of Onkelos. Hence in all the passages referred to, the signif. *priest* is the only true one. Comp. the case of Solomon above. See more in Thesaur. p. 663.

כֹּהֵן Chald. m. st. emphat. כְּהֵנָא plur. כְּהֵנִין, i. q. Hebr. כֹּהֵן, a *priest*, Ezra 7. 12. 21. Plur. Ezra 6, 9. 16. 7, 16. 24.

כְּהֵנָה f. *priesthood*, the priests' office, Ex. 29, 9. 40, 15. Num. 3, 10. 25, 13. 1 Sam. 2, 36. R. כְּהֵן, כְּהֵן.

כֹּוֹ Chald. plur. כְּוֵין, a *window*, Dan. 6, 11. Syr. ܟܘܘܐ, Arab. كَوْرٌ id. R. כֹּוֹ II.

כֹּוֹב *ἀναξ λεγόμεν.* Ez. 30, 5, *Chub*, pr. n. of a country, coupled with Egypt and Ethiopia. Some understand *Coben*, a port of Ethiopia, or *Cobium*, a town near the Mareotis. Perhaps it should be written נֹוֹב *Nubia*, which at least is followed by the Arabic version, doubtless in accordance with the Septuagint, although this word is wanting in our Mss. of the latter. Thus the Arab. has أهل النوبية *the people of Nubia*; and a vestige of this reading remains in Cod. de Rossi 409, which for וְכֹוֹב has a *prima manu* וְכֹוֹב. —Or perh. we might read לִיב *Libya*.

כֹּוֹבַע (Milra) m. Ez. 27, 10, in pause כֹּוֹבַע 38, 5; constr. כֹּוֹבַע (Milél) 1 Sam. 17, 5. Is. 59, 17; plur. כֹּוֹבַעִים Jer. 46, 4. 2 Chr. 26, 14, a *helmet*. Metaph. Is. 59, 17. R. כֹּבַע.—Twice written with ק, as קֹוֹבַע (Milra) Ez. 23, 24, constr. קֹוֹבַע (Milél) 1 Sam. 17, 38.

NOTE. There is in this word a singular confusion of the Segolate and penacutic form כֹּבַע, כֹּבַעִל, with the acute form כֹּוֹבַע, which may be thus explained. Strictly, the word in either shape was originally a Segolate, after the form כֹּבַעִל, like the Arab. قُبَّعَةٌ cup. But Holem, as strengthened by the tone, and also as fully written, contrary to the common Heb. usage and in the later Hebrew and Syriac manner (comp. קֹוֹבַע Dan. 11, 30, שֹׁבַע 2 Sam. 18, 9, Syr

(עֲדֹמָה), became so strong in this word as to be retained also in the plur. פּוֹבְעִים (instead of פְּבַעִים, or פְּבַעִים kōbaim), as if from a sing. פּוֹבֵעַ, after the form עוֹלָם. Hence it arose, that such a form (פּוֹבֵעַ) came into actual use, at least in the absolute state; although in the construct the primary segolate form was preserved; comp. פְּבַד, constr. פְּבַדָּה. A lengthened and secondary form is the Syr. مَصَدًا. Intermediate forms fluctuating between the two, are פּוֹבֵעַ Ez. 27, 10, קוֹבֵעַ 23, 24.

* פּוֹה a root not used in Kal.

I. to burn, Gr. καίω (καίω). Arab.

כּוּי, Syr. حاد, to burn in, to brand, to mark with cautery. Hence פּוֹה II, פּוֹהָה, מְכוּהָה.

II. Like the kindred קָבַב, נָחַב, נָחַב, also פּוֹהָה, פּוֹהָה, prob. to hollow out, to excavate, of which there is a vestige in

Chald. כּוּ window, Arab. كَوْر hole in a

wall, כּוּר window.—Simonis refers these to כּוּר to pierce, to bore through; but the word has not this meaning. The signif. given by the Arabic lexicons, כּוּר to prick or sting, as a scorpion, comes from the notion of burning; since the scorpion injecting the poison with his sting, may be said to mark the skin as with a hot iron.

NIPH. pass. of no. I, to be burned, scorched, with fire, Prov. 6, 28. Is. 43, 2.

פּוֹה strength, Dan. 11, 6, see פּוֹה.

פּוֹהָה f. a burning, brand, i. e. a part of the body burned, Ex. 21, 25. R. פּוֹהָה.

פּוֹבֵב m. (for פְּבַבֵב, פְּבַבֵב, then פּוֹבֵב, r. פּוֹבֵב) constr. פּוֹבֵב, a star, pr. a globule; Arab. كَوْكَب. Chald. פּוֹבֵב, Syr. مَصَصًا, Eth. ከብሔር and ከብሔር, id.—Gen. 1, 16. 37, 9. Job 3, 9. 9. 7. Ps. 8, 4. al. Am. 5, 26 אֶל־הַיָּהוָה see in פּוֹבֵב. Often spoken of as animated, see פְּבַב; as pure Job 25, 5; as praising God, 38, 7; also as innumerable Gen. 15, 5. 22, 17. Ex. 32. 13. Deut. 1. 10. al.—Metaph. of an illustrious prince Num. 24, 17. So Arab. كوكب; see Camoos.

* פּוֹל to measure, to include or contain in a measure, e. g. grain, as in Syr.

Chald. and Arab. كَال for كَيْل. In Kal only once, Is. 40, 12.

PILP. פִּלְפַל 1. to hold, to contain, as a vessel, measure. 1 K. 8, 27 to the heaven and the heaven of heavens cannot contain thee. 2 Chr. 2, 5. 6, 18.

2. to hold up, to sustain, a) i. q. to bear up, to endure, to hold out, Mal. 3, 2. Prov. 18, 14. Jer. 20, 9. b) i. q. to protect any one Ps. 55, 23; to maintain one's cause before a tribunal Ps. 112, 5.

3. to sustain, to nourish, to furnish with the means of living, c. acc. Gen. 45, 11. 50, 21. 1 K. 4, 7. 17, 4. With two acc. Gen. 47, 12. 1 K. 18, 4. 13.

POLP. pass. פִּלְפַל to be furnished with provisions, etc. 1 K. 20, 27.

HIPH. הִבִּיל 1. i. q. Pilp. no. 1. 1 K. 7, 26. 38. 8, 64. 2 Chr. 4, 5. Ez. 23, 32 מְרַבֵּה לְהִבִּיל i. e. containing much.

2. i. q. Pilp. no. 2. a. Jer. 6, 11. 10, 10. Joel 2, 11. Am. 7, 10.

* פּוֹם obsol. root, Arab. كَام Conj. II,

to heap up, כּוֹמֵה a heap. This word belongs to the widely extended family of roots כָּם, נָם, עָם, אָם, for which see under r. עָמַם.—Hence פּוֹמָה.

פּוֹמֵז m. (r. פּוֹמֵז, after the form עֲיָבֵב) a globe, globule of gold, perh. collect. globules, drops, or rather a string of gold drops like beads worn around the neck or arm by the Israelites in the desert, Ex. 35, 22. Num. 31, 50. Such are found solid in Arabia according to Diod. Sic. 3. 44 or 50. Strabo XVI. p. 777 Casaub. Thesaur. p. 692.

* פּוֹן in Kal not used, pr. to stand upright; whence פּוֹן upright, פּוֹן place of standing, מְכִינָה base. Frequent in the kindred dialects in various forms and meanings: Chald. Pa. פּוֹן i. q. Heb. פּוֹן to set up, to establish; Syr. أَمَّ to establish, to plant; Arab. كان to exist, to be; II, to cause to exist, to create.

PIL. פּוֹן 1. to set upright, i. e. to set, to place, e. g. a throne Ps. 9. 8; espec. to set up firmly, to establish. a throne 2 Sam. 7, 13. 1 Chr. 17, 12. Ps. 48. 9. Metaph. Ps. 7, 10. 40, 3. 68, 10. 90, 17. 99, 4.—Also to found, as a city Ps. 107. 36. Hab. 2, 12; the earth Ps. 24. 2. 119, 90. Is. 45, 18; the heavens Prov. 3. 19

2. *to form, to create*, as God creates man Deut. 32, 6. Ps. 119, 73; the moon and stars Ps. 8, 4. So *to form for oneself, to prepare*, sc. a people 2 Sam. 7, 24.—Here belongs Job 31, 15 וְיִבְרָאֵנִי וְיִבְרָאֵנִי אֶחָד *and did (not) the same one form us in the womb?* for וְיִבְרָאֵנִי the first and second Nun coalescing into a double one, and ו being shortened to ו.

3. *to fit, to direct, to aim*, as arrows, Ps. 11, 2 פּוֹנֵנֵי הַצֵּיט 7, 13; with הַצֵּיט impl. Is. 51, 13; with עַל of the mark Ps. 21, 13.—Metaph. for פּוֹנֵן לֵב, i. q. *animum advertere, to apply one's mind*, with ל Job 8, 8. Comp. in Hiph. no. 3. a, c.

POL. פּוֹנֵן 1. Pass. of Pil. no. 1, *to be established*, metaph. Ps. 37, 23.

2. Pass. of Pil. no. 2, *to be formed, prepared*, Ez. 28, 13.

HIPH. הִכִּין 1. *to set up*, i. q. *to set, to place*, e. g. a seat Job 29, 7. Ps. 103, 19; a statue Is. 40, 20. Also *to found*, as the earth, the heavens, mountains, Ps. 65, 7. Prov. 8, 27. Jer. 10, 12. 51, 15. Inf. absol. הִכִּין and הִכִּין as adv. *firm, firmly*, Josh. 3, 17. 4, 3.—Hence a) *to constitute, to appoint* any one, Josh. 4, 4. 2 Chr. 2, 6. Jer. 51, 12. Job 28, 27. So *to set or constitute* as king 2 Sam. 5, 12. 1 Chr. 14, 2. 1 K. 2, 24. b) *to establish, to confirm*, e. g. the throne of a kingdom Is. 9, 6. 1 Chr. 22, 10; the kingdom of any one 1 Sam. 13, 13. 2 Sam. 7, 12. 1 Chr. 17, 11. 2 Chr. 17, 5; one's posterity Ps. 89, 5; the heart Ps. 10, 17. 89, 5. c) *to repair, to restore*, e. g. the temple 2 Chr. 35, 20; comp. 34, 10.

2. *to set right*, i. e. *to make ready, to prepare*, Gen. 43, 25; e. g. wood and stones for building 1 K. 5, 33; a sacrifice Zeph. 1, 7 comp. c. לְ Is. 14, 21; a way Deut. 19, 3; a net Ps. 57, 7; food Gen. 43, 16. Ex. 16, 5. Josh. 1, 11; the parts of a building 1 K. 6, 19. 2 Chr. 31, 11; a place for any thing, c. לְ Ex. 23, 20. 1 Chr. 15, 1. 3. 12. Ps. 68, 11; war, i. q. to fit out, to arm, Ez. 7, 14. 38, 7. Jer. 46, 14. Metaph. Job 15, 35.—Also *to prepare*, i. q. *to procure, to provide*, often with a dat. besides the acc. Num. 23, 1. 29. 1 Chr. 22, 5. 14; e. g. food Job 39, 3 [38, 41]. Ps. 78, 20. Prov. 6, 8. 30, 25; arms 2 Chr. 26, 14; garments Job 27, 16. 17; *to take care of a work, to transact*

business, Prov. 24, 27. Of God, *to create, to prepare, to provide*, as fruits Ps. 65, 10; the rain 147, 8; the sun and light 74, 16.

3. *to set*, i. e. *to aim, to direct, to adjust*, e. g. weapons against, c. לְ Ps. 7, 14; one's face towards or gainst, c. אֶל Ez. 4, 3. 7. So God *directs* the steps of any one Prov. 16, 9. Ps. 119, 133; a man his own steps Jer. 10, 23; a man his ways 2 Chr. 27, 6. Prov. 21, 29. Spec. a) לְ הִכִּין לֵב לְ to *set or fix the heart on* any thing, to apply the mind to do any thing; 2 Chr. 12, 14 *he had not applied his heart to seek the Lord*. 19, 3. 30, 19—Ezra 7, 10. With לְ impl. 1 Chr. 28, 2. b) לְ הִכִּין לֵב אֶל-יְהוָה *to set the heart upon Jehovah*, to apply the mind to the worship of God, 1 Sam. 7, 3; with לְ to idols 2 Chr. 20, 33. With אֶל-יְהוָה impl. Job 11, 13. Ps. 78, 8. c) הִכִּין ellipt. for לְ הִכִּין לְ *to apply the mind*, to give heed, 1 Sam. 23, 22. Judg. 12, 6. 2 Chr. 29, 36.

HORH. הוֹבֵן 1. Pass. of Hiph. no. 1, *to be established*, as a throne Is. 16, 5.

2. Pass. of Hiph. no. 2, *to be made ready, prepared*, e. g. a funeral pile Is. 30, 33; a horse for battle Prov. 21, 31; mantlets Nah. 2, 6; *to be set in order, arranged*, Zech. 5, 11.

NIPH. נִבְּוֹן pass. of Pilel and Hiphil.

1. *to be set up*, i. e. *to rise up*, e. g. the breasts as becoming round and full Ez. 16, 7; *to be made to stand, to stand*, Mic. 4, 1 et Is. 2, 2; *to be founded*, with עַל upon any thing Judg. 16, 26; *to be established, confirmed*, as a kingdom 1 K. 2, 12. 45. 46. Hence i. q. *to stand firm*, e. g. a throne, kingdom, 2 Sam. 7, 16. 26. Ps. 25, 5. 29, 14 comp. 1 Sam. 20, 31; the world Ps. 93, 1; the moon 89, 38; of men i. q. *to flourish, to prosper*, Job 21, 8. Ps. 102, 29. 140, 12. Prov. 12, 3. 19. Ps. 101, 7 *he that telleth lies לֹא יִבְּוֹן לְעֵינַי shall not abide in my sight*, shall not prosper; parall. 'to dwell with.' So of the counsels of men Prov. 20, 18. 16, 3.—Peculiar is נִבְּוֹן הַיּוֹם *the fixedness (steadiness) of the day*, Prov. 4, 18, i. e. high noon, when the sun seems to stand immovable in the zenith, Gr. σταθερότης ἡμᾶς, σταθερὰ μεσημβρία, Ruhnken ad Timæum p. 236, Arab. قايمة النهار Schult. ad Prov. 1. c.—Trop. mostly in

Part. **נְכוּן**: a) *to be firm, steadfast, fixed*; Ps. 51, 12 **רוּחַ נְכוּן** *a steadfast spirit, a mind fixed in virtuous purpose*. Ps. 78, 37. b) *to be firm, steadfast, intrepid, full of hope and confidence*; so the heart Ps. 57, 8. 108, 2. 112, 7. c) *Of things, to be firm, fixed, established*; Gen. 41, 32 **נְכוּן הַדְּבָר מֵעַם אֱלֹהִים** *the thing is established from God*, is certainly decreed. Hence, *to be certain, sure*, Deut. 13, 15. 17, 4. Hos. 6, 3; and as subst. **נְכוּן** *the certain*, i. q. *certainty*, **אֶל-נְכוּן** *for certain, with certainty*, 1 Sam. 23, 23; adv. *certainly* 26, 4. d) *to be right, true*; Part. **נְכוּן** *right, true*, Job 42, 7. 8. Ps. 5, 10, comp. 78, 37. e) *to be right, fit, proper*, Ex. 8, 22 [26].

2. *to be made ready, prepared*, e. g. a) *Of business, to be taken care of, transacted*, 2 Chr. 8, 16. 29, 35. 35, 10. 16. b) *Of things, to be prepared, to be ready for any one, with הָ* Neh. 8, 10. Prov. 19, 29. Job 18, 12 *destruction לְצַלְעוֹ נְכוּן* *is ready at his side*, impends over him. 12, 5. 15, 23. But Ps. 38, 18 **אָנֹכִי לְצַלְעֶךָ נְכוּן** *I am ready to fall, am near to ruin*. c) *Of persons, to be prepared, ready*, Ez. 38, 7. Ex. 19, 11 (with an adjunct of time). v. 15. 34, 2. Josh. 8, 4. d) *Intrans. or reflex. to prepare sc. oneself*, Am. 4, 12.

HITHPAL. **הִתְכַּוֵּן** Prov. 24, 3, elsewhere **הִכַּוֵּן**.

1. *to be established, to be made firm, strong*, Prov. 24, 3. Num. 21, 27. Is. 54, 14.

2. *to prepare oneself*, Ps. 59, 5.

Deriv. **מְכוּנָה**, **מְכוּנָה**, **מְכוּנָה**, **מְכוּנָה**, **מְכוּנָה**, and the pr. names **רְכוּן**, **רְכוּן**, **רְכוּן**, and

כוּן *Chun*, pr. n. of a Syrian city, 1 Chr. 18, 8; which in the parallel passage 2 Sam. 8, 8, is called **בִּרְתִי**. Perh. the *Conna* mentioned in the Itjn. Antonini p. 199 ed. Wesseling; situated between Laodicea of Lebanon and Heliopolis or Ba'albek.

כֵּן m. a kind of *cake, wafer*, offered in sacrifice, Jer. 7, 18. 44, 19. Sept. *καρών, καρών, καβών*, the Heb. word in Greek letters. R. **כֵּן**, Pi. **כֵּן**, Chald. **כֵּן**, to prepare.

כּוּס f. plur. **כּוּסוֹת** Jer. 25, 15; for **כּוּסוֹת** (r. **כּוּסוֹת**) pr. a receptacle, vessel; as **כּוּסוֹת** for **כּוּסוֹת**, **כּוּסוֹת** for **כּוּסוֹת**, **כּוּסוֹת** for **כּוּסוֹת**; so Lebrecht.

1. *a cup*. Syr. **כּוּסָא**, Chald. **כּוּסָא**, **כּוּסָא**, **כּוּסָא**, Sam. **כּוּסָא** and **כּוּסָא**, Arab. **كُوْزٌ**, **كَأْسٌ**, **كَأْسٌ**, a cup, cup of wine.—Gen. 40, 11. 13. 21. 2 Sam. 12, 3. Ps. 23, 5. al. Ps. 116, 13 **אֶשְׂרָא אֶשְׂרָא** *I will take the cup of deliverance*, i. e. I will pour out to Jehovah a cup of thanksgiving for his aid.—In the prophets Jehovah is often represented as pouring out for the nations a cup of intoxicating wine, **כּוּסֵי הַחַרְפָּלָה**, in order that reeling they may rush into destruction: Jer. 25, 15 *take this wine-cup of wrath at my hand, and cause all the nations, to whom I send thee, to drink it*; 16 *and they shall drink and stagger and be mad, because of the sword that I will send among them*. Jer. 49, 12. 51, 7. Lam. 4, 21. Is. 51, 17. 22. Hab. 2, 16. Ez. 23, 31. 32. 33; comp. Rev. 17, 2. 4. For the same usage in Arabic poets, see Comm. on Is. 51, 17.—Further, *cup* is also put metaph. for *lot, portion*, and is so coupled with **חֵלֶק** portion, Ps. 11, 6. 16, 5; comp. Matt. 26, 39. 20, 22, also **חֵלֶק** no. 2. c. See on this metaphor as employed by Arabian writers, Comment. on Is. 51, 17, also on Matt. l. c. in Rosenm. Repertorium I. p. 130. Lond. Classical Journal no. LIII. p. 159.

2. A species of unclean bird, Lev. 11, 17. Deut. 14, 16; living among ruins. Ps. 102, 7. The ancient versions render it *an owl*, but against the etymology. Bochart more correctly, Hieroz. II. p. 267, understands *the pelican or cormorant*, so called from the receptacle or pouch under the throat, as Lat. *truo* from *trua*.

* **כּוּר** a root, doubtful in the verb, but so far as can be gathered from the derivatives i. q. *to dig, to bore through, to pierce*, like the kindr. **כָּרָה**, **כָּרָה**, **כָּרָה**, **כָּרָה**. Arab. **كَارَ** to dig in the earth, also to prostrate; comp. Sanscr. *khur* to cleave, to cut. Hence **מְכַרְהָ**, **μὲχαιρα**, a sword, so called from its *piercing*, **כָּר** executioner; also **מְכוּרָה**, **מְכוּרָה**, place where metals are dug, then 'native place.'

The verb itself is found by many in the vexed passage referred to the Mes-siah, in Ps. 22, 17, where David as if

hard pressed by the troops of Saul exclaims: *for dogs do compass me about, the bands of evil-doers surround me, פְּאַרִי רַגְלִי וְרַגְלֵי*. Here the simplest interpretation seems to be that which preserves the ordinary sense of the words: *as lions they gape upon my hands and my feet*, i. e. they threaten to tear my limbs in pieces. The form פְּאַרִי is pr. *ὡς ὁ λέων*, i. e. *as lions*, comp. Is. 38, 13; and the notion of surrounding, gaping upon, or the like, is then readily derived in this manner by zeugma from the preceding context.—Most of the ancient interpreters have taken כארי as a verb; and this is certainly possible, if we regard פְּאַרִי as particip. Kal in the Chaldee manner (קָאָם part. קוּם) and in the plural number for פְּאַרִים, as מְנִי Ps. 45, 9 for מְנִים; although to find two grammatical forms of such extreme rarity combined in this one word, is at least remarkable; comp. Lehrs. p. 401, 523. In this way it would be rendered: a) *piercing my hands and my feet*, i. e. my enemies wound me with darts and weapons on every side. And it is hardly necessary to remark, that all this applies as completely as possible to David, to whom the Psalm is assigned in the inscription; and there is at least no necessity for understanding here directly Christ as affixed to the cross. A verb of *boiling through*, in the sense of wounding, (comp.

הַלֵּל and Arab. حَرَّ to pierce, to wound,) is aptly attributed to hostile weapons; and *the hands and feet* are put poetically for all the members and so for the whole body, comp. Hesiod Op. et D. 114. Sept. *ὄρουσαν*, which word is elsewhere used in Sept. for פָּרַה וְנָקַר. Vulg. *foderunt*. Syr. صَحَّه. b) Aqu. Symm. in Hexapl. and Jerome in the reading *vinxerunt*, attribute to this word the sense of *binding*, which may also be defended on philological grounds, (and this Hengstenberg ought not to have denied,

Christol. des A. T. I. p. 180,) comp. כָּאָר I, V, to fold or bind around the turban, כֹּר a wreath, turban. But this is far less suitable to the context. c) Finally Aqu. in the earlier edit. renders it ἄσχυ-

van they disfigure, stain with blood, etc. prob. assigning to the root כאר the signif. of Aram. כָּאָר and כָּאָר.—That כארי was commonly held to be a verb, is also shewn by the reading found in two Mss. viz. פָּרַו (פְּאַרוּ) for פָּרוּ.

* II. פִּיר or פִּיר obsol. root, prob. i. q. גִּיר to *boil up*, and then to *cook*. Syr. *أَلْعَدُو* to boil up, to be hot.—Hence פִּירִים frying-pan, פִּיור basin, and the two following.

כּוּר m. (r. פִּיר II) a *furnace*, for smelting metals, Ez. 22, 18. 20. 22. Prov. 17, 3. 27, 21. Metaph. Is. 48, 10 *I have tried thee in the furnace of affliction*. Deut. 4, 20 *and hath brought you forth out of the iron furnace of Egypt*. 1 K. 8, 51. Arab.

كُور, Syr. *كُور*, id.

כּוּר i. q. פִּיר q. v.

כּוּר עֶשֶׂן (smoking furnace) *Chorashan*, pr. n. of a city in the tribe of Simeon, 1 Sam. 30, 30; elsewhere עֶשֶׂן q. v.

כּוּרֶשׁ Ezra 1, 1. 7. 8, also כּוּרֶשׁ, *Cyrus*, pr. n. of a king of the Persians, son of Cambyses and grandson of Astyages the Mede; Ezra 3, 7. 4, 3. 5. Is. 44, 28. 45, 1. 2 Chr. 36, 22. 23. Dan. 1, 21. 6, 29. 10, 1. The Greek writers affirm that this name in Persian signified *the sun*, Ctesias ap. Plut. Artax. Opp. T. I. p. 1012. Etym. M. *Κόρος, κοῦρος, ἥλιος*. Correctly, for it is the Pers. *خور*, Zend. *hvarē* sun, gen. *hūrō*; comp. Sanscr. *sūra, sūri*, and the more frequent *sūrya*. The כּוּרֶשׁ is merely an ending, as in כּוּרֶשׁ־הַיָּבֵנִי q. v. [This signification is doubted by Lassen, but without suggesting another; see Zeitschr. f. d. Morgenl. VI. pp. 152, 154.—R.]

כּוּשׁ *Cush*, pr. n. 1. Of persons: a) A son of Ham, and father of Seba, Havilah, Sabtah, Raamah, Sabtecha, and Nimrod, Gen. 10, 6. 7. 8. 1 Chr. 1, 8–10. b) A Benjamite of the court of Saul, Ps. 7, 1.

2. As the name of a country or region. *Cush* was of wide extent, and variously employed. Of the descendants of Cush (Gen. 10, 6–8, see no. 1. a). Nimrod peopled Mesopotamia and Assyria; Raa-

man and his sons Sheba and Dedan had their seats in eastern and southeastern Arabia (see these articles); while at least Seba and Sabtah are properly referred to Ethiopia. Hence the posterity of Cush, the *Cushites*, occupied the immense region stretching from Assyria in the N. E. through eastern Arabia into Africa; carrying with them into the latter country a branch of the Semitic language, viz. the Ethiopic, which stands in the closest affinity with the old Himyaritic dialect of eastern Arabia. The name *Cush*, *Cushites*, appears not to have been used of the posterity of Nimrod or their country in the north; though some find such an application of it in Gen. 2, 13; see גִּירְחוֹן. But these names were evidently applied to the descendants of Cush both in Arabia and Africa; and as a country *Cush* is therefore twofold:

a) As denoting *Eastern Arabia*, in which were situated the descendants and territories of Raamah, Sheba, and Dedan; Gen. 10, 7. 1 Chr. 1, 9. All these, as merchants trading with Tyre, are expressly coupled with Arabia, Ez. 27, 20. 21. 22. In 2 Chr. 21, 16 the Arabians are said to be עַל-יַד בְּאִשִּׁים *at the side of the Cushites*. When the Israelites were at Hazeroth, in or near the territory of the Midianites, Moses had married a *Cushite* woman, prob. from eastern Arabia, Num. 12, 1. In Hab. 3, 7 the prophet sees the tents of *Cushan* (*Cush*) and of Midian agitated, i. e. the nomadic tribes of both eastern and western Arabia troubled at the advance of Israel. In Is. 11, 11 *Cush* is perh. doubtful, being mentioned between Egypt on the one hand, and Elam and Shinar, Persia and Babylonia, on the other. Perh. Job 28, 19; see בְּמַדְהָ. See Ritter's *Erdkunde*, Th. XII. p. 56. Berl. 1846. Rosenm. *Bibl. Geogr.* III. p. 154 sq.

b) Put for *Ethiopia*, (fem. Ps. 68, 32,) in part surrounded by the upper Nile, and therefore understood by ancient intpp. in Gen. 2, 13, see in גִּירְחוֹן and comp. Is. 18, 1. Zeph. 3, 10; inhabited by a people of dark colour Jer. 13, 23; opulent Is. 43, 3. 45, 14; situated on the south of Egypt Ez. 29, 10; and therefore often mentioned with Egypt Nah.

3, 9. Ez. 30, 4. 5. 9. Ps. 68, 32; with the Libyans 2 Chr. 12, 3. 16, 8; with Phut Jer. 46, 9. Ez. 38, 5; as the extreme western limit of Xerxes' empire Esth. 1, 1. 8, 9; also Ps. 77, 4.—Sept. Αἰθιοπία, Αἰθιοπίας, Vulg. *Ethiopia*, *Ethiopes*; Chald. and Syr. retain כּוּשׁ, כּוּשִׁי. Josephus explains the ancient name; Ant. 1. 6. 2 Χούσον μὲν οὐδὲν ἔβλαψεν ὁ χρόνος, Αἰθιοπίας γὰρ κ. τ. λ. The name *Kush* for Ethiopia is also found upon the hieroglyphic monuments of Egypt; Champollion *Gramm. Egypt.* p. 150, 151. See more in *Thesaur.* p. 673.

NOTE. In the *Thesaurus*, art. כּוּשׁ, p. 673, the author strenuously maintains, in opposition to Bochart, Walton, and Vitranga, that the name *Cush*, *Cushites*, is applied only to Ethiopia in Africa. In the art. רַעְמָה, *Thes.* p. 1297, written some years later, he admits that this tribe (*Raamah*), as also Dedan and Sheba, were *Cushites*, and dwelt in Arabia.—R. for the whole article.

כּוּשִׁי m. 1. a *Cushite*, gentile n. from כּוּשׁ no. 2. a) Spoken of a native of eastern Arabia, plur. 2 Chr. 21, 16. Fem. כּוּשִׁיָּה Num. 12, 1; see in כּוּשׁ no. 2. a. b) i. q. an *Ethiopian*, see כּוּשׁ no. 2. b. Jer. 13, 23. 38, 7. 10. 12. 2 Chr. 14, 8. Plur. כּוּשִׁים 2 Chr. 14, 11. 12. 16, 8. Dan. 11, 43; also כּוּשִׁיִּים Am. 9, 7.—R.

2. *Cushi*, pr. n. of the father of the prophet Zephaniah, Zeph. 1, 1.

כּוּשָׁן *Cushan*, i. e. eastern Arabia, i. q. כּוּשׁ no. 2. a, where see. Hab. 3, 7.—R.

כּוּשָׁן רִשְׁתַּיִם *Chushan-rishathaim*, pr. n. of a king of Mesopotamia, Judg. 3, 8. 10.

כּוּשְׁרָה f. (r. כֶּשֶׁר no. 2) *prosperity*, plur. Ps. 68, 7. Syr. כְּשָׁרָא, כְּשָׁרָא, id.

כּוּת 2 K. 17, 30, and כּוּתָּה v. 24, pr. n. *Cuth* or *Cuthah*, the land of the *Cuthites*, who with others were brought by the king of Assyria into the desolated kingdom of Israel, and there amalgamated with the ancient inhabitants into the Samaritan people; whence the latter are called by the Chaldee writers and Talmudists כּוּתִיִּים. Nothing certain is known of the site of this country; Jo-

sephus places it in Persia, which is not improbable, Ant. 9. 14. 3; others seek it in Phenicia, because the Samaritans themselves professed to be of Sidonian origin, Jos. Ant. 11. 8. 6. ib. 12. 5. 5. See Michaelis Spicileg. P. I. p. 104 sq.

* **פֹּזֵב**, in Kal only part. **פֹּזֵב** Ps: 116, 11; more usual in

PIEL **פִּזַּב** to lie, to speak falsehood;

Chald. **פִּזַּב**, Syr. **فَصَب**, Arab. **كَذَّبَ**, id. The primary idea lies perhaps in *breaking and cutting*, so that **פִּזַּב** may be a softened form from **קָצַב**; and then this idea is transferred to falsehood and fraud; comp. **בָּצַע**.—Mic. 2, 11. Job 6, 28. 34, 6. Prov. 14, 5. With **ל** to lie unto any one, to deceive him, Ez. 13, 19. Ps. 78, 36. 89, 36 shall I then lie unto David? i. e. break my faith, comp. Num. 23, 19; with **ב** id. 2 K. 4, 16. Metaph. Hab. 2, 3; so of waters which dry up and thus deceive the hope of the traveller Is. 58, 11, see **אֶבְזַב**. Comp. Lat. 'spem mentita seges' Hor. Ep. 1. 7. 87; 'fundus mendax' Carm. 3. 1. 30.

HIPH. to make lie, i. e. to give the lie, to convict of lying, Job 24, 25.

NIPH. pass. of Hiph. to be proved false, fallacious, Job 41, 1 [9]. Prov. 30, 6.

Deriv. **פֹּזֵב**—**פְּזִיב**, also **אֶבְזַב**, **אֶבְזִיב**.

פֹּזֵב m. a lie, falsehood, Is. 28, 15. 17. **פֹּזֵב קָסָם** lying divination Ez. 13, 6; **פֹּזֵב קָסָם** to divine lies Ez. 13, 7. 21, 34 [29]. 22, 28. **הַפְּתִיחַ פְּזִיבִים** to utter lies, to speak falsehood, Prov. 6, 19. 14, 5. 25. 19, 5. 9. Also *deceit, fraud, guile*; Dan. 11, 27 **פֹּזֵב הַדָּבָר** Ps. 5, 7. 58, 4. Prov. 19, 22 **פֹּזֵב אִישׁ אִישׁ** a man of falsehood, a liar, deceiver. 23, 3 **לֶחֶם פְּזִיבִים** deceitful food, spoken of the banquet of a prince, which allures his guests into danger.—Concr. *liars, deceivers*, deluding with false hope, e. g. idols Ps. 40, 5. Am. 2, 4.

כֹּזְבָא (lying, false) *Cozeba*, pr. n. of a place 1 Chr. 4, 22; prob. the same with **פְּזִיב** and **אֶבְזִיב** b.

כֹּזְבִי (lying, false, r. **פֹּזֵב**) *Cozbi*, pr. n. of the daughter of a Midianitish prince, Num. 25, 15. 18.

כֶּזִיב (lying, false) *Chezib*, pr. n. of a place in the tribe of Judah Gen. 38, 5; prob. i. q. **אֶבְזִיב** b.

* **פִּזַּר** obsol. root, kindr. with Arab.

כָּסַר (there being no Arabic root **كَسَرَ**) to break with violence, to rout an enemy; in Heb. transferred to the idea of violence in general.—Hence **אֶבְזָרִי**, **אֶבְזָרִי**.

כֹּחַ m. once **כֹּחַ** Dan. 11, 6, c. suff. **כֹּחַ**. R. **בְּתַח** q. v.

1. *strength, might, power*, both to act and to endure, Job 6, 11. 12; spoken of men, as of military prowess Judg. 16, 5. 9. 19. Hab. 1, 11. Is. 63, 1; vital strength Ps. 22, 16. 31, 11. 38, 11; might and energy in business Gen. 31, 6. Is. 49, 4; virile strength, and poet. for its fruit, the first-born son, Gen. 49, 3; also of animals Job 40, 16. Dan. 8, 7. Spoken of the power and might of God, Jer. 10, 12 **עָשָׂה אֶרֶץ בְּכַחוֹ** Num. 14, 17. Job 23, 6. 24. 22. 37, 23. Ps. 65, 7.—**יֵשׁ (הָיָה) כֹּחַ בְּ** there is strength, power, in any one, he has power, 2 Chr. 25, 8. 1 Sam. 28, 20, comp. 1 K. 19, 8; c. inf. et **ל** to have power to do any thing, i. q. to be able, I can, 1 Sam. 30, 4 **אַיִן בְּתַח אֵינוֹ לְבַכּוֹת** they had no power to weep, could weep no more. 2 Chr. 20, 12. 25, 8. Dan. 8, 7. 11, 15. Is. 50, 2.—Sometimes it is put in the genit. after substantives and adjectives; as **אֶמְצִי כֹחַ** mighty in strength Job 9, 4. Is. 40, 26; **כֹּחַ שְׂגִיָּא** Job 37, 23; **כֹּחַ** **מְבוֹרָרִי** Ps. 103, 20; **כֹּחַ לֹא לֵאמֹר** for **כֹּחַ לֹא** Job 26, 2.—Further: a) In a bad sense, *violence*, Ecc. 4, 1. b) Trop. *ability, i. e. wealth, riches*, comp. **חַיִל**, Job 6, 22. 36, 19. Prov. 5, 10. Hos. 7, 9. c) *strength of the earth, its fruits, produce*, brought forth by its vivifying power, Gen. 4, 12 Job 31, 39.

2. A species of large lizard, prob. so called from its strength, Lev. 11, 30. Sept. and Jerome *the chameleon*; Arab. Vers. **حردون** the land crocodile, or a species of it. [Not improb. as Bochart supposes (Hieroz. I. p. 1069), Arab. **الورل** *the waral* (vulg. *waran*), a species of lizard several feet in length. *lacerta Nilotica*, found occasionally in Palestine; see Bibl. Res. in Palest. II. p. 253.—R.

* **כָּחַד** in Kal not used, prob. like **כָּחַשׁ** and **כָּחַל** having the signif. *to cover, to hide*; which then passed over partly to the idea of *denying, deceiving, lying*, as in **כָּחַשׁ** and **כָּחַר**; and partly to that of *besmearing, painting*, as in **כָּחַל**. The order of derivation is **כָּחַשׁ**, **כָּחַר**, **כָּחַל**; comp. *medius, milieu*. Eth. **አዘደ** to deny, to apostatize; Arab. **حَد** to deny.

PIEL כָּחַר, *to hide, to conceal*, with acc. and **מִן** of pers. Jer. 38, 14. 2 Sam. 14, 18; acc. impl. Josh. 7, 19. 1 Sam. 3, 17. 18. Jer. 50, 2; different is **מִן** in Job 15, 18. With **כִּי** Gen. 47, 18. By litotes, **לֹא כָּחַר** *not to hide* is for *to speak out openly, to proclaim*. Job 27, 11. Ps. 40, 11. 78, 4. Is. 3, 9; contra, *not to hide what is true*, i. q. *not to deny*, Job 6, 10; comp. **כָּחַשׁ**.

HIPH. הִכְחִיר 1. *to hide*, Job 20, 12. 2. *to destroy, to cut off*; pr. to make disappear, Gr. *ἀφανίζω*, e. g. men Ex. 23, 23. 2 Chr. 32, 21. Zech. 11, 8; with **מִן** 1 K. 13, 34. Ps. 83, 5.

NIPH. 1. Pass. of Piel, *to be hidden, concealed*, with **מִן** from any one, 2 Sam. 18, 13. Ps. 69, 6. 139, 15. Hos. 5, 3.

2. Pass. of Hiph. no. 2, *to be destroyed, to be cut off*, Job 4, 7. 15, 28. 22, 20. Zech. 11, 9. 16; **מִן הִקָּרַץ** Ex. 9, 15.

כָּחַרְהָ Chald. see in Chald. **חַר** p. 296.

* **כָּחַח** obsol. root, prob. i. q. Syr. **כ** *to pant*, Germ. *keuchen*, comp. the similar onomatopoetic roots **נָפַח**, **אָנַח**; then *to exert oneself, one's strength*, etc. Hence **כֹּחַ** *strength, power*. The Arab. **كاح** to prevail in battle, is apparently secondary, and derived from the Heb. **כָּחַח**.

* **כָּחַל** **كحل** *απ. λεγόμε. i. q. Arab. كحل, to paint the eyes with stibium*, Ez. 23, 40; comp. 2 K. 9, 30. Jer. 4, 30. The primary idea is that of *covering, besmearing*; see in **כָּחַר**. Chald. Syr. Arab. Ethiop. id.—The paint of the Hebrew women, called **פִּינָה** q. v. Gr. *στίμιμ, στίμιον*, was a powder producing a black colour, commonly prepared from antimony or from lead ore and zinc, which they mixed with water, and spread by means of a needle or probe of silver or

ivory upon the borders of the eye-lids; so that the white of the eye might appear still whiter by being surrounded with a black margin. See Böttiger's Sabina p. 22, 48. Hartmann's Hebräerin II. p. 149. sq. III. p. 198 sq.

* **כָּחַשׁ** 1. pr. *to lie, to speak lies*, see Piel. For the primary idea see in kindr. **כָּחַר**.

2. Trop. *to fail, to waste away*, e. g. the body, Ps. 109, 24 **בְּשָׂרִי כָּחַשׁ מִשְׂמֵן** *my flesh faileth from fatness*, i. e. is without fatness, pines away. Comp. **כָּחַשׁ**, also Piel no. 3.

PIEL כָּחַשׁ 1. *to deny what is true*, Gen. 18, 15. Josh. 7, 11. With **אֶת** of pers. *to deny any one*, as if not knowing him, Job 8, 18; hence **כָּחַשׁ יְהוָה** *to deny Jehovah* Is. 59, 13. Jer. 5, 12. Josh. 24, 27; **לֵי** id. Job 31, 28; absol. id. Prov. 30, 9. With **אֶת** of pers. and **אֶת** of thing, *to lie or deny to any one as to any thing*, Lev. 5, 21 [6, 2].

2. *to lie, to speak falsehood*, Lev. 19, 11. Hos. 4, 2. With **לֵי** 1 K. 13, 18 **כָּחַשׁ לֵי** *he lied unto him*.

3. *to deceive or disappoint hope, expectation*; hence i. q. *to fail*, spoken of the products of the earth, Hos. 9, 2. Hab. 3, 17. Comp. in **כָּוַב** Pi.

4. *to feign, to flatter, to fawn upon*, chiefly of the vanquished, who profess devotedness and love towards their victors, c. **לֵי** Ps. 18, 45. 66, 3. 81, 16.

NIPH. Deut. 33, 29, and **חִתְּהוּ** 2 Sam. 22, 45, c. **לֵי**; i. q. Pi. no. 4.

Deriv. the two following.

כָּחַשׁ 1. *a lie, deceit*, Nah. 3, 1. Hos. 10, 13. 12, 1. Ps. 59, 13.

2. *a pining away, leanness*, Job 16, 8.

כָּחַשׁ m. adj. *lying, false*, e. g. children who deny their father, Is. 30, 9. R. **כָּחַשׁ**.

* **כִּי** a primitive particle. A) Pr. a Pron. relat. i. q. **אֲשֶׁר**, although in this its primary sense it is extremely rare and therefore uncertain in the Hebrew writings. The use of this ancient and primitive word is also widely spread in the Indo-European tongues: comp. Sanscr. relat. *yas, yā, yat*, (softened for *gas, qā, qat*.) Lat. *qui, quæ, quod*; Pers. **کي**, poet. **کي**, and even Chinese *khê he*, and *tshê who*. Correlative to these are

hearkened unto thy wife, . . . cursed is the ground, etc. So where it follows, which is far more common; Gen. 2, 3 and God blessed the seventh day . . . because (כי) in it he had rested, etc. Lam. 3, 28 he sitteth alone and silent כי נטל עליו because God hath laid it upon him. Ps. 22, 9. Where the causal clause is thus put last, כי may often be rendered by a demonstrative causal particle, *for*, Gr. γὰρ, e. g. Ps. 6, 3 heal me, Jehovah, כי נבהלו כי נבהלו for my bones tremble greatly. 10, 14. 25, 16. Is. 2, 3. 6. 22. 3, 1. 10. 11. Gen. 5, 24. 30, 13. 41, 49. al. sæpiss.—Almost always כי stands at the beginning of its clause; very rarely it is inserted after one or more words, like Lat. enim, Ps. 118, 10. 128, 2; so too Gen. 18, 20.

Where two or more causal clauses follow each other, כי is repeated, as כי—כי, כי—כי, כי—כי, because—and because, or *for—and*. Of such examples there are several classes: α) Where more than one cause of a thing is assigned, as Is. 6, 5 *wo is me! for (כי) I am undone, כי איש טמא שפתיהם אֲנִי . . . כי אֵחַ הַמְּלִאָּה כי איש טמא שפתיהם אֲנִי because I am a man of unclean lips . . . and because mine eyes have seen the king Jehovah of hosts, i. e. because I, a man of unclean lips have beheld the Deity. Ps. 22, 12. β) Where the clauses are either less closely connected, as Is. 9, 3. 4. 5. 15, 6. 8. 9. 28, 19. 20. 21. Job 3, 24. 25. 8, 9 (comp. γὰρ—γὰρ Matt. 6, 32. 18, 10. 11. 24, 27. 28); or one is, so to speak, continuative of the other, as Gen. 33, 11 *for (כי) God hath dealt graciously with me, and (כי) I have all things. Job 38, 20. Is. 65, 16. γ) When the latter clause depends on the former; Gen. 26, 7 for (כי) he feared to say, she is my wife, lest the men of the place should slay him; because (כי) she was fair. 43, 32. 47, 20.—To the first class (α) belongs also the ironical passage 1 K. 18, 27 cry aloud כי אֲלֹהִים הוא כי שוֹתֵה לֹוּ וְכִי דֹרֵךְ לֹוּ for he is a god, and he is meditating, or has gone aside, or has gone out, etc. the כי in וְכִי, being here evidently disjunctive; see in ¶ no. 1. i. p. 266.**

Sometimes the causal power of כי is not at once obvious, where yet on considering the connection of the sentences

it is found really to exist. E. g. Job 5, 22 at destruction and famine thou shalt laugh, and of the beasts of the field thou shalt not be afraid; 23 for (כי) with the stones of the field shalt thou be in league, and the beasts of the field shall be at peace with thee, i. e. thou shalt fear nothing, because thy field shall be fertile, not covered with stones nor infested with wild beasts. Is. 5, 10 for (כי) ten acres of vineyard shall yield one bath, and the seed of an omer (ten ephahs) shall yield one ephah; where the prophet had just said, many houses shall be desolate, without inhabitant, sc. because of the impending sterility of the fields. Is. 7, 21 in that day a man shall hoop a heifer and a couple of sheep, 22 . . . כי חֲמֵצָה וְדָבַשׁ יֹאכַל כָּל-הַחוֹזֵר וְגו' for curds and honey shall every one eat, etc. i. e. those who remain in the desolated land, for want of fruits and wine, shall live only on curdled milk and honey, and therefore turn their attention to the keeping of cattle and flocks. Comp. Is. 17, 3 sq. 30, 9. In other examples כי refers not to the words next preceding, but to others more remote, as Is. 7, 14 therefore the Lord himself will give thee a sign: Behold, a virgin shall conceive . . . 16 for (כי) before the child shall know, etc. i. e. in this very thing, contained in v. 16, consists the sign and prophecy which Jehovah will give; comp. 8, 4. Is. 10, 25 fear not . . . 26 for yet a very little while and the punishment shall cease. Josh 5, 5. 14, 12. 17, 18. Ps. 45, 11. 12. Comp. for the like use of the particle γὰρ, Herm. ac Viger. p. 846; and for enim, Ramshorn's Lat. Gram. § 119. 1. With these particles כי has also this further in common, that it is put where one appeals to a thing as, known to all, as matter of common notoriety, for surely, for certainly, of course, e. g. Job 5, 6 כי לֹא יֵצֵא מֵעַפָּר אֲנִי for surely affliction cometh not forth from the dust. Is. 32, 6. 13. So ironically, Prov. 30, 4 what is his name and what his son's name? כי הֵרִיעַ for thou knowest it of course. Job 38, 5. 1 K. 18, 27, see end of preced. parag.

Finally, to this causal signification belong the following uses of כי: au) After verbs implying an affection of the

mind, as marking the cause of that affection; e. g. of rejoicing Is. 14, 29. Ps. 58, 11. 105, 38. 107, 30; of being angry Gen. 31, 35. 45, 5; of fearing Gen. 43, 18. Ps. 49, 17; of respecting Gen. 6, 6. 7. ββ) As introducing an explanation, or the application of a parable, etc. *for, for indeed*, Lat. *atqui*, Is. 5, 7. Job 6, 21.

b) As marking consecution, result, effect, i. e. the *cause* or reason why a thing is or will be so and so, i. q. *that, so that, so as that*; comp. Gr. *τι γέγονεν ὄτι*. Gen. 20, 9 *what have I sinned against thee, that (כִּי) thou hast brought on me . . . a great sin?* 40, 15 *here also I have done nothing, that (כִּי) they should put me into the dungeon.* Is. 36, 5 *now on whom dost thou trust, that (כִּי) thou hast rebelled against me?* Ps. 8, 5 *what is man, that (כִּי) thou art mindful of him?* comp. Ex. 3, 11. Is. 29, 16 *shall the potter be accounted as the clay, that (כִּי) the work shall say of the workman, He made me not?* Hos. 1, 6; also Gen. 20, 10. Ps. 44, 19. 20. 2 K. 8, 13. Job 6, 11. 10, 5. 6. 15, 14. 21, 15. al.

3. From the preceding causal power is derived the use of כִּי in various *adversative* constructions. E. g.

a) Preceded by a negative it is i. q. *but*, Lat. *sed*, Germ. *sondern*. 1 K. 21, 15 *Naboth is not alive כִּי בַת but dead*; pr. *for he is dead.* Gen. 24, 3 *thou shalt not take a wife for my son of the daughters of the Canaanites . . . 4 כִּי אֶל-בְּרַחֲמֵי . . . אֶרְצֵי but thou shalt go unto my country, etc.* In v. 38 in the same context we find אִם-לֹא. Gen. 45, 8 *it is not you who sent me hither, but (כִּי) God, pr. for God sent me.* Gen. 19, 2 לֹא כִּי בָרַחֲנוּ בָּרַחֲנוּ *nay! but we will abide all night in the street.* Gen. 3, 4. 5. 17, 15. Ex. 1, 19. Josh. 17, 18. 2 Chr. 20, 15. Ps. 44, 8. Is. 7, 8. 65, 6. Dan. 9, 18. al. See below in אִם כִּי B. 1. Once for אִם כִּי B. 2. 1 Sam. 27, 1 *nothing is well for me, כִּי אֶפְלֹט unless that I flee*, except I flee; Sept. *ἐὼν μὴ*.

b) Similar to this is the use of כִּי in passages where a preceding negative is not directly expressed, but yet a negative force lies in the sentence itself; e. g. where in Latin the full construction would be, '(minime vero) *sed*,' also sim-

ply *enim*, as in Cicero Tusc. 2. 24: "num tum ingenuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedæmoniis relinquebat, quam acceperat servientem," for: *Minime vero, nam —*; Germ. *nein sondern*; Engl. *nay but*; *nay for*; *but no, for*; etc. Job 31, 17 *have I then eaten my morsel alone, and the orphan hath not eaten thereof?* 18 *Nay but (כִּי) from my youth he grew up with me as a father.* Mic. 6, 3 *what injury have I done to thee?* 4 *None, for (but) I brought thee up out of Egypt, etc.* Ps. 44, 21 sq. *if we had forgotten God . . . would not God have searched it out?* 24 *But no (כִּי), for thy sake are we slaughtered.* Job 14, 13 *Oh that thou wouldst hide me in Sheol . . . until thy wrath be past (and afterwards recal me to life. though I know this cannot be!)* 16 כִּי עֲתָה צַדִּיקִי תִסְפֹּר *but no!* instead of this *thou numberest my steps*; so far from dealing kindly with me, thou even liest in wait as it were against me. Ps. 49, 11. 130, 2. 2 Sam. 19, 23. Is. 49, 24. 25.

c) Rarely where no negative precedes, like *ἀλλὰ γὰρ*, *but truly, but yet, yet, nevertheless*; comp. אִם כִּי B. 3. Is. 28, 28 *bread-corn is beaten out, כִּי לֹא תִשְׁנוּ but yet one does not thresh it always*; see in הִקַּק no. 1. Is. 8, 23 *לֹא מוֹצֵת לְחַשְׁךְ כִּי לֹא מוֹצֵת לְחַשְׁךְ מוֹצֵת לְחַשְׁךְ but nevertheless the darkness shall not abide where now distress is.* Job 23, 10.

4. As a particle of *time*, like אֲשֶׁר B. 5; pr. *at which time, what time, when.* With a præter. Ps. 32, 3 כִּי הִחַרְשֵׁתִי בְלִי כִּי הִחַרְשֵׁתִי בְלִי *when (while) I kept silent, my bones wasted away.* Judg. 2, 18. Ez. 3, 19. Job 7, 13. Oftener with a fut. Gen. 4, 12 כִּי תִעַבְרֵהּ אֶת-הָאָרֶץ *when thou tillest the ground, it shall not henceforth yield unto thee her strength.* 24. 41. Is. 43, 2. Jer. 2, 26. 1 K. 8, 44. Job 27, 8. 9; and so with fut. as pres. Job 22, 2 *is a man profitable unto God. when as a wise man he is profitable to himself?* Ps. 8, 4 *when I consider thy heavens, etc.* Job 4, 5. Ps. 11, 3. Is. 1, 12. Lev. 21, 9. al. With a participle Jer. 44. 19. So too without a verb, Hos. 11, 1 כִּי יִשְׂרָאֵל בְּנֵי יִשְׂרָאֵל *when Israel was a child.* Job 39, 24. Very freq. in the construction כִּי יָרָה, יָרָה *and it came to pass, when, etc.*

Ex. 22, 22. Gen. 47, 18; comp. ׀ p. 266. bb.

2. *because if, for if*, see כִּי B. 2. Ex. 8, 17 [21]. 9, 2. 10, 4. Deut. 11, 22. Esth. 4, 14. Is. 10, 22. Prov. 23, 18. al. s̄ep. Also interrog. *nam num? for whether?* see אִם B. 1. Lam. 5, 22 כִּי אִם-מָאֵס כִּי אִם-הִנֵּי *for wilt thou then utterly reject us?* comp. Jer. 14, 19 where it is הִי instead of כִּי.

3. *but if*, after a negative, see כִּי B. 3. Lam. 3, 32 כִּי אִם-הִוִּינָה וְרַחֵם כִּי *but if he cause grief, yet will he have compassion.* Also without a previous negative, see in כִּי B. 3. c, Ex. 23, 22.

NOTE. In 1 Sam. 25, 34 כִּי introduces the apodosis, see כִּי B. 5; while אִם is the negative after an oath, see אִם C. 1. c. In 2 Sam. 3, 35 כִּי continues the clause after a formula of swearing, see כִּי B. 1. b; and אִם is negative as before.

B) Where both particles are closely conjoined and refer to the same clause.

1. *but if*, after a negative; Ps. 1, 1 *happy the man who walketh not* (q. d. *if he walk not*)... 2 *but if* (כִּי אִם) *his delight is in the law of Jehovah*; here it is simply *but*, Germ. *sondern*, after a negative, i. q. כִּי B. 3. a; the force of the other particle being attenuated and neglected. So Gen. 15, 4 *this shall not be thine heir, but* (כִּי אִם) *he that shall come forth, etc.* 32, 29 *thy name shall not be called Jacob, but* (כִּי אִם) *Israel.* Josh. 17, 3 *he had no sons, but* (כִּי אִם) *daughters.* 1 Sam. 8, 19 *and they said, Nay, but* (כִּי אִם) *we will have a king over us.* 2 Sam. 5, 6. 1 K. 18, 18. Is. 37, 19. 65, 18. Jer. 3, 10. al. s̄ep.—Sometimes the negative before אִם כִּי is to be supplied, comp. כִּי B. 3. b. 1 Sam. 26, 10 *as the Lord liveth רָפָפוּ רַחֵם אִם רַחֵם הוֹדָה רַחֵם אִם* (not I) *but the Lord smite him.* 2 Sam. 13, 33 *let not the king take it to heart because they say, All the king's sons are dead; (not so) but Amnon only is dead.*

2. *but if, but when*, i. q. *unless, except*, always after a negative. a) Before a verb, Gen. 32, 27 *I will not let thee go, except* (כִּי אִם) *thou bless me.* Am. 3, 7. Gen. 42, 15. Lev. 22, 6. Ruth 2, 16. 3, 18. 2 Sam. 5, 6. Ecc. 3, 12. b) Before a noun; Gen. 39, 9 *he hath kept back nothing from me except* (כִּי אִם) *thee,*

because thou art his wife. v. 6. Lev. 21, 1, 2 *there shall none be defiled for the dead... except* (כִּי אִם) *for his kin.* Num. 26, 65. Josh. 14, 4. 1 Sam. 30, 17. 22. Esth. 2, 15. Jer. 7, 23. al. The preceding negative is sometimes implied in a question, Mic. 6, 8. Is. 42, 19.

3. Without a preceding negative, *but*, Germ. *aber*, comp. כִּי B. 3. c. Gen. 40, 14 *אִם זָכַרְתִּי לִי כִּי אִם זָכַרְתִּי לִי* *but remember me, when it shall be well with thee*; Sept. *ἀλλά*, Syr. *ألا*. Num. 24, 21. 22 *strong is thy dwelling-place... but* (כִּי אִם) *Kaïn shall be wasted.*

C) It is seen above, that one of the two particles is often redundant and might be omitted; and so אִם is four times actually omitted in Keri, Ruth 3, 12. 2 Sam. 13, 33. 15, 21. Jer. 39, 12. Still more is this the case, where אִם כִּי stands in the following connections:

1. *that*, i. q. כִּי B. 1. a, after formulas of swearing, 2 Sam. 15, 21 where Keri omits אִם. 2 K. 5, 20; after a verb of swearing, Jer. 51, 14; after אִמְנָם Ruth 3, 12. So where the words of an oath or affirmation are implied, thus marking a strong affirmation, Judg. 15, 7 *אִם תִּפְשֹׁטוּן* *אִם תִּפְשֹׁטוּן* *if ye have done thus, (know assuredly) that I will be avenged.* 1 K. 20, 6.—For 2 Sam. 3, 35, see above in A, note.

2. *because, for, causal*, i. q. כִּי B. 2. Job 42, 8.

כִּי עַל-כֵּן a formula signifying lit. *for therefore*, and used to mark not *purpose and end*, but rather the *reason and cause* of a thing. The examples fall into two classes, viz.

1. Where כִּי and עַל-כֵּן are to be taken separately, *for because*; so that עַל-כֵּן is *for* עַל-כֵּן אֲשֶׁר *on this account that, because*, (see in כֵּן with Prep. d.) and introduces the protasis, which the apodosis then follows. So in these passages: Gen. 33, 10 *receive my present, כִּי עַל-כֵּן* *for, because I have seen thy face as though I had seen the face of God, so thou wilt receive me graciously.* Num. 10, 31. 14, 43 *for, because ye are turned away from Jehovah, so Jehovah will not be with you.*

2. Where the formula is i. q. עַל-כֵּן אֲשֶׁר *on this account that, be-*

cause, as above. Gen. 38, 26 she (Tamar) is more righteous than I, because (כִּי עַל-בֶּן) I gave her not to Shelah my son; Vulg. quia. Judg. 6, 22 alas, O Lord God! (I must die) because I have seen an angel of the Lord face to face; comp. 13, 22. Is. 6, 5. Sept. ὄτι, Vulg. quia.—2 Sam. 18, 20 Keri. Jer. 29, 27. 28. 38, 4. Gen. 19, 8 only unto these men do nothing; because (כִּי עַל-בֶּן) they have come under the shadow of my roof.

NOTE. From the examples in no. 1, it appears that in this formula כִּי originally retained its distinct native causal power; and no transposition or trajection is necessary, such as I formerly assumed. In the other examples כִּי עַל בֶּן seem to have coalesced into one compound particle, in which two causal particles are accumulated; and the power of the first became by degrees so attenuated as to be nearly or quite redundant; just like אָרִי in Chaldee, אָרִי עַל-בֶּן, which stands for the Heb. formula in the Targums.

II. כִּי subst. (for כִּי, r. כָּוָה, as אִי for אָוִי, עִי for עָוִי) a mark burnt in, brand, once Is. 3, 24. Arab. كَي id.

* כִּיר obsol. root, Arab. كَان mid. Ye, to use deceit, to overreach; whence كَيْدُ trick, fraud, also destruction, ruin, war. Hence-in Heb. כִּיר, כִּירוֹן.

כִּיר m. destruction, calamity, Job 21, 20. See also כִּירוֹן.

כִּירוֹד m. ἄπας λεγόμε. a spark, Job 41, 11. R. כִּיר.

כִּירוֹן m. (כִּיר) 1. a javelin, spear, a smaller kind of lance, different from הַיָּרִי (1 Sam. 17, 6. 7. 45. Job 39, 23); borne by soldiers suspended from the shoulder, 1 Sam. I. c. and thrown after brandishing Job 41, 21 [29]; common among the Babylonians and Persians Jer. 6, 23. 50, 42; and so made as to be conspicuous when lifted up Josh. 8, 18 comp. 26, being probably decorated with a flag, like the lances of the modern Polish lancers or Uhlans. So Kimchi הוא הרומח שבו נס 'this is the spear with a flag on it.' Bochart aptly derives it from חָרֵב war.

2. Chidon, pr. n. of a place between Kirjath-jearim and Jerusalem; 1 Chr. 13, 9 גֶּרֶן כִּירוֹן the threshing-floor of Chidon; in 2 Sam. 6, 6 גֶּרֶן נָכוֹן, see נָכוֹן.

כִּירוֹר m. (ר. כִּיר) tumult, espec. warlike tumult, war, Job 15, 24. Vulg. praellium, Syr. war.

כִּירוֹן ἄπας λεγόμε. prob. a statue, image, from r. כִּי Pi. כִּי, after the form הַבֵּיט, פָּגַל, etc. The prophet says of the Israelites in the desert: Am. 5, 26 ye bore the tabernacle of your king (idol), and the statue (כִּירוֹן, or statues, Heb. Gr. § 106. 3) of your idols, the star of your god which ye made to yourselves; so Vulg. imaginem idolorum vestrorum; comp. Acts 7, 43. According to this interpretation, the only one which the received vowels well admit, the name of the idol so worshipped by the Israelites is not given; and it can only be inferred from the mention of a star, that some planet is to be understood, which Jerome conjectures to have been Lucifer or Venus.—The Syriac translator gives a different explanation, translating כִּירוֹן צלמיכם כִּירוֹן כָּסֶף, كَسْفُ Saturn your idol; pronouncing the Heb. כִּירוֹן prob. as כִּירוֹן, and regarding it as i. q. Syr. كَسْفُ Arab.

כִּירוֹן the planet Saturn, which the Semitic nations worshipped along with Mars as an evil demon to be propitiated with sacrifices; see Comm. on Is. II. p. 343.—The LXX held כִּירוֹן to be the proper name of an idol; although changing כ into ר (comp. כָּאש Nah. 1, 6 Sept. ἀρχάς as if for ראש) they write it corruptly Παιφάν, Πηφάν, which by the further corruption of transcribers became Ρεμφάν, Ρεμφᾶ. It has been assumed, but cannot be shown, that Παιφάν or Πηφάν was an Egyptian word denoting the planet Saturn. It was so found indeed in two Coptic-Arabic Lexicons by Kircher, Ling. Ægypt. restit. p. 49, 527; but Jablonsky long since remarked, that this word and the other names of planets in these lexicons were of Greek origin, and were drawn from the Coptic version of Amos and the Acts. The more recent lexicographers of the Coptic tongue have been able to find no

other examples; Peyron. p. 184.—See more in Thesaur. p. 669, 670.

כיר and כיר m. plur. כירים 2 Chr. 4, 6, and זיר—1 K. 7, 38, 40, 43. R. כיר II.

1. Pr. a basin, fire-pot, fire-pan, so called from boiling or roasting, 1 Sam. 2, 14. So כיר אש a fire-pan, fire-basin, Zech. 12, 6.

2. a basin, wash-basin, laver, from its form, Ex. 30, 18, 28, 31, 9, 35, 16, 39, 39. 1 K. 7, 38. al.—Further

3. a platform or pulpit, suggestus, for speaking in public, so called from the form, 2 Chr. 6, 13. The context does not determine whether this suggestus was round or square; and the measure of length and breadth given would rather imply the latter. But as the name implies a likeness to a basin, it was more probably round.

כילי Is. 32, 5, and כילי v. 7, deceitful, a deceiver, Vulg. *fraudulentus*; by aphæresis for נכילי, נכילי (r. נכל) the adj. termination י- being added. Syr. כילי id. The prophet perhaps uses the form כילי, כילי, in allusion to the following כילי.

כילפוח f. plur. (כילה) sledge-hammers or axes, Ps. 74, 6. Syr. כילפוח a hammer, axe, mattock. Kindr. is Chald. כילפוח club, cudgel.

כירמה f. (כירם) pr. a heap, cluster, espec. of stars, and hence for the constellation of the Pleiades, or the Seven Stars, consisting of seven large stars closely conglomerated with other smaller ones, Arab. كُرْيَا abundance, multitude, more fully عقد الثريا the binding together, bundle, cluster, of Pleiades; Syr. like Heb. כמל.—Am. 5, 8. Job 9, 9, 38, 31, in which latter passage we have the similar figure כירמה מפרדות כירמה *didst thou bind the bands of the Pleiades?* See more in Hyde on Ulugh-Beigh's Tab. p. 32. Niebuhr's Arabia p. 114 Germ. Ideler Ursprung und Bedeutung der Sternnamen, p. 146.

כירם m. contr. for כנס from r. כנס, like כוס q. v. for כנס.

1. a bag purse, for money Prov. 1, 14. Is. 46, 6; used also by merchants to

carry their weights for money and merchandise, Deut. 25, 13. Mic. 6, 11; see Chardin Voyage T. III. p. 420. Hence כירם אבני כירם Prov. 16, 11. Syr. and Chald. id.

2. a cup, i. q. כוס, Prov. 23, 31 Cheth. where Keri כוס. Hence כירם and כוס are seen to be kindred forms

כיר only Dual כירים (r. כיר II) prob. a cooking-furnace, range for pots, perhaps of pottery, as it could be broken; and double, as having places for two pots or more, Lev. 11, 35, where it is coupled with פנור oven. So Kimchi. Syr. כיר חמה pot-house, hearth, Sept. χυττόποδες; pot-feet, supporters.

כיר see כיר.

כירשור m. (כירשור) a righter, director, sc. of a spindle, i. e. the whirl or twirl of a spindle, fixed upon its lower end for the purpose of twirling it; once Prov. 31, 19. So Kimchi. In the East the spindle is held in the hand, often perpendicularly; and is twirled with one hand, while the other draws out the thread. Comp. Thes. p. 722.

כקה (Milél) contr. from כה כה so so, i. e. so and so, thus and thus, i. q. simpl. כה, but stronger. As referring to what precedes, Ex. 29, 35. Num. 8, 26, 11, 15. Deut. 29, 23. Hos. 10, 15; also to what follows Ex. 12, 11. 1 K. 1, 48. It is found in every age of the Hebrew, and stands always absol. being never preceded by כ. Hence אי כקה how? q. v.—In Aramæan the final ה is dropped, leaving the form כקה so; whence some have regarded כקה as derived from כקה with He paragogic. This opinion, though false, seems to have been followed by the Hebrew grammarians in placing the tone on the penult.

כקר f. Gen. 13, 10. Ex. 29, 23. 2 K. 5, 5, constr. כקר, pr. a circle, orb, for כקר, from r. כקר, Pilp. כקר. Plur. see in no. 2, 3. In the occidental languages corresponding words are *circus*, *circulus*, and with the *r* softened κύκλος. Comp. כקר.

1. a circuit, circumjacent tract of country, Neh. 12, 28. So כקר הירדן the circuit or tract of the Jordan, i. e. the tract through which the Jordan flows into the Dead Sea, Gen. 13, 10, 11. 1 K. 7, 46

2 Chr. 4, 17; Sept. ἡ περιχώρος τοῦ Ἰουδαίου, and so Matt. 3, 5. Often also καὶ ἐξοχῆν הכּבֵר id. Gen. 13, 12, 19, 17, 25. 2 Sam. 18, 23. Neh. 3, 22. Now الغور el-Ghūr.

2. כּבֵר לָחֶם lit. a round of bread, a round loaf or cake, Ex. 29, 23. 1 Sam. 2, 36. Prov. 6, 26. Plur. כּבֵרוֹת לָחֶם Judg. 8, 5. 1 Sam. 10, 3.

3. a talent, Syr. ܦܢܘܢ, a weight equal to 3000 shekels of the sanctuary, as appears from Ex. 38, 25, 26; comp. however 2 Sam. 12, 30. כּבֵר זָהָב a talent of gold 1 K. 9, 14, 10, 10, 14; כּבֵר כֶּסֶף 2 K. 5, 22, 23, 33; כּבֵר כֶּסֶף זָהָב Zech. 5, 7. Dual כּבֵרוֹת two talents, 2 K. 5, 23; כּבֵרוֹת כֶּסֶף two talents of silver, ib. where כּבֵרוֹת holds as it were the middle place between the stat. absol. כּבֵרוֹת and constr. כּבֵרֵי; which latter would not here mark the dual number. Plur. כּבֵרוֹת constr. כּבֵרֵי f. talents 2 K. 5, 5. 1 Chr. 22, 14, 29, 7. Ezra 8, 26.

כּבֵר Chald. plur. כּבֵרֵין or כּבֵרֵין, a talent, i. q. Hebr. no. 3. Ezra 7, 22.

כּל m. once כּוֹל Jer. 33, 8 Cheth. c. Makk. כּל־, pr. subst. the whole, totality, from r. כּלל to complete. Arab. كَلَّ, Syr. ܟܠܐ, Samar. ܟܠܐ, Eth. ܟܠܐ, id. Corresponding are Gr. ὅλος, Lat. ullus, Engl. whole. In the occidental languages it is mostly to be rendered by adjectives.

1. Where it refers to a single thing and includes the idea of oneness, totality, whole, all, Lat. totus, Gr. ὅλος; followed by a substantive in the genitive, made definite either by the definite article, as Gr. ἡ πᾶσα ἡ γῆ, toute la terre, the whole earth; or by the genit. of a noun or pronoun; unless it be a proper name which is in itself definite. E. g. כּל־הָאָרֶץ all the earth, the whole earth, Gen. 9, 19, 11, 1; כּל־הָעָם all the people Gen. 19, 4; כּל־הַצֹּאן all the flock 31, 8; כּל־הָאֵרֶץ the whole ram Ex. 29, 18; כּל־הַיּוֹם all the day, the whole day, see יוֹם no. 3. g. β; כּל־הַיַּרְדֵּן the whole tract of the Jordan Gen. 13, 10; כּל־אֶרֶץ בּוּשׁ all the land of Ethiopia Gen. 2, 13, comp. 14, 7, 41, 8, 45, 20; כּל־עַמִּי all my people Gen. 41, 40; כּל־לִבְבָהּ וּבְכָל־נַפְשָׁהּ Deut. 4, 29.

2 Sam. 9, 9. Gen. 2, 2; כּל־יִשְׂרָאֵל all Israel, the whole people of Israel, 1 Chr. 11, 1. But even in this signif. there occur certain examples where the subst. is without the art. (comp. in no. 2. c.) e. g. כּל־לֵב וּבְכָל־נַפְשׁ with all the heart and with all the mind 2 K. 23, 3; so Ps. 111, 1, 119, 2, 34, 69, 145. Also כּל־הַבָּשָׂר all flesh, all men, Gen. 7, 15; but כּל־בָּשָׂר 6, 12, 13. Is. 40, 5, 49, 26.—With suff. כּלָּהּ, כּלָּהּ, thou whole, Is. 14, 29, 31, 22, 1; כּלּוֹ all of him Gen. 25, 25.—Rarely כּל is put in the genit. after a noun, (in the manner of the phrase הַר הַקְּדוֹשׁ and the like,) as כּל חוֹזֵה הַכּוֹל the whole vision or revelation, Is. 29, 11; oftener with a suffix, as כּל־יִשְׂרָאֵל pr. Israel all of it, i. e. all Israel, 2 Sam. 2, 9; כּל־מִצְרַיִם for כּל־מִצְרַיִם Ez. 29, 2; כּל־הַיָּבֵל Job 34, 13. For the similar usage in the Arabic words كَلِّ and جَمِيع see De Sacy Gramm. Arabe II. § 68.

2. Where it refers to several things, many individuals, all, every, e. g.

a) Absol. α) Without art. כּל all, i. q. they all, but with verb sing. Is. 30, 5 כּל הַבְּאִישׁ all were ashamed. Is. 44, 24 all things, sc. which exist. Ps. 8, 7. Job 13, 1, 42, 2. β) With art. הַכּוֹל the whole, all, i. e. all men, i. q. כּל־הָאָדָם. Gen. 16, 12 יַד הַכּוֹל his hand against all. Ecc. 9, 2 הַכּוֹל לְכָל כֹּל all things alike to all, i. e. the same lot awaits all. Job 24, 24 הַכּוֹל בְּכָל הַיָּמִים they melt away, like all they die. Joined with a verb sing. Ps. 14, 3. Ecc. 6, 6. So for all things, every thing. Ecc. 1, 2 הַכּוֹל הַקֵּל all is vanity. 3, 11, 7, 15, 12, 8. Ps. 49, 18. Dan. 11, 2.

b) Before a plur. subst. made definite, comp. Fr. 'tous les hommes.' So כּל־הַגּוֹיִם all the nations Is. 2, 2, 25, 7; כּל־הַלַּיְלוֹת all the nights, every night, 21, 8. כּל־הַרְשָׁעִים all the wicked Ps. 145, 20; כּל־הַנִּפְלְאִים all the falling 145, 14; כּל־הַיָּמִים all the days, i. e. the whole time, see in יוֹם no. 2; כּל־יְמֵי אָדָם all the days of Adam Gen. 5, 5; כּל־בְּנֵי לֵוִי all the Levites Ex. 32, 26; כּל־יְשֵׁבֵי הַבַּיִת Is. 18, 3; כּל־מַלְכוֹת גּוֹיִם 14, 9; כּל־נִפְלְאוֹתָהּ all thy mighty works Ps. 9, 2. Poet. and in the later books also without the art. כּל־יְמֵי Is. 13, 7, כּל־שְׁלֵחַנוֹת 28, 8, comp. 51, 18, 20; כּל־נְשִׁים all the women Ezra

10, 3. With suff. plur. בָּלְנוּ *all of us*, we all, Gen. 42, 11; בְּלָכֶם *all of you*, ye all, Deut. 1, 22; בָּלָם *they all* Is. 14, 10. 18. 31, 3, also בְּלָהֶם 2 Sam. 23, 6; f. בְּלָנָה Gen. 42, 36, בְּלָהֶנָּה 1 K. 7, 37.—Also before the relative, Gen. 6, 2 בְּלִ-בְּחָרוּ *all (the daughters) whom they chose*. 7, 22 בְּלִ-אֲשֶׁר נִשְׁמַתְרוּחַ חַיִּים *all in whose nostrils was the breath of life*. 39, 5 לוֹ בְּלִ-אֲשֶׁר יָשׁ לוֹ *all that he had*; and ellipt. בְּלִ-הִכְיָנוּתִי *all that I have prepared* 1 Chr. 29, 3. So too before a periphrastic plural, בְּכָל־דּוֹר *in all generations* Ps. 45, 18; בְּכָל־יְדִיּוֹם Esth. 2, 11.

c) Before a noun sing. collective, with the article, as בְּלִ-הָאָדָם *all men* Gen. 7, 21. Judg. 16, 7; בְּלִ-הַחַיָּה *all living things*, animals, Gen. 8, 1; בְּלִ-הַבָּן *all sons*, every son, Ex. 1, 22. Rarely without art. though still definite, as בְּלִ-נַפְשָׁם *all the souls* Gen. 46, 15. 22. Ex. 1, 5; בְּלִ-זֹאֵה *all this* Is. 5, 25, where the demonstr. pron. does not require the art. to make it definite. בָּלוּ *they all* Is. 1, 23.

d) Before a noun sing. without the art. כל signifies *all, every one, whoever, whatever*, Fr. *tout homme*; e. g. בְּלִ-עַם *every people*, nation, Esth. 3, 8; בְּלִ-גּוֹי id. 2 Chr. 32, 15; בְּלִ-אָדָם *every man* Job 21, 33. 37, 7. Ps. 39, 6; בְּלִ-בַּיִת *every house* Is. 24, 10; בְּלִ-רֵאשׁ *every male* Gen. 17, 12; בְּלִ-שָׁנָה *every year* Esth. 9, 21; and in the same sense c. art. בְּלִ-הִנָּפֶה 1 K. 19, 18; בְּלִ-הַבָּן *every son* Ex. 1, 22.

3. Before a noun not made definite, כל is also *any one, any thing*, as בְּלִ-דָּבָר *any thing whatever* Ruth 4, 7. Num. 35, 22. Ez. 15, 3. With plur. בְּלִ מִצְוָה *any of the commandments*, any commandment, Lev. 4, 2.—Hence with a negat. part. *not any, no one, none, nothing*, e. g. a) Where כל stands absol. Deut. 8, 9 לֹא תִחְסֵר לְךָ כֵּל בָּהּ *thou shalt not lack any thing in it*, thou shalt lack nothing. Prov. 30, 30. b) With a genit. sing. Ex. 12, 36 בְּלִ-מְלָאכָה *no work shall be done*. 20, 4. 2 Chr. 32, 15. Gen. 3, 1. Lev. 3, 17. Prov. 12, 21. Dan. 11, 37. With neg. part. אֵין, Judg. 19, 19 אֵין מִחְסֵר בְּלִ-דָּבָר *there is no want of any thing*, nothing wanting. Ecc. 1, 9; c. אֵל Judg. 13, 4. c) With a plur. Dan. 8, 4 וְכָל־חַיִּיתוֹ לֹא יִצְמָדוּ *and*

no beast could stand before him, pr. none of the beasts. Dan. 12, 10.—Different is כל with neg. in the passage Ps. 49, 18, לֹא בְמוֹתוֹ יִקַּח הַכֹּל (where כל has the article) *dying he takes not this all with him*, i. e. all these things; and also in those passages where כל before a definite subst. signifies *the whole, totus*, as 1 Sam. 14, 24 לֹא טָעַם כָּל־הָעָם לֶחֶם *the whole people did not taste food*. Num. 23, 13 לֹא תִרְאֶה כָּלִי *thou shalt not see the whole sc. of Israel*, but only a part.

4. *all, i. e. of all kinds, of every kind and sort*, like Gr. πᾶς for παντοῖος, παντοδαπός Il. 1, 5; just as the Hebrews also use the periphrastic plural for things of various kinds, Heb. Gramm. § 106. 4; comp. in Engl. *many for many kinds*, Germ. *Viel for Vielerley*. E. g. בְּלִ-עֵץ *all manner of trees*, trees of every kind, Lev. 19, 23; בְּלִ-מִקְבֵּר *all manner of wares* Neh. 13, 16. 1 Chr. 29, 2.

5. Adv. for πᾶντως, *all, wholly, altogether*, e. g. a) Before substantives, Ps. 39, 6 בְּלִ-הָבֶל בְּלִ-אָדָם *every man is altogether vanity*, wholly a vain thing, i. q. אֵהָ הָבֶל. 45, 14. b) Before other adverbs, chiefly in the later Hebrew, as כְּלִ-עֲמַתָּה *wholly as*, in all points like as, Ecc. 5, 15; כְּלִ-עוֹד *all the while yet*, wholly so long as, Job 27, 3. Comp. Lehrgeb. 626.

NOTE. When כל stands in connection with a subst. fem. or plural, the predicate usually agrees in gender and number with the noun as the more important word, e. g. בְּלִ-הַנְּשִׂמָה תִחַלֵּל Ps. 150, 6; more rarely with כל as the governing word, Gen. 9, 29. Ex. 12, 16. Nah. 3, 7.—Once כל is found separated from its genitive, Hos. 14, 3 כְּלִ-הַשָּׂא כִּיּוֹן; also Is. 40, 12 according to some.

כל Chald. with Makk. בְּלִ-, i. q. Heb.

1. With the sing. *all, the whole, every*; כְּלִ-מַלְכוּתָהּ *the whole kingdom* Ezra 6, 11. 12. 7, 16.

2. With the plural. *all, every*, Dan. 3, 2. 5. 7. With suff. בְּלִ-הֶוְהוּ *all of them*, them all, Dan. 2, 38. 7, 19. Absol. in st. emphat. כָּלָא (Milél, as in Syr.) i. q. Hebr. הַכֹּל, *all*, i. e. all things (not adverbially), Dan. 2, 40 כָּלָא הַשֵּׁל *grinding small all things*. 4, 9 כָּלָא בָהּ *food for all was in it* sc. the tree. v. 25. Ezra 5, 7.

Before the relat. ellipt. Dan. 2, 38 in every place where men dwell.

3. any one, whoever, Dan. 6, 8 mid. With לֹא, no one, Dan. 2, 10. 35. 6, 24.

4. Adv. like the Heb. no. 5, wholly, altogether, before other adverbs pleonastically in the diffuse manner of the Aramæan dialects, which delight in the languid accumulation of particles. So in the formulas: כֹּל-קִבְּלֵהָנָה wholly for this cause, כֹּל-קִבְּלֵהָיָה wholly because, i. q. simpl. because; see in קָבַל.

* כָּלָא fut. יִכָּלָא Ps. 40, 10. 12. Is. 43, 6; but both in præter. and fut. often so inflected as to imitate verbs לָהּ, as כָּלָאֵהֱרִי Ps. 109, 101, כָּלָהֲנִי 1 Sam. 25, 33, כָּלָה 1 Sam. 6, 10; וְכָלָה Gen. 23, 6. Vice versa כָּלָא Dan. 9, 24 is for כָּלָה inf. Pi. from כָּלָה.

1. to close, and so to enclose, to shut up any one Jer. 32, 3. Part. pass. כָּלָא shut up v. 2. Ps. 88, 9. Intrans. to be shut up Hagg. 1, 10.

2. to withhold, to restrain, a person Num. 11, 28. Is. 43, 6; the wind Ecc. 8, 8; the lips Ps. 40, 10; also 1 Sam. 6, 10. With מִן from doing any thing 1 Sam. 25, 33. Ps. 119, 101. With מִן of pers. to withhold a thing from any one, to prohibit in respect to any thing, Gen. 23, 6. Ps. 40, 12; comp. Hagg. 1, 10. Chald. Syr. כָּלָא, כָּלָ, Ethiop. ἸἈἈ to prohibit, Arab. كَلَّ to guard; II. to prohibit, to constrain.

3. From the idea of separating contained in no. 1, seems to come the notion of diversity in כָּלָאִים q. v. in כָּלָא no. 2.

NOTE. This root is also widely spread in the occidental languages, e. g. in the signif. of shutting up, as κλειω, whence κλεις, κλεις, κλεις, clavis, claudio, Engl. to close; in the sense of restraining. κολύω, κολούω, comp. also celo, occulo.

NIPH. to be shut up, restrained, as waters Ez. 31, 15; the rain Gen. 8, 2. With מִן and inf. to restrain oneself from, to cease from doing, Ex 36, 6.

Deriv. כָּלָא, כָּלָה, מְכָלָה and plur. מְכָלָהִים, also

כָּלָא m. c. suff. כָּלָאֵה Jer. 52, 33; plur. כָּלָאִים. R. כָּלָא.

1. a shutting up; hence a prison, Jer.

l. c. 2 K. 25, 29; elsewhere more fully כָּלָא בֵּית 2 K. 17, 4. Is. 42, 7; c. art. כָּלָא בֵּית הַכְּנָא 1 K. 22, 27. Jer. 37, 15. 18; plur. כָּלָאִים Is. 42, 22.

2. separation; then things separated, diverse, see the root no. 3. Found only in Dual כָּלָאִים two things of diverse kinds, heterogeneous, Lev. 19, 19. Deut. 22, 9.—Corresponding is Eth. ἸἈἈ.

two, of two kinds; Arab. كَلَا both, see De Sacy Gramm. Arabe II. p. 155, 156, edit. 2.

כָּלָאֵב (perh. like to his father) *Chisleab*, pr. n. of a son of David, 2 Sam. 3, 3.

כָּלָאִים dual, see in כָּלָא no. 2.

* כָּלָב obsol. root, onomatopoeic, pr. imitating the sound of striking, beating, like kindr. כָּלָה q. v. Engl. to clap, Germ. klappen, as a door when shut or the like; hence כָּלָבִים q. v. Thence transferred to the barking of dogs, as if a series of pulses or claps; as in Engl. also 'the dog strikes up;' comp. Germ. klaffen, French clapir, clabauder, Swed. glaffa, to bark, Engl. to yelp. Hence כָּלָב dog, where see.

כָּלָב (perh. dog, for כָּלָב) *Caleb*, pr. n. a) The companion of Joshua, son of Jephunneh, Num. 13, 6. 14, 6 sq. Josh. 15, 14. Patronym. כָּלָבִי 1 Sam. 25, 3 Keri. b) 1 Chr. 2, 18. 19, for which כָּלָבִי v. 9. c) 1 Chr. 2, 50.

כָּלָב אֶפְרַתָּה *Caleb-Ephratah*, pr. n. of a place otherwise unknown, 1 Chr. 2, 24.

כָּלָב m. (r. כָּלָב) plur. כָּלָבִים constr. כָּלָבִי, a dog, so called from his barking, pr. the barker. Arab. كَلْبٌ, Syr. كَلْبٌ, Eth. ἸἈἈ, id. Secondary verbs, derived from the nature and habits of the dog, are:

כָּלָב to be mad, rabid, to pursue enemies, כָּלָב to be rabid.—Among the Hebrews, dogs were kept to guard houses and flocks Is. 56, 10. Job 30, 1; but throughout the East they are mostly without masters, and wander half famished and fierce in troops around the cities and villages, 1 K. 14

11. 16, 4. 2 K. 9, 10; whence *dogs* is often an appellation for fierce and cruel enemies, Ps. 22, 17. 21. Further, as the dog was to the Hebrews an unclean and despised animal (Is. 66, 3), so by way of reproach a person is said to be *a dog* 2 K. 8, 13; *a dead dog* 1 Sam. 24, 15. 2 Sam. 9, 8. 16, 9; *a dog's head* 2 Sam. 3, 8; just as at the present day in the East, Christians are called *dogs* by the Muhammedan rabble.—In allusion to the lechery of this animal, the name *dog* is also applied to a male prostitute, sodomite, Deut. 23, 19, comp. v. 18 where it is קָדוּשׁ. Comp. *κύρις* Rev. 22, 15.

* פָּלְהָה fut. הִכָּה, once הִכָּה like verbs לָא 1 K. 17, 14; apoc. הִכָּה, הִכָּה Job 33, 21; inf. constr. פֹּלְהוּ.

1. *to be complete, perfect, finished*; Sept. often *συντελεῖσθαι*. The primary idea is *pr. to close up, to come to a close*, kindr. with פָּלַח and פָּלַל, comp. הָמַם. This root is almost peculiar to the Hebrew, few traces of it being found in the kindred dialects.—Spoken of any work, e. g. a building Ex. 39, 32. 1 K. 6, 38. 2 Chr. 29, 34. Hence a) *to become ready, to be ready, prepared*, sc. for a person, to impend over him; e. g. punishment, calamity, Ez. 5, 13 פָּלְהָה אַמִּי, *mine anger is prepared*, i. e. is ready to be poured out. Prov. 22, 8. With מִיָּמֵי, *from or by any one*, and אֵל for any one, Esth. 7, 7; comp. 1 Sam. 20, 7. 9. 25, 17. b) Of a prophecy, *to be accomplished, fulfilled*, 2 Chr. 36, 22. Ezra 1, 1. Dan. 12, 7.

2. *to be finished, ended, past*, e. g. a season or period of time Gen. 41, 53. Ruth 2, 23. Is. 24, 13 פָּלְהָה בְּצִיר when the vintage is ended. 10, 25 וְהִכָּה זַעַם and the indignation will be past, i. e. the time of punishment. 16, 4. 32, 10. Jer. 8, 20.

3. *to be ended, spent, consumed*, e. g. food 1 K. 17, 16; c. מִן Gen. 21, 15. Hence a) *to be consumed, destroyed, to perish*, as by the sword, famine, divine judgments; Jer. 16, 4 בְּחֶרֶב וּבְרָעָב הִכָּה יִשְׂרָאֵל they shall be consumed by the sword and by famine. Ps. 39, 11. 71. 13. 90, 7. Is. 1, 28. 29, 20. Mal. 3, 6. b) *to waste away, to pine away, to fail*, as the flesh, eyes, strength, Job 33, 21 הִכָּה בְּשָׂרוֹ וְחֵי

flesh is wasted away. Prov. 5, 11. Ps. 73, 26. Lam. 2, 11 פָּלְהוּ עֵינַי בְּדִמְעוֹת *mine eyes do fail with tears*. Ps. 71, 9 פָּלְהוּ עֵינַי. So espec. in the phrases: פָּלְהוּ עֵינַי Ps. 69, 4. 119, 82. 123; פָּלְהוּ רֵוְחִי Job 19, 27; פָּלְהוּ נַפְשִׁי Ps. 84, 3. 119, 81; פָּלְהוּ רֵוְחִי Ps. 143, 7, i. e. my eyes, reins, soul, spirit, *pine away with desire*, i. q. I myself pine away, languish, with the hope of deliverance so often disappointed; constr. either absol. Ps. 69, 4. 143, 7; or with לְ of thing Ps. 84, 3. So the eyes, as expressive of emotions, are said to *pine away, fail*, from disappointed hope, Job 11, 20. 17, 5. Lam. 4, 17; also of beasts Jer. 14, 6; comp. Pi. no. 3. b. c) *to pass away, to vanish*, as a cloud Job 7, 9; smoke Ps. 37, 20. 102, 4; time Job 7, 6. Ps. 31, 11. Jer. 20, 18.

PIEL פָּלְהָה, 1 pers. פָּלְהִיתִי Ez. 6, 12. 7, 8, and פָּלְהִיתָ Num. 25, 11. Is. 49, 4, פָּלְהִיָּה Ez. 4, 6; Inf. constr. פֹּלְהוּ, absol. and constr. פָּלְהָה, once פָּלְהָה Dan. 9, 24; Fut. הִכָּה, conv. הִכָּה.

1. Causat. of Kal no. 1, *to complete, to finish, to end*; Gen. 2, 2 and on the seventh day God ended (הִכָּה) his work. Ex. 5, 14 הֲלֹא בְּלִיתֶם לֹא מֵהֵנָּה *wherefore have ye not finished your task?* Ruth 3, 18. Lev. 19, 9 לֹא תִכְלֶה פְּאַת שָׂדֶךְ לְקַצֹּר *thou shalt not finish reaping the corners of thy field*, i. e. shalt not wholly reap the corners, but leave them for the gleaners. 1 K. 6, 14. Ez. 42, 15. Ruth 2, 21. Dan. 9, 24 לְבַלְּא הַפֶּשַׁע *to finish the transgression*; see on the whole passage Thesaur. p. 538. In Gen. 6, 16 it differs little from עָשָׂה *to make*.—Hence, *to make ready, to prepare*, sc. evil against any one, Prov. 16, 30 הַיּוֹדֵב לְשׁוֹנוֹ *he who biteth his lips hath prepared evil* sc. in his heart. But בְּ (הַמָּהוּ) אַפּוֹ *is to complete one's anger upon any one*, to pour it out, spoken of God Ez. 6, 12. 7, 8. 13, 15. 20, 8. 21. Lam. 4, 11.

2. Causat. of Kal no. 2, *to finish doing any thing*, i. q. *to leave off, to cease*; Gen. 44, 12 הֵבִיא לְעֵלְזָה וְלְיָעֹבֵד *he began at the eldest and left off (בָּלְהָה) at the youngest*. 1 Sam. 3, 12. With inf. c. לְ, Gen. 18, 33 *as soon as he left off speaking (בָּלְהָה לְדַבֵּר) with Abraham*. 24, 19. 43, 1. 1 Chr. 27, 24 *he began to number בָּלְהָה וְלֹא but finished not*, sc. because of interruption. Deut. 31, 24. Josh. 8, 24. al. 2 Chr. 24, 10 לְבַלְּאָה

כלי m. (r. כְּלֵה) in pause כְּלִי; Plur. כְּלִים (from an obsol. sing. כְּלֵה) constr. כְּלִי, c. suff. כְּלִי; pr. 'any thing completed, prepared, made,' (comp. כְּלֵה Gen. 6, 16,) q. d. *apparatus, implement, equipment, etc.* Comp. Germ. *Zeug* from *zeugen*, Gr. *τεύχειν* i. q. to make. Spec.

1. Of furniture, *utensil, vessel*, Gen. 31, 37. 45, 20. כְּלִי בָּהָר, כְּלִי זָהָב. *vessels of gold, vessels of silver.* Germ. *Silberzeug*, Ex. 3, 22. 11, 2. כְּלִי גֹזְלָה *vessels for captivity, equipment for exile*, Jer. 46, 19. Spec. *a vase, vessel*; כְּלִי הָרֶשֶׁת *earthen vessel* Lev. 11, 33. Jer. 19, 11. כְּלִי בַיִת, רֵהוּזֵה *the vases, vessels of the temple*, Ezra 1, 7; כְּלִי יָרִי Is. 52, 11; also Num. 4, 15. Ex. 27, 19. 31, 7. 38, 3. 30.

2. Of clothing, *equipment, i. e. dress, garments, trappings*, Germ. *Zeug*. כְּלִי גִבֹר *a man's garments* Deut. 22, 5; of bridal ornaments Is. 61, 10. Hence כְּלִים *impedimenta, baggage, of a person* 1 Sam. 17, 22; of an army, 1 Sam. 25, 13. 30, 24. Is. 10, 28; כְּלִים הַבָּגָדִים *the baggage-master* 1 Sam. 17, 22. Also of the harness or yokes of oxen, 2 Sam. 24, 22.

3. *a vessel for sailing, a boat, skiff*, Is. 18, 2. So *σκαφος*.

4. *implement, instrument, tool*, Germ. *Werkzeug*. כְּלִי שִׁיר *instruments of music* 2 Chr. 34, 12. Am. 6, 5; כְּלִי טוֹ *instruments of praise* 2 Chr. 30, 21; כְּלִי-נָבֶל pleon. *a harp-instrument* Ps. 71, 22. Metaph. כְּלִי זַעַם רֵהוּזֵה *instruments of the divine wrath* Is. 13, 5. Jer. 50, 25. Is. 32, 7 כְּלִי רָעִים *the instruments of the deceiver are evil, i. e. the means and devices which he employs to accomplish his purposes.* Gen. 49, 5.

5. *implements of war, weapons, arms*, Germ. *Rüstzeug*, Gen. 27, 3; more fully כְּלִי מָלְחָמָה *implements of death, deadly weapons*, Ps. 7, 14. כְּלִים נֹשֵׂא *armour-bearer, much like the mod. aide-de-camp*, 1 Sam. 14, 1. 6. 7 sq. 31, 4. 5. 6. בַּיִת כְּלִים *house of arms, armoury, arsenal*, Germ. *Zeughaus*, Is. 39, 2.

כְּלִי see כְּלִי.

כְּלִי see in כְּלִי.

כְּלִי f. only in plur. כְּלִי, constr. כְּלִי. R. כְּלִי.

1. *the reins, kidneys*, Ex. 29, 13. 22.

Job 16, 13. הַלֵּב כְּלִי־אֵילִים *the fat of the kidneys of rams* Is. 34, 6; comp. Deut. 32, 14. Chald. sing. כְּלִי, Syr. plur. كَلِيَّة, Arab. كَلِيَّة, rarely and less well כְּלִי id.—As to the etymology,

Schultens supposes the reins to be so called as being *in two parts*, double, comp. כְּלִי, כְּלִי; but this is not well founded, because כְּלִי signifies rather things of different kinds, and the Arabs use this word in the sing. dual, and plural. Aben Ezra and Bochart derive it from כְּלֵה with the idea of desire, longing, comp. Job 19, 27. Perhaps כְּלִי may be simply fem. of the noun כְּלִי, and so signifies pr. *instrument, vessel*, just as physicians call the veins and arteries vessels, *vasa*.

2. Meton. *reins for the inward part, mind, soul*, as the seat of the desires, affections, passions, like לֵב with which it is often coupled; Jer. 11, 20 בַּיִת כְּלִי־לֵב (God) *trieth the reins and the heart*. Jer. 17, 10. 20, 12. Ps. 7, 10. Job 19, 27 כְּלִי פִי *my reins pine away within me, i. e. my soul pines*. Ps. 73, 21. Prov. 23, 16.

כְּלִי m. constr. כְּלִי. R. כְּלֵה.

1. *consumption, destruction*, Is. 10, 22.

2. *a pining, wasting away; כְּלִי עֵינַיִם a pining (failing) of the eyes, i. e. in pining for one's home and country*, Deut. 28, 65. See כְּלֵה no. 3. b.

כְּלִי (a pining, r. כְּלֵה) *Chilion*, pr. n. m. Ruth 1, 2. 4, 9.

כְּלִי m. (r. כְּלֵה) 1. Adj. *complete, finished, perfect*, espec. of beauty; Ez. 28, 12 כְּלִי יָפִי *perfect in beauty*. 27, 3. Lam. 2, 15. Ez. 16, 14.

2. Subst. *the whole*, Judg. 20, 40 כְּלִי-הָעִיר *the whole city*. Ex. 28, 31 כְּלִי הַבְּלֹחַ *the whole of blue, all blue*. 39, 22. Num. 4, 6.

3. i. q. עֹלָה no. 2, *a holocaust, whole burnt-offering, i. e. which is wholly consumed*, Lev. 6, 15. 16. Deut. 13, 16. Ps. 51, 21; espec. 1 Sam. 7, 9.

4. Adv. *wholly*, Is. 2, 18. Lev. 6, 15 [22].

כְּלִי (perh. sustenance, כְּלִי Pil. of *כַּלְכַּל*;) *Chalcol*, pr. n. of a wise man

before the age of Solomon, 1 K. 5, 11 [4, 31]. 1 Chr. 2, 6.

* **כָּלַל** 1. to complete, to make perfect, Ez. 27, 4. 11. Kindr. with **כָּלַל** and **כָּלַה** q. v. Hence **כָּלֵל**, **כָּלִיל**, **כָּלִילֵל**, **כָּלִילִים**, pr. n. **כָּלֵל**.

2. to deck, espec. with a crown, to crown. Arab. **كَلَّ** Conj. II, Syr. **ܟܠܐ**, Ethiop. **ጠለ**, id. Hence **כָּלֵה**, **כָּלֵהוֹת**, **כָּלֵהוֹת**.

כָּלַל Chald. id. whence Shaph. **שָׁכַלַל** to complete, to finish, Ezra 5, 11. 6, 14. Inf. **שָׁכַלְלָה** Ezra 5, 3. 9. Pass. **ישתפלה** Ezra 4, 13. Often in the Targums.—Ezra 4, 12 Cheth. has **אשכללו**, but a form of this sort is elsewhere unknown.

כָּלַל (perfection, r. **כָּלַל**) *Chelal*, pr. n. m. Ezra 10, 30.

* **כָּלַם** in Kal not used, Arab. **كلم** Conj. I, II, to wound. In Heb. it is always referred to threats, reproaches, injury, like other words of pricking, piercing, cutting, as **נָקַב**, **נָקַבָה**, etc.

הִפְחֵם and **הִכְלִים** 1 Sam. 25, 7.

1. to reproach, to revile, to insult, in words, pr. to wound any one, 1 Sam. 20, 34. Job 19, 3.

2. to hurt, to harm, to injure, in word or deed, 1 Sam. 25, 7. Judg. 18, 7. Ruth 2, 15.

3. to shame, to put to shame, Job 11, 3. Prov. 25, 8. 28, 7. Ps. 44, 10.

NOTE. This is a stronger word than the synon. **בוֹשׁ**, **הִזְבִּישׁ**, comp. Is. 45, 16. 17. Jer. 31, 19. See Reimarus de Differentiis vc. Heb. Diss. I. p. 67 sq.

הוֹפַח. 1. Pass. of **הִפְחֵם**. no. 2, to be hurt, injured, 1 Sam. 25, 15.

2. Pass. of **הִפְחֵם**. no. 3, to be made ashamed, put to shame, i. e. disappointed in one's hope, Jer. 14, 3. Comp. **נִיפַח**. no. 2.

נִיפַח. 1. to be insulted, disgraced, 2 Sam. 10, 5. 1 Chr. 19, 5.

2. to be affected with shame, i. e. a) to be ashamed, to feel shame, i. q. **בוֹשׁ** but stronger, Num. 12, 14. Jer. 8, 12. Is. 54, 4. 2 Chr. 30, 15. With **מִן** of that of which one is ashamed, Ez. 16, 27. 54, 43, 10. 11. b) to be made ashamed, to be put to shame, 2 Sam. 19, 4. Is. 41, 11. 50, 7. Jer. 31, 19. Spoken often of one

who suffers disappointment, fails in what he undertakes, Ps. 35, 4. 40, 15. 70, 3. 74, 21 let not the oppressed return ashamed (**נִכְלַם**) i. e. disappointed. With **מִן** of cause, Jer. 22, 22; **בְּ** Ps. 69, 7.

Deriv. **כָּלֵהוֹת**, **כָּלֵהוֹת**.

כִּלְמָד *Chilmad*, pr. n. of a city or region, mentioned along with Assyria, Ez. 27, 23. Both the signification of this quadrilateral name, if indeed it be of Semitic origin, and the situation of the place, are unknown. Sept. *Χασιμάτ*.

כָּלַמָה f. (r. **כָּלַם**) shame, reproach, contumely, Ps. 69, 8. Jer. 51, 51. Ez. 16, 54. Is. 30, 3. Job 20, 3. **לְבַשׁ כָּלַמָה** to be clothed with shame, i. e. wholly covered with it as with a garment, Ps. 109, 29. Plur. **כָּלַמָהוֹת** Is. 50, 6. Mic. 2, 6.

כָּלַמָהוֹת f. id. Jer. 23, 40.

כָּלְנֵה Gen. 10, 10, **כָּלְנֵה** Am. 6, 2, **כָּלְנֵהוֹ** Is. 10, 9, prob. also **כָּנֵה** Ez. 27, 23, *Calneh, Calno, Canneh*, pr. n. of a large city subject to the Assyrians, according to the Targums, Euseb. Jerome, and others, i. q. *Ctesiphon*, situated on the eastern bank of the Tigris opposite Seleucia, and the winter residence of the Parthian kings; Strabo XVI. p. 312. Plin. H. N. 6. 30. Cellarii Not. Orb. II. p. 774. See Bochart Phaleg. IV. 18. Michaelis Spicileg. I. p. 228.—The **כָּנֵה** of Ez. I. c. Michaelis refers to the *Kárvη* of Ptolemy, a promontory and port of Arabia Felix; but Arabia had already been mentioned in v. 21. 22, and **כָּנֵה** is here coupled with Haran and Eden, cities of Mesopotamia.

* **כָּלַם** a root not in use, onomatopoeic, and imitating the sound of beating, striking, pulsation, i. q. Engl. to clap, Germ. *klappen, klopfen*; comp. Gr. *κολάπτω*, whence *κόλυφος, colaphus*, Ital. *colpo*, Fr. *coup*. Verbs of a kindred form are transferred, sometimes to the beating of the feet, i. q. to leap or dance, Gr. *κάλπτη*, Engl. to gallop; sometimes to hewing or scraping, as **קָלַף**, **גְּלִיפוֹ**, *sculpo, scalpo*; and also to the barking of a dog, as if a series of pulses or claps, see **קָלַב**.—Hence subst. **כִּלְפֵיזוֹת** hammers.

* **כָּבִיָּה** to pine after any thing, to long for, once Ps. 63, 2. Arab. **كَيْه** to

become dark, as the eye, a colour, the mind. According to Firuzabadi (Camoos p. 1832) it is used spec. of a person who changes or loses colour; hence pr. *to grow pale*, and so metaph. of desire, longing, comp. כָּמָה. Similar is Sanscr. *kam* to desire, Pers. کام desire; comp. also Gr. κάμω, κάμω.

Deriv. pr. n. כְּמָהָה.

כְּמָה see מָה D. 2.

כְּמָהָה (pining, longing, r. כְּמָהָה) *Chimham*, pr. n. of a son of Barzillai, 2 Sam. 19, 38. 39. Jer. 41, 17; Chethibh כְּמֹהָם. Called also כְּמָהָה 2 Sam. 19, 41.

כְּמוֹ, כְּמוֹ, the former before simple nouns, also before grave suffixes, as כְּמוֹכֶם, כְּמוֹהֶם; the latter before light suffixes, e. g. כְּמוֹנִי as I, כְּמוֹהוּ, כְּמוֹהוּ; a separate particle, used chiefly in poetry, for the כִּי of prose; instead of which it is likewise almost every where employed with suffixes. For the force of מוֹ, see in מוֹ I.

A) Adv. of quality, demonstrative, i. q. כִּי lett. A, like Gr. ὡς, thus, so; e. g. in the difficult passage Ps. 73, 15: *should I say, כְּמוֹ אֶסְפָּרָה כְּמוֹ I will speak thus*, i. e. as the wicked speak. Sept. οὕτως. Others here take כְּמוֹ for כְּתָם as they; but then it should read כְּמִי.—Repeated, as—so; *qualis, talis*; Judg. 8, 18 כְּמִי כְּמִיָּה as thou, so they; also inverted, so—as; *talis, qualis*; 1 K. 22, 4 כְּמוֹנִי כְּמִיָּה, so I as thou, i. e. I am as thou. 2 K. 3, 7. 2 Chr. 18, 3.

B) Prep. implying likeness, similarity, as, such as, like Gr. ὡς. אִישׁ כְּמוֹנִי a man such as I, like me, Neh. 6, 11. Ex. 15, 5 *they sank into the depths כְּמוֹ אֶבֶן as a stone*. Ps. 58, 9. Job 6, 15. 10, 22 כְּמוֹ אֶבֶן אֶרֶץ עִרְפָּה כְּמוֹ אֶבֶן a land of darkness like thickest darkness. Ex. 15. 8. 11. Ps. 29, 6. 58, 5. 9. al.—Hagg. 2, 3 הֲלֹא כְמֹהוּ 2, 3 is not a temple like this as nothing in your eyes? כְּמֹהוּ אֵלֶּה words like these, i. e. such words, Job 12, 3. כְּמֹהוּ like it, such as this, Ex. 9, 18.

C) Conj. i. q. כְּמֹשֶׁר, before a whole sentence; pr. as that which, like what, as how, i. e.

1. as, like as, Is. 41, 25 כְּמוֹ יוֹצֵר רְגָמִים כְּמוֹ as the potter treadeth the clay.

2. Of time, as, i. e. when, after, as soon as; with præter. Gen. 19, 15 כְּמוֹ הִשָּׁחַר כְּמוֹ as soon as the day began to dawn.

כְּמָהָה when (as soon as) the dawn arose. Is. 26, 18 כְּמָהָה הֵבֵאתָ אֶת הַרוּחַ as we brought forth, it was wind.

NOTE. In the kindred dialects corresponding forms are: Arab. كَمَا, Chald. כְּמָהָה, Syr. كَمَا, Eth. አሙ, as.

כְּמוֹ defect. כְּמִי q. v.

כְּמוֹשׁ m. (perh. subduer, vanquisher, r. כְּמָשׁ) *Chemosh*, pr. n. of the national god of the Moabites, 1 K. 11, 7. 2 K. 23, 13. Jer. 48, 7; and of the Canaanites, Judg. 11, 24; the worship of which was introduced at Jerusalem under Solomon, 1 K. 2 K. 11. cc. Hence כְּמוֹשׁ עַם people of Chemosh, i. e. the Moabites, Num. 21, 29. Sept. Χαμώς, Vulg. Chamos.

* כְּמִי obsol. root, Arab. كَمَر to conglobulate, whence כְּמִי q. v.

* כְּמִי obsol. root, Syr. and Chald. to lay up, to hide away; hence כְּמִיָּה treasures. Arab. كَمِن, كَمِن, id.—In Syr. also to preserve, to season, espec. with salt, pr. to lay up in salt; hence

כְּמוֹ m. *cumin*, Germ. Kümmel. *cuminum sativum* Linn. used along with salt as a condiment, Is. 28, 25. 27. See Plin.

H. N. 19. 8.—Arab. كَمُون, Chald. כְּמוֹנָה, Syr. كَمُون, Eth. አሙ, Gr. κύμινον.

* כְּמִי to lay up, to hide away, perh. i. q. כְּמִי. Once part. pass. Deut. 32. 34 הֲלֹא הָיָה כְּמִי עִמָּדִי is not this laid up with me? i. e. their sins for punishment; comp. Hos. 13, 12. Job 14, 17. Cod. Sam. כְּמִי in the same sense.—Hence pr. n. כְּמִיָּה.

* I. כְּמִי in Kal not used, kindr. with חָמַר.

1. to be warm, to grow warm, to burn; see Niph. no. 1. Talmud. כּוֹמַר, כּוֹמַר, calefactio.

2. to be burned, scorched, see Niph. no. 2; hence to be dark, obscured, comp. הוּם and חָמָם; also to be gloomy, sad, like Syr. حَمِي, Aph. to go about in black, i. e. in mourning. Comp. כּוֹמַר, כְּמִיָּה.

NIPH. 1. to be warm, to burn, e. g. one's affection, i. q. to yearn, with יָלַל

1 K. 3, 26; אל Gen. 43, 30. So of pity, compassion, to be kindled, moved, Hos. 11, 8. Comp. Hom. Od. 1. 48 $\mu\omicron\iota \acute{\alpha}\mu\phi'$ Ὀδυσῆϊ δαίφρονι δαίεται ἦτορ.

2. to be burned, scorched. Lam. 5, 10 our skin is scorched as with a furnace from the glow of famine. Vulg. exusta est.

* II. כְּמַר i. q. כְּבַר, to plait, to braid, to interweave; whence מְכַמֵּר, מְכַמֵּר, מְכַמֵּר, net.

כְּמֹר m. (r. כְּמַר I) only plur. כְּמֹרִים idol-priests 2 K. 23, 5. Hos. 10, 5. Zeph. 1, 4. Syr. כְּמֹר a priest, in general. But this word, as well as other Syriac words relating to divine worship, is restricted by the Hebrews to idol-worship; see Gesch. der Heb. Sprache p. 58.—As to the etymology, כְּמֹר, כְּמֹר, is pr. blackness, sadness, and coner. 'one who goes about in black, in mourning;' hence an ascetic, a priest. Comp. آخِلا, آيِيل, gloomy, sad, mourning, also an ascetic, monk, ecclesiastic. See Comment. on Is. 22, 12. 38, 15.

כְּמֹרִים plur. m. (r. כְּמַר I) obscurations, after the form שְׁפָרִיר, except Hirek in the first syllable, as in שְׁרָקָה. Once Job 3, 5 וְבִצְתָהּ כְּמֹרֵי יוֹם let obscurations of the day terrify it sc. my natal day, i. e. obscurations of the daylight or of the sun, eclipses, which were anciently supposed to portend evils and calamities.—Some ancient versions regard כ as a prefix before the subst. מְרֹרִים, and then the sense is, the bitternesses as of the day, i. e. the greatest calamities which can happen to a day; comp. on this כ p. 441. no. 4. But the first sense is far better adapted to the parallelism.

* כְּבוֹשׁ obsol. root, prob. i. q. כָּבַשׁ to subdue, to depress, ב and מ being interchanged; whence כְּבוֹשָׁא incubus, night-mare, Arab. كَابُوسٌ; كَابُوسٌ grape-husks, refuse, as being trodden out. Hence Heb. כְּבוֹשׁ.

* כְּבוֹת obsol. root, perh. i. q. כָּהַם to hide. Hence מְכַבְּתָהּ pr. n.

* I. כֵּן a particle in frequent use, from r. כָּוַן.

A) Pr. participial Adj. upright, erect; metaph. upright, honest, plur. כְּנִים Gen. 42, 11. 19. 31. Neut. right Ezra 10, 12. With negat. כֵּן לֹא not right, wrong. 2 K. 17, 9; empty, vain, Is. 16, 6 כֵּן לֹא בְּרִי his lies are vain. Prov. 15, 7. Jer. 23, 10.—Adv. uprightly, right, well; 2 K. 7, 9 כֵּן אֲנַחְנוּ עֲשִׂים we do not right. Ecc. 8, 10. Ex. 10, 29 כֵּן דִּבַּרְתָּ thou hast spoken rightly, well. Num. 27, 7. 36, 5.

B) Adv. so, thus, Gr. ὧς, οὕτως, pr. right according to some rule or standard, right so, just so. But Gusset, Danz, and also Ewald (Kl. Gr. § 455. ed. 2 and 3) make כֵּן so a different word, as if contr. from כְּהֵן as they, like כֹּה from כָּהוּ; but comp. אֲכֵן, and see Thesaur. p. 650, note. With Makkeph כֵּן Gen. 44, 10. Josh. 2, 21. Prov. 23, 7. Almost always כֵּן refers to what precedes: Gen. 1, 7 וַיְהִי כֵּן and it was so, as God commanded. v. 9. 11. 1 K. 20, 40 כֵּן מִשְׁפָּטָה אָתָּה חָרַצְתָּ so (this) is thy judgment, thou hast thyself decided. 1 Sam. 23, 17 and also Saul my father יָדַע כֵּן so knoweth, where there is no need of reading כֵּן as a demonstr. pron. this. Jer. 5, 31 כֵּן אָהָבוּ כֵּן my people love it thus, love to have it so. Prov. 28, 2 but with prudent and wise men, כֵּן יִבְרָךְ so shall he endure, i. e. the prince (comp. the other clause) shall prolong his reign; here כֵּן approximates to a sign of the apodosis, comp. οὕτω Matthiæ Gr. Gramm. § 565. 1, 2. Ps. 61, 9. 63, 3. 90, 12.—Often as corresponding to each other are כֵּן—כֵּן, as—so, see in כֵּן A. 1; כֵּן—כֵּן, see כֵּן אֲשֶׁר no. 1. p. 442. More rarely inverted, כֵּן—כֵּן, so—as Gen. 18, 5. 2 Sam. 5, 25; כֵּן—כֵּן Ex. 10, 14. In other places כֵּן is omitted in the protasis, Is. 55, 9 (comp. v. 10. 11). Judg. 5, 15.

Further, this adverb may be variously rendered, according as it refers to quality, to quantity, or to time, etc. a) As to quality or character, so, such, so constituted, etc. Job 9, 35 לֹא כֵּן אֲנֹכִי עֲמֹרִי non ego sic sum (as Terence often) apud me, Engl. I am not so constituted with myself, I am not so at heart. 1 K. 10, 12 לֹא בָּא כֵּן עֲצֵי אֱלֻמָּרִים there came after-

wards no such *almug-wood*. Also so very, Nah. 1, 12 אִם שְׁלֵמִים וְכֵן רַבִּים *although they be secure and so very many*; comp. Lat. negat. *non ita multi*, not so very many. Jer. 14, 10 אָהָבוּ לְנוֹעַ *they have so loved to wander*. Ps. 127, 2. b) As to quantity, i. q. *so much, so many*. Ex. 10, 14 אַרְבֵּה כַּמְהוּ *so many locusts as these*, in such multitudes. Judg. 21, 14 וְלֹא מִצְאוּ לָהֶם כַּן *but they found not for them so many*, i. e. not so many women as were needed, not women enough. c) As to time, i. q. *so long*. Esth. 2, 12 וְיָמֵי מְרוֹקְיָהוֹן *so long continued the days of their purification*. Also so often, Hos. 11, 2 קָרָאוּ לָהֶם כַּן הִלְכּוּ מִפְּנֵיהֶם *(as often as) they called them, so often did they go back from them*.—Further, *so soon, straight-way, immediately*, preceded by כּ of time (as soon as), 1 Sam. 9, 13 כְּבֹאֲדָבָם *as soon as ye be come . . . so soon ye shall find him*, i. e. straightway; comp. Gr. ὡς—ὡς Eurip. Phœniss. 1437. Hom. Il. 1. 512. ib. 14. 294. In poetry by a strong ellipsis כּ is sometimes omitted, Ps. 48, 6 בְּנִמְהוּ רָאוּ כַן הִמְתָּחוּ *as they saw, so they were astonished*, i. e. as soon as, immediately.

NOTE. This particle is found also in the kindr. languages; but so that in its form or signification it departs more from its original than in Hebrew. Arab. only in لَكِنَّ, see below in c. Syr.

כּ refers to time, and is changed also into ܟܢܐ. Chald. כּן here, ܟܢܐ hither, ܟܢܐ hence. Zab. ܟܢܐ so.

As connected with Prepositions:

a) אַחֲרֵי כּן, אַחֲרֵי-כֵן, *after so*, i. e. *thereafter, after things have so happened, afterwards*; see אַחֲרֵי.

b) בְּכֵן *in such a state or condition*, i. e. *so, then, therein*, Ecc. 8, 10. Esth. 4, 16.—In the Targums very often *then, so*.

c) לְכֵן α) As causal adv. lit. 'on account of so,' i. e. *on that account, therefore*, Ex. 6, 6. Judg. 10, 13. 1 Sam. 3, 14. Is. 5, 24. Job 32, 10. al. Gen. 4, 15 לְכֵן יִקְרָא *therefore (lest it be as thou fearest) whosoever slayeth Cain*, etc. Corresponding to each other are וְלְכֵן—וְלָכֵן *because—therefore* Is. 8, 6. 7; וְלָכֵן—וְלָכֵן Is. 29, 13. 14. Num. 20, 12.—

Once it is for אֲשֶׁר לְכֵן *on this account that, because*, Is. 26, 14, where it has the force of a conjunction; comp. עַל-כֵּן for עַל-כֵּן אֲשֶׁר. β) By degrees לְכֵן was also deflected so as to assume an adversative power, *yet therefore, nevertheless, attamen*, comp. אֲכֵן. So preceded by אִם in the protasis, Jer. 5, 2 *although (אִם) they say, As the Lord liveth; yet therefore (לְכֵן) pr. for this very reason) they swear falsely*. Also Is. 7, 14, 'although ye impiously refuse the offered sign, yet therefore (nevertheless) the Lord himself will give you a sign. Often in the prophets, where there is a transition from rebukes and threats to consolations and promises; as Is. 10, 24 *nevertheless, thus saith Jehovah of hosts, . . . fear not*, etc. Is. 27, 9. 30, 18. Jer. 16, 14. 30, 16. Ez. 39, 25. Hos. 2, 11 [14]. In Job 20, 2, Zophar begins לְכֵן שִׁפְטֵי וְשִׁבְבוֹנֵי *nevertheless my thoughts suggest to me an answer*, i. e. notwithstanding thy vaunting and threatening words, I have yet something to reply.—Corresponding to this is the Arab. لَكِنَّ,

لَكِنَّ *attamen, nevertheless*, which is prob. derived from the Heb. לְכֵן; but see De Sacy Gr. Ar. I. p. 566.—This adversative לְכֵן many regard as another word and of a different origin; and so I have also formerly taken it, viz. as made up from לָא (לֹא) and כּן. This view may indeed be supported by the authority of the LXX, who have twice rendered it οὐχ οὐτως, Gen. 4, 16. Is. 16, 7; and by the Arabic orthography, where

it is also written لَاكِنَّ, لَاكِنَّ, see Hamas. Schult. p. 312, 364, 412. But the adversative use, as we have seen above, is really connected with and dependent on its causal power; and so too in the Chaldee particle לְכֵן q. v.

d) עַל-כֵּן *on that account, therefore*, i. q. לְכֵן, but more frequent both in prose and poetry; Gen. 2, 24. 10, 9. 11, 9. Is. 5, 25. 13, 7. 16, 9. Job 6, 3. Ps. 45, 8. al. sæpiss.—In the poetic style it has also the force of a causal conjunction, for עַל-כֵּן אֲשֶׁר, *on this account that, because*; comp. לְכֵן Is. 26, 14, and כֵּן עַל-כֵּן p. 462; also the remarks on the ellipsis

of relative conjunctions Lehrs. p. 636. Ps. 45, 3 *thou art fairer than the children of men . . .* כִּי-בְנֵי בְרָכָה אֲלֵהִים *because that God hath blessed thee for ever.* Ps. 1, 5. 42, 7. Is. 15, 4. Jer. 48, 36.

e) כִּי-עַד lit. *until so, i. e. until now, as yet, hitherto*, Neh. 2, 16. Here כִּי refers to time as in Syriac; see note above.

f) כִּי-כְמוֹתָּה lit. *like this, in like manner*, Is. 51, 6; comp. Engl. *such-like*. Sept. ὡσπερ ταῦτα, Vulg. *sicut hæc*; and so all the ancient versions. But see in כָּן III.—R.

II. כָּן m. (r. כָּנָה I) c. suff. כָּנָה, כָּנָה.

1. *a stand, base, pedestal*; 1 K. 7, 31 כְּמִשְׁחֵה-כָּן *in the manner of a base, like a pedestal*. Spec. of the base or foot of the laver in the court of the temple, Ex. 30, 18. 28. 31, 9. Lev. 8, 11. Of the base or socket of a ship's mast, Is. 33, 23; called in Greek *μεσόδμη* Od. 15. 290, *ἱστοδόμη* Il. 1. 494, *ἱστοπέδη* Od. 12. 51.

2. *a stand, station, place*, Gen. 40, 13. 41, 13. Dan. 11, 20 *כָּנָה עַל פְּנֵי* *and there shall rise up in his place, in his stead.* v. 21. 38. So v. 7 *כָּנָה מִנְצָר שְׂרָשֵׁיהָ* *and out of a shoot of her roots (one) shall rise up in his place, pr. stand in his place.* Sept. and Vulg. render כָּנָה by *φυτόν αὐτοῦ, plantatio ejus*, taking it in the nom. case; see in כָּנָה.

III. כָּן m. (r. כָּנָה II) *a gnat*, in Sing. once Is. 51, 6 *כְּמוֹת-כָּן* *like gnats*. Sept. frigidly ὡσπερ ταῦτα, Vulg. *sicut hæc*; see in כָּן I. B. f. above.

PLUR. כָּנָה Ex. 8, 12. 14. Ps. 105, 31; Sept. *σκίψες*, Vulg. *sciniphes*, a species of small *gnats*, very troublesome from their sting, and abounding in the marshy regions of Egypt; *culex reptans* Linn. *culex molestus* Forsk. See Hdot. 1. 95. Philo de vita Mosis T. II. p. 97 ed. Mangey. Other ancient and modern testimonies are collected in Bochart Hieroz. II. p. 572. Oedmann's Verm. Samml. aus der Naturkunde, Fasc. I. c. 6.—The Hebrew intpp. and Josephus (Ant. 2. 14. 3) with little probability explain it by *lice*; and the Talmudists also use the sing. כָּנָה for *a louse*. Comp. כָּנָה.

כָּן Chald. i. q. Heb. *so, thus*, but referring always to what follows, where the Hebrews use not כָּן, but כִּי; so Dan. 2, 25. 4. 11. 6, 7. Ezra 5, 3. 6. 2. al.

* כָּנָה in Kal not used, Arab. كنى

I, II, IV, *to call a person or thing by another and more honourable name or title, to deck with a title*; see Tauriz. ad Hamas. Schult. p. 320. Teblebi ad Harir. Schult. II. 57. Chald. *to address one by his proper title*. The primary idea is perh. *to cover*, comp. כָּנָה.—In Heb. only

PIEL fut. כָּנָה 1. *to address in a soothing manner, to speak kindly to any one*. Is. 44, 5 *כָּנָה וְשָׂם יִשְׂרָאֵל* *and soothingly names the name of Israel*. 45, 4 *אָבָנָה וְלֹא יָדַעְתִּי* *I called thee kindly, though thou hast not known me*.

2. *to flatter*, Job 32, 21. 22.

Deriv. subst. כָּנָה.

כָּנָה f. (r. כָּנָה I) *a plant, shoot*, as being set, placed; comp. כָּנָה, נָצַב. Ps. 80, 16 *כָּנָה אֲשֶׁר נָטְעָה יְמִינֶךָ* *and (visit, protect) the plant which thy right hand hath planted*. The ancient intpp. assumed also the masc. כָּן in the same sense Dan. 11, 7; see in כָּן II. 2.—Others here make כָּנָה imper.-Kal with He paragog. from r. כָּנָה in a signif. *to cover, to protect*; of which however there is no other trace.

כָּנָה ἄπ. λεγόμε. Ez. 27, 23, *Canneh*, pr. n. of a city, prob. *Ctesiphon*, i. q. כָּנָה which also is read in one of De Rossi's Mss. Comp. יָקָה for יָרָקָה; see more in כָּנָה.

כָּנָה see כָּנָה.

כָּנָה m. (r. כָּנָה) plur. כָּנָה 1 K. 10, 12, c. suff. כָּנָה-יָנִי Ps. 137, 2, once כָּנָה Ez. 26, 13; Gr. *κύνθα, κυνήθα*, a species of *harp* or *lyre*, Lat. *cithara*, [whence the modern word *guitar*,] a stringed instrument of music, celebrated for David's skill in playing upon it, and employed both in sacred and profane music, in rejoicing and in mourning, 1 K. 10, 12. Is. 5, 12. 23, 12. Gen. 31, 27. Job 30, 31; usually as an accompaniment to the voice, Ps. 33, 2. 43, 4. 49, 5. 71, 22. al. Josephus relates, Ant. 7. 12. 3, that the *κύνθα* had ten strings. and was struck with a plectrum; but this is contrary to the words in 1 Sam. 16, 23. 18, 10. 19, 9, from which it appears that this instrument was played with the fingers

Corresponding are Arab. كَنَارَةٌ, Syr. حَنَبْلٌ, حَنَبْلٌ, cithara, harp, lyre. The etymology lies in the tremulous, stridulous sound; comp. r. כְּנִיר.

כְּנִירָה Chald. see כְּנִירָה Chald.

כְּנִירָה pr. n. see יהוֹרְבִין.

כְּנִים i. q. כְּנִים gnats, Ex. 8, 13; comp. v. 12. 14. It is construed with the feminine; and seems to be a collective form from Sing. כְּנִי. Cod. Samar. has plur. כְּנִים. Comp. Lehrs. p. 517.

כְּנִמָּה Chald. adv. *so, thus, in this manner*, referring mostly to what follows, Ezra 4, 8. 5, 9. 11; but also to what precedes, 5, 4. 6, 13. It seems to be compounded from כְּ and נִמָּה, נִמָּה, which is often negligently used in the Talmud for נִמַּר, נִמַּר, *we say*, dropping the ר; pr. therefore *as we say, as is said*, referring sometimes to what precedes, and sometimes to what follows. The Heb. translator renders it in Ezra 4, 8 by כִּן אָמַר (read כְּנִמָּה אָמַר), and in 5, 4 by כִּשְׁנֵי אָמַר *as is said*. In like manner Syr. كَنْيَمَا namely, is contracted from كَنْيَمَا quasi dicas.

* כְּנִי I. i. q. כְּנִי, but trans. *to set, to place*; comp. כְּנִירָה, כְּנִירָה. Hence כְּנִי stand, base, plant.

II. Perh. to nip, to pinch, Gr. κνίω, κνίω, κνίω, Germ. kneipen, Engl. to nip; comp. κνίος, κνίος, κνίω, a nipping insect; and with a sibilant prefixed κνίω, κνίωτες, a gnat, gnats. Hence כְּנִי, כְּנִים, gnats.

Deriv. כְּנִי II, III, כְּנִי, and the three here following.

כְּנִי (prob. for כְּנִירָה, whom Jehovah hath set) *Chenani*, pr. n. m. Neh. 9, 4.

כְּנִירָה (id.) *Chenaniah*, pr. n. m. 1 Chr. 15, 22. 26, 29; for which 15, 27 כְּנִירָה.

כְּנִירָה (id.) *Conaniah*, pr. n. of a Levite, 2 Chr. 31, 12. 13. 35, 9 Keri. In Cheth. כְּנִירָה.

* כְּנִים 1. *to collect, to heap up*, as stones Ecc. 3, 5; treasures Ecc. 2, 8. 26; waters Ps. 33. 7. Hence כְּנִים, כְּנִים.

2. *to gather together persons, to assemble*, Esth. 4, 16. 1 Chr. 22, 2.

3. *to hide*, see Hithp. and deriv. מְכַסֵּס.

Chald. כְּנִים id. but more freq. כְּנִים, כְּנִים, whence כְּנִירָה congregation, synagogue. Arab. كَنَس to hide oneself; but in the deriv. also to collect.

as كَنَاسَةٌ, كَنِيْسَةٌ, synagogue, church, temple; but כְּנִי to collect, Eth. 'ረከሰ to assemble, 'ረከሰ church. See more in כְּנִי.

PIEL i. q. Kal no. 2, *to gather together, to assemble persons*, Ez. 22, 21. 39, 28. Ps. 147, 2.

HITHP. *to hide oneself, to wrap oneself in any thing*, see the Arabic above. Is. 28, 20 וְהַמְסָכָה צִרְחָה כְּהַתְּכִינִים *and the covering is narrower than that he can wrap himself in it*.

Deriv. כְּנִים, כְּנִים, מְכַסֵּס, מְכַסֵּס.

* כְּנִי in Kal not used, pr. *to bend the knee, to fall upon the knees*, kindr. with כְּנִי q. v. This root is widely spread, comp. γόνυ, γυν in γυναικῆν, genu, Sanscr. ganu, Germ. Knie, Engl. knee; κωλύω, κωλύω hollow of the knee; Aram. كَنْيَا, كَنْيَا incubuit; also with the third radical strengthened, Germ. knicken, einknicken. In Heb. spec.

1. *to fold together, to lay together*, and hence *to collect, to bind up*, as packages, bundles, see כְּנִי; comp. Arab. كَنع to contract, be contracted, Conj. I, V, VII.

2. *to be bowed down, to be low, depressed*, as a land, see כְּנִי; and trop. of the mind, *to be depressed*, like Chald. and Samar. כְּנִי. Arab. كَنع Conj. I, IV, id.

HITHP. כְּנִי to bow down, to bring low, to humble any one, Job 40, 12. Ps. 107, 12. Is. 25, 5. So espec. enemies, to vanquish, to subdue, 2 Sam. 8, 1. 1 Chr. 17, 10. 18, 1. Ps. 81, 15; and sometimes God is said to subdue enemies before (לְכַנֵּי) any one, Judg. 4, 23. Deut. 9, 3. 2 Chr. 28, 19. Neh. 9, 24.

NIPH. כְּנִי 1. *to be brought low, humbled, subdued*, e. g. a vanquished enemy, with פָּחַח יְרֵךְ Judg. 3, 30. Ps. 106, 42 מְכַנֵּי Judg. 11, 33; absol. 1 Sam. 7, 13. 1 Chr. 20, 4.

2. *to humble oneself, to submit*, espec. before God or a divine messenger, with

לְפָנַי 2 Chr. 34, 27; מִפְּנֵי 1 K. 21, 29 *seest thou how Ahab hath humbled himself before me?* 2 K. 22, 19; מִלְּפָנַי 2 Chr. 33, 12. 23. 36, 12; absol. Lev. 26 41. 2 Chr. 12, 7. 12. 30, 11.

כְּנֻעָה f. (r. כָּנַע) once c. suff. כְּנֻעָהָ Jer. 10, 17, *a package, bundle, bale*, so called from *folding* and binding together. Sept. by conject. *ὑπόστασις*. Targ. wares.

כְּנָעִי pr. n. *Canaan*. R. כְּנַע Kal no. 2.

1. *Canaan*, the son of Ham, and father of the Canaanites, Gen. 9, 18. 22. 25–27. 10, 6. 15. Sept. *Xanuān*.

2. *Canaan*, the land of the Canaanites, Ex. 15, 15; fully אֶרֶץ כְּנָעַן Gen. 13, 12. 16, 3. 23, 2. 19. 33, 18; pr. *low tract* or *region*. from r. כָּנַע with the ending -ן as in אֶרֶץ הַנָּהָר, opp. to the higher land אֶרֶם or Syria, see כְּנָעִי no. 1.—Spec. a) The country on this side

Jordan, opp. to Gilead, Num. 33, 51. Josh. 21, 2. 22, 9. b) Phenicia, Is. 23, 11, i. e. the northern part of Canaan at the foot of Lebanon, whose inhabitants call themselves כְּנָעַן on coins; comp. Comment. on Is. l. c. Monumm. Phœnic. p. 267. They are called by the Greeks

Φοίνικες. The Carthaginians, a colony of the Phenicians, also retained this ancient name; as is testified by Augustin (Expos. Ep. ad Rom. § 13) as follows:

“Interrogati rustici nostri (i. e. Hipponenses), quid sint? Punice respondent *Canani*, corrupta scilicet, ut in talibus solet, una littera, quid aliud respondent, quam *Chanani*?” c) Philistia, Zeph. 2, 5

כְּנָעִי אֶרֶץ פְּלִשְׁתִּים.—Hence בְּנוֹת כְּנָעַן *Canaanitish women* Gen. 28, 1. 6. 36, 2; כְּ צַבִּיר the *idols of Canaan*, worshipped there, Ps. 106, 38; שְׂפַר כְּנָעַן the *language of Canaan*, i. e. the Hebrew, which was spoken by the Canaanites and Hebrews, Is. 19, 18; comp. also Ps. 135, 11. Judg. 3, 1.

3. Put for כְּנָעַן אִישׁ כְּנָעִי *a Canaanite*, Hos. 12, 8; and so for a *merchant* generally, Is. 23, 8 כְּנָעִיָּה *her merchants*; comp. Zeph. 1, 11, and see כְּנָעִי no. 2.

כְּנָעִיָּה, fem. of the preced. *Chenaanah*, pr. n. m. a) 1 Chr. 7, 10. b) 1 K. 22, 11. 2 Chr. 18, 10.

כְּנָעִיָּה Gen. 38, 2, fem. כְּנָעִיָּה 46, 10. Ex. 6, 15; Plur. כְּנָעִיָּה Neh. 9, 24. Ob.

20, but far more freq. Sing. with art. collect. הַכְּנָעִי, a gentile noun.

1. *a Canaanite, the Canaanites*, i. e. a) A single people who inhabited, before the Hebrews, the lower tracts of Palestine on the sea-coast and the Jordan; Num. 13, 29 *the Canaanites dwell by the sea and by the side of Jordan*. Josh. 5, 1. 11, 3. Deut. 11, 30; see the etymology

in כְּנָעַן no. 2. Often coupled with the names of other tribes; and the sacred writers, while intending to comprise all the tribes dwelling in Palestine, sometimes by synecdoche mention only two, the Canaanites and Perizzites, Gen. 13, 7; sometimes three, the Canaanites, Hivites, Hittites, Ex. 23, 28; or again five, the Canaanites, Hittites, Amorites, Hivites, Jebusites, Ex. 13, 5; or six, adding the Perizzites, Ex. 3, 8. 17. Josh. 12, 18; or seven, adding the Girgashites, Deut. 7, 1. Josh. 3, 10; or finally ten, the Kenites. Kenizzites, Kadmonites, Hittites, Perizzites, Rephaim, Amorites, Canaanites, Girgashites, Jebusites, Gen. 15, 19–21. In this number are several which cannot be reckoned as Canaanites, but as other aborigines; as the Rephaim, the Kenites, etc. b) In a wider sense put for all the tribes dwelling west of the Jordan and in Phenicia before the Hebrews, deriving their descent from Canaan (Gen. 10, 15–18); Gen. 10, 18. 19. 12, 6. 50, 11. Josh. 16, 10. 17, 12 sq. Judg. 1, 10. 28. 29; also Ex. 3, 8. 17. Deut. 11, 50. Ez. 16, 3. They are mentioned as Gentiles and unclean Zech. 14, 21.—Sept. for כְּנָעִי, כְּנָעִי, has usually *Xanuān*, *Xanuānos*, but sometimes also *Φοίνικη*, *Φοίνις*, Ex. 6, 15. 16, 35. Josh. 5, 1. 12. Job 40, 25. So Mark 7, 25 comp. Matt. 15, 22.—The Canaanites were celebrated merchants, and hence

2. *Canaanite for merchant*, generally, Job 40, 30 [25]. Prov. 31, 24. So כְּנָעִיָּה Chaldean, for astrologer.

* כְּנָעַן i. q. Arab. *كف* to cover. to protect; whence כְּנָעַן covering, wing. Comp. r. כָּנַע. Not found in Kal.

NIPH. to cover or hide oneself. Is. 30, 20 מוֹרִיחַ עוֹד לֹא-יִכְנֹעַ *no longer shall thy teachers hide themselves*, i. e. they shall come forth openly, and no longer

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be vexed by persecutors. So Abulwalid and Jarchi; see Comment. on Is. l. c.—Hence

כַּנְפָּה f. 1 K. 6, 24. 2 Chr. 3, 11, 12, constr. כַּנְפָּה; Dual כַּנְפָּיִם constr. כַּנְפָּי; but the same is used for the Plur. as כַּנְפֵּי Is. 6, 2, אַרְבַּע כַּנְפָּיִם Ez. 1, 6, 10, 21. Plur. constr. כַּנְפוֹת fem. Deut. 22, 12. Is. 11, 12; but masc. in the signif. no. 2. a. b, Ez. 7, 2. R. כַּנְפָּה.

1. a wing, so called as covering, protecting. Arab. كَنْف wing, side, region, protection. Eth. አንፋ wing; Chald. כַּנְפָּה, Sam. כַּנְפָּה, Syr. כַּנְפָּה, id. Comp. כַּנְפָּה Heb. and Chald. from kindr. כַּנְפָּה; also אַנְפָּיִם p. 12.—Is. 10, 14. Job 39, 13. 1 K. 6, 27. Ez. 1, 8 sq. al. כַּנְפֵי-עוֹף-בְּנֵי-עוֹף every fowl of wing, every winged fowl, Gen. 1, 21; כַּנְפֵי-צִפּוֹר birds of wing Ps. 148, 10; כַּנְפֵי-צִפּוֹר Deut. 4, 17; כַּנְפֵי-צִפּוֹר Ez. 39, 17 comp. v. 4; כַּנְפֵי-צִפּוֹר every bird of every wing, every species of bird, Gen. 7, 14. Ez. 17, 23. So כַּנְפָּה בעל Prov. 1, 17, and כַּנְפֵי-צִפּוֹר Ecc. 10, 20, 'one having wings,' poet. for a bird. Poet. כַּנְפֵי-רוּחַ the wings of the wind Ps. 18, 11. 104, 3; כַּנְפֵי-שָׁחַר the wings of the morning 139, 9; expressive of the swiftness with which the winds and the dawn move onward.—Metaph. with the idea of protection, defence, Ps. 17, 8 כַּנְפֵי-חַסְדֵי-רַבִּי hide me beneath the shadow of thy wings. 36, 8. 57, 2. 61, 5. 63, 8. 91, 4. Ruth 2, 12. Comp. Arab. جناح, جخ and كنف Schult. ad Job. 472.

2. an extremity, corner, e. g. a) Of a garment, a skirt, flap, πέπλος, πτερόγιον, fully כַּנְפֵי-הַמְּעִיל the skirt of the robe 1 Sam. 24, 5. 12. Num. 15, 38. Deut. 22, 12. Hagg. 2, 12; also, the name of the garment being omitted, Zech. 8, 23 חַסְדֵי-אִישׁ כַּנְפֵי-הַיְהוָה the skirt of a Jew, i. e. of his upper garment. Ez. 5, 3.—As the outer garment was used by the Orientals to wrap themselves in at night, hence כַּנְפָּה is also put for the extremity or corner of a bed-covering, coverlet, etc. Deut. 23, 1 וְלֹא יִגְלֶה אִישׁ אֶת-כַּנְפֵי אָבִיו nor shall he uncover his father's coverlet, i. e. he shall not violate his father's bed. 27, 20, comp. Ez. 16, 8. Ruth

3, 9 spread now thy covering over thy handmaid, i. e. receive me to thy bed. comp. Theocr. Idyll. 18, 19, and εἰσκαλύσει Luke 1, 35. b) Spoken of a land, the earth, etc. a border, corner, end; as the habitable earth is often compared by the ancients to a garment spread out. Is. 24, 16 כַּנְפֵי-הָאָרֶץ corner, end of the earth. Mostly in the plur. Job 37, 3, 38, 13 כַּנְפֵי-הָאָרֶץ the corners of the earth, extrema terrarum; also Is. 11, 12 and Ez. 7, 2 אַרְבַּע כַּנְפוֹת הָאָרֶץ the four corners of the earth or land. c) Of an army, wing, as in Lat. and Engl. whence poet. for an army itself, Is. 8, 8. 18, 1. Comp. אַנְפָּיִם p. 12. d) The highest point, battlement, pinnacle of the temple, Dan. 9, 27. Comp. πτερόγιον τοῦ ἱεροῦ, Matt. 4, 5.

* כַּנְפָּר obsol. root, onomatopoetic, pr. to give forth a tremulous and stridulous sound, e. g. the quavering sound of a string when struck, Germ. schnarren, knarren. Hence כַּנְפוֹר harp, lyre, from its stridulous sound.—Kindred are Greek κινυρος, pr. whimpering, spoken of a querulous, mournful tone, whence Gr. κινύρα; also γιγγυρος, γιγγυρα, γιγγυρας, Lat. gingrina, i. e. a pipe yielding a stridulous querulous tone, and gingritus the cackling of geese.—Deriv. כַּנְפוֹר, and

כַּנְפוֹר (i. q. כַּנְפוֹר lyre) Deut. 3, 17, כַּנְפוֹרוֹת (plur. lyres) 1 K. 15, 20, כַּנְפוֹרוֹת Josh. 11, 2, Chinnereth, Chinneroth, pr. n. of a city in the tribe of Naphtali, situated on the lake of Galilee, which is thence called קַדְמֵי-כַּנְפוֹר Num. 34, 11. Josh. 13, 27; קַדְמֵי-כַּנְפוֹר Josh. 12, 3. In the Targums is found the later name קַדְמֵי-כַּנְפוֹר, whence Gr. Γεννησάρος 1 Macc. 11, 67. Jos. Ant. 2. 25. 3, 17; and in N. T. Γεννησαρέτ Matt. 14, 34. Mark 6, 53. Luke 5, 1. This beautiful lake is about twelve miles long by six broad in its widest part, with limpid water and abounding in fish. See Reland Palæst. p. 258 sq. Bibl. Res. in Palest. III. p. 261 sq. 312 sq.

* כַּנְשָׁה Chald. to gather together, to assemble, i. q. Heb. כַּנְשָׁה, Syr. id. Inf. Dan. 3, 2.

ΓΙΝΘΗ. to be gathered together, assembled, Dan. 3, 3. 27. Freq. in the Targg.

כנת m. (r. כנה) only Plur. כְּנָה; pr. *a surname, cognomen, title*. Meton. *one having the same surname or title as another*, i. e. *sustaining the same office*, subject to the same king, i. q. *σύνδουλος, colleague, associate in office*. Corresponding is Syr. ܟܢܬ plur. ܟܢܬܐ, i. e. *σύνδουλος, σύνδουλοι*.—Once Ezra 4, 7 וְשָׂרֵי כְּנֹהֵיהֶוּ and the rest of his colleagues; Sept. οἱ λοιποὶ σύνδουλοι.—The form כְּנָה is for כָּנָה, and the plural is formed in the same manner as מְנָאוֹת, מְנִיּוֹת, from מָנָה, see Lehg. p. 509, 606.

כְּנָה Chald. id. *a colleague, σύνδουλος*, only plur. c. suff. כְּנֹהֵיהֶוּ *his colleagues*, Ezra 5, 6; כְּנֹהֵיהֶוּ *their colleagues* 4, 9. 17. 23. 5, 3. 6, 6. 13. Comp. the Heb.

כֶּסֶת m. ἄπ. λεγόμε. in the suspected reading Ex. 17, 16, commonly held to be i. q. כֶּסֶת *throne*, which is read in the Samaritan codex. But the context and the words of v. 15 יְהוָה נָסִי, demand the reading נֶס *a standard, banner*, where see.

* **כֶּסֶת** obsol. root, i. q. כָּסָה *to cover*; whence כֶּסֶת and

כֶּסֶת Prov. 7, 20, also כֶּסֶת Ps. 81, 4, *the full moon*, time of the full moon. Syr. ܟܣܬ, according to Isa Bar Ali, is ‘the first day of the full moon,’ and also ‘the whole time of the full moon;’ so also often in Barhebræus and Ephrem Syrus.—The etymology is doubtful; unless we may say that the moon at her full is wholly covered with light, from r. כָּסָה, כֶּסֶת; comp. Ps. 104, 2 כִּסְּתָה אֹרֶךְ בְּשִׁלְמָה *covering thyself with light as with a garment*. See Thesaur. p. 698, 699.

כֶּסֶת m. twice כֶּסֶת Job 26, 9. 1 K. 10, 19; c. suff. כֶּסֶתִי (for כֶּסֶתִי); plur. כֶּסֶתֹת for כֶּסֶתֹת. R. כֶּסֶת.

1. *a throne*, i. e. an elevated seat with a canopy and hangings which cover it;

Arab. كُوسِي, Aram. כְּרִיסַא, id.

the letter ר being inserted instead of doubling the ס, i. e. *rs* for *ss*, see under lett. ר. The Samaritan has also in the root ܟܣܬܐ for כֶּסֶת.—So כֶּסֶתִי *a throne of ivory* 1 K. 10, 18; כֶּסֶתִי *the throne of the kingdom*, royal throne, Deut. 17, 18. 2 Sam. 8, 13; and so כֶּ

הַמְּלָכּוֹת 1 Chr. 22, 10. 2 Chr. 7, 18. Esth. 1, 2. 5, 1; כֶּסֶתִי הַמְּלָכּוֹת 1 K. 1, 46. Hence for the *royal dignity or authority*; Gen. 41, 40 *only as to the throne will I be greater than thou*, i. e. I reserve to myself only the royal dignity. Ps. 45, 7, see in אֶלֶהִים p. 55, note. So *to establish one's throne*, i. e. his kingdom, Is. 16, 5. Spoken of the *throne of God*, Ps. 9, 5. 47, 9. Is. 6, 1. Job 26, 9.—Also

2. For the *elevated seat or cathedra of the high-priest*, 1 Sam. 1, 9. 4, 13; *the tribunal of a judge*, Ps. 122, 5 (comp. Dan. 7, 9). Ps. 94, 20 הַיּוֹדֵה כֶּסֶת הַיּוֹדֵה *tribunal of wickedness*, i. e. unjust judges. Hence for *jurisdiction, district*, Neh. 3, 7. Of a *military tribunal*, Jer. 1, 15; also of any *seat*, e. g. *a stool or chair*; 2 K. 4, 10. Prov. 9, 14; espec. *an honourable seat*, כֶּסֶת כְּבוֹד 1 Sam. 2, 8. Metaph. Is. 22, 23 *and he (Eliakim) shall be for a seat of glory to his father's house*, i. e. through him shall all his kindred be honoured.

כֶּסֶתִי Chald. *a Chaldean*, Ezra 5, 12; elsewhere כֶּסֶתִי q. v.

* **כֶּסֶת** *to cover*; kindr. are כֶּסֶת and כֶּסֶת. Syr. ܟܣܬ id. also ‘to put on; Arab. كسا to put on; Chald. כֶּסֶת *to cover*, and hence to hide, lie concealed.—In Kal only in particip. כֶּסֶת Prov. 12, 16. 23; and pass. constr. כֶּסֶתִי Ps. 32, 1. Far more usual is

PIEL כֶּסֶת, 1 pers. כֶּסֶתִי, כֶּסֶתִי Ps. 143, 9. כֶּסֶתִי Ez. 32, 7; fut. וְכֶסֶת, apoc. וְכֶסֶת.

1. *to cover*, c. acc. Ex. 10, 5. Num. 9, 15. 22, 5; or also על (like other verbs of covering, e. g. כֶּסֶת, q. d. *to cover over*, Num. 16, 33 הָאָרֶץ עָלֵיהֶם *the earth covered them over*, pr. was a covering over them. Job 21, 26 וְרָמָה הַבְּסָה וְעָלִיהֶם *and worms cover them*. 2 Chr. 5, 8. Ps. 106, 17. Hab. 2, 14; c. לְ Is. 11, 9.—So *to cover a person or thing with any thing*, e. g. construed: a) With acc. of pers. and בְּ of the covering, Lev. 17, 13 וְכֶסֶתוֹ בְּדַמּוֹ *he shall cover it (the blood) with earth*. Job 15, 27. Is. 51, 16. Num. 4, 5. 8. 11. b) With two acc. Ez. 16, 10. 18, 7. 16. c) With על of pers. and בְּ of covering, Ps. 44, 20. d) With acc. of the covering and על of the thing covered, Ez. 24, 7; comp. Job 36, 32.—

Trop. in the phrases: *to cover* any one with shame Mic. 7, 10; confusion Ps. 44, 16. Jer. 51, 51; terror Ez. 7, 18. Ps. 55, 6; so *God covers the faces of judges*, makes them blind, Job 9, 24. Also *to cover* any one (a wife) *with violence*, heap up injuries upon her, Mal. 2, 16.—Intrans. *to cover oneself*, *to put on* any thing, c. בָּ Gen. 38, 14. Deut. 22, 12; c. acc. Jon. 3, 6 וְרַכַּס שָׂקָא *he covered himself with sackcloth*, put on sackcloth, Arab. كَسَا to put on, c. acc.

2. *to cover*, i. e. *to hide*, *to conceal*, comp. Chald. Prov. 10, 18. 12, 16. 23. Job 31, 33; with עַל of pers. Deut. 13, 9; with acc. of thing and מִן of pers. Gen. 18, 17. Job 23, 17 וּמָפְנֵי בַּסֵּה-אֲפֵל *and because he hath (not) covered the darkness from my sight*, hath not freed me from calamities.—Intrans. prægn. Ps. 143, 9 אֲלֵךְ בַּסֵּתֶיךָ *unto thee do I hide*, I flee to thee for covert; Sept. πρὸς σὲ κατέφυγον.

3. Metaph. *to cover sin*, i. e. *to pardon*, *to forgive*, i. q. בָּפַר, c. acc. Ps. 85, 3; עַל Prov. 10, 12. Neh. 3, 37 [4, 5]. Ps. 32, 1 כִּסֵּת בַּסֵּתֶיךָ *whose sin is covered*, i. e. pardoned. Comp. בָּפַר.

PUAL בָּפַתָּה וּבָפַתָּה Ps. 80, 11. Prov. 24, 31, fut. וּבָפַתָּה, part. מְבַפֵּתָה; *to be covered*, Gen. 7, 19. 20; with בָּ of the covering, 1 Chr. 21, 16. Ecc. 6, 4; also with acc. Ps. 80, 11 כִּסֵּת הַרִים צֵלָה *the mountains were covered with its shade*. Prov. 24, 31.

NIPH. id. Ez. 24, 8; c. בָּ Jer. 51, 42.

HITHP. *to cover oneself*, *to wrap oneself up*, with בָּ of the covering, Is. 59, 6. 1 K. 11, 29; once acc. Jon. 3, 8.

Deriv. בָּסַתָּה, בָּסִיתָה (and סוּתָה), בָּסַתָּה, מְבַסֵּתָה, מְבַסֵּתָה.

בָּסַתָּה see בָּסַתָּה.

בָּסַתָּה i. q. בָּסַתָּה q. v.

בָּסוּתָה Is. 5, 25, see סוּתָה.

בָּסוּתָה m. only constr. בָּסוּתָה עוֹר *a covering of skins* Num. 4, 6. 14. R. בָּסוּתָה.

בָּסוּתָה f. (r. בָּסַתָּה) 1. *a covering*, cover, Ex. 21, 10. 22, 26. Job 24, 7. 26, 6. 31, 19. Metaph. בָּסוּתָה עֵינַיִם *a covering of or for the eyes*, i. e. a present offered as an expiation for some fault, in order that one may shut his eyes upon it, connive at it; or, a present made in the hope of

pardon, an atonement, a *penalty*. So in the much vexed passage Gen. 20, 16 הֲפֵה הִיא לְךָ בְּסוּתָה עֵינַיִם לְכָל אֲשֶׁר אָהָרָה לָּהּ, *lo, this (the thousand shekels) is to thee a penalty for all which has happened with thee and before all men*. Comp. Gen. 32, 21 אֲבַפְּרָה פָּנָיו בַּמִּנְחָה pr. *I will cover his face* (appease him) *with the present*. The Sept. though here neglected or misunderstood by interpreters, renders it correctly: ταῦτα ἔσται σοι εἰς τιμὴν τοῦ προσώπου σου, where τιμὴ is a fine, penalty, price, Il. 1. 159, i. q. elsewhere τιμῆμα.—Most interpreters understand this *covering of the eyes* to be a *veil*, and the whole passage they arbitrarily render thus: *lo, this shall be to thee a veil for the eyes unto all who are with thee and to all others*, i. e. so it shall be manifest to all that thou art a married woman. They add further, that only married women were accustomed to wear veils; but this is contrary to oriental custom, and is incapable of proof.

2. *a garment*, Deut. 22, 12.

* בָּסַתָּה *to cut off* a plant, vine, etc. *to cut down*, part. pass. בָּסוּתָה Is. 33, 12. Ps. 80, 17. Kindr. are קָצַע, קָצָה, קָצַע, קָצַץ, also קָצַע, קָצַע, קָצַע, Chald. and Syr. بَصَف, بَصَف, to prune vines.

בָּסוּל m. (r. בָּסַל) 1. *a fool*, Ps. 92, 7. 94, 8. Prov. 1, 32. 10, 1. 18. 13, 19. 20. 14, 8. 24. 33. 15, 2. 7, and often in Prov. and Ecc. The notion of impiety, ungodliness, is often implied, Prov. 15, 20. 19, 1. al. comp. the synon. אָוִיל, נָבֵל, and the opp. הָקֵם.

2. *Chesil*, as the name of a constellation, Job 9, 9. 38, 31. Am. 5, 8; according to most of the ancient interpreters the constellation *Orion*, which the Orientals call جَبَّارٌ, نَبِيْلٌ, i. e. *the giant*.

They appear to have conceived of this constellation under the figure of an *impious giant* (בָּסוּל impious) bound upon the sky; whence Job 38, 31 *canst thou loose the bands of Orion?*—Plur. בָּסוּלִים Is. 13, 10, q. d. *the Orions* or giants of the sky, i. e. the greater constellations similar to Orion. So Lat. *Cicerones*. *Scipiones*, i. e. men like Cicero and

* כָּסַס 1. Pr. to divide out, to distribute; kindr. with קָצַץ and other verbs beginning with קָץ, כַּס, גָּז. Hence מְכַסּוּ tribute.

2. to number, to reckon, comp. מָנָה; once Ex. 12, 4 every man according to his eating shall ye reckon for the lamb. Sépt. συναριθμηθήσεται, Onk. הִתְמַנֵּן, Syr. مَنَحَ.

Deriv. מָכַס, מְכַסָּה, מַכֵּס, מָכַסָּה.

כָּסַס fut. יִכְסֶּה 1. Pr. to be or become pale, as in Chald. Comp. Niph. no. 1, and כָּסָה silver.—Less near are כָּסַף and كَسَف deficit sol, luna, caligavit oculus, diminutus est.

2. Trop. to pine or long after any thing, to desire greatly, with לָ of pers. Job 14, 15; inf. c. לָ Ps. 17, 12.

NIPH. 1. to be pale, to turn pale, from shame, since this feeling is indicated not only by blushing, but also by turning pale; see תָּוַר and Talmudic הִלְבִּיֵן to make ashamed, comp. Comment. on Is. 29, 22. Hence, to be ashamed; Zeph. 2, 1 הַגּוֹי לֹא יִכְסֶּה O nation not ashamed, i. e. without shame, shameless.

2. i. q. Kal no. 2, Gen. 31, 30. Ps. 84, 3.—Hence

כָּסָה m. c. suff. כָּסָה 1. silver, so called from its paleness, r. כָּסָה, as Gr. ἄργυρος from ἄργός white, and זָהָב gold from its yellow colour; comp. צָהָב. Syr. Samar. id.—Gen. 23, 15 אַרְבַּע מֵאוֹת שֶׁקֶל־כֶּסֶף four hundred shekels of silver. v. 16. Lev. 27, 3. 6. Josh. 7, 22. Often with the word שֶׁקֶל omitted, e. g. אֶלֶף כֶּסֶף a thousand (shekels) of silver Gen. 20, 16. כֶּסֶף עֶשְׂרִים כֶּסֶף twenty shekels of silver Gen. 37, 28. Deut. 22, 19. Hos. 3, 2. Metaph. to purify silver, i. e. to cleanse a people from their sins, Mal. 3, 3 comp. v. 2. Is. 1, 25.

2. money, which anciently consisted of bars or pieces of silver weighed out and not coined; comp. ἀργύριον, Fr. argent. Gen. 23, 13. 43, 15. 21. Ex. 22, 6. Num. 3, 49. 51. Deut. 23, 20. כֶּסֶף עָבַר current money, see in עָבַר no. 2. Also, that which is bought with money, e. g. a slave, Ex. 21, 21 כֶּסְפוֹ הוּא for he is his money, his purchase; also Gen. 17, 12. Ex. 12, 44. Plur. pieces of silver, money, Gen. 42, 25. 35.

כָּסָה Chald. m. id. silver, st. emphat. כָּסָה Dan. 2, 35. 5, 2. 4. 23. Ezra 5, 14, 6, 5. 7, 17. 18.

כָּסָפִיא Ezra 8, 17, Casiphia, pr. n. of a place (מְקוֹם) on the way between Babylon and Jerusalem.—To this corresponds neither the Pylæ Caspiæ nor the city Kaswin, as held by some.

כָּסָה f. (r. כָּסָה) plur. כְּסָוִה cushions, pillows, Ez. 13, 18. 20. Sépt. προσκατάλαια, Vulg. pulvilli, according to the Rabbins long pillows, bolsters.—The letter ה, although not radical and merely the sign of the fem. gender, is nevertheless retained also in the plural; as in הִלָּה, קָשָׁה, comp. Lehr. p. 474.

כָּעַל Is. 59, 18, see עַל lett. C. 1.

כָּעַן Chald. adv. of time, now, at this time, Dan. 2, 23. 3, 15. 4, 34. 5, 12. Ezra 4, 13. al. עַד כָּעַן until now Ezra 5, 16.—It is prob. derived as a prolonged form from Heb. כֵּן so, also now, comp. עַד-כֵּן Neh. 2, 16, and art. כֵּן lett. e. p. 475; just as Samar. קַעַם from Heb. קוֹם. Indeed כָּעַן seems also to have had the signif. so; whence the following art.

כָּעֲנָה Chald. fem. of the preceding, adv. so, thus, i. q. כֵּן, but found only in one formula וּכְכֵנָה and so forth, et cetera, Ezra 4, 10. 11. 7, 12; contracted וְכֵנָה id. 4, 17.

* כָּעַס fut. יִכְעֵס 1. to be indignant, vexed, to take ill, Ecc. 5, 16. 7, 9. Neh. 3, 33 [4, 1]. Ps. 112, 10.

2. to be angry, Ez. 16, 42; with אַל of pers. 2 Chr. 16, 10.

PIEL כָּעַס to provoke, to irritate, i. q. Hiph. Deut. 32, 21. 1 Sam. 1, 6.

HIPH. הִכְעִיס 1. to vex, to grieve, to trouble any one, 1 Sam. 1, 7. Neh. 4, 5 [3, 37]. Ez. 32, 9.

2. to make angry, to provoke, often of men who provoke Jehovah by their sins, espec. by idolatry, c. בְּ Deut. 31, 29. 32, 16. 1 K. 14, 9. 15. 16, 2. 7. 13 sq. Ps. 78, 58. Jer. 8, 19. al. More fully הִכְעִיס אֶת-יְהוָה 1 K. 15, 30. 2 K. 23, 26; also with the name of God implied, 1 K. 21, 22 אֲשֶׁר הִכְעִיסָהּ because of the anger with which thou hast made me angry. 2 K. 21, 6. 23, 19. Hos. 12 15.—Hence

כַּעַס m. 1. *vexation, trouble, grief*, Ecc. 1, 18. 2, 23. 11, 10. Ps. 6, 8. Prov. 17, 25. 21, 19 **אִשָּׁה מְרוֹנִים וְכַעַס** *a contentious and fretful woman*. Deut. 32, 27.

2. *anger*, Deut. 32, 19. 1 K. 15, 30. Ez. 20, 28. Plur. **כַּעֲסִים** *bursts of anger*, 2 K. 23, 26.

כַּעֲשׂוּ m. i. q. **כַּעַס**, found only in Job.

1. *vexation, grief*, Job 5, 2. 6, 2. 17, 7.

2. *anger, wrath of God*, Job 10, 17.

כַּעֲנָה see in **כַּעֲנָה**.

כַּף f. (r. **כַּפָּה**) c. suff. **כַּפִּי**, pr. something *curved, hollow*.—Spec.

1. *the hollow of the hand, the palm*;

Arab. **كَف**, Syr. **حَفْل**. Lev. 14, 15 *and pour (the oil) upon the palm (כַּף) of the priest's left hand*. v. 18, 26. **מִלְאָה כַּף** *a handful of meal* 1 K. 17, 12, comp.

כַּפְמִיחַ Lev. 9, 17. Ps. 129, 7; so Is. 28, 4. 2 K. 18, 21. At other times **כַּף** is

used like **יָד** *the hand*; as Deut. 25, 12

and thou shalt cut off her hand. Often of *the hand* as that

with which we lay hold of any thing,

Ez. 21, 16. 29, 7; or with which we

labour, whence **כַּף רַמְיָה** *a slack hand*

Prov. 10, 4. So espec. in the following

phrases: a) **מִכַּף פִּי** *out of the hand of*

any one, after verbs of freeing, deliver-

ing, like **מִיָּד**, 1 Sam. 4, 3. 2 Sam. 14,

16. 19, 10. 22, 1. 2 K. 16, 7. 20, 6. Ps.

18, 1. Jer. 5, 21. al. b) **כַּף עַל** *to*

lay the hand upon any one, i. e. to attack

him, Job 40, 32 [41, 8]; also **כַּף עַל**

to lay the hand upon one's mouth, sc.

in order to stop it, i. q. *to be silent*, Job

29, 9. But **כַּף עַל** *to put the hand*

over any one, i. q. *to protect him*, Ps.

139, 5; comp. Ex. 33, 22. c) Judg. 12,

3 **וְאִשְׁרִימָה נַפְשִׁי בְּכַפִּי** *I put my life in my*

hand, i. e. exposed myself to great dan-

ger; since what we thus take in our

hands is liable to be dropped, or to be

cast away. 1 Sam. 19, 5. 28, 21; comp.

Job 13, 14. Ps. 119, 109. The same pro-

verb occurs in Athenæus Deipnosoph.

XIII. p. 569. C, *ἐν τῇ χειρὶ τοῦ ἀνδρὸς*

So the Danes also say of a man in dan-

ger of his life: at gaee med Livet i

Haenderne, i. e. he goes with his life in

his hands. d) **כַּף כַּף**, *to clap the hands*,

see under these verbs.

DUAL **כַּפַּיִם**, c. suff. **כַּפְיָה**, *both*

palms, the two hands, the hands, Job 36, 32. Is. 49, 16; very freq. also for the

plural. Hence, **פָּרַשׁ כַּפַּיִם** *to spread out*

the hands in prayer, etc. see in **פָּרַשׁ** no.

2. c; **נָשָׂא כַּפַּיִם** *to lift up the hands*. Lam.

2, 19. Ps. 63, 5; **נָשָׂא עַל כַּפַּיִם** *to bear*

upon the hands, to deal kindly with, to

cherish, Ps. 91, 12; **פָּחַד כַּפַּיִם** *violence*

is in the hands of any one, i. e. he has

done violence, wrong, Job 16, 17. Is. 59,

6. Ps. 7, 4. 1 Chr. 12, 17. Jon. 3, 8; con-

tra. **יָדַי כַּפַּיִם** *of clean hands, innocent*, Ps.

24, 4; **פָּעַל כַּפַּיִם** *the work of one's hands*

Ps. 9, 17; also **פְּרוֹת כַּפַּיִם** *the labour of*

the hands, profit, Gen. 31, 42. Ps. 128, 2.

—PLUR. **כַּפַּיִם** *palms*, used instead of the

Dual before **וְיָדַי**, as **כַּף וְיָדַי** *the palms of*

the hands Dan. 10, 10; twice **וְיָדַי**

of hands cut off and dead, 1 Sam. 5, 4.

2 K. 9, 35; see Lehg. p. 539. Comp.

in no. 3, 4, 5, 6, below.

2. **כַּף רֶגֶל** *the sole of the foot*, Deut. 2, 5.

11, 24. So in the phrase **כַּף רֶגֶל וְיָד**

from the sole of the foot even

to the head, i. e. the whole body, Is. 1, 6.

Deut. 28, 35. 2 Sam. 14, 25. Job 2, 7.

Deut. 28, 65 **מְנוּחָה לְכַף רֶגְלֶךָ** *rest for the*

sole of thy foot, i. e. a quiet habitation,

comp. Gen. 8, 9.—Plur. always **כַּפַּיִם**

Josh. 3, 13. 4, 18. Is. 60, 14. Ez. 43, 7

מְקוֹם כַּפַּיִם *the place of the soles of*

my feet, i. e. the ark as the footstool of

God; comp. in **הֶדְרָם**. Once with **כַּפַּיִם**

2 K. 19, 24.

3. *the foot or paw of a quadruped hav-*

ing toes, as the bear Lev. 11, 27. Sept.

χειρ. So Arab. **كَف**.

4. *a hollow vessel, a pan, dish, censer,*

(so Syr. and Arab.) Num. 7, 14. 20. 26.

32. 38. al. Plur. **כַּפַּיִם** Ex. 25, 29. Num.

7, 84. 86.—Hence **כַּף הַקֶּלֶב** *the hollow or*

dish of a sling 1 Sam. 25, 29. **כַּף הַיָּרֵךְ**

the hollow of the thigh, socket of the hip,

Gen. 32, 26. 33.

5. Plur. **כַּפַּיִם** *handles of a bolt or bar*

Cant. 5, 5. Comp. **יָרֵךְ**.

6. **כַּפַּיִם הַיָּרֵךְ** Lev. 23, 40, *palms, i. e.*

palm-branches, with green leaves, so

called from their bent or curved form.

See **כַּפָּה**, and comp. Lat. *palma*.

כַּף m. (r. **כַּפָּה**) *a rock, pr. hollow or*

arched, used only in plur. Jer. 4, 29. Job

30, 6. Syr. and Chald. **كَلْبَل**, id.

whence in N. T. *Κηφῦς* i. q. *Πέτρος*

* **כָּפַה** *to bend, to bow*, kindr. with **כָּפַה**; and hence *to tame, to subdue*. Chald. and Talmud. **כָּפַה** to bow, to subdue, to compel, to turn away, see Buxtorf Lex. p. 1070; Arab. **كَفَا** to turn away, to turn aside.—Prov. 21, 14 **מִתְּנֵן אֶת הַכֶּסֶף בְּסֵתֶר רִבְיָה אֶת אַנְגֶּר** *a gift in secret tameth anger*. Sept. *ἀνατρέπει ὀργάς*, and so Syr. Contra Symm. *σβέσει ὀργήν*, Vulg. *extinguit iras*, comp. **כָּפַה** to extinguish.

כָּפַה f. (ר. **כָּפַה**) 1. *a palm, palm-branch*, the fem. form being often employed for things without life, Heb. Gram. § 105. 3. Comp. **כָּה** no. 6. Chald. **כִּפְאָה**, Syr. **כַּפְאָה**.—Is. 9, 13 and 19, 15 **וְאֶת כָּפַה הַיָּמִין וְאֶת כָּפַה הַשְּׂמֹאל** *the palm-branch and the bulrush*, proverbially for the high and the low, noble and vulgar.

2. Genr. *branch, bough*, Job 15, 32.

כָּפֹר m. (ר. **כָּפַר**) 1. *a cup, goblet*, prob. covered with a lid, 1 Chr. 28, 17. Ezra 1, 10, 8, 27.

2. *hoar-frost*, so called as covering the ground, Ex. 16, 14. Ps. 147, 16. Job 38, 29.

כָּפִיס ἄπ. *λεγόμεν.* Hab. 2, 11, prob. *a cross-beam*, for binding together the walls of a building, from r. **כָּפַס** to connect. Sept. *κάνθαρος*, i. q. *cantherius* in Vitruv. 4. 2. Jerome: "lignum quod ad continendos parietes in medio structuræ ponitur. vulgo ἱμάντωσις." Comp. Eccles. 22, 16 [18].

כָּפִיר m. (ר. **כָּפַר**) 1. i. q. **כָּפַר**, *a vilage*, Neh. 6, 2.

2. *a young lion*, old enough to roar Judg. 14, 5. Ps. 104, 21. Prov. 19, 12. Jer. 2, 15. Am. 3, 4; going forth for prey Is. 5, 29. Mic. 5, 7. Jer. 25, 38. Job 4, 10; ferocious and bloodthirsty in his youthful strength Ps. 17, 12. 91, 13. Is. 11, 6. How **כָּפִיר** differs from **נִיר** whelp, appears from Ez. 19, 2, 3: *she* (the lioness) *brought up one of her whelps* (**אַחַד מִבְּנֵיהָ**), *it became a young lion* (**כָּפִיר**), *it learned to seize the prey, it devoured men*.—Trop. a) Of cruel and bloodthirsty enemies. Ps. 34, 11. 35, 17. 58, 7; comp. Jer. 2, 15. Ez. 32, 2 **כָּפִיר גִּוִּים** *a young lion of the nations*, an enemy prowling among them, sc. Pharaoh. b) Of the young princes or warriors of a state, Ez. 38, 13, comp. Nah. 2, 14.—The

etymology seems to be from r. **כָּפַר** no. 3, *to be shaggy*, with special reference

to the lion's mane. Comp. Arab. **عَفْر**, **عَفْرَان**, hair upon the neck, back of the head, jaws; **عَفْرَان** hairy on the neck, face, back of the head.

כְּפִירָה (i. q. **כָּפִיר** no. 1, village) *Chephirah*, pr. n. of a city of the Hivites assigned to Benjamin, Josh. 9, 17 comp. v. 7. Josh. 18, 26. Ezra 2, 25. Neh. 7, 29.

* **כָּפַל** 1. *to divide equally, to distribute*, i. q. Ethiop. **ክፈለ**, whence **ክፋል** part, portion, Arab. **كَيْفَل** portion, like part, equal, and Dual **كَيْفَلَان**

two portions, double.—Hence

2. *to fold, to double*. Ex. 26, 6. Part. pass. **כָּפּוּל** *doubled, double*. Ex. 28, 16. 39, 9.—Chald. **כָּפַל** to double, to fold around, Syr. Ethpe. **كُفِّفَ** to be doubled, infolded.

NIPH. *to be doubled*, i. e. repeated, Ez. 21, 19 [14].

Deriv. **מְכַפֵּלָה**, and

כָּפַל m. *a doubling*, Job 41, 5 **כָּפַל רִסְגוֹ** *the doubling of his jaws*, i. e. his double row of teeth.

DUAL **כָּפְלִים** I. Pr. *two folds, double folds*. Job 11, 6 **כִּי כָפְלִים לְהַיְשִׁיבָהּ** *for double folds hath God's wisdom*, i. e. the wisdom of God is complicated, inexplicable. Others *double*, i. e. manifold, infinite, is *the wisdom* of God.

2. *double, twice as much*, Is. 40, 2.

Arab. **كَيْفَلَان**.

* **כָּפַן**, Arab. **كَفَنَ** *to roll up* (comp. **כָּפַל** no. 2), *to twist, to spin*; whence Aram. **כָּפַן**, **כָּפַן**, to be hungry, **כָּפְנָה**, hunger, sc. as accompanied by a twisting and writhing of the bowels, see in **כָּפַן** no. 2. In Syriac with **כָּ** it is also *to hunger or thirst for any thing, to pine after*, see Thes. p. 705. Hence Heb. **כָּפַן** id. once prægn. Ez. 17, 7 **לֹא הָיָה כָּפְנָה שָׁרְשֵׁיהָ עָלָיו** *did tairst* (and bend) *her roots towards him* . . . *that he might water it*. Vulg. *mittens radices suas ad eam*.—Hence

כִּפַּן m. *hunger, famine*, Job 5, 22. 30, 3.

* כִּפַּס a root of doubtful signif. prob. to contract, to draw together, and so to connect; kindr. with כִּפֵּץ, כִּפּוּ, כִּפּוּץ, to contract, to compress, to gather oneself for leaping; see also כִּפֵּץ. Syr. ܟܦܫ according to Castell: to connect, to contract, to abbreviate.—Hence כִּפַּס.

* כִּפַּף to bend, to curve, to bow. Chald. id. Syr. ܟܦܦ to be curved, bent. This root with its kindred ones is found extensively in the Semitic and western languages, both in the sense of *bending curving*, and in that of *being hollow, arched, vaulted*; see כִּפַּף no. 1,

כִּפּוּ II, קִבֵּב, קִבֵּב, to hollow, to vault, to hollow out, excavate, to bore out; and comp. Gr. κάμπτω, κάμπτω, γνάμπτω, also κύπτω, κύβη, κύμβη, Latcon. κύββα cask; Pers. کفتن to bend over, to incline, کو a hollow, a cavern; Lat. cubo, cumbó, also cavus; old Germ. Gaff i. e. kipe, kippen, umkippen, in the sense of folding.—So Is. 58, 5. Intrans. to bow oneself, to be bowed down, trop. Ps. 57, 7. Part. כִּפּוּפִים those bowed down, depressed, Ps. 145, 14. 146, 8.

NIPH. to submit oneself to any one, c. הַ Mic. 6, 6.

Deriv. כִּפַּף, כִּפּוּ, כִּפּוּץ.

* כִּפַּר 1. Pr. i. q. Engl. to cover, whence כִּפּוּר and כִּפּוּרָה a cover, lid.

Arab. كَفَر fut. I, to cover, to hide; also كَفَّر to cover.—Spec.

2. to cover over, to overlay with any thing, as pitch, i. q. to pitch, as the ark Gen. 6, 14. Comp. כִּפַּר no. 2.

3. to be covered with hair, to be shaggy; see כִּפַּר. Arab. كَفَّر I, XI to be shaggy, e. g. cloth.

4. to cover over sins, i. e. to forgive, comp. כִּפַּר no. 4, and Piel. Arab. كَفَّر II to expiate a crime, كَفَّر to pardon. Chald. כִּפַּר id.

PIEL כִּפַּר, found only with Vav כִּפַּר, 2 pers. כִּפַּרְתָּ, fut. כִּפַּר.

1. to cover over sin, to hide, spoken of God as the offended party, i. e. to forgive, to pardon sin, comp. כִּפַּף. With

acc. Ps. 65, 4. 78, 38; with עַל, like other verbs of covering, Jer. 18, 23. Ps. 79, 9; Deut. 21, 8; also הַ of pers. Ez. 16, 63; once כִּפַּר 2 Chr. 30, 18.

2. Spoken of the offender or his representative, to cover sin, to hide, i. e. to do away by some expiatory act, to purge, so that he may be pardoned; hence a) to expiate an offence, fault, to atone for, c. acc. Dan. 9, 24; עַל Lev. 5, 26 [6, 7]; כִּפַּר for Ex. 32, 30; מִן Lev. 4, 26. Num. 6, 11. b) to make expiation or atonement for an offender, to free him from guilt, comp. חָטָא; with עַל of pers. Ex. 30, 15. Lev. 4, 20; כִּפַּר Lev. 16, 6; 11. 24. Ez. 45, 17; כִּפַּר Lev. 17, 11. Spoken also of things without life which are polluted, c. acc. Lev. 16, 33. Ez. 43, 20. 26. Deut. 32, 43; עַל Lev. 16, 18. Ex. 29, 36. 37. 30, 10. Examples of full construction are: Lev. 5, 18 וְכִפַּר עָלָיו וְכִפַּר עָלָיו הַכֹּהֵן עַל שְׁגֵגָתוֹ and the priest shall make expiation for him on account of his fault. 4, 26 וְכִפַּר עָלָיו הַכֹּהֵן מִחַטָּאתוֹ and the priest shall make expiation for him from his sin. 14, 19. Num. 6, 11. c) to appease, to placate the person offended. with acc. of pers. Gen. 32, 21. Prov. 16, 14. So of impending evil, i. e. to avert by expiation, Is. 47, 11.—The gift or sacrifice by which expiation is made, is put with כִּפַּר, 2 Sam. 21, 3. Num. 6, 8. Lev. 7, 7.

PUAL 1. to be covered, i. e. done away, obliterated, pr. of letters, writing, which are covered or erased by drawing the stylus over them; Is. 28, 18 וְכִפַּר בְּרִיתְכֶם your covenant shall be blotted out, i. e. cancelled, abolished, referring to the written law. Aram. ܟܦܦ, כִּפַּר, abstersit, diluit, abolevit.

2. Pass. of Piel no. 2. a, to be hidden, expiated, purged, sc. iniquity, Is. 6, 7. 22, 14. 27, 9.

3. Pass. of Piel no. 2. b, to be freed from guilt, i. e. an offender, to obtain pardon, Ex. 29, 33; c. הַ Num. 35, 33.

HITHPA. fut. יִתְכַפֵּר to be expiated 1 Sam. 3, 14.

NITHPA. כִּפַּר Deut. 21, 8, to be expiated, forgiven, i. e. an offence. See Lehrgeb. p. 249, note.

Deriv. כִּפַּר, כִּפּוּרָה—כִּפַּר, also כִּפּוּר, כִּפַּר and pr. n. כִּפּוּרָה.

כָּפֶר m. *a village, hamlet*, so called as being a *covering, shelter*, to the inhabitants, Cant. 7, 12. 1 Chr. 27, 25. Neh. 6, 2. Arab. كَفر *Kefr* id. very frequent.

כְּפַר הָעַמּוֹנִי (village of the Ammonites) *Chephar-haammoni*, pr. n. of a place in Benjamin, Josh. 18, 24. In Keri כְּ הָעַמּוֹנִי.

כָּפֶר m. (r. כְּפַר) 1. i. q. כְּפַר, *a village, hamlet*, 1 Sam. 6, 18.

2. *pitch*, as a material for *overlaying*, see the root no. 2. Gen. 6, 14. Aram.

כּוֹפֵר, and Arab. كُفْر, id.

3. i. q. Gr. κύπρος, *cyprus-flower, el-Henna* of the Arabs, a shrub or low tree, with fragrant whitish flowers growing

in clusters like grapes, Arab. حِنَاء, حِنَاءَة, *Lawsonia inermis* Linn. So

called in Hebrew, as Simonis well suggests, because the powder of the leaves mixed with water into a paste, is used by oriental females to *cover* or *besmear* the nails, in order to produce the reddish colour which they regard as an ornament. Cant. 1, 14 אֲשַׁכַּל הַכְּפָר *a cluster of el-Henna*. Plur. כְּפָרִים Cant. 4, 13. —Comp. Celsii Hierob. I. p. 222. Rosenm. Bibl. Alterthumsk. IV. i. p. 132.

4. λύτρον, *ransom*, price of expiation or redemption, Ex. 21, 30. 30, 12 כְּפָר נַפְשׁוֹ *a ransom for his life*. Is. 43, 3 כְּפָרֶךָ *thy ransom* i. e. for thy redemption. Num. 35, 31. 32. 1 Sam. 12, 3. Job 33, 24. al.

כְּפָרִים m. plur. (r. כְּפַר) *expiations, atonement*, Ex. 29, 36. 30, 10. Num. 29, 11. יוֹם הַכְּפָרִים *the day of atonement*, Lev. 23, 27. 28. 29, 9. אֵיל הַכְּפָרִים Num. 5, 8.

כִּפְרֹת f. (r. כְּפַר) *a cover, lid*, only of the lid of the ark with cherubim upon it, over which appeared ἡ δόξα τοῦ Κυρίου, Ex. 25, 17 sq. 30, 6. 31, 7. al. בֵּית הַכְּפָרֹת *the holy of holies*, where the ark of the covenant was placed, 1 Chr. 28, 11.—Sept. ἱλαστήριον, Vulg. *propitiatorium*, Luth. *Gnadenstuhl*, Engl. *mercy-seat*, as if from the signification of *appeasing, placating*; see כָּפַר Pi. no. 2. c.

*כִּפְּשׁוּ אֵפֶסֶס *ἀπαξ λεγόμεν.* perh. i. q. كَبَسَ *to fill up, to cover*, sc. with earth, e. g. a

well, channel; V. to be filled up; كَبَسَ

earth with which a well etc. is filled up. So in HIRH. Lam. 3, 16 הִכְפִּירָנִי בְּאַפֵּר *he hath covered me with ashes*.—The Talmudists use it to express crowded, pressed, heaped measure; also of the Jewish church bowed down in ashes, or covered with ashes, מוֹכַפְשֵׁת בְּאַפֵּר Ber. Rabba, sect. 75. Chald. *depressit me in cinerem*. But Sept. and Vulg. ἐψώμισέ με σποδόν, *cibavit me cinere*, from the context, because verbs of feeding precede.

*כִּפְּתָה Chald. *to bind, to fetter*; Præter. pass. כִּפְּתִיתָ Dan. 3, 21.

PA. id. Inf. כִּפְּתָה Dan. 3, 20; Part. pass. כִּפְּתִינָן v. 23. 24.

כִּפְּתוֹר and כִּפְּתוֹרָא Am. 9, 1, a quadril. prob. compounded from the trilaterals כָּפַר to cover, and כָּהַר to crown. Hence

1. *a crown, chaplet, circlet*. a) Of a column, *the capital*, Am. 9, 1. Zeph. 2, 14. b) An ornament of the golden candelabra, Ex. 25, 31. 33 sq. 37, 17 sq. Sept. σφαιρωτήρες, Vulg. *sphaerula*. Josephus *pomegranates* Ant. 3. 6. 7. Comp. Syr. حَصَلُ blossom of the pomegranate.

2. *Caphtor*, pr. n. of a country on the sea Jer. 47, 4. Am. 9, 7. Plur. כִּפְּתוֹרִים *Caphtorim* Gen. 10, 14. Deut. 2, 23, the inhabitants. These are described as a colony of Egyptians and as ancestors of the Philistines; so that in Gen. 1. c. the words אֲשֶׁר יִצְאָה מִצְרַיִם פְּלִשְׁתִּים should prob. stand after כִּפְּתוֹרִים, comp. the other passages cited.—Almost all the ancient interpreters understand *Cappadocia*; but from Jer. 1. c. it was clearly an island, or at least on the sea-coast, אִי; to which indeed the ancient limits of Cappadocia are said to have extended on the north upon the Euxine. Some have thought of *Cyprus*, and this is favoured both by the situation of the place, and a partial resemblance in the name; but on the other hand it is next to certain that the Cyprians were called כְּתִיִם; comp. Michaelis Spicil. T. I. p. 292–308. Supplem. p. 1338. Better, the island of *Crete*, which is favoured by the circumstance that the Philistines are called כְּרִיתִי Cretans; see this word The choice therefore would seem to lie

hospitality.—Perhaps splendid and costly entertainments are to be understood, for which one's own stores do not suffice, so that he must purchase more.

I. כָּרָה or כֶּרָה f. (r. כָּרָה I) only plur. constr. בְּרָה, pits, cisterns, wells; Zeph. 2, 6 בְּרָה רְעִים וְגִדְרוֹה צֹאן fields full of shepherds' cisterns and folds for flocks. In the word כָּרָה lies an allusion to בְּרָהִים v. 5.

II. כָּרָה f. (r. כָּרָה II) a feast, banquet, 2 K. 6, 23.

כְּרוּב m. plur. כְּרוּבִים, 1. Cherub, plur. Cherubim, in the theology of the Hebrews, a creature of a sacred and celestial nature; חֶרֶב Ez. 1, 5. 14 sq. 10, 17. 20; ζῶον πνευμένον, μορφοειδὲς ὁμοειδὲς τῶν ὑπ' ἀνθρώπων εἰσραμένον παραπλασίσιον, Joseph. Ant. 3. 6. 5. In the earlier books they are represented as having in great part the human form and erect, 1 K. 6, 23–27; with one face Ex. 25, 20; two wings ib. 1 K. 6, 24; and prob. also with hands Gen. 3, 24. Ezekiel on the other hand (c. 1. 10), while he ascribes to them the erect human figure (Ez. 1, 5 לְהֵנָּה אָדָם רַבְמֵית אָדָם), represents them as having four wings, of which two covered the body and two served for flying, 1, 6. 11. 23; with human hands under their wings 1, 8. 10, 7. 8. 21; and four faces (1, 6), viz. of a man, a lion, an ox (פָּנֵי שׂוֹר 1, 10, but פָּנֵי כְּרוּב 10, 14), and an eagle; though in c. 41, 19 only two are mentioned, those of a man and a lion; having the soles of the feet round like those of a bullock 1, 7; and the whole body full of eyes 1, 18. 10, 12, comp. Rev. 4, 6. Aboda Sara fol. 20. 2. Most of the attributes here assigned to them, go to imply the power of looking, walking, flying in any direction, without the necessity of turning the back.

The office ascribed to the cherubs is twofold. The earliest mentioned is where they are set to guard the approach to paradise, Gen. 3, 24; comp. Ez. 28, 14–16, where the king of Tyre guarding his treasures is compared to the Cherub which covered with his wings and protected radiant gems (אֲבִנֵי אֵשׁ) in the holy mount of Eden. The other consists in bearing the throne of

God upon their wings through the clouds; whence 2 Sam. 22, 11 יָרָבַב עַל הַכְּרוּבִים he rode upon a Cherub and did fly. Ps. 18, 11. 80, 2 יוֹשֵׁב הַכְּרוּבִים who sitteth upon the Cherubim, i. e. upon a throne borne by Cherubs. 99, 1. 1 Sam. 4, 4. 2 Sam. 6, 2. 2 K. 19, 15. Is. 37, 16. These celestial bearers, again, were represented by the two wooden images of Cherubs overlaid with gold, with expanded wings, which stood upon the cover of the ark in the holy of holies both of the tabernacle and temple, Ex. 25, 18 sq. 37, 8. 9. 1 K. 6, 23 sq. 2 Chr. 3, 10 sq. Throned upon these Jehovah is represented as communing with Moses, Ex. 25, 22. Num. 7, 89. Further, the figures of Cherubs were woven into the curtains of the tabernacle Ex. 26, 1. 31. 36. 8, 35; and were sculptured among palms and flowers upon the walls of the temple 1 K. 6, 29. 32. 35. 2 Chr. 3, 7, comp. Ez. 41, 18. 20. 25; and with the figures of lions and oxen upon the bases of the sacred lavers, 1 K. 7, 29. 36.

As to the symbolic meaning of this compound figure of the Cherubs, we are not informed. Many supposed, the forms of a man, a lion, an ox, and an eagle, denote valour and wisdom; and that these figures are symbols of these virtues. More prob. the attributes of the lion, the ox, and the eagle are thus added to the human figure, to mark partly the strength and partly the swiftness of these ministers of Deity.

The etymology is obscure. If the word be of Semitic origin, and I may be permitted to suggest a new derivation, perhaps we may take the root כָּרַב as having had a meaning like חָרַם, חָרַם, 'to prohibit from a common use,' Conj. II to consecrate; Ethiop. አረዳ to forbid, to prohibit; at least Ethiopic

ሰብሐ-ሰብሐ is i. q. ^sחָרַם a sanctuary, adytum, comp. in r. חָרַם p. 345. Hence כְּרוּב would be a keeper, warder, guard, sc. of the Deity, to guard against all approach; a sense according perfectly with their office as above represented.—Or as assumed by Gusselt, de Dieu, Rödig, it may be by transpos. כָּרַב for רָכַב, and כְּרוּב as if רָכַב steed or courser of

the sky (Ps. 18, 11) comp. Arab. **كريب**^s
 navis vectoria.—Or, as Hyde supposes
 (de Relig. vett. Persarum, p. 263), **כרוב**
 may be i. q. **קרוב** one near to God, his
 minister, one admitted to his presence ;
 comp. **קרב** i. q. **קרב**.—Others, as
 Eichhorn (Einleit. ins A. T. III. p. 80.
 ed. 4), think the **כרובים** to be the same
 with the **γούπες** griffins of the Persians,
 the guardians of the golden mountains,
 comp. Gen. l. c. In this case the root
 must be sought in the Pers. **گرفتن** to
 grasp, to seize, to hold.—See further
 Thesaur. p. 710 ; also the article of Rū-
 diger in Ersch and Gruber's Encyclop.
 XVI. art. *Cherub*.

2. **Cherub**, pr. n. m. Ezra 2, 59. Neh.
 7, 61.

כרז Chald. m. emphat. **כרזא**, a her-
 ald, Dan. 3, 4. Syr. **ܟܪܙܐ**. R. **כרז**.

* **כרז** Chald. to cry out. to make pro-
 clamations, in the manner of a herald.
 APH. Dan. 5, 29.—Syr. **ܟܪܙܐ** Pe. et Aph.
 id. This root is widely diffused in the
 Indo-European languages, e. g. Sanscr.
krus to cry out, Zend. **khresid** crying out,
 a herald, Pers. **گرشیدن**, **گریستن**
 to cry out, Gr. **κρούσσω**, also **κρίζω**, **κρά-
 ζω**, Germ. **kreischen**, **kreissen**, Engl. to
 cry. Comp. **קרא**. Among the Christian
 Arabs **كرز** is to preach, for **κρούσσω**.

כר 2 K. 11, 4, 19, see in **כר**.

כרית (a cutting, separation, r. **כרה**)
Cherith, pr. n. of a torrent near the Jordan,
 1 K. 17, 3, 5. [Perh. the modern
Wady el-Kelt, **القلت**, near Jericho ;
 see Bibl. Res. in Palest. II. p. 288.—R.]

כריתות and **כריתת** f. (r. **כרה**) pr. a
 cutting in two of wedlock, separation,
 divorce. **ספר כריתת** bill of divorce
 Deut. 24, 1, 3. Is. 50, 1. Plur. c. suff.
כפר כריתתיה Jer. 3, 8.

* **כר** obsol. root, Syr. **ܟܪܐ** to sur-
 round ; also Syr. and Chald. to wrap
 around. It would seem to be a second-
 ary root from **כרר**, **כרבר** to surround
 (whence **כפר** circuit, circle), one letter
 being dropped. Comp. **שרשה** chain, for
שרשה, **הגל** from **הגל** q. v.

Deriv. **הכרית** mantle ; comp. **כרמיש**.

* **כרוב** obsol. quadrilit. Zab. to sur-
 round, compounded from **כרה** to sur-
 round, and **כבב** to roll up or together
 Hence

כרוב m. c. suff. **כרובו** Ex. 27, 5, 38,
 4, a margin, border, surrounding the
 middle of the altar over the brazen grate
 or lattice, perhaps in order to receive
 what fell from the altar.

כרם m. *crocus, saffron*, both the com-
 mon plant, and also *crocus Indicus* or
 Indian saffron ; Cant. 4, 14. Sept. **κρόκος**.
 Chald. **כרם**, **כרמא**, **כרמא** *crocus*, **כרם** to
 be dyed a *crocus* or saffron colour. Syr.

כרם, Arab. **كركم** id.

כרמיש Is. 10, 9. Jer. 46, 2, 2 Chr.
 35, 20, *Carchemish*, pr. n. of a city on
 the Euphrates. doubtless the same with
 the Greek **Κιρκήσιον**, Lat. *Cercusium*,
 Arab. **قرقيسيا**. The city is large and
 strong, and is said to be situated on an
 island formed by the Chaboras at its in-
 flux from the east into the Euphrates.
 —The Heb. name is compounded from
כרה, **כרמא**, Syr. **ܟܪܡܐ**, fortress, and the
 proper name **כמיש** i. q. **כמיש** pr. n. of an
 idol, pr. 'fortress of Chemosh.'

כרם *Carcas*, pr. n. of a eunuch of
 Xerxes, Esth. 1, 10. Comp. Sanscr.
karkaça severe ; Benfey p. 199.

כרברות f. plur. (r. **כרר**) *dromedaries*,
swift camels, Is. 66, 20. Comp. Hdot. 3.
 103 **αἱ γὰρ σφι κάμηλοι ὑπὸν οὐκ ἤσσανε**
ἐς ταχύτητί εἰσι. So called from their
 bounding or heaving motion, from Pil.
כרר to dance ; their speed being also
 sometimes accelerated by musical in-
 struments, according to Sadi Gulist. p.
 190. See Bochart Hieroz. T. I. p. 90.
 On the speed of the dromedary see
 Burekhardt's Notes on the Bedouins
 II. p. 76 sq.

* **כרם** obsol. root, Arab. **كرم** to be no-
 ble, of a generous nature, **كريم** noble,
 generous, spoken both of persons and of
 things, as **أرض كرم** good and fertile
 soil, etc. Hence

כרם m. (fem. Is. 27, 2, 3,) c. suff.
כרמי ; Plur. **כרמים**, constr. **כרמיה**.

1. *a field or park* of the nobler plants and trees, cultivated in the manner of a garden or orchard. So כַּרְמֵי זֵית olive-yard Judg. 15, 5; הַדֶּקֶל הַכַּרְמִים the way to gardens and orchards, i. e. leading to a cultivated and inhabited land, opp. to the desert, Job 24, 18.

2. Spec. *a vineyard*, Ex. 22, 4. Deut. 20, 6, 28, 30. al. sæp. Fully כַּרְמֵי הַקָּמַר wine-garden Is. 27, 2. In the prophets *a vineyard* is a frequent emblem of the people of Israel. Is. 3, 14. 5, 1 sq. 27, 2 sq. comp. Matt. 20, 1 sq. 21, 28. Luke 20, 9. In Cant. 1, 6 the spouse says: *my own vineyard have I not kept*, i. e. her beauty; comp. 8, 12. Chald. כַּרְמָא, Syr. כַּרְמָא, id.—Hence

כַּרְמֵי m. (denom. from כַּרְמֵי, as בַּקָּר from בִּקְרָה) *a vine-dresser*, Joel 1, 11. Is. 61, 5. Syr. כַּרְמָא id.

כַּרְמֵי (vine-dresser) *Carmi*, pr. n. a) A son of Reuben, Gen. 46, 9. Ex. 6, 14. Also as patronym. *Carmite* Num. 26, 6, for כַּרְמֵי. b) Josh. 7, 1.

כַּרְמִיל m. *crimson*, a colour prepared from insects inhabiting a species of oak, *coccus ilicis* of Linn. Also *crimson stuffs*, 2 Chr. 2, 6, 13, 3, 14. It is a word of the later Hebrew, for the earlier שֵׁנִי הוֹלֵבֵז; see espec. in שֵׁנִי.—The Hebrews adopted the word from the Persians or Armenians. Among the latter it was called *karmir*, from Pers. کرم, Sanscr. *krimi* worm; and Pers. کرمال *kermiel* is 'the red of worms,' from کرم and آل bright red; Lorsb. Archiv. f. morgenl. Lit. II. p. 305. Comp. Arab. قرمز, also قرمزی, dyed red; whence Fr. *cramoisi*, Germ. *carmesin*, Engl. *crimson*. In like manner from *vermiculus* comes Fr. *vermeil*, Engl. *vermillion*. See Thesaur. p. 714.

כַּרְמִיל m. c. suff. כַּרְמִילֵי 2 K. 19, 23; denom. from the noun כַּרְמֵי, with ל appended, which perhaps may have a diminutive force; see in ל.

1. *a garden, orchard, park*, i. e. a place cultivated like a garden and planted with fruit-trees, herbs, corn, etc. (Kimchi: מקום איננה פירות ושרות, רבואה) opp. to the desert, and also to the forest. Is. 29, 17 *Lebanon shall be*

turned into a garden, and the garden shall become a forest. 32, 15, 16. Jer. 2, 7 *I brought you אֶל-אֶרֶץ הַכַּרְמֵל into a land of gardens, that ye should eat the fruit thereof.* Is. 10, 18, 16, 10. Jer. 48, 33. 2 Chr. 26, 10. 2 K. 19, 23, of Lebanon, הַיַּד הַכַּרְמֵלִי his forest-garden, prob. the nursery of his cedars in the deep recesses of Lebanon.

2. Meton. most prob. *garden-fruits*, the produce of gardens, as *earlier* and more valued than those of the fields; just as with us the finer species of fruits and herbs are cultivated in gardens, and are superior to those growing in the fields. Thus נֶרֶשׁ כַּרְמֵל Lev. 2, 14, i. e. *grits* or *polenta of early grain*, and so, by an easy ellipsis in a word so common, simply כַּרְמֵל Lev. 23, 14. 2 K. 4, 42. In both the passages in Leviticus כַּרְמֵל ג' is offered on the altar along with the first-fruits, with which also it is coupled in 2 K. l. c. and we may perhaps understand *grits* or *groats, polenta, ἄλιψα, made from the new and earliest grain*, i. e. fresh wheat or barley groats; in preparing which as an offering to God, the best and earliest ears were selected from *garden* wheat or other grain.—The Jewish interpretation therefore is not absurd, but opens the way to the true sense, viz. *שבֹּלֶת רַחֵב וְלֶחֶב a young and tender ear* of grain; not a *green* ear.

3. *Carmel*, pr. n. a) A lofty promontory, jutting out into the Mediterranean on the south-western borders of the tribe of Asher, beautiful for its forests and flowers; often with art. הַכַּרְמֵל Am. 1, 2, 9, 3. Jer. 4, 26. Cant. 7, 6; fully הַדֶּקֶל הַכַּרְמֵל (the garden-mount) 1 K. 18, 19, 20; without art. Is. 33, 9. Nah. 1, 4. Josh. 19, 26. Hence Cant. l. c. ראשֶׁהָ עֵלְיָהּ כַּכַּרְמֵל thy head is like Carmel. i. e. adorned with locks, as Carmel with groves of trees. See Reland Palæst. p. 327. Bibl. Res. in Palest. III. p. 190. b) A city about six miles south-east of Hebron, beyond Ziph, Josh. 15, 55. 1 Sam. 15, 12, 25, 5, 40.

Now *Kurmul* כַּרְמִיל; see Bibl. Res. in Palest. II. p. 193, 196 sq. Biblioth. Sac. 1843, p. 60. Comp. Reland Palæst. p. 695.—Hence gentile n. כַּרְמֵלִי/*Carmelite*, 1 Sam. 30, 5. 2 Sam. 23, 85; fem. כַּרְמֵלִית *Carmelites*, 1 Sam. 27, 3.

כַּרְשֵׁנָא *Carshena*, pr. n. of a prince in the court of Xerxes, Esth. 1, 14. Bohlen compares mod. Pers. کارشن belli spoliatio, or spoiler. Benfey suggests Zend *keresna*, Sanscr. *krishna*, black.

* כָּרַת, 1 pers. כָּרַתִּי, fut. יִכְרֹת 1. *to cut, to cut off*; not found in the kindred dialects; comp. Sanscr. *krit* to split. So *to cut off* part of a garment 1 Sam. 24, 5, 12; a branch of a tree Num. 13, 23, 24; the prepuce Ex. 4, 25; the head 1 Sam. 5, 4, 17, 51; *to cut down* trees Deut. 19, 5, 20, 20. Is. 44, 14. Jer. 10, 3, 22, 7, 46, 23, whence כָּרְתֵי הַעֲצִים *woodcutters* 2 Chr. 2, 9; *to cut or hew down* idol-images Ex. 34, 13. Judg. 6, 25, 26, 30; כָּרַת לְשֵׁנָם *to cut in two parts* Jer. 34, 18. Part. pass. כְּרוּת Lev. 22, 24 and more fully כְּרוּת שְׂפָכָה Deut. 23, 2, pr. *cut off as to the privy member*.

2. *to cut off* persons, *to destroy*, Jer. 11, 19. See Niph. and Hiph.

3. Spec. כְּרִית בְּרִית, Gr. ὄρκια τέμνειν, τέμνειν σπονδάς, *icere fœdus, to strike a league, to make a covenant*, in allusion to the victims offered in sacrifice and *cut in pieces* on occasion of entering into a covenant; see Gen. 15, 10. Jer. 34, 18, 19. Comp. Bochart Hieroz. T. I. lib. 2. cap. 35. Danzii Interpres p. 255. Grotius ad Gen. l. c. Comp. also Gr. σπονδή libation, league, whence *spondere*.—Constr. c. עם *with* any one, Ex. 24, 8. Deut. 4, 23, 5, 3, 29, 11. 1 K. 8, 9, 21; or את (את) Gen. 15, 18. Ex. 34, 27. Deut. 28, 69. Jer. 11, 10. Ps. 105, 9. al. Mostly of the covenant of Jehovah *with* his people; but transferred also to other things, as Is. 28, 15 *we have made a covenant with death*. Job 40, 28 [23]. Also c. dat. commodi Hos. 2, 20.—But with ל: a) Where the more powerful party prescribes the terms of the covenant, 2 K. 11, 4; poet. Job 31, 1 יָכַרְתִּי לְעֵינַי בְּרִית כְּרַתִּי I made a covenant with my eyes, i. e. imposed this law upon them, comp. 2 Sam. 5, 3. 1 Chr. 11, 3. Espec. where a victor grants to the vanquished the benefits of peace and a league, Josh. 9, 6 כְּרַתָּה לָנוּ בְּרִית make now a league with us. v. 7 sq. 1 Sam. 11, 1, 2. Ex. 23, 32, 34, 12, 15. Deut. 7, 2. Hence of Jehovah establishing a covenant with men, 2 Chr. 21, 7. Is. 55, 3, 61, 8. Jer.

32, 40. b) Where any thing is solemnly promised to God, Ezra 10, 3 יִכְרַתָּה לַיהוָה let us now make a covenant with our God to put away all our wives.—Further, כָּרַת בְּרִית is to make a league against any one Ps. 83, 6.—Instead of בְּרִית we find once אֲמִנָה *covenant* Neh. 10, [9, 38]; and once וְדָבָר *word, promise* Hagg. 2, 5. But בְּרִית can also be omitted, as 1 Sam. 20, 16, 22, 8. 2 Chr. 7, 18. Is. 57, 8 וְהִכְרַתְּ לָהֶם מִתָּהם prob. *and thou didst covenant for thyself from them*, i. e. to receive from them the price of thy whoredom. Vulg. *fœdus pepigisti cum eis*, i. e. cum quibusdam ex eis.

NIPH. 1. Pass. of Kal no. 1, *to be cut down*, as a tree Job 14, 7.

2. Pass. of Kal no. 2, *to be cut off, destroyed, to perish*; spoken of persons, Gen. 9, 11. Ps. 37, 9. Prov. 2, 22, 10, 31. Dan. 9, 26. al. sæpe. Also of things, as a land (people) perishing with famine, Gen. 41, 36; the name of any one, Ruth 4, 10; a dwelling Zeph. 3, 7; hope Prov. 23, 18, 24, 14, comp. אָבַד Job 8, 13; with בֵּן Joel 1, 5. Jer. 7, 28.—Not to be cut off is said of those of whom there remains a perpetual succession; as Josh. 9, 23 יָבֹד לָא יִכְרַת מִכֶּם עָבָד *there shall not be cut off from you a servant*, i. e. ye shall be servants for ever. 2 Sam. 3, 29 *let there not be cut off from the house of Joab one having an issue or a leper*, i. e. let there never be wanting in the house of Joab such a person. 1 K. 2, 4, 8, 25, 9, 5. Jer. 33, 17, 18, 35, 19.—Here too belongs the frequent formula of the Mosaic law כְּרַתָּה הַנֶּפֶשׁ הַזֹּאת מִמַּמְיָה (person) shall be cut off from his people, Gen. 17, 14. Lev. 7, 20, 21; מִמַּמְיָי Lev. 17, 9; מִקֶּרֶב עַמּוֹ עִמָּם Lev. 17, 4, 18, 29, 20, 18. Num. 15, 30; מִיִּשְׂרָאֵל Ex. 12, 15. Num. 19, 13; מִהוֹרָה הַקָּהָל Num. 19, 20; מִמַּעַרְתֵי יִשְׂרָאֵל Ex. 12, 19; and simpl. כְּרַתָּה הַנֶּפֶשׁ הַזֹּאת Lev. 17, 14, 20, 17; where this phrase denotes the punishment of death in general, without defining the manner, see Ex. 31, 14, 35, 2. Num. 15, 32–36; comp. Tob. 6, 12. Heb. 10, 28. It is never the punishment of exile, as is supposed by J. D. Michaelis Mos. Recht V. § 237.

3. *to be cut off* from one's city, i. e. to be carried into exile, Zech. 14, 2.

4. to be consumed, devoured, as food, Num. 11, 33.

5. to be cut asunder, divided, as the waters of the Jordan, Josh. 3, 13. 4, 7.

PUAL כָּרַח Judg. 6, 28 and כָּרַח Ez. 16, 4; to be cut off, as the navel-string, Ez. 1. c. to be cut down, as a statue, Judg. 1. c.

HIPH. הִכְרִית, 1 pers. הִכְרַחְתִּי 1. i. q. Kal no. 2, to cut off, to destroy; e. g. single persons from a people מִקְרַב עַמּוֹ מִקְרַב (comp. in Niph. no. 2) Lev. 17, 10, 20, 3. 6. מִיִּשְׂרָאֵל Is. 9, 13; also whole races and nations Josh. 23, 4. 1 K. 11, 16. 14, 14. Is. 10, 7. Ez. 25, 16. al. Here belong the phrases: הִכְרַחְתִּי מִשְׁתֵּינִי בְקִיר 1 K. 14, 10. 21, 21; הִכְרַחְתִּי אֶת הַיָּם וְאֶת הַיָּבֵשׁ וְנִדְבַדּוּ Is. 14, 22, comp. Jer. 44, 7. 47, 4; ה' זָכַר Ps. 34, 17. 109, 15. Soo too of beasts Ex. 8, 5. Lev. 26, 22. Mic. 5, 9; and of things Zech. 10, 10, as idols Lev. 26, 30. Mic. 5, 12; cities Zech. 9, 10. al. Sometimes from a place Am. 1, 5. 8. See in Niph. no. 2.

2. to cut off, to withdraw, sc. favour, kindness, from any one, c. מִנֶּם 1 Sam. 20, 15.

Норн. הִכְרַח to be cut off, to perish, c. מִן Joel 1, 9.

Deriv. כָּרַח, כָּרַחָה, and the two following.

כָּרַחָה f. plur. hewed beams, 1 K. 6, 36. 7, 12. R. כָּרַח.

כָּרַח m. (כָּרַח) 1. an executioner, see the root in 1 Sam. 5, 4. 17, 51; only in the formula וְהַכְרַחְתִּי וְהַפְלַחְתִּי 2 Sam. 8, 18. 15, 18. 20, 7. 23. 1 K. 1, 38. 44. 1 Chr. 18, 16, coll. the executioners and the runners or couriers, names applied to David's body-guard (σωματοφύλακες Jos. Ant. 7. 5. 4), whose duty it was both to execute punishment and to convey the king's commands as speedily as possible to his officers; comp. כָּרַח, כָּרַחָה, אֶקְרַח. See 1 K. 2, 25. 34. 36, comp. Dan. 2, 14. In 2 Sam. 20, 7 they are sent forth on an urgent occasion without the king.—Some understand here Cherethites i. e. Philistines; but it can hardly be supposed that David would choose his own life-guard from a people at all times so hostile and odious to the Hebrews.

2. Cherethite, a gentile name i. q. Philistine, 1 Sam. 30, 14; plur. כָּרַחָה Cherethites, Philistines, Ez. 25, 16. Zeph. 2, 5. Sept. and Syr. render it Cretans, from which and the passages Am. 9, 7. Jer. 47, 4. Deut. 2, 33, the conjecture would be strong that the Philistines sprang from Crete, were it certain that כָּפַחַר Caphator signifies the island Crete; see כָּפַחַר.

כָּשָׁב m. plur. כָּשָׁבִים, by transpos. of letters i. q. כָּבַשׁ q. v. a lamb, from the first to the third year, Lev. 3, 7. 4, 35. 7, 23. Gen. 30, 32. 33. 35. al.

כָּשָׁבָה f. by tranpos. for כָּבַשְׁתָּה q. v. a lamb Lev. 5, 6.

* כָּשַׁד obsol. root, of doubtful signif. Arab. كشد to cut in, كسَد gain. Hence

כָּשָׁד Chesed, pr. n. of a son of Nahor, the brother of Abraham, Gen. 22, 22. He is perhaps mentioned in order to derive from him the origin of the Chaldeans, כְּשָׁדִים. Comp. אֶרֶץ כָּשָׁד.

כְּשָׁדִי only in plur. כְּשָׁדִים the Chaldeans, gentile n. Once כְּשָׁדִים Ez. 23, 14 Cheth.

1. Pr. as the inhabitants of Chaldea or Babylonia; Ez. 23, 23 כְּשָׁדִים וְכָל-כְּשָׁדִים, where כָּבַל refers only to the city. Often also called כָּבַל רִשְׁבֵי, 2 K. 25, 4 sq. Is. 43, 14. 48, 14. Jer. 21. 9. 32, 4. 24. 25. 28. 29. Ez. 23, 14. Hab. 1, 6-11; poet. כְּשָׁדִים בַּת Is. 47, 1. Their country is called אֶרֶץ כְּשָׁדִים the land of the Chaldees, Chaldea, often parall. with כָּבַל, Jer. 25, 12. 50, 1. 8. 10. Ez. 12, 13. Is. 23, 13; and ellipt. כְּשָׁדִים f. (as Lat. *Bruttii*, *Sammites*, for their district,) Is. 48, 20. Jer. 50, 10. 51, 24, 35; with ה loc. כְּשָׁדִימָה unto Chaldea Ez. 16, 29. 23, 16. In a wider sense the name Chaldea comprehended also Mesopotamia, which was inhabited more or less by Chaldeans, Ez. 1, 3. 11, 24; hence אֶרֶץ כְּשָׁדִים Gen. 11, 28 *Ur of the Chaldees*, a city of upper Mesopotamia. The Chaldeans in their irruptions into Palestine are said to come from the north, (not from the east,) through Syria by way of Hamath and Riblah, Jer. 1, 14. 4, 6. 6, 1. 39, 5. 52, 9. Ez. 26, 7; but this can be matter of difficulty to no one, since they would naturally march around the Arabian desert, بادية الشام, nor indeed was there any other way.—Besides the

Chaldeans inhabiting Babylonia, Greek writers mention a people of this name as dwelling among the Carduchian mountains bordering on Armenia; Xen. Cyr. 3. 1. 24. ib. c. 2. Anab. 4. 3. 4. ib. 5. 5. 9. ib. 7. 8. 14; and also Chaldeans adjacent to Colchis and Pontus, Strabo 12. 3. 19. Nor is the opinion improbable, as held by many, that the primitive seat of this people was in that mountainous region (now occupied by the *Kurds*); and that under the Assyrian sway a portion of them migrated into Mesopotamia and Babylonia, of which they afterwards became the masters; see Is. 23, 13 and the commentators, Vitringa ad Jes. I. p. 412 sq. Gesen. art. *Chaldæer* in Ersch and Gruber's Encyclop. Others maintain the Semitic origin of the Chaldeans, as implied in Gen. 22, 22; so Adelung Mithridat. I. p. 314 sq. J. Olshausen Emend. z. A. T. p. 41 sq. Comp. Comm. on Is. II. p. 748.—If the former opinion be adopted, the forms כְּשָׁדִי and *Xaldaios* may be easily reconciled. The primary form was not improbably כְּשָׁדִי, still preserved in the name كُرْد *Kurd* (plur. اكراد); and from this the Hebrews made כְּשָׁדִי (putting ש for ר), and the Greeks *Xaldaios*. Gol. ad Alfarag. p. 17. Rödiger in Zeitschr. für die Kunde des Morgenl. III. p. 8. Lassen ib. VI. p. 49, 50.—Syr. كَشِدَا.

2. Meton. *Chaldeans*, for *astrologers, magicians*, this nation being particularly devoted to astrology, Dan. 2, 2. 4. So also in profane writers, Strabo 16. 1. 6. Arrian. Exp. Alex. 7. 16. Ammian. 23. 6. Juv. Sat. 6. 553. Comp. Comment. on Is. II. p. 349 sq.

כְּשָׁדִי Chald. m. emph. כְּשָׁדָאָה plur. כְּשָׁדָאָי emph. כְּשָׁדָאָה.

- 1. a *Chaldean*, Dan. 3, 8.
- 2. an *astrologer, magician*, Dan. 2, 5. 10. 4, 4. 5, 7. 11. See Heb. no. 2.

* כְּשָׂה prob. i. q. כָּסָה to cover; spec. to be covered with fat, to grow fat, comp. Job 15, 27 בָּהֶלְבּוּ בָּהֶלְבּוּ. Once Deut. 32, 15 of Israel, as likened to a bullock: שָׂמְנָה שְׂמֵנֶה כְּשֵׂיתָ thou art waxen fat, thou art grown thick, thou art covered with fatness.—We may compare Arab.

كَشِيَ to be stuffed with food, Camoos p. 31; though here is a *ὑστερον πρότερον*.

כְּשִׁיל m. an axe, as a felling instrument, Ps. 74, 6. See r. כְּשִׁיל Hiph.—Chald. id. Jer. 46, 22 Targ.

* כְּשִׁיל fut. יִכְשִׁיל Prov. 4, 16 Cheth. Elsewhere fut. Niph. is used.

1. to be or become weak, feeble, to fail, Ps. 31, 11; see r. Niph. Sept. often ἀσθενέω, also ἀδυνατέω, κοπιῶ. Corresp.

is Heb. קָשַׁל, Arab. كَسِلَ to be weak, feeble, sluggish, pr. weak in the loins, from כָּסַל loin. It is one of a class of verbs derived from the names of members of the body and signifying an injury or weakness of those members; e. g. قَرَلَ to be weak in the ankles, to waddle,

from קָרַס ankle; كَبِدَ and كَبِدَ to have the liver affected, from كَبِدَ liver. Kindred is כָּסַל.

2. to faint, to falter, to totter, as being ready to fall; e. g. the knees Ps. 109, 24. Is. 35, 3. Oftener of persons who faint and falter from weakness, e. g. as arising from weariness and exhaustion, Is. 5, 27. 40, 30. Ps. 105, 37. Lam. 5, 13 נִכְרָרִים כָּעֵץ הַיָּעָר the youth faltered under the wood sc. which they had to carry; or as arising from wounds, followed by נָפַל, Jer. 46, 16. 50, 32. Is. 31, 3. Ps. 27, 2. כָּעֵץ הַיָּעָר to falter backwards Is. 28, 13. Trop. of one who falters in mind, is disheartened, כּוֹשֵׁל Job 4, 4; of a city or state tottering and falling Is. 3, 8. Hos. 14, 2.—Hence also

3. to stumble, as accompanying a faint and faltering gait. Is. 59, 10 we stumble (בְּשָׁלְנוּ) at noonday as in the night. v. 14. With אֲ of that upon or against which one stumbles, Is. 8, 15. Lev. 26, 37. Jer. 6, 21. 46, 12.

NIPH. 1. i. q. Kal no. 1, to be weak; Part. נִכְשַׁל weak 1 Sam. 2, 4. Zech. 12, 8.

2. i. q. Kal no. 2, to faint, to falter, Dan. 11, 19, with נָפַל. Also to falter so as to fall, Dan. 11, 14. Prov. 24, 16. 17. Ps. 9, 4, with אָבַד. Ez. 33, 12 where it is nearly i. q. אָבַד. Of a state Hos. 5, 5.

3. i. q. Kal no. 3, to stumble, Prov. 4, 12. Is. 63, 13. Jer. 20, 11. Hos. 14, 10. Nah. 2, 6; c. א Nah. 3, 2. Prov. 4, 19.

PIEL *to make falter* Ez. 36, 14 Cheth. but the Keri is to be preferred, הַשְׁפִּילְךָ *thou shalt bereave*, comp. v. 13. So too in v. 15; see de Rossi Schol. crit. ad h. l.

HIPH. 1. *to cause to fail*, Lam. 1, 14.

2. *to cause to fall, to fell*, (comp. פִּשְׁלֵךְ), *to destroy*, 2 Chr. 25, 8. 28, 23. Ps. 64, 9. Metaph. *to seduce into sin*, Jer. 18, 15. Mal. 2, 8.

HOPH. *to be made to stumble and fall, to be overthrown*, Jer. 18, 23.

Deriv. מְבַשֵּׁל, מְבַשֵּׁל, מְבַשֵּׁל, and

כְּשִׁלְךָ m. *a fall, ruin*, Prov. 16, 18.

* כְּשִׁיחַ in Kal not used. Syr. Ethpa.

כְּשִׁיחַ *to pray, to offer prayers or worship*, e. g. Acts 4, 31. 13, 2, for Gr. *λειτουργεῖν*; Phil. 1, 4 for Gr. *δέησιν ποιεῖν*. Like many other Syriac words pertaining to religious rites (as בְּבַל, בְּמָרִים, סִגְרִי, קֶסֶם, q. v.) this word also in the Heb. language is limited to idol-worship; whence

PIEL כְּשִׁיחַ *to practise magic*, pr. to use magic formulas, incantations, to mutter, 2 Chr. 33, 6. Part. מְכַשֵּׁחַ *a magician, sorcerer*, Ex. 7, 11. Deut. 18, 10. Dan. 2, 2. Mal. 3, 5. Fem. מְכַשֵּׁחָ Ex. 22, 17. Sept. *μαμαχός, μαμαχαιεύσθαι*, Vulg. *maleficus, maleficis artibus inseruire*.

Deriv. pr. n. אֲכַשֵּׁחַ, and the two following.

כְּשִׁיחַ only in plur. כְּשִׁיחִים *incantations, sorceries*. 2 K. 9, 22. Mic. 5, 11. Nah. 3, 4. Is. 47, 12. R. כְּשִׁיחַ.

כְּשִׁיחַ *a magician, sorcerer*, Jer. 27, 9. R. כְּשִׁיחַ.

* כְּשִׁיחַ fut. יִכְשִׁיחַ 1. *to be right*, like the kindred roots אָשַׁר, וָשַׁר. Constr. c. וְכִשְׁרֵי הַדָּבָר לִפְנֵי הַמֶּלֶךְ Esth. 8, 5 *and if the thing be right before the king*, i. e. if it be approved by, if it please, the king. Chald. id.

2. *to prosper, to succeed*; and hence of seed, *to sprout*, Ecc. 11, 6. Syr. id.

HIPH. *to make prosper*, Ecc. 10, 10.

Deriv. פִּוְשָׁרָה, פִּוְשָׁרָה, and

כְּשִׁיחַ m. Syr. حَمِي 1. *success, prosperity*, Ecc. 2, 21. 4, 4. See פִּוְשָׁרָה.

2. *profit, advantage*, Ecc. 5, 10.

* כְּתִיב fut. יִכְתֹּב, יִכְתֹּב, *to write*, Arab. Chald. Syr. Samar. id. Ethiop.

כְּתִיב letter, book. The primary idea is *to cut in, to grave*, comp. הִצַּב, הִצַּב; since the earliest writing was probably graven on stones.

1. Genr. *to write*. Ezra 4, 7 כְּתוּבָה *written with Aramæan letters*. Construed: a) With an acc. of that which is written; as words, discourse, Num. 5, 23. Deut. 10, 2. 17, 18. 31, 24.

Jer. 45, 1. Also כְּתִיב סֵפֶר *to write a book or record* Ex. 32, 32; a letter 2 Sam. 11, 14; a book or writing of accusation Job 31, 35, which in Ezra 4, 6 is כְּתִיב שְׂטֵנָה *עַל*. Further, כְּתִיב מְגִלָּה *to write a roll, volume*, Jer. 36, 27; though this may also be referred to lett. b. b) The material or book upon or in which one writes, is often put after *עַל*, כְּתִיב *עַל* Ex. 34, 1; Josh. 10, 13.

1 Chr. 29, 29 *now the acts of David the king ... כְּתוּבִים עַל דְּבַר שְׁמוּאֵל lo, they are written in the book entitled the Acts of Samuel*. 2 Chr. 9, 29. Deut. 6, 9.

Josh. 8, 32. Is. 8, 1; trop. כְּתִיב עַל לֵב *to write upon the heart* Jer. 31, 33. Also after אֶל Jer. 36, 2. Ez. 2, 10; אֶל Josh. 23, 6. Neh. 7, 5. 8, 14. 13, 1. So too with an accus. *to inscribe*, q. d. *to be written any thing, to cover with writing*; as part. pass. Ez. 2, 10 וְהָיָא כְּתוּבָה פָּנִים וְאַחֲרָיו *and it was written on before and behind*. Ex. 32, 15 מְשִׁנֵי כְּתוּבִים *tables written upon both sides*.

31, 18. Deut. 9, 10. Here belongs Is. 44, 5 וְכָתַב יְדוֹ לִירֵחוֹ *he inscribes his hand*: I am *Jehovah's*, i. e. he writes this upon his hand. (Sept. *ἐπιγράφει ἑαυτὸν τοῦ θεοῦ ἰμλ*), in allusion to the ancient custom by which servants bore the names of their masters, soldiers those of their generals, idolaters those of their idols, cut or burnt in upon the forehead, hand, wrist; see Rev. 13, 16.

Spencer de Legib. Heb. ritual. § 135. 1, note 3. Others: *he writes with his hand*, etc. c) The instrument, stylus, is put with אֶל Is. 8, 1. Ex. 31, 18. For Is. 44, 5, see in lett. b. d) He *to or for whom one writes is put with עַל*, אֶל, אֶל; as כְּתִיב *אֶל* *to write a letter to any one* 2 Sam. 11, 14. 2 K. 10, 6; כְּתִיב *אֶל* *id.* 2 Chr. 30, 1. Ezra 4, 7; but כְּתִיב *אֶל* *to write a bill of divorce for a wife* Deut. 24, 1. 3. So to write any

thing for oneself, i. e. to write down, to note any thing, is put with חֲבָה of pers. Jer. 30, 2. Deut. 31, 19; חֲבָה Judg. 8, 14 he wrote down for him the princes of Succoth. e) To write of or concerning any one is חֲבָה Jer. 51, 60 fin. or חֲבָה על Ps. 40, 8; so Sept. and others, but see in no. 6 below. Also for any one, in his behalf or for his benefit, חֲבָה על Esth. 8, 8.—Spec.

2. to write, i. e. to write down, to commit to writing, Num. 33, 2. Judg. 8, 14; e. g. acts, deeds, 1 K. 11, 41 and the rest of the acts of Solomon... lo, they are written in the book of the Acts of Solomon.

3. to write up, to inscribe in a register, e. g. men, inhabitants, soldiers; Ps. 87, 6 Jehovah counteth, when he writeth up the people, when he enrolls them. Is. 4, 3 חֲבָה לְחַיִּים כָּל-הַחַיִּים every one who is inscribed unto life, i. e. in the book of life, the register of those predestined to live. Jer. 22, 30; comp. Is. 10, 19. Part. pass. חֲבֻבִים the inscribed, enrolled, Num. 11, 26.

4. to write about, to describe, e. g. a land Josh. 18, 4. 6. 8.

5. to write or record a sentence, edict, i. q. to decree, Is. 65, 6; with חֲבָה against Job 13, 26. Arab. حَكَم i. q. judicial sentence, Kor. 4, 104.

6. to write or record a law, i. q. to prescribe; with חֲבָה, 2 K. 22, 13 כָּל-כֵּל חֲבָה עֲלֵינוּ according to all that is prescribed unto us. Ps. 40, 8 lo, I come with the volume of the book prescribed unto me; where Sept. and others: ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ in the volume of the book it is written of me, see above in no. 1. e. Also with חֲבָה Esth. 9, 23; חֲבָה 2 K. 17, 37. Prov. 22, 20.

7. to subscribe, חֲבָה כ' Jer. 32, 12.

NIPH. 1. Pass. of Kal no. 1, to be written Esth. 3, 12. 8, 5. 8. 9. al. With חֲבָה of the book in which, etc. Esth. 1, 19. 2. 23. 9. 32; trop. חֲבָה בְּאֶרֶץ to be written in the dust. i. e. given over to oblivion, Jer. 17, 13. With חֲבָה id. Ps. 139, 16; חֲבָה for any one Ps. 102, 19.

2. Pass. of Kal no. 2, to be written down, committed to writing. Job 19, 23.

3. Pass. of Kal no. 3, to be inscribed, enrolled, Ps. 69, 29

PIEL to write a sentence, edict, to decree, i. q. Kal no. 5, Is. 10, 1.

Deriv. חֲבָה, חֲבָה, חֲבָה.

חֲבָה Chald. fut. חֲבָה, to write, Dan. 5, 5; with acc. as a letter Ezra 4, 8; with חֲבָה of pers. to whom Dan. 6, 26; חֲבָה of the book in which Ezra 5, 7. 6, 2. Also to write down, to commit to writing, Dan. 7, 1.

חֲבָה m. (Kamets impure) a word of the later Hebrew for the earlier חֲבָה. R. חֲבָה.

1. writing, a writing, 1 Chr. 28, 19. 2 Chr. 2, 10 וַיֹּאמֶר הַיּוֹרֵם בְּחֲבָה and Huram said in writing, by letter. So of the kind of writing, the form of the letters, Ezra 4, 7. Esth. 1, 22. 3, 12. 8, 9.

2. a prescript, precept, sc. as written, 2 Chr. 35, 4.

3. a document, book; e. g. an edict, decree, Esth. 3, 14. 8, 8. 13; fully חֲבָה עַל-הַיּוֹרֵם Esth. 4, 8; a register of names Ez. 13, 9. Ezra 2, 62. Neh. 7, 64; a book, חֲבָה חֲמֻדָּה the book of truth, in which God's decrees are written, Dan. 10, 21.—Syr.

חֲבָה, Arab. كِتَاب, Ethiop. ጽሑፍ a book.

חֲבָה Chald. m. 1. writing, a writing, something written, e. g. an inscription Dan. 5, 8. 15. 16. 24. 25.

2. a prescript, precept, Ezra 6, 18. 7, 22 חֲבָה לֹא-חֲבָה לֹא without prescription, at will.

3. a document, edict, Dan. 6, 9. 10. 11.

חֲבָה f. a writing, mark, Lev. 19, 28. R. חֲבָה.

חֲבָה and חֲבָה Jer. 2, 10. Ez. 27, 6. Is. 23, 12 Cheth. a gentile n. plur. Kittim, Chittim, Lat. Chittæi, viz.

1. Citienses, Cyprians, i. e. inhabitants of the ancient Citium, Κίτιον, Κίτιον, Κήτιον, now Chieti or Chitti, a city of Cyprus founded by the Phœnicians; as is shown by the thirty-three antique marbles with inscriptions in the Phœnician character dug out of the ruins by R. Pococke, and first published by him; and also published and explained in the author's Monumm. Phœnic. p. 124-153. The sing. חֲבָה does not occur in the O. T. but is found in a bilingual inscription at Athens; where the pr. n. of a man of Citium buried at Athens is written in Greek

Νουμήριος Κιτιεύς, and in Phenic. letters בן-החדש... אש חדש... אש חדש... בן חדש... i. e. אִישׁ בְּחַיִּי... *Ben-Hodesh* (son of the new moon)... a man of Citium; see Boeckh Corp. Inscr. Græc. I. p. 523.—Among the Hebrews the name בְּחַיִּים *Chittim* seems to have comprised all the *Cyprians*, Gen. 10, 4. Is. 23, 12; אֶרֶץ בְּחַיִּים i. e. *Cyprus* Is. 23, 1; אֲרָץ בְּחַיִּים the *coasts of Cyprus* Ez. 27, 6. Comp. Epiphan. in note below. So in Gr. *Κιτιῶται*, Menand. ap. Jos. Ant. 9. 14. 2.—Studer conjectures that בְּחַיִּי is for חַיִּי *Hittite*. and that Citium was a colony of this Canaanitish people; B. der Richter p. 44. This is supported also by Inscr. Citiens. no. 33; see in Monumm. Phœnic. p. 152, 153.

2. In a wider acceptation this name comprehended the *islands and coasts of the Mediterranean sea*, especially the northern parts, and therefore stands for the *islands and coasts of Greece* and even *Italy*, (in the same manner as אֲרָץ, which also has a wider sense,) Num. 24, 24. Jer. 2, 10. Dan. 11, 30 אֲרָץ בְּחַיִּים *ships of Chittim*, i. e. Roman ships, Sept. *Ρωμαῖοι*, comp. Polyb. 29. 11. App. Syr. 66. In the like sense also Perseus is called *Κιτιῶν βυσιλεύς* 1 Macc. 8, 5, and Alexander the Great is said to have come ἐκ τῆς γῆς Χεττιεῖμ ib. 1, 1.

NOTE. The truth in regard to this twofold signification is thus expressed by Josephus, Ant. 1. 6. 1, *Χεθιμος δὲ Χεθιμά τὴν νῆσον ἔσχεν· Κύπρος αὐτῆ νῦν καλεῖται. καὶ ἀπ' αὐτῆς νῆσοί τε πῦσαι καὶ τὰ πλείω τῶν παρὰ θάλασσαν Χεθιμ ὑπὸ Ἑβραίων ὀνομάζεται. μάλιστα δὲ μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πολέων ἰσχύασα τὴν προσηγορίαν φυλάττει. Κίτιος γὰρ ὑπὸ τῶν ἑλληνησάντων αὐτὴν καλεῖται.* Also by Epiphanius, bishop of Cyprus, a native of Palestine and acquainted with Hebrew learning, e. g. adv. Hær. 30. 25, παντὶ δὲ δηλὸν ἐστὶ, ὅτι Κίτιον ἢ Κυπρίων νῆσος καλεῖται· Κίτιοι γὰρ Κύπριοι καὶ Ῥόδιοι. Hence it appears that some included Rhodes as well as Cyprus under this name. The Syro-Arabic lexicographers mostly understand *Greece*, so Bar-Bahlul; Jerome and many of the Heb. intpp. *Italy*, and so Bochart Phaleg p. 157. Vitringa ad Jes. 23, 1. But the name doubtless included both countries. See Thesaur. p. 726.

בְּחַיִּי m. (r. בָּחַה) *beaten*; hence שֶׁמֶן בְּחַיִּי *beaten oil*, Ex. 27, 20. 29, 40. Lev. 24, 2. Num. 28, 5. 1 K. 5, 25; i. e. according to the Heb. intpp. such as flowed from the olives when merely pounded in a mortar and not put into a press; hence, the purest and finest oil. Celsii Hierob. II. p. 349 sq.

* בָּחַל obsol. root, Arab. كَتَلَ *in unum coëgit*, also to *enclose*; كُنْتَلَةٌ a compact mass, etc. Hence

בָּחַל m. a *wall*, c. suff. בְּחַלְוָה Cant. 2, 9.

בָּחַל Chald. id. Dan. 5, 5; plur. בְּחַלְוָה Ezra 5, 8. Comp. אֶבֶר plur. אֶבְרָא.

בְּחַלְוָה (prob. for אִישׁ בְּחַלְוָה a man's wall) *Kithlish*, pr. n. of a town in the tribe of Judah, Josh. 15, 40.

* בָּחַם in Kal not used; the various significations may be thus brought together:

1. i. q. בָּחַב, בָּחַט, בָּחַצ, to *cut stones*, perh. to *cut out* or *dig ore*; hence בָּחָם gold.

2. to *cut in letters*, to *grave*, to *write*, see Niph. and מְבַחֵם.—Kindr. is Syr. כַּלַּא to *make scars*, to *mark*; also to *spot*, to *soil*.

NIPH. to *be written*. Jer. 2, 22 for *though thou wash thee with nitre, and take thee much soap, yet thine iniquity is written before me*; Kimchi נרשם.—But Sept. *μακρῶς*, Vulg. *maculata eris*, after the Syriac usage.

Deriv. בָּחַם, מְבַחֵם.

בָּחַם m. (r. בָּחַם) a poetic word, *gold*. Prov. 25, 12. Job 31, 24; אֶבֶר בָּחַם *gold of Ophir* Is. 13, 12. Job 28, 16. Ps. 45, 10; אֶבֶר בָּחַם id. Dan. 10, 5; also Lam. 4, 1. Job 28, 19. Cant. 5, 11.

* בָּחַן obsol. root, Eth. ስገረ to *cover*, to *hide*, ጸገረ to *clothe oneself*, ጸገረ tunic. Hence

בָּחַן f. only absol. Gen. 37, 31. Ex. 29, 5. Lev. 8, 7; also בְּחַנְתָּ mostly as constr. rarely absol. Ex. 28, 39, c. suff. בְּחַנְתָּ Gen. 37, 23; comp. Gr. χιτών, Engl. *coat*; pr. a *tunic*, i. e. the inner garment next the skin Lev. 16, 4; worn also by females Cant. 5, 3. 2 Sam. 13,

18; and espec. by the priests and Levites Ex. 28, 4, 29, 5. Neh. 7, 70, 72; commonly with sleeves, and reaching to the knees, rarely to the ankles; see פָּסָיִם. Plur. כְּתוּנֹת Ex. 28, 40, 29, 8, 40, 14, also כְּתוּנֹת Ex. 39, 27; constr. כְּתוּנֹת Gen. 3, 21; c. suff. כְּתוּנֹתָם Lev. 10, 5.—The etymology is doubtful; Chald. בִּיתָן, בִּתָּן, בִּיתָן, בִּיתָן, is Syr. حَتْنُ, Arab. كَتْنٌ, كَتْنٌ, كَتْنٌ, is

flax, linen; comp. كُتْنٌ, كُتْنٌ, cotton, cotton cloth; and the garment might be so named from the material; see Jos. Ant. 3. 7. 2. To the same effect Bohlen compares Sanser. *katam* something woven, linen. But it is easier to derive כְּתוּנָה from the idea of covering, clothing; see r. בִּיתָן.

* כְּתוּנָה f. constr. כְּתוּנָה; dual c. suff. כְּתוּנָה Ex. 28, 22; plur. כְּתוּנֹת, constr. כְּתוּנֹת.

1. *the shoulder*, strictly so called, different from שֵׁבֶט, where see. Chald. כְּתוּנָה, Syr. حَتْنُ, Arab. كَتْفٌ, كَتْفٌ, id. whence is derived the denom. verb כָּנַף to wound in the shoulder, etc.—Burdens are said to be borne upon the shoulder, על כְּתוּפָה Is. 46, 7. Ez. 12, 6, בְּכַתְּפֵיהֶם Num. 7, 9; also infants Is. 49, 22; so of animals, Is. 30, 6. Hence metaph. Neh. 9, 29 וַיִּשְׁמְרוּ כְּתוּפֵיהֶם סוּרְרָה and showed a rebellious shoulder, refused to bear the appointed burden, i. e. they refused to obey, comp. Zech. 7, 11. בֵּין כְּתוּפָיו between his shoulders, i. e. upon his back, 1 Sam. 17, 6.

2. Trop. of things, *the border, side*, e. g. of a building 1 K. 6, 8, 7, 39; of the sea Num. 34, 11; of a city or country Josh. 15, 8, 10, 11, 18, 12 sq. Hence poet. Deut. 33, 12 (Benjamin) shall dwell between his shoulders sc. Jehovah's, i. e. between the sacred mountains, Zion and Moriah. Is. 11, 14 (the enemies) fly upon the shoulder of the Philistines, i. e. rush upon their borders, the figure being taken from birds of prey.

PLUR. כְּתוּפֹת, constr. כְּתוּפֹת 1. *shoulder-pieces* of the high-priest's ephod, אָפוּד, Ex. 28, 7, 12, 39, 4, 7, 18, 20. See Braun de vest. Sacerd. p. 467.

2. *sides* of a gate, i. e. spaces on each side of a gate, Ez. 41, 2, 26.

3. *shoulders* of an axle, 1 K. 7, 30; also v. 34 כְּתוּפֵיהָ, as if from the dual.

* כְּתָר in Kal not used, pr. to surround. Kindr. are עָטַר, עָצַר, עָזַר, חָצַר, חָצַר, חָצַר, חָצַר.

PIEL 1. to surround, in a hostile sense, c. acc. Judg. 20, 43. Ps. 22, 13.

2. to wait, as in Syriac and Chald. Job 36, 2; prob. from the idea of going round and round, comp. חָזַל no. 6, and חָזַל.

HIPH. 1. i. q. Pi. no. 1; in a hostile sense, to circumvent, Hab. 1, 4; but also in a good sense, c. בְּ Ps. 142, 8.

2. Intrans. i. q. to crown oneself with any thing, to be crowned, see כְּתָר. Prov. 14, 18 הַיְוָדִים הַבְּחִירִים הַרְעָה the prudent are crowned with insight.

Deriv. כְּתָרָה, and

כְּתָרָה m. diadem, crown, of the Persian king Esth. 6, 8; of the queen Esth. 1, 11, 2, 17. Gr. *κίραρις, κίδαρις*, comp. Quint. Curt. 3, 3.

כְּתוּרָה plur. כְּתוּרֹת, f. capital, chapter of a column, made of brass, sometimes in the form of lilies 1 K. 7, 19; and sometimes with pomegranates or the like, 2 K. 25, 17; so 1 K. 7, 16–20. 2 Chr. 4, 12. R. כְּתָרָה.

* כְּתַשׁ fut. יִכְתֹּשׁ to pound in a mortar, to bray, to mash, kindr. כְּתָה; Prov. 27, 22.—Chald. כְּתַשׁ to pound, also to smite, to war.

Deriv. מִכְתֵּשׁ a mortar.

* כְּתַח fut. יִכַּח Deut. 9, 21; imper. כַּח.

1. to beat, to hammer, to forge, Joel 4, 10. Comp. *quatio, percutio*; kindr. כָּרַד

to beat, Lat. *cudo*, Arab. كَدَّ to pound in a mortar.

2. to beat in pieces, to break, e. g. a vessel Is. 30, 14; the golden calf Deut. 9, 21. Part. pass. כְּרוּחַ crushed, i. e. emasculated by crushing or bruising the testicles, Lev. 22, 24.

3. to beat down, to rout an enemy, Ps 89, 24.

PIEL כְּתַח 1. i. q. Kal no. 1, Mic. 4, 3 Is. 2, 4.

2. i. q. Kal no. 2, 2 K. 18, 4. 2 Chr 34, 7

אל in that אל is put before the *person* to whom one goes, and ל before the *place*; so אל הלה and הלה ל, see in הלה no. 1. p. 253; בוא c. אל of pers. Gen. 37, 23. Judg. 3, 20, c. ל of place 1 Sam. 9, 12. 2 Chr. 28, 9; שוב c. אל of pers. and ל of place Ruth 1, 8; and so after ררד קרב, קרב, ררד Job 33, 22, נוס 1 Sam. 4, 10. Also *to be led to*, as לטבח Is. 53, 7; ללקבר Job 10, 19; Ez. 5, 10 *to scatter to all the winds*, לבלל. Job 12, 22. Mic. 7, 9. Also לקרא *to call to* any one, see in קרא. Put also before particles of place to intimate direction, like Engl. *-ward, -wards*, as למטה *backwards*, למעלה *upwards*, למטה *downwards*, etc. So in phrases like the following: Ps. 99, 5 השתחווי להם רגליו *worship towards his footstool* i. e. turning towards it. Is. 51, 6 שאני לשמים עיניכם *lift up your eyes towards the heavens*.—Trop. of a turning or direction of the mind *to, towards, upon* any person or thing; e. g. להקבה ל, להקבה ל *to look to, to wait for*; לשמע ל, להאזין ל, *to listen to*; ללכת ל *to lie in wait for* any one. Opp. is מן, see Gen. 9, 10. So לוטר ל—Neh. 3, 15.—Sometimes ל differs little from עד *unto, even unto*; e. g. לשבעה *unto fullness, satiety*, Ez. 39, 19; למותם *even unto their death* Ps. 73, 4; ל—בין see in בין no. 1.

2. *into, eis*, spoken of a passing *into* another state or condition, e. g. to make or change *to or into* any thing. Gen. 2, 22 והיו רי אלהים אתה הצלע... לאשה *and the Lord God made the rib... into a woman*. 2 Sam. 5, 3. Job 17, 12. Hence להקבה ל *to change into*; לשים ל, לעשות ל, לנתן ל, *to make or place a person or thing into or for any thing*; להיה ל *to be for any thing, to become any thing*, see in היה no. 2. *α, β*. So by hyperb. for 'to become as any thing,' 1 Sam. 25, 37 והוא היה לאבן *and he became as a stone*. With היה impl. Job 13, 12. Lam. 4, 3. Is. 1, 5 כל-החלי ראש *the whole head is for sickness, is sick*; comp. 2 Chr. 21, 18. Job 30, 31. So לפרט ל *to cut into two parts*, Jer. 34, 18; comp. Lev. 8, 20.

3. It serves to mark *the dative*, like Engl. *to* and Fr. *à* prefixed to nouns, where the Greek, Latin, and German employ the dative case.—Thus

a) After verbs of giving, לנתן ל, שום ל Ex. 4, 11; of rewarding, retributing,

להביא ל, השיב ל; of bringing, להביא ל Gen. 27, 31; of forgiving, לנשא ל; of giving over, leaving, לזבב Ps. 16, 10, להחיות ל Ecc. 2, 18; of consulting, להיעץ ל, etc. So too לו בן גלה she bare to him a son Gen. 24, 36; לפרה ברית ל *to make (grant) a covenant to any one*, see in פרה no. 3. a. Of a person to whom any thing is said, לאמר ל Gen. 27, 31. 34. Deut. 33, 9; or narrated, להגיד ל, לספר ל; or promised with an oath Deut. 6, 23. 26, 3. 15. But for לאמר ל *to speak of* any one, see below in no. 11.—Very freq. verbs in Hiph. are followed by ל, if they include the idea of giving, imparting, causing to any one, e. g. להחיה ל *to save life to any one* Gen. 45, 7; להניח ל *to give rest to* Ex. 33, 14. Is. 14, 3; להשקה ל 1 K. 19, 20; also Is. 53, 11. Judg. 7, 2.

b) As marking the person (or thing) *to or for* whose use, advantage, profit, a thing is done or serves. Lat. *Dat. commodi*. Gen. 2, 20 FOR Adam there was not found a help, etc. 24, 4 and take a wife for my son Isaac. 45, 23. 50, 10. Ex. 26, 7. Neh. 8, 4. Gen. 12, 7 he built an altar unto Jehovah, in his honour. Ecc. 1, 3. 6. 11. 12. 8, 15. So too contra, as marking the *Dat. incommodi*, לאביו *to his father*. 19, 13.—A reflexive dative of this kind is often added after verbs, and espec. verbs of motion, e. g. of going, as להלך ל, לשוב ל; of fleeing, as לברח ל; signifying strictly that one does a thing for his own advantage or pleasure, *for himself*; although by degrees it passed over into a pleonasm, which cannot well be expressed in English. Cant. 2, 17 לה דורי ל *my beloved, be thou (for thyself) like a roe*. Job 15, 25 לא ישבו למו *houses which none inhabit (for themselves)*. Ez. 37, 11. Prov. 13, 13. al. Gen. 12, 1 לה-לה *go for thyself*. See Lehrgeb. p. 736, 737.

c) As implying an *effect, impression, influence, to or upon* a person or thing. Prov. 24, 9 לזן ל *the scorner is an abomination to men*. Cant. 1, 3. Job 10, 3 לה הטוב *is it good to thee?* sc. in thine eyes; comp. לויטב לי Ps. 69, 32. So להזיל ל *profane (be it) to me!* iar be it from me, see in חליל no. 2. Here

too belongs Gen. 45, 1 *then Joseph was not able להצטק לבל הנצטקם עָלוּ to refrain himself to (before) all them that stood by him*, i. e. could not appear firm and unmoved to those present.

d) Implying *possession*, or a dative of the possessor, Lat. *est mihi*; as הָיָה לִי, הָיָה לִי, אֵין לִי, רָשׁ לִי, אֵין לִי, רָשׁ לִי, see in הָיָה לִי, אֵין לִי, רָשׁ לִי. Also לְאִשֶּׁר לְאִשֶּׁר *what is to any one, what he has*; Gen. 31, 1 כֹּל-אֲשֶׁר לְאָבִינוּ *all that was to our father*, i. e. all that was our father's. 29, 9, 47, 4. See *Lehrg.* p. 672. מָה לִּי וְלָךְ *what is there to me and to thee?* what have I to do with thee? see in מָה לִּי. A. 1. c. So too לָךְ שְׁלוֹמִים, שְׁלוֹמִים לָכֶם, *peace (prosperity) be to thee, to you*, i. e. be thine, yours, see שְׁלוֹמִים. Further: *a*) Of him who comes into the possession of any thing, *to whom it becomes property*, etc. as לִי הָיָה *it becomes mine*, see in הָיָה no. 2. *γ.* *β*) Of him to whom any thing belongs as a duty, office, etc. 2 Chr. 26, 18 לֹא לָךְ עֲזָיָה לְהַקְטִיר *it is not unto thee (not thine), Uzziyah, to burn incense*. 20, 17, 35, 3. Ps. 50, 16. Mic. 3, 1. So perh. לֹא לִי רֵשׁ לְאֵל יְרִי *it is permitted to the power of my hand*; but see in לֹא לִי I. 2. p. 50. *γ*) Of that to which a person or thing pertains; 1 K. 15, 27 *and Baasha, the son of Ahijah, pertaining to that tribe*.

e) As marking the *cause and author* of any thing, like the dative in Greek; also the instrument. Job 37, 1 לִזְאוֹת לְבִי יִחַרְרֵר *for (at) this my heart trembleth*. Ps. 18, 45 אֵין יִשְׁמְעוּ אֵין יִשְׁמְעוּ לִי *at the hearing of the ear they obey me*, because of the report of my fame. Num. 16, 34. Is. 19, 22 לְהִשְׁמָעָם *he is entreated of (by) them*, listens to their prayers. Thus put: *a*) After passive verbs, Ex. 12, 16 הַיְהִי לָכֶם *this only may be done by you*. Prov. 14, 20. Neh. 6, 1 נִשְׁמָע לְסַנְבָּלֵט *it was heard by Sanballat*. Gen. 14, 19. Ex. 13, 7. Lev. 21, 11. 1 Sam. 15, 13. Esth. 5, 12. Is. 65, 1. So Syr. 𐤀, Hoffm. Gr. Syr. § 143. *β*) After other verbs having a passive sense; as לִי הָיָה *to be done by any one*, Is. 19, 15; לְהָיָה לִי *to conceive by any one*, Gen. 38, 18, 25. *γ*) In the inscriptions of poems, *Lamed auctoris* so called; comp. the *J auctoris* of the Arabs in

the titles of books, see *Præf. ad Goliiv Lex.* So לְדָוִד מְזֻמָּר *psalm of or by David* Ps. 3, 1, 4, 1. al. לְדָוִד מְזֻמָּר *id.* 24, 1; also without the noun, לְדָוִד *of or by David* Ps. 25, 1, 26, 1, 27, 1. al. comp. Ps. 86, 1. Hab. 3, 1. Is. 38, 9. etc. The same *Dat. auctoris* stands alone on Phœnician coins; e. g. לְצִדְנִים (לְצִדְנִים) *of the Sidonians*, i. e. struck by them; לְצִיר *of Tyre*; in the corresponding Greek Σιδωνίων, Τύρον. *δ*) In many other examples, where often some passive verb or the like is to be supplied; Is. 2, 12 לְיוֹם לַיהוָה עַל-בְּלִגְנָא *for the day of Jehovah*, etc. i. e. the day of wrath and judgment held by Jehovah. 22, 5 לְיוֹם מְהוּמָה... לְאוֹרֵי יְהוָה *for a day of confusion... sent by the Lord Jehovah*; Sept. παρὰ Κυρίου. 28, 2. Zech. 14, 1. Ps. 3, 9 לְיוֹם הַיְהוָה הַיְהוָה *from (by) Jehovah is deliverance*. Job 33, 6. Jon. 2, 10. Is. 61, 2. 1 K. 10, 1. Jer. 10, 23. Ez. 1, 18 יְרָאָה לָהֶם *fear was by them*, they were terrible. 2 Sam. 3, 2, 3, 5. Hos. 6, 10.—Also of the *instrument*, as לְפִי הַרְבָּה *to smite with the edge of the sword*, see in פִּה no. 3; so רָאָה לְעֵינַי *to see with the eye* Ez. 12, 12. Ps. 12, 5 לְלִשְׁנֵנוּ נִגְבֵּר *with (by) our tongue will we prevail, conquer*.

f) Often after nouns signifying *master, lord, God, or servant, minister, also friend, enemy, and the like*, as marking those relations *to any one*; comp. Gr. ἀναξ ἄνδρεςσιων Il. 5. 546, also εἰαίρος, φίλος, ἐχθρός τινί et τινός. So espec. where the first noun is indefinite, as בֶּן לְיִשְׁרָאֵל *a son of Jesse* 1 Sam. 16, 18, contra בֶּן-יִשְׁרָאֵל *THE son of Jesse*. לְאִדֹנָי Gen. 45, 8, 18; לְהָאֱלֹהִים Is. 37, 16; לְעַבְדֶּךָ Gen. 9, 25–27. 40, 12; also Gen. 14, 18. 1 K. 18, 22. 1 Chr. 27, 33. 1 Sam. 14, 34. שִׁנְאָה לְאֹהֲבָיִם 1 K. 5, 15; לְרַע לְעֵינַי Job 30, 29; לְדֵוֹתֶיךָ Deut. 4, 42; לְאוֹיְבֶיךָ Num. 35, 23. etc. So the Phœnicians; see *Monumm. Phœn.* p. 199, 351.

g) Sometimes also Hebrew writers, especially the later ones, who inclined to Chaldaism, employ לְ (the sign of the dative) incorrectly after active verbs *for the accusative*, as in Chaldee, Syriac, and Ethiopic; e. g. לְלִקְחָהּ Jer. 40, 2, לְאֶבֶל Lam. 4, 5, לְהַרְגֵנִי Job 5, 2; comp. 1 Chr. 16, 37. 25, 1. Ps. 135, 11. etc. Once לְ is thus put before a whole sen-

tence, which must be regarded as in the accus. Is. 8, 1 *and write upon it with a common stylus* (these words), לְמַחַר שֵׁשׁ יָמִים *hasting to the spoil*, etc. comp. v. 3, where לְ is omitted; see in מַחַר Pi. no. 1.

4. Many of the examples above cited (no. 3. d. and e. γ) would properly be translated in Lat. by the *Genitive*, in Engl. by the *Gen.* or by *of* with its case; and hence in various other kinds of examples also, לְ maybe taken as a *sign of the Genitive*; comp. the like use of the Greek dative for the genitive by the figure called *Koloφώνιον*, e. g. ἡ κεφαλὴ τῷ ἀνθρώπῳ, see Bernhardt's Greek Syntax, p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B. for de*. Spec. a) Where several genitives are dependent on one nominative, as הַכְּרִי הַיָּמִים הַלְּמַחֲרֵי הַיָּמִים *the chronicles, annals, of the kings of Israel* 1 K. 15, 31. הַלְּמַחֲרֵי הַשָּׂדֶה *a part of the field of Boaz* Ruth 2, 3; also Judg. 3, 28. 1 K. 15, 31. 2 K. 5, 9. Josh. 14, 1. So too where the nominative has an adjective, as בֶּן אָחָד לְאַחֵי מִלְכָּה 1 Sam. 22, 20. In both these kinds of examples the usual form of the construct and absolute could not well be applied. Comp. Lehrs. p. 673. b) After numerals, Gen. 7, 11 *in the six hundredth year* נְחָמֵי נְחָמֵי *of Noah's life*. So לְכָל הָרִאשֹׁן *the first of all* 2 Sam. 19, 21; אֶחָד לָהֶם *one of them* Ez. 1, 6; בְּאַחַד הַיָּמִים *on the first day of the month* Gen. 8, 13. Ez. 1, 2. c) As marking the genit. of the *possessor*, comp. in no. 3. d. Ecc. 5, 11 הַשֹּׁבַע לְעֵשֶׂר הַיָּמִים *the abundance of the rich man*. Ps. 37, 16 מִצֵּט לְצַדִּיק הַיָּמִים *the little of the righteous man*. Is. 34, 6. Jer. 12, 2. d) Where adverbs with לְ are put before nouns, and thus take the force of prepositions; as לְ סָבִיב prep. also לְ מִפְּנֵי i. q. מִפְּנֵי preposit. So לְ מַעַל, לְ מַחֲרֵי, etc. Lehrs. p. 631. 3.

From the primary signification of direction or turning to or towards any thing, come also the following tropical senses:

5. Spoken of *time*, it denotes: a) The point of time *to* or *until* which something is done, etc. i. q. עַד. Am. 4, 7 *I have withholden the rain from you when yet three months* לְקַצֵּר *to the harvest*. Deut. 16, 4 *shall not remain all night* לְבַקֵּר *un-*

til the morning. Comp. לְעוֹלָם *eis aiōna for ever* i. q. עַד עוֹלָם; also לְנֶצַח *eis aiei for ever* i. q. עַד נֶצַח. b) The point of time *for* or *against* which a thing is done; Ex. 34, 2 *be ready* לְבֹקֵר *for to-morrow*. Num. 11, 18 *sanctify yourselves* לְמַחַר *against to-morrow*. Esth. 5, 12. Is. 41, 23. Prov. 7, 20. Also of an *interval* of time; 1 K. 5, 2 [4, 22] *and Solomon's provision* אָחָד לְיוֹם *for one day*, every day.—Other significations relating to time, see below in B. 2.

6. *to, even to, until, usque ad*; comp. in no. 1 fin. So חֶק לְבָרִי *even to no measure*, i. e. without measure, Is. 5, 14; אֵין לְאֵין שְׂאֵרִית *even to no remnant*, until none were left, Ezra 9, 14; also 2 Chr. 20, 25. 1 Chr. 22, 4; comp. 2 Chr. 36, 16. Judg. 16, 16 *reved* לְמוֹת *even unto death*, comp. Gen. 27, 46. Hence a) Of a number to which any multitude amounts, as Greek *eis μισίους, πρὸς μισίους*. 2 Chr. 5, 12 לְמֵאָה וְעֶשְׂרִים *the number of a hundred and twenty*. But 1 Sam. 29, 2 belongs in no. 13 below. b) Of degree, amount. *even*; Deut. 24, 5 לֹא יֵעָבֵר עָלָיו לְכָל הָדָבָר *there shall not pass over* (be imposed) *upon him even any thing*, not the slightest charge; comp. עַד in the phrase לֹא—עַד אָחָד. So 2 Chr. 7, 21. Ecc. 9, 4 לְכֹלב חַי הוּא טוֹב וְגו' *for even a dog alive is better than a lion dead*.

7. Like אֶל A. 6, it implies an *adding*, *superadding to*, i. e. in addition to, *upon, besides*. Is. 28, 10 לְצִו קוֹ לְקוֹ *precept upon precept, line upon line*. Ecc. 7, 27 אֶחָד לְאַחַת *adding one to another*. Ps. 135, 7 הַמֶּטֶר לְמִטֵּר *to the rain*, i. e. accompanying the rain in addition. Jer. 10, 13. Gen. 46, 26 *all the souls that came* לְרַעְקֵב *in addition to* (*besides*) *Jacob into Egypt*.—In this sense עַל is more frequent.

8. It marks a direction of mind towards any one, either *to, for, or against*; e. g. לְ תָסִיר תָּסִיר *pious towards God* Ps. 4, 4; לְ טוֹב טוֹב *see in תָּסִיר* no. 1. c; לְ טוֹב *good to any one* Lam. 3, 25. Contra, לְ הַטָּא *to sin against* any one, see in לְ הַטָּא *to be angry against*, see in לְ הַרָּה *to plot against* Ps. 37, 12.

9. Here too it forms a *Dat. commodi* (comp. no. 3. b); *for, in behalf of* any one, for his advantage, on his side, etc

Gen. 31, 42 לֹדִי אֲלֵהִים הָיָה לִי unless God had been for me, on my side. Ps. 56, 10, 118, 6. Is. 6, 8 מִי יֵלֵךְ-לָנוּ who will go for us? Judg. 1, 1. Deut. 30, 12, 13. So Judg. 7, 20 the sword for Jehovah and for Gideon! comp. v. 18. Job 13, 7 הֲלֹא תִדְבַר עֲבֹלָה will ye speak wickedly for God? i. e. in his behalf, to defend him. Ps. 69, 22. לְנַפְשִׁי for one's life, to preserve it, see in נִפְשָׁא no. 2. c. Also לְנִלְחָם to fight for; לְרִיב to contend for; לְהַתְחַרֵּר to entreat for.

10. Spoken of a cause, reason, motive, on account of, because of, for, Lat. *propter*;

comp. Arab. لام العلة Lam causal. So in לָמָּה, לָמָּה, wherefore? Gr. εἰς τι; ἕνεκα τι; Germ. wozu? Also לְכֵן, לְכֵן, propterea, therefore. Gen. 4, 23 I have slain a man לְפָנָי for my wound (because he wounded me), וַיִּקַּח לְחִבְרָתִי, yea, a young man for my stripe. Is. 14, 9, 15, 15. 36, 9. 60, 9 (comp. 55, 5, where it is more fully לְמִצֵּן). Hos. 10, 10. Lev. 19, 28. Josh. 9, 9. Ezra 3, 13.

11. As marking the object of discourse, etc. of, for, about, concerning, Lat. *de*. Lev. 14, 54 זֹאת הַחֹרֶה לְכָל-בְּנֵי עַמִּי this is the law for (concerning) every kind of plague. Ps. 22, 31 רִסְפָּר לְאֹדְנֵי דָוִד it shall be recounted concerning the Lord to the coming generation. So after verbs of speaking Gen. 20, 13. Ps. 3, 3; of commanding Ps. 91, 11. Esth. 3, 2; of singing Is. 5, 1. 27, 2; of inquiring, as לְשָׁאֵל לְשִׁלּוּם; comp. Gen. 42, 9. Hence of the subject or argument of an oracle, as לְמִצְרַיִם concerning Egypt Jer. 46, 2. 48, 1. 49, 1. 7. 23. 28. 23, 9. So Arab.

ك Kor. Sur. 3. 162. Sur. 4. 64.

12. Of the end or final object; as לְעִזְרָה for help, either as sought or given, Is. 10, 3. 20, 6. 31, 1; לְשׁוּא, לְרִיק, for nought, in vain. So לְבַעֲבוֹר בְּבַעֲבוֹר.

13. Spoken of a norm, rule, etc. according to, after, by, Lat. *secundum*. Gen. 1, 11 לְמִינֵהּ after its kind. 8, 19. 10, 5 לְלִשְׁנֵי אִישׁ every one according to his language. Num. 4, 29 after their tribes and families. 1 Sam. 10, 19. 2 Chr. 25, 5; לְצַדִּיק according to right and justice, i. e. justly, righteously, Is. 32, 1. 11, 3. 2 Sam. 18, 4 and all the people came out לְמֵאוֹת וּלְאֶלְפִים by hundreds

and by thousands. 1 Sam. 29, 2. Is. 27, 12. 1 Chr. 23, 3. Gen. 41, 46 לְקֶמְצִים by sheaves.—Hence also the idea of likeness, q. d. like, like as, as if, as though, Job 39, 16 [19] הֲלֹא לְנַיִתָּהּ זָנִיחָה she is cruel towards her young, as though not hers; Vulg. quasi non sint sui. Hos. 9, 13 Ephraim . . . is planted in a pleasant place לְצִיר like Tyre, pr. as though he were Tyre. הֲרָצָא לְחַפְשִׁי to go out (from servitude) as free, i. e. free; written also without לְ in the same sense, הֲרָצָא חַפְשִׁי, see in חַפְשִׁי. So לְהִשָּׁב to regard as, see in הִשָּׁב no. 1.

14. As denoting reference or relation, as to, in respect to, as for, in; and thus subjoined: a) After adjectives, to mark the nature or quality of an attribute; e. g. גָּדוֹל לְעֹשֶׂר וּלְחָכְמָה great in (as to) riches and wisdom, comp. 1 K. 10, 23; וְזָקֵנִים לְיָמִים older in years Job 32, 4; גָּדוֹל לְמִרְאָה Josh. 22, 10. Comp. Lat. 'præstantior ad rationem sollertiamque,' Cic. Nat. Deor. 2. 62. b) After verbs, Gen. 17, 20 and לְיִשְׁמָעֵאל as for Ishmael, I have heard thee. 19, 21. Num. 18, 7. Ps. 12, 7. Comp. Lat. 'ad omnia alia ætate sapimus rectius' Ter. Ad. 5. 3. 45. c) After substantives; 2 Chr. 21, 3 and their father gave them great gifts לְבָסֶה in (as to) silver and gold. 16, 8. Also before a subst. put absol. at the beginning of a clause; as Is. 32, 1 וְלִשְׁרִים וְלְמִשְׁפַּחַת שְׂרָרִים and as for princes they shall rule justly. Ps. 16, 3 כָּל-קְדוֹשֵׁימֶנּוּ... חַפְצֵי רַבִּים as for the saints . . . all my delight is in them. 17, 4. 32, 6.

NOTE. It is affirmed by some (Ewald Krit. Gramm. p. 603. Kl. Gramm. § 326), and denied by others (Winer in Simonis Lex. p. 509, 510), that לְ is also prefixed even to the nominative case; and the following examples are quoted: 1 Chr. 3. 2. 7, 1. 24, 20. 22. 2 Chr. 7, 21. Ecc. 9, 4. Ps. 89, 19. But it would seem that most of these examples may be referred to one or another of the acknowledged senses and constructions of this particle; (although in particular examples I would explain it differently from what Winer has done;) while nevertheless the לְ in such instances stands before what would otherwise have been the nominative. Thus Ps. 89, 19 our shield is of the Lord, and of the Holy one of

Israel our king. For 2 Chr. 7, 21 and Ecc. 9, 4, see above in no. 6. In 1 Chr. 7, 1 and 24, 20. 22 we may render: *to the sons of Issachar, to the Levites*, sc. belonged, are to be reckoned, those who follow. In 1 Chr. 3, 2 *הַשְּׁלִישִׁי אֲבִישֹׁלוֹם* *the third was Absalom*, the reading with לְּ is indeed suspected, since it is wanting before the names of the other five sons v. 1-4, and is not found in 20 Mss. of Kennicott; yet לְּ stands in the same way before the predicate after הָיָה in 2 Chr. 16, 8 *הָיוּ לְחֵרֶל לְרֹב וּלְפָרָשִׁים* *they were (for) a huge host in (as to) chariots and horsemen.* So too 2 Chr. 15, 3, for which see below in B. no. 3.

B) Less frequently לְּ is spoken:

1. Of *rest* or *delay at, on, in* a place, i. e. the being *at* a place to which one has come; comp. Lat. *ad*, also *εἰς ὁρόνους* *εἰς* Od. 4. 581; Germ. *zu* Hause, *zu* Leipzig. E. g. *לְיָד פ' א' לְיָד פ' א'* *at one's side*; *לְיָמִין פ' א'* *at one's right hand*, see *לְיָמִין פ' א'* *at the door of his tent* Num. 11, 10; *לְפִי-קַרְתָּה* *at the entrance of the city* Prov. 8, 3; *לְחוֹרֵה הַיָּם* *on the shore of the sea* Gen. 49, 13; *לְעֵינֵי פ' א'* *in i. e. before the eyes, in the sight of any one*; *לְפָנָי* *id.* This use of לְּ is more extensive in the poets and later writers, who sometimes put it for the common אֶ, e. g. *לְחַוֵּץ* Ps. 41, 7, and *לְחַוֵּצָה* 2 Chr. 32, 5, i. q. *בְּחוּצָה foris*; *לְמִצְפָּה* *at Mizpah* Hos. 5, 1; *לְשַׁחַת* *in the pit*, i. e. in prison, Is. 51, 14.

2. Trop. of *time*, and spoken of a point of time *to* which an action has approached so as to coincide with it; comp. in A. no. 5. Hence a) Of time *when*, i. e. the moment or point of time *at* or *in* which any thing is done; chiefly in poetic style and in the later writers who imitated this. E. g. *לְבֹקֶר* *in the morning*, early, Ps. 30, 6. 59, 17. Am. 4, 4, for the usual *בְּבֹקֶר*; so *לְאֹרֶךְ* *at day-light*, dawn, Job 24, 14; *לְעֶרֶב* *at evening* Gen. 49, 27. Ps. 90, 6. Ecc. 11, 6, for the usual *בְּעֶרֶב אֶרֶב* Gen. 8, 11, *לְרֵוַח הַיּוֹם* Gen. 3, 8, *לְעֵת בֹּא הַשָּׁמֶשׁ* *at the time of sunset* Josh. 10, 27; also conjoined *לְבֹקֶר וּלְעֶרֶב* 1 Chr. 16, 40. 2 Chr. 2, 3. b) Of a time *within* which any thing is done, e. g. *לְשָׁלֹשׁ הַיָּמִים* *within three days* Ezra 10, 8. *אַחַת לְשָׁלֹשׁ שָׁנִים* *once in three years* 1 K. 10, 22. c) Of a space or interval of time *after* the lapse of which any thing is to

be done; comp. Gr. *εἰς ἐνιαυτόν* both 'for a year,' and 'after a year,' and so Engl. 'in a year.' Gen. 7, 4 *לְשִׁבְעַת יָמִים* *in yet seven days*, i. e. *after* seven days. Am. 4, 4 *לְשָׁלֹשׁ יָמִים* *after (every) three years.* 2 Sam. 13, 23 *לְשְׁנַתָּהּ יָמִים* *after two years.* 11, 1.

3: Also of the *state* or condition in which one is; where espec. in the later writings the partic. לְּ is said to be used in nearly the same sense as בְּ. The examples however are doubtful; and most of those usually referred hither, admit of a different solution. E. g. *לְחָלֵי* see in A. no. 2; *לְצִמְאֵי* Ps. 69, 22, see in no. 9; *לְאֵל רָדִי* see in no. 3. d. β. So *לְבָר* *apart*, separately, may be referred to B. no. 1; also *לְבִטָּח* *in security*, securely; *לְצַדִּיק* *justly*; *לְאֵט* *gently*; for Is. 5, 14 see in A. 6; and so Job 41, 25.—Contra, 2 Chr. 15, 3 *לְרֵוַח הַיָּם* *and long time to Israel (he hath been) without the true God, and without a teaching priest, and without law*; here it might be difficult to say in what לְּ differs from בְּ; unless we prefer to render it: *and for a long time was Israel without the true God*, etc. see in A. 13. fin. Further, we have in 2 Chr. 20, 21 *לְהַדְרֵת קִדְשׁ* *in holy ornaments*, for *בְּהַדְרֵת קִדְשׁ* *id.* Ps. 29, 2. 96, 9. 1 Chr. 16, 29. This analogy also serves to strengthen the usual interpretation of Ps. 45, 15 *לְמַלְכָּה* *in embroidered garments (adorned with these) shall she be brought unto the king.*

C) The *Infinitive* with לְּ prefixed has in general the nature and signification of a noun, or rather of the Engl. infin. with *to*; e. g. Inf. *לְעֲשׂוֹת*:

1. Lat. *ad faciendum*, *to do*, denoting end and purpose, like Engl. *to* before the infin. Thus Cant. 5, 5 *יָרָסָה* *I rose up to open.* *עַתָּה לְלָרֶחַ* *a time to bring forth*, Ecc. 3, 2. *קִרְבָּה לָנוּס* *near to flee to*, Gen. 19, 20. *מָה לְעֲשׂוֹת* *what is to be done?* 2 K. 4, 13. Is. 5, 4. *בָּנֹב לְעָמָר* *(הָרָה)* *remain at Nob, yet this day (he must) remain at Nob*, Is. 10, 32; comp. p. 251. dd. β.

2. Lat. *faciendo*, *for doing*, *הָרָה לְעֲשׂוֹת* *to be ready or disposed for doing (to do)*, see *הָרָה* no. 3. dd. Ellipt. *לְחַוֵּשׁ יָצִיבֵנִי* *Jehovah is ready to save me*, i. e. will save me, desires my safety, Is. 38, 20. 21, 1. 44, 14. So ellipt. and negat. *לֹא*

לַעֲשׂוֹת *one may not do*, Am. 6, 10; or, *one cannot do*, etc. Judg. 1, 19, comp. Josh. 17, 12.

3. Lat. *faciendi*, of *doing*; Num. 1, 1 *in the second year* לְצֵאתָם *of their coming out*, i. e. after their departure from Egypt.

—In other examples לְ c. inf. signifies:

4. *even to, until*, Is. 7, 15. Comp. above in A. 5. a.

5. *on account of, because*, Is. 10, 2 init. 30, 1 לַעֲשׂוֹת. Num. 11, 1. Comp. in A. 10.

6. *as if, as though*, 1 Sam. 20, 20. Comp. in A. 13.

7. *at a time, when*; לְפִנּוֹת עָרֶב lit. 'at the turning of evening,' *when evening drew near*, at even tide, Gen. 24, 63.

D) Once לְ seems to serve as a *Conjunction*, and is apparently prefixed to a finite verb, in the sense of *that*, like

Arab. لَ for لَكِي; thus 1 K. 6, 19 in the common reading, לְתִתֶּן *that thou mayest place*. But as this sense is harsh in connection with the context, we may perhaps with Ewald, Heb. Gram. p. 213, regard לְתִתֶּן as a sort of reduplicated infin. for תִּתֶּן, as also in 1 K. 17, 14 Cheth.

לְ Chald. prep. i. q. Hebr. 1. *to, into, towards*, spoken of place, Dan. 2, 17. 4, 19. 6, 11. 7, 2.

2. As sign of the *Dative*, Dan. 2, 5. 7. Put often also with the *Accusative* after active verbs, Dan. 2, 10. 23. 24. 25. 5, 4. Also as a sign of the *Genitive*, Ezra 5, 11. 6, 3. 15.

3. Prefixed to the *Infinitive*, after verbs of speaking, commanding, etc. Dan. 2, 9. 10. 12.

NOTE. For Chald. לְ as prefixed to the forms of the fut. of הָיָה, e. g. לְהָיִי, לְהָיִין, etc. see in הָיָה, note, p. 247. The-saur. p. 734.

לֹא, and 35 times לֹא according to the Masora, e. g. Gen. 37, 13; Adv. of negation, *no, not*. Antique forms were לֹא, לֹי, whence לֹאֵי. Syr. ܠܐ and ܠܝ, Chald. ܠܐ, Arab. لا. The ultimate root is ܠܐ q. v. whence also ܠܐ, ܠܝ.

1. Like Gr. οὐ, οὐκ, it expresses an absolute negative, and is put: a) With a Præter, unlike אַל q. v. as Gen. 2, 5. 4, 5. 45, 1. 8. al. b) With Futures, as

Gen. 3, 4 לֹא מוֹת תִּמָּוֶת *thou shalt not surely die*. Ps. 16, 10 לֹא תִעָזַב *thou wilt not leave*. With the 2d pers. it often interdicts, and thus stands for the negat. imperative as Ex. 20, 15 לֹא תִגְנוֹב *thou shalt not steal*. v. 5. Gen. 3, 1. 2. 24, 37 Lev. 19, 4. 25, 17. Deut. 25, 4; here it differs from אַל which expresses *dissuasion*, but comp. Prov. 22, 24. With the 3d pers. Gen. 31, 32 לֹא יָהָרָה *he shall not live*, i. e. let him die. So Arab. لا with the Fut. condit. De Sacy Gr. I. § 419. Whether לֹא is put (like אַל) with the fut. in clauses marking purpose, may justly be doubted; e. g. Ex. 28, 32 לֹא יִקָּרֵט (so) *it shall not be rent*, not: 'that it be not rent.' Is. 41, 7 *he fasteneth it with nails*, לֹא יָמוּט thus *it moveth not*, stands firm. Job 22, 11. c) It stands also where the substantive verb is omitted; as Ps. 5, 5 אַתָּה הוּא הָיָה רָשָׁע אַתָּה הוּא לֹא *thou art not a God having pleasure in wickedness*. Ex. 16, 8. 2 Sam. 18, 12. Is. 63, 9. Very rarely with a Participle, where אֵין is the usual negative; or with an Infinitive, where בְּלִיתִי is comm. employed.—As to its *place* in a clause, לֹא is always closely connected with the verb, and immediately precedes it; although occasionally for the sake of emphasis a word may be placed between the two, as Gen. 32, 9 לֹא יָעֻב רְאִימִי עוֹד שְׁמָךְ 1 Sam. 8, 7. Ez. 16, 47. Job 22, 7. 34, 23.

The following uses of this particle may likewise be noted:

2. Absol. in answer to a question, *no, nay*, Zech. 4, 5. Job 23, 6 *will he contend with me with all his might?* No (לֹא), *but*, etc. Also in declining an invitation, Gen. 19, 2 *nay, but we will abide in the street all night*. 23, 11. Is. 30, 16; comp. Gen. 18, 15.

3. In neg. interrogations, where an affirmative answer is implied, (different from אַל no. 3,) for הֲלֹא *is not? nonne?* like Gr. οὐκ Hom. Il. 10. 165. ib. 4. 242. Mostly in clauses coupled with a preceding one; Job 14, 16 *לֹא תִשְׁמַר עַל חַטָּאתִי* 2, 10. 2 K. 5, 26. Jer. 49, 9. Lam. 3, 36. Jon. 4, 11; also Jer. 49, 25.

4. Put for בְּלֹא *with no, i. e. without*, 1 Chr. 2, 30 *and Seled died לֹא בְּיָנִים without children*. Ps. 59, 4. 2 Sam. 23, 4. Job 34, 24. לֹא דֶרֶךְ *without way* Job 12,

24. לָא אִישׁ *without men*, deserted, desolate, Job 38, 26.

5. i. q. לָא טָרָם *not yet*, 2 K. 20, 4. Ps. 139, 16.

6. Prefixed to nouns it gives them a negative or contrary meaning, like Engl. *un, in, im*. a) Before adjectives, לָא חָסִיד *not pious*, i. q. ungodly, Ps. 43, 1; לָא יָזוּ *not strong*, i. q. infirm, weak, Prov. 30, 25; לָא חָכָם *unwise* Deut. 32, 6. b) Before substantives, as לָא אֵל q. d. *non-deus, a no-god*, i. e. an idol, Deut. 32, 21. Jer. 5, 7; לָא עֵץ *not wood*, spoken of a man in opp. to a rod or instrument of wood, Is. 10, 15; לָא אֱלֹהִים, לָא אִישׁ, spoken of God, as not to be brought into comparison with mortals, Is. 31, 8. But the sense is different in phrases like לָא כֹחַ Job 26, 2 and לָא חָכְמָה ib. v. 3, where there is an ellipsis for: 'he who hath *no power, no wisdom*'; see below in C.2. c) For the phrase לָא בַל see under בַל no. 3. d) With an adverb, as לָא מְעַט *no little*, i. e. *much*, Is. 10, 7.

7. לָא יָגַם *not even*, see in יָגַם no. 2; not much different is לָא—יָד Judg. 4, 16.—Also לָא—לָא Deut. 24, 5; see in לָא A. 6. b.

8. By pleonasm לָא is joined with אִין 1 K. 10, 21; with טָרָם Zeph. 2, 2.

NOTE. Some assign also to לָא the power of a subst. *nothing*, but the examples adduced are not certain. In Job 6, 21 the reading is doubtful; and Job 31, 23 לָא אֵיכָל may be rendered, *I could not sc. do any such thing*. Comp. however Chald. לָא, לָה, Dan. 4, 32.

With prefixes לָא is connected as follows:

A) בָּלָא 1. Prep. varying in signification, according to the different significations of the particle בָּ. a) *not in* a certain time, comp. בָּ of time, A. 5; i. e. *out of, beyond* a certain time. Lev. 15, 25 בָּלָא עַתְּ-בְּהִקְהָהָ *beyond the time of her uncleanness*. Also *before*, i. q. בְּטָרָם, Job 15, 32 בָּלָא יוֹמוֹ *before his time*, comp. above לָא for טָרָם, no. 5. b) *not for* a certain price, comp. בָּ of price, B. 3; Is. 55, 1. Ps. 44, 13; also בָּ לָא Is. 45, 13. c) *not with* sc. any thing, i. e. *without*, 1 Chr. 12, 33 בָּלָא לֵב וְלֵב *not with a double heart*, i. e. with one heart, with the whole soul, comp. Ps. 17, 1. Job 8, 11. Ez. 22, 29. 2 Chr. 30, 18 *they did eat the passover בָּלָא כִּפְהוּכ* *without (doing) as*

it was written. In the same sense is said בָּ לָא, as לָא בְּיָד *without (man's) hand* Job 23, 20; לָא בְּכֶסֶף *not with silver*, i. e. not so as to obtain silver, Is. 48, 10. Syr.

כּ לָא *without*. d) *not by or with*, comp. בָּ of the instrument and cause, B. 2. c; Job 30, 28 *I walk darkened בָּלָא חַמָּה but not by the sun*.—In some instances also בָּלָא is put concisely for בְּאִשֶׁר לָא, as Is. 55, 2 בָּלָא לְשִׁבְעָה *for (that which) satisfieth not*. Jer. 2, 11.

2. Conj. with fut. *in that not*, i. e. *so that not*. Lam. 4, 14 בָּלָא יוֹבְלֵנוּ הָעַמָּה *so that (men) cannot touch their garments*.

B) הֲלָא *nonne? is not? etc.* Gen. 4, 7. 20, 5. Job 1, 10. Num. 23, 26; *annon?* 1 K. 1, 11; implying an affirmative answer, and הֲלָא is often therefore nearly i. q. הֵן, הִנֵּה, *lo! behold!* 1 Sam. 20, 37 הֲלָא הַחֲצִי מִמֶּךָ וְהַלְאָה *lo! the arrow is beyond thee*. 2 Sam. 15, 35. Ruth 2, 8. Prov. 8, 1. 14, 22. 22, 20. Job 22, 12 (parall. רָאָה). Hence for הֲלָא in the books of the Kings, we find in Chron. הֲלָא הֵם, e. g. 2 K. 15, 36 הֲלָא הֵם כְּתוּבִים עַל סֵפֶר *lo! they are written in the book, etc.* comp. 2 Chr. 27, 7; so 2 K. 20, 20. 21, 17, comp. 2 Chr. 32, 32. 23, 18. etc. Very rarely both particles stand together; as הֲלָא הֵנּוּם 2 Chr. 25, 26; הֲלָא הַלּוֹא הִנֵּה Hab. 2, 13. See Gesch. d. Heb. Sprache p. 39. The LXX also often render הֲלָא by *ἰδοὺ* Josh. 1, 9. 2 K. 15, 21. In Samar. and Rabbinic הֲלָא is common for הֵנָּה.—Arab. هَلَّا، أَلَا.

C) לָא 1. *in not*, i. q. *without*, once 2 Chr. 15, 3, pr. *in the not* having.

2. *as though not*, Job 39, 16, see in לָא A. 13. Elsewhere also for לָא בְּאִשֶׁר, Is. 65, 1. Job 26, 2. 3.

NOTE. By a certain laxness of orthography, לָא is occasionally written for לוֹ *to him*, according to the Masorites fifteen times in all, Ex. 21, 8. Lev. 11, 21. 25, 30. 1 Sam. 2, 3. 2 Sam. 16, 18. Ps. 100, 3. 139, 16. Job 6, 21. 13, 15. 41, 4. Ezra 4, 2. Prov. 19, 7. 26, 2. Is. 9, 2. 63, 9. Vice versa also לוֹ is put for לָא 1 Sam. 2, 16. 20, 2. But several of these examples are doubtful.

לָא, once לָה Dan. 4, 32. Chethibh i. q. Heb. לָא

1. *not, no, non*, Dan. 2, 5. 9. 10. 11. 3, 12. 14. הָלֵא *annon?* ib. 3, 24. 4, 27.

2. *nothing*, Dan. 4, 32.

לָא דְבָר (no pasture) *Lo-debar*, pr. n. of a town of Gilead, 2 Sam. 17, 27; written in c. 9, 4. 5 דְבָר לָא.

לָא עַמִּי (not my people) *Lo-ammi*, symb. name of a son of Hosea, Hos. 1, 9.

לָא רַחֲמָה (not compassionate, r. רַחַם) *Lo-ruhamah*, symbolical name of a daughter of Hosea, Hos. 1, 6. 8. 2, 25.

* לָאֵב obsol. root, kindr. with לָוֵב, לָהֵב, *to burn*, and thence *to thirst*.

Arab. لَاب mid. Waw, *to thirst*.—Hence הָלֵאֵבָה *thirst*.

* לָאָה in Kal only fut. וְלָאָה, apoc. וְהָלָאָה.

1. *to be wearied, exhausted*, i. q. לָהָה, where see for the origin. Chald. לָאָה and לָאָה id. Syr. لَام id. Aph. لَام.—Job 4, 5 *but now it (calamity) is come upon thee, וְהָלָאָה and thou faintest*. With לָא c. inf. *to labour in vain*, not be able, Gen. 19, 11.

2. *to be weary of any thing, to take ill*, Job 4, 2.

NIPH. i. q. Kal, but more usual.

1. *to be weary, exhausted, to faint*; Part. fem. נָלָאָה *weary* Ps. 68, 10. Espec. *to labour in vain*, Is. 16, 12; c. inf. Jer. 20, 9. Also *to weary oneself*, sc. by vain labour, Jer. 9, 4.

2. i. q. Kal no. 2, *to be weary of any thing, to take ill, to be grieved*, with inf. Is. 1, 14. Jer. 6, 11. 15, 6; inf. c. לָ Prov. 26, 15 *it grieveth him (the sluggard) to bring his hand again to his mouth*. Intens. *to disdain, to loathe*, Ex. 7, 18.

HIPH. הָלֵאָה 1. *to make weary*, Jer. 12, 5. Ez. 24, 12.

2. *to weary out, to tire one's patience*, Is. 7, 13. Mic. 6, 3; comp. Job 16, 7.

Deriv. הָלֵאָה, also

לָאָה (weared) pr. n. *Leah*, the elder daughter of Laban and wife of Jacob, Gen. 29, 16 sq. 30, 9 sq. 34, 1.

* לָאֵט i. q. לָוֵט and לָהֵט, *to wrap around, to muffle, to cover*, 2 Sam. 19, 5. Comp. Sanser. *lud*, Gr. *λάθω, λανθάνω*, Lat. *lateo*.—For לָאֵט Job 15, 11, see under אָט.

לָאֵט i. q. לָט part. Kal from r. לָוֵט q. v.

לָאֵט adv. *softly, gently*, see אָט.

* לָאֵף obsol. root; Arab. لَفَّ Conj. IV, also Eth. ለአባ, *to send a messenger, ጥላአባ (to be sent), to wait upon. to minister, ለአባ* a minister, servant. Kindred are הָלָף, הָלָף.

Deriv. מְלָאָכָה, מְלָאָכָה, and pr. n. מְלָאָכָה.

לָאֵל (of God sc. created, comp. Job 33, 5,) *Lael*, pr. n. m. Num. 3, 24.

* לָאֵם obsol. root, of doubtful signification; Arab. لَام is to agree, to be congruent. Perh. לָאֵם may be softened from רָחַם, רָחַם, signifying *to make a noise*, whence רָחַם multitude, and pr. n. אֲבָרְחָם; comp. רָחַב, רָחַב.—Hence

לָאֵם m. c. suff. לְאֵמִי Is. 51, 4; plur. לְאֵמִים.

1. *a people, nation*, only poetic, Prov. 11, 26. 14, 28; Plur. Gen. 25, 23. 27, 29. Ps. 7, 8. 9, 9. al.

2. Plur. *Leummim*, pr. n. of an Arab tribe, Gen. 25, 3; supposed to be the same with the Ἀλλουμυιώται of Ptolemy 5. 7.

לָב m. (r. לָבֵב) c. Makk. לָבֵב, c. suff. לְבָי, plur. לְבָוִי; also

לָבֵב m. constr. לְבָב, c. suff. לְבָבִי, plur. לְבָבוֹת 1 Chr. 28, 9, c. suff. once לְבָבָהּ Nah. 2, 8.

1. *the heart*, so called as being covered with fat; see the root. Arab. لُب, Syr. لُب, Eth. ለብ, id.—2 Sam. 18, 14. Ps. 45, 6. al. As the heart is the central point for the blood, and the seat of life, it is often put:

a) i. q. נְפֶשׁ (Hom. ψυχή) *anima, life*, the vital principle, Ps. 84, 3. 102, 5. Jer. 4, 18, comp. נְפֶשׁ in v. 10. Hence *the heart is said to live*, to recreate itself, Ps. 22, 27; or *to be sick* Is. 1, 5; and even *to sleep and wake* Ecc. 2, 23, comp. 8, 16. Cant. 5, 2. Also *to stay the heart is to refresh oneself with food and drink*. see סָעַד. Ex. 9, 14 אֶל-לִבְךָ *upon thy heart*, i. e. upon thee, thyself.

b) Further, with the Hebrews as in Engl. *the heart* is the seat of the *feelings, affections, and emotions* of various

kinds. e. g. of love, as Judg. 5, 9, 16, 15 *thy heart is not with me*, i. e. thou lovest me not; (contra, *to love with all the heart*, Deut. 4, 29, 6, 5;) of confidence, Prov. 31, 11; contempt, Prov. 5, 12; joy, Ps. 104, 15; sorrow, Neh. 2, 2. Ecc. 7, 3; contrition, Ps. 109, 16; bitterness, Ps. 73, 21; despair, Ecc. 2, 20; security, Ps. 57, 8, 108, 2. Poetically there is also ascribed to the sorrowful a heart *sick, wounded, grieved*, Prov. 13, 12, 14, 13. Is. 61, 1; to the timid a heart which *melts*, Is. 13, 7. Deut. 20, 8; to the inflexible and obstinate a *hard heart* (see קָשָׁה, שְׁרִירוּת, like a stone Ez. 11, 19, 36, 26, not circumcised Lev. 26, 41. The words too by which we utter or express those feelings, are poetically ascribed to the heart; and thus *the heart* is said to cry out, Hos. 7, 14; to lament, Is. 15, 5; to pant, to sigh, Ps. 38, 9. Also *to pour out the heart* is i. q. to pour out one's feelings in tears, Lam. 2, 19.—Especially *heart* is put for *fortitude of mind, courage*; so חֲסֵמָה bold, courageous. 1 Sam. 17, 32 אָדָם עָלְיוֹ let no man's heart fail, etc. Gen. 42, 28 וַיֵּצֵא לָבָם and their heart went forth, their courage failed. 2 Sam. 7, 27, 17, 10. Jer. 49, 22. Neh. 3, 38 [4, 6]. *Firmness of heart* is also put for the same, Job 41, 15 [24]. Commotion, agitation of mind seems to be implied in Job 15, 12: מַה־לִּבְךָ whither doth thy heart carry thee away?

c) In reference to *the mode of thinking and acting*, i. e. to disposition and character; in which sense there is ascribed to any one a *clean heart*, Ps. 51, 12; sincere 1 K. 3, 6; faithful Neh. 9, 8; upright 1 K. 9, 4; also on the contrary, a heart *perverse* Ps. 101, 4; contumacious, froward. Prov. 7, 10; deep, i. e. hidden, crafty Ps. 64, 7; ungodly Job 36, 13; also double-minded men are said to speak *with a double heart* or mind, Ps. 12, 3 וְדַבְּרוּ בְּלִבָּם; comp. contra, 1 Chr. 12, 33 וְלִבָּם בְּלֵא with one heart, sincerely. Further, a heart or mind that is wide רָחֵב Prov. 21, 4, great גָּדֹל Is. 9, 9, high גְּבוּה Ez. 28, 5, signifies *pride*; but the former also denotes *joy*, Is. 60, 5.

d) As the seat of *will, purpose, determination*. 1 Sam. 14, 7 וַיִּשְׁאָר בְּלֵאֲשֶׁר

בְּלִבְךָ do all that is in thy heart, what thou wilt or hast determined. Is. 10, 7 לְהַשְׁמִיר בְּלִבּוֹ to destroy is in his heart. Is. 63, 4 הַיּוֹם בְּלִבִּי is in my heart, i. e. I have decreed it, will bring it to pass. So a thing is said to be *in my heart*, i. e. I have purposed it, 1 K. 8, 17, 18. 1 Chr. 22, 7, 28, 2, 2 Chr. 1, 11, 29, 10. בְּלִבְדִּי i. e. after my own heart, to my own pleasure, 1 Sam. 13, 14. Ps. 20, 5; so בְּלִבִּי Jer. 3, 15, בְּלִבְךָ 1 Sam. 2, 35. Also אֶל-לִבִּי Neh. 7, 5. Ecc. 11, 9 לְבָדְךָ בְּדַרְבֵּי הַלֵּךְ walk in the ways of thy heart, follow out your own desires, will.

e) To the heart is also ascribed *understanding, intelligence, wisdom*, (comp.

לֵב heart, intellect, Lat. *cor* Cic. Tusc. 1. 9. Plaut. Pers. IV. 4. 71, also *cordatus* i. e. discreet, prudent,) and even too the *faculty of thinking*, Is. 10, 7. 1 Chr. 29, 18.—1 K. 10, 2 she (the queen of Sheba) *spoke with him all that was in her heart*, i. e. all she knew. Judg. 16, 17 he told her all his heart i. e. all he knew. Ecc. 7, 2. Hence one is said to be *wise of heart* Job 9, 4, comp. 1 K. 10, 24; et contra לֵב חָסֵר void of understanding, foolish. Prov. 7, 7, 9, 4. אֲנִישֵׁי לֵב viri cordati. men of understanding, intelligent, Job 34, 10, 12, 3 בְּמִוֶּדְעָם לֵבִי I too have understanding as well as you. לֵב כֹּחַ strength of understanding Job 36, 5, spoken of the infinite wisdom of God. A *fat heart*, i. e. covered over with fat, is put for a dull and callous understanding, Is. 6, 10; see in שְׂמֵן.—The *consciousness* of right and wrong the Hebrews expressed by: *the heart knoweth*, is conscious to itself, Ecc. 7, 22.

f) Trop. *heart* is put for *self*, like נַפְשׁ no 5, in the formulas אָמַר בְּלִבּוֹ, אָמַר לְלִבְכוֹ, אָמַר אֶל-לִבּוֹ, to say in or to one's heart. i. e. oneself; see in אָמַר no. 2, also in דָּבַר Pi. no. 1. f.

2. Metaph. *heart*, for the *middle, midst, inner part*, e. g. of the sea, Ex. 15, 8; of the heavens, Deut. 4, 11. 2 Sam. 18, 14 הָאֵלֶּה בְּלִבְ הַתְּרֵבִינִתַּי in the midst of the terebinth. So καρδία τῆς γῆς Matt. 12, 40.

לֵב and לִבָּב Chald. m. *the heart*, i. q. *mind, intellect*, Dan. 4, 13, 7, 4; c. suff. לִבִּי 7, 28; לִבְךָ 2, 30, 5, 22; לִבְדִּיהָ 4, 13, 5, 20, 21.

* לְבָא and לְבָה obsol. root, whence are derived לְבִיא, לְבִי, לְבוּא, lion, lioness. Prob. onomatopoeic, imitating the sound of *lowing, roaring*, like old Germ. *liuwōn, leuen*, Engl. *to low*, whence Germ. *Leu, Löwe*, comp. Gr. *léwv*, Lat. *leo*.

לְבָאוֹת (lions, see לְבִי) *Lebaoth*, pr. n. of a city of Simeon, Josh. 15, 32; more fully בֵּית לְבָאוֹת 19, 6.

* לְבָב in Kal not used, prob. *to be fat*. The primary idea lies in the *slipperiness, lubricity*, of fat things; which notion is expressed by the syllables לָב, לָה; see הָלַב to be fat, הָלַה, הָלַה, שָׁלַה, to be smooth, slippery; Sanscr. *lip* illinere. Hence לָב, לְבָב, לְבָה, the heart, as covered with fat, and therefore called also הָלַב q. v. no. 1. b. Also לְבִיבוֹת q. v.

NIPH. denom. from לְבָב, pass. of Pi. no. 1, *to be without heart*, i. e. *to want understanding*. Job 11, 12 וְאִישׁ נְכוֹב וְלֵב רֵקב וְאִישׁ וְלֵב רֵקב אֲדָם וְלֵב רֵקב (empty) and wanteth understanding; yea, man is born like a wild ass's colt, signifying the weakness and dullness of human understanding in comparison with the divine wisdom. There is a paronomasia in the words נְכוֹב and רֵקב. —To this interpretation, which alone accords with the context, I have formerly objected, that there was no example of the privative power of Piel thus transferred to Niph'al; but this objection is removed by examples in Arabic, as كَبِدٌ

in hepate læsus est, hepate laboravit, مكبون in hepate læsus. Others compare Syr. كَحَصٌ cordatum fecit, animum addidit; Ethpa. cordatus, confortatus est; and render thus: *but the foolish man will become wise, (when) the wild ass's colt is born a man*, i. e. never; contrary to the dignity of the Hebrew.

PIEL לְבַב 1. Denom. from לְבָב, *to rob one of his heart*, i. e. *to ravish the heart*, spoken of a maiden, Cant. 4, 9. Comp. on this species of denominatives, Heb. Gramm. § 51. 2. c.

2. Denom. from לְבִיבוֹת, *to make fat cakes*, 2 Sam. 13, 6. 8. See לְבִיבוֹת.

לְבָב heart, see under לָב.

לְבָב Chald. see in Chald. לָב.

לְבֵד alone, see בֵד.

* לְבָה see r. לְבָא.

לְבָה f. contr. for לְהָבָה flame, Ex. 3, 2; as רִקְטִיל for רִקְטִיל. —Others derive it from r. לָבב, לָבַב Samar. to shine, to give light, kindr. with לְהָב.

לְבָה f. (r. לְבָב) the heart, Ez. 16, 30; plur. לְבָוִה Ps. 7, 10. Prov. 15, 11.

לְבֹנָה see לְבָנָה.

לְבוּשׁ and לְבֵשׁ m. once with fem. signif. see no. 2. R. לְבֵשׁ.

1. a garment, vestment, i. q. בְּגָד and mostly poet. Job 24, 7. 10. 31, 19. 38, 9. Ps. 22, 19. 45, 14. Prov. 27, 6. Jer. 10, 9. Spec. a splendid garment, Job 38, 14 וְיַהֲרֹאבוּ כַּמֵּו לְבוּשׁ and (all things) stand forth as in splendid attire, i. e. the earth as illumined by the morning sun; comp. Esth. 6, 9. 10. 11. Is. 63, 1. Trop. of the skin Job 30, 18; of the armature or scales of the crocodile Job 41, 5.

2. Metaph. a wife, spouse, Mal. 2, 16. Freq. in Arab. comp. Kor. Sur. 2. 183 wives are your garment, and ye are theirs; so the words غَشِي and ثَاب to put on a garment, and also to lie with a woman. See more in Schultens Animadv. ad Ps. 65, 14.

לְבוּשׁ Chald. i. q. Hebr. no. 1. Dan. 3, 21.

* לְבַט in Kal not used, Arab. لَبَطٌ to throw upon the ground, to prostrate.

NIPH. to be thrown down, to fall, to perish, Prov. 10, 8. 10. Hos. 4, 14.

לְבִי m. (r. לְבָא) a lion, not found in sing. Plur. m. לְבָאִים lions Ps. 57, 5; fem. לְבָאוֹת lionesses, c. suff. לְבָאוֹתֵי Nah. 2, 13; see לְבִיא.

לְבִיא a lion, pr. a lioness, so called from their roaring, see r. לְבָא; a poetic word, Gen. 49, 9. Num. 24, 9. Deut. 33, 20. Job 4, 11. 38, 39. Is. 5, 29. 30, 6. al.

Arab. لَبْوَةٌ, لَبِيَّةٌ, لَبَاةٌ, also لَبْوَةٌ, etc.

lioness; Copt. ΛΑΒΟΥ lion, lioness, and also a bear. Bochart, in Hieroz. I. p. 719, supposes this word to denote, not the male lion, but the lioness; and this rests on good grounds, though different from those assigned by him, viz. a) It

is coupled with other nouns denoting a lion, where it can hardly be a mere synonyme, Gen. 1. c. Num. 1. c. Nah. 2, 12. Is. 30, 6. b) The passages in Job 4, 11 and 38, 39, accord much better with a *lioness* than with a lion. c) In Ez. 19, 2 the letters **לביא** certainly imply a *lioness*, and the pointing **לִבְיָא** savours of grammatical artifice. d) The masc. termination is no objection, since there are many names of female animals with masc. endings; as **אֶהוֹן** she-ass, **רְחֵל** ewe, **עֵז** she-goat.

לְבַיָּא f. Ez. 19, 2 a *lioness*; see **לְבַיָּא** lett. c.

לְבִיבוֹת f. plur. (ר. **לְבִב**) a species of cakes prepared in a frying-pan, prob. with fat, q. d. *fat-cakes*, perhaps a kind of omelet or the like, fried in fat; 2 Sam. 13, 6. 7. 8. 10. Sept. *κολλυριδες*, Vulg. *sorbitivuncula*. Hence the denom. verb Pi. **לָבַב** no. 2, q. v.

לְבִיבִים, see **לְבִיבִים**.

* **לְבָן** 1. *to be white*, in Kal not used, see **לָבַן**, **לְבָנָה**. Hence Arab. **لَبَنٌ** milk.

2. Denom. from **לָבַנָה**, *to make bricks*, Gen. 11, 3. Ex. 5, 7. 14. Arab. **لَبَّنَ** id.

HiPH. 1. Causat. *to make white*, metaph. *to purify, to cleanse* from the filth of sin, Dan. 11, 35.

2. Intrans. *to become white*, Ps. 51, 9. Is. 1, 18. Joel 1, 7. On verbs of colour in Hiph. see Heb. Gramm. § 52. 2.

HiTHP. *to purify or cleanse oneself*, Dan. 12, 10.

Deriv. **מְלָבֵן**, and the nine here following (without **לָבַן**).

לָבָן adj. fem. **לְבָנָה** -1. *white*, Gen. 30, 35. 37. Ex. 16, 31. Lev. 13, 3 sq. Zech. 1, 8. *White raiment* was worn on festive occasions, Ecc. 9, 8; comp. Hor. Sat. 2. 2. 60. Ep. 2. 2. 3, 4.

2. *Laban*, pr. n. a) The son of Bethuel, an Aramæan, the father-in-law of Jacob, Gen. 24, 29. 50. c. 29-31. b) A place in Arabia Deut. 1, 1.

לָבָן i. q. **לָבָן** no. 1, *white*, constr. **לְבָנָן** Gen. 49, 12.

לָבָן in the phrase **עַל-מִיּוֹת לָבָן** Ps. 9, 1. Here some take **לָבָן** as a pr. n. *Labben*,

of one of David's enemies; others regard **ל** as servile and **בָּן** as the pr. n. of a Levite, as in 1 Chr. 15, 18. Some moderns suppose **לָבָן מִיּוֹת** to be the name of a musical instrument. Better to read **עַל-מִיּוֹת לָבָן** as in many Mss. *with virgins' voice* (**עַל עַלְמוֹת** Ps. 46, 1) *for the boys*, to be sung by them; **בָּן** being taken as collective. See **בָּן** no. 3.

לְבָנָה f. (ר. **לָבָן**) 1. *the white*, poet. for *the moon*, as **חַמָּה** for the sun, and

Arab. **قَمَرٌ** moon, from **قَمَرٌ** to be white. Cant. 6, 10. Is. 24, 23. 30, 26.

2. *Lebanah*, pr. n. m. Ezra 2. 45. Neh. 7, 48.

לְבָנָה f. (ר. **לָבָן**) a brick, a tile, dried in the sun or burnt, Gen. 11, 3. Ez. 4, 1. Plur. **לְבָנִים** Gen. 1. c. Ex. 1, 14. 5, 7 sq. Is. 9, 9. al. So called from the *white* and *chalky* clay of which bricks were made, as described by Vitruv. II. 3. Arab.

لَبْنٌ, **لَبِينٌ**, **لَبِينٌ**, id. Comp. **מְלָבֵן**.

לְבָנָה m. (ר. **לָבָן**) a species of tree or shrub, so called from the *whitish* colour of its bark or leaves, Gen. 30, 37. Hos. 4, 13. According to the Sept. and Arab. in Gen. *styrax, storax*, called in Arab.

לְבָנִי; according to the Sept. in Hos. and Vulg. in Gen. *λείκη, populus alba, the white poplar*. See Celsii Hierobot. I. p. 292. Michaelis Supplem. p. 1404. Rosenm. Alterthumsk. IV. p. 263.

לְבָנָה f. (ר. **לָבָן**) 1. *whiteness, clearness, transparency*; Ex. 24, 10.

2. *Libnah*, pr. n. a) A city in the plain of Judah, the seat of a Canaanitish king, afterwards assigned to the priests and made an asylum, Josh. 10, 29. 12, 15. 15, 42. 2 K. 8, 22. al. b) A station of the Israelites in the desert, Num. 33, 20.

לְבָנָה and **לְבִינוֹהָ** f. Gr. *λίβανος, λιβανωτός*, Arab. **لَبَانٌ**, Syr. **ܠܒܢܐܘܬܐ**.

1. *frankincense*, Lev. 2, 1. 15, 5, 11. 24, 7. Num. 5, 15. Is. 60, 6. al. So called from the *white* colour which marks the purest frankincense, Plin. H. N. 12. 14 or 32. It is found not only in Arabia, Is. 60, 6. Jer. 6, 20; but also in Palestine according to Cant. 4, 6. 14, unless in

these latter passages the word is to be understood of other odoriferous plants. Used chiefly for burning incense. See Celsii Hierobot. I. p. 231 sq. Rosenm. Alterthumsk. IV. p. 153 sq.

2. *Lebonah*, pr. n. of a city near Shiloh, Judg. 21, 19. Now *Lubban*, see Bibl. Res. in Palest. III. p. 90.

לְבָנוֹן, in prose always with the art. לְבָנוֹן 1 K. 5, 6. 9. Ezra 3, 7; poet. without it, Ps. 29, 6. Is. 14, 8 (comp. Ps. 29, 5); but also with it, Is. 29, 17. 33, 9. Cant. 4, 11. 15; pr. n. *Lebanon*,

Libanus, Gr. *Λιβανος*, Arab. **لُبْنَان**, Syr. **لُبْنَان**, a celebrated mountain on the confines of Syria and Palestine, described as abounding in cedars (see **צִדְדִּי**), vines Hos. 14, 8, and various kinds of fragrant plants Cant. 4, 11. Hos. 14, 7. It consists of two lofty parallel ridges, of which the western one is called *καὶ ἑξοχίην*, *Lebanon*, *Libanus*; while the eastern ridge bears the name of *Anti-Lebanon*, and in its high southern part, that of Hermon, **הַרְמוֹן** q. v. [The whole eastern ridge is called by the Arabs *Jebel esh-Shürkīyeh*; while its southern part or Hermon, as having upon it ice in its ravines for a great part of the summer, takes the name of *Jebel eth-Thelj*, snow-mountain; but more commonly that of *Jebel esh-Sheikh*. The name לְבָנוֹן *Lebanon* comes from the *whitish* colour of the limestone rock; see Bibl. Res. in Palest. III. p. 439.—R.]—The valley between the two ridges of Lebanon and Anti-Lebanon is now called **الْبُقْعَة** *el-Būkà'a*; different from which is the **בְּקַעַת הַלְבָנוֹן** *the valley of Lebanon* Josh. 11, 17. 12, 7, see in **בְּקַעַת**. See Reland *Palæstina* I. p. 311. Burckhardt's *Travels in Syria*, p. 1 sq. Rosenm. *Bibl. Geogr.* I. ii. p. 236 sq. *Bibl. Res. in Palest.* III. p. 344, 345, 439.

לְבָנִי (white) *Libni*, pr. n. of a son of Gershon, Ex. 6. 17. Num. 3, 18. Also as patron. *Libnite* Num. 3, 21. 26, 58.

לְבָנָה, see **לְבָנָה**.

* לְבַשׁ and לְבַשׁ Lev. 16, 4. Ps. 93, 1; fut. **יִלְבַּשׁ**, imper. **לְבַשׁ**.

1. to put on a garment, i. e. upon oneself; Arab. **لَبَسَ**, Syr. **لَحَضَم**, Ethiop.

Λ-Π-Ω, id. With acc. of garment, Lev. 6, 4. Jon. 3, 5 **וַיִּלְבְּשׁוּ שַׂקִּים** and they put on sackcloth. Gen. 38, 19. 2 Sam. 14, 2; to wear 2 Sam. 13, 18. With **עַל** of the member Lev. 6, 3; once c. **אֶת** Esth. 6, 8, as Lat. "induit se veste," and Arab. **لَبَسَ** c. acc. et **بِ**. Absol. to clothe oneself, Hagg. 1, 6.—PART. pass. **לְבוּשׁ**, **לְבוּשׁ**, clothed, with acc. Ez. 9, 2. 3. Dan. 10, 5. Zech. 3, 3, comp. 1 Sam. 17, 5. Prov. 31, 21; or with gen. having the art. **לְבוּשׁ הַבְּדִים** Ez. 9, 11. 10, 2. 6. 7. Dan. 12, 6. 7.

2. Trop. in various senses: a) Ps. 104, 1 **הַיְהוָה יָהַרַר לְבוּשָׁתָהּ** splendour and majesty hast thou put on, sc. as a garment. Job 7, 5 **לְבוּשׁ בְּשָׂרִי רִמָּה** my body hath put on worms. is clothed or covered with worms. Ps. 65, 14 **לְבוּשׁוֹ הַרְגָּמִים הַצֹּמֵחַ** the pastures are clothed with flocks. **לְבוּשׁ הַרְגָּמִים** clothed with slain, i. e. lying in a confused heap of the slain, and covered by them, Is. 14, 19. b) Often, to put on or be clothed with shame, i. e. to be covered with it, Job 8, 22. Ps. 35, 26. 109, 29; cursing Ps. 109, 18; righteousness Job 29, 14; terror Ez. 26, 16; astonishment Ez. 7, 27; salvation, welfare, 2 Chr. 6, 41. Ps. 132, 9; strength Is. 51, 9. 52, 1. etc. Comp. the Homeric formulas, **δύειν ἀλκήν** Il. 19. 36; **ἐννύσθαι ἀλκήν** 20. 381; **ἐπιένυσθαι ἀλκήν** Od. 9. 214. There is a play upon this twofold use of the word in Job 29, 14: **צָדֵק לְבוּשָׁתִי וַיִּלְבְּשֵׁנִי** I put on righteousness, and it put me on, i. e. without I am clothed with righteousness as a garment, and within it fills me wholly. In like manner the *Spirit of the Lord* is said to put on any one, i. e. to fill him, to come upon or enter into him, Judg. 6, 34. 1 Chr. 12, 18. 2 Chr. 24, 20; comp. Luke 24, 49. Comp. the Syr. phrase **سَدَانَا حَضَم** Satan has put thee on, i. e. has entered into thee, Ephræm Opp. Syr. II. 504, 505.

PUAL part. **מְלַבְּשִׁים** Ezra 3, 10, and **מְלַבְּשִׁים בְּגָדִים** 1 K. 22, 10. 2 Chr. 18, 9, clothed in (royal or priestly) robes.

HIPH. to put on a garment upon another, to clothe in or with any thing; with two acc. of pers. and garment; Gen. 41, 42 **וַיִּלְבַּשׁ אֹתוֹ בְּגָדֵי טָהוֹרִים** and clothed him with vestures of fine linen.


Ex. 28, 41. 29, 5. 40, 13. 14. 1 Sam. 17, 38. Ez. 16, 10. al. With acc. of garment and על of the member, Gen. 27, 16 *the skins of the kids על ידיו she put upon his hands*. With acc. of pers. only, Gen. 3, 21. 2 Chr. 28, 15. Esth. 4, 4.—Trop. Job 39, 19 *החלבית צוארו רתמה hast thou clothed his neck with shuddering?* i. e. with a mane; see in רתמה. Job 10, 11. Is. 50, 3. So *to clothe with temporal salvation, prosperity*, i. e. to bestow it largely, Ps. 132, 16. Is. 61, 10; *to clothe (cover) with shame*, Ps. 132, 18.

Deriv. לבוש, מלבוש, חלבש.

לבש Chald. fut. חלבש *to put on a garment*, c. acc. Dan. 5, 7. 16.

APH. חלבית, after the Heb. form, *to clothe*, with acc. of garment and ל of pers. Dan. 5, 29.

לבש, see לבוש.

לג m. (r. לג) pr. as it would seem, 'a deep cavity, basin;' comp. Syr.  basin, dish, Gr. *λάκκος, λάκος*, Lat. *lacus, lacuna*. Then as the smallest *measure* of liquids among the Hebrews, *a log*, containing according to the Rabbins the twelfth part of a Hin (הין), or six eggs; equal to about 3½ gills Engl. Lev. 14, 10. 12. 15. 21. 24.

* לג obsol. root. Arab. لَج has for one of its meanings, *to be deep*, e. g. water, the sea; لَج depth of the sea, abyss.—Hence Heb. לג.

לד (perh. strife, quarrel, r. לד) pr. n. *Lod*, a large village of Benjamites, Neh. 7, 37. 11, 35. 1 Chr. 8, 12. Ezra 2, 33.—Gr. *Λύδδα, Λύδδα, Lydda*, Acts 9, 32. 35. 38. 1 Macc. 11, 34. Jos. Ant. 20. 6. 2; afterwards *Diospolis*. Now *לד Ludd*. See *Reland Palæst.* p. 877. *Bibl. Res. in Palest.* III. p. 49 sq.

* לד obsol. root, in Arab. *to strive, to quarrel*; hence pr. n. לד, and בלד for בן-לד son of strife, q. v.

לה Chald. *nothing*, i. q. לא, Dan. 4, 32 Cheth. See in לא.

לה Deut. 3, 11 Cheth. for לא not.

* להב obsol. root, Arab. لَهَب, Eth. *ሊህህ*, *to burn, to flame*. The origin lies in the notion of *licking, lapping, gliding over*, which is contained in roots beginning with the syllables לה, לח, לב, and is variously transferred (see under the verb לביע); especially to flame which seems like a tongue to lick, i. e. to be lambent; see להט, and comp. *γλωσσα πυρός* Acts 2, 3.

Deriv. the three following, and להב, שלהבת.

להב m. plur. להבים Is. 13, 8, constr. להבי Is. 66, 15.

1. *a flame*, Judg. 13, 20. Job 41, 13. *להב* Joel 2, 5. Is. 29, 6. 30, 30; *להבי* Is. 66, 15.—Is. 13, 8 *להבים* פני להבים *faces of flame are their faces*, i. e. red and burning (flushed) with anxiety, agitation; comp. Ps. 10, 2. 39, 4.

2. *flame of a weapon*, i. e. *glittering brightness*, e. g. of a spear Job 39, 23; of a sword Nah. 3, 3. Hence genr. *blade of a sword* Judg. 3, 22.

להבת f. (r. להב) constr. להבת Ez. 21, 3; plur. להבות Ps. 105, 32, constr. להבות Ps. 29, 7.

1. *a flame*, i. q. להב but more freq. Num. 21, 28. Is. 5, 24. 10, 17. 43, 2. 47, 14. Joel 1, 19. 2, 3. Dan. 11, 23. al. *להבת* *fire of flame*, i. e. flaming fire, Is. 4, 5. Lam. 2, 3; *להבות* id. Ps. 105, 32; *להבות* *flames of fire* Ps. 29, 7.

2. i. q. להב no. 2, *blade of a spear*, its point or head, 1 Sam. 17, 7.

להבים m. plur. *ἄπαξ λεγόμεν.* Gen. 10, 13, pr. n. *Lehabim*, a people of Egyptian origin, i. q. *ליבים Libyans*. Comp. on the affinity of forms עב and עב under let. ה, p. 238. This is prob. the primitive form, since the roots לבב, לאב, are doubtless softened from להב.

* להב obsol. root, Arab. لَهَج pr. *to be eager, greedy*, for any thing; often trop. *to be eager, zealous*, for any thing; *to hear or learn diligently*; nearly i. q. Engl. *to study*. The primary idea is that of *languishing, fainting*, sc. from exertion; see להה, להה, להה. Hence

להג m. *study of letters, learning*, as Aben Ezra well, Ecc. 12, 12; parall. with עשוה ספרים the making of books. Sept. μελέτη, Vulg. meditatio.

* **להוד** obsol. root, Arab. لهد to press, to oppress. Hence.

להר Lahad, pr. n. m. 1 Chr. 4, 2.

* **להה** to be languid, wearied, exhausted, i. q. להא; comp. להא and להה. The origin seems to lie in the idea of fainting from thirst, when the tongue is thrust out, and one burns and longs for drink; comp. the verbs beginning with לה, as להג, להה, and see further under the root להי. Comp. Lat. languere, also Germ. lechen, whence the frequentat. lechzen.—Once, Gen. 47, 13 והלה ארץ מצרים מפני הרעב the land of Egypt languished, fainted, because of the famine. Chald. להה often for Heb. להא.

* **להה** in Kal not used, prob. i. q. להה and להג, pr. to have burning thirst; hence, as this is a trait of rabid dogs, to be mad, rabid, like a dog; to be enraged, frenzied. Thus.

HITHPALP. part. מהלהלה a madman, one insane, Prov. 26, 18. Sept. Aldin. and Symm. πεισόμενοι tempted, driven, sc. by a demon. Venet. εξεστώς.—A secondary form, prob. derived from the idea of insanity, is the Syriac ܠܗܗܘܘܫܘܫܘܫ obstupuit, horruit.

* I. **להט** pr. to lick, to lap, see in להה; then to burn, to flame; Ps. 104, 4 להט אש flaming fire. So להטים the flaming i. e. those breathing out fire and flames, trop. Ps. 57, 5. Syr. Chald. id.

PIEL להט 1. to make burn, to set on fire, c. acc. Ps. 83, 15. Is. 42, 25. So of the breath, Job 41, 13 [21].

2. to burn up, to consume, c. acc. Joel 1, 19, 2, 3. Ps. 106, 18.

Deriv. להה.

* II. **להת** i. q. להט, להא, (comp. under ה, p. 238,) pr. to wrap up, to cover; then to use secret and magic arts; whence להטים q. v.

להת m. (r. להט I) pr. flame; hence glittering blade of a sword Gen. 3, 24. Comp. להב no. 2

להטים m. magic arts, enchantments, Ex. 7, 11, i. q. להטים in v. 22. R. להט II.

* **להם** in Kal not used. Arab. لهم to swallow greedily; whence لهم greedy, an epicure, glutton. Kindr. is להם.

HITHP. part. מהלהמים 'things greedily swallowed,' dainty morsels, Prov. 18, 8, 26, 22.

להן therefore Ruth 1, 13; see in הן I. p. 259.

להן Chald. (הן with לה) 1. i. q. Heb. propterea, therefore, Dan. 2, 6, 9, 4, 24. Hence

2. As an adversative particle, by a transition like that of Heb. להן, see in הן p. 474. c. β, nihilominus, nevertheless, i. q. but, Ezra 5, 12; and so after a negative Dan. 2, 30; i. q. except, Dan. 2, 11, 3, 28, 6, 8.—Some regard this as a different word, made up from לה and הן.

להקה f. only 1 Sam. 19, 20, prob. by transposit. for מהלה (r. להה) an assembly, company; comp. the form להקה 2 Sam. 20, 14 Cheth.—Others make it from a doubtful root להקה, Eth. ΔΥΦ to grow old, whence ΔΦ presbyter, prince; q. d. a senate.

לו twice for לא not, see לא note, p. 506. col. 2.

לו דבר, see לא דבר p. 507.

לו, see in לוא.

* **לוא** obsol. and perh. a secondary root, to negative, i. q. לוא q. v. Hence לא not, also

לוא 1 Sam. 14, 30. Is. 48, 18, 63, 19; **לא** 2 Sam. 18, 12 Cheth. elsewhere לו; see note.

1. Interject. of wishing, i. q. Oh if! Oh that! would that! Constr. with fut. Gen. 17, 18. Job 6, 2. Imper. Gen. 23, 13. Præter, Num. 14, 2 לו מתנו would that we had died! 20, 3 לו גיגענו Josh. 7, 7; but with fut. signif. Is. 63, 19 לוא מרעה לוא שמים Oh that thou wouldst rend the heavens! Also as merely concessive, Gen. 30, 34 לו יהי בדברך i. q. let it be according to thy word.—Hence as

2. Conj. conditional, if, implying that the thing supposed does not exist, is not true, or at least is very uncertain and

improbable; comp. אִם C, and Arab. **لَوْ**, De Sacy Gr. I. § 885. It is followed, according as the sense requires: a) By the præter, Deut. 32, 29 **לֹה הָבִינֵנוּ** *if they were wise* (which they are not), *they would understand this*. Judg. 13, 23 **לֹה חָפֵץ הָיָה לְהַמִּיתָנוּ** *if the Lord were pleased to kill us, he would not have accepted*, etc. 8, 19. 1 Sam. 14, 30. Mic. 2, 11. b) The Future, Ez. 14, 15 *if I shall send evil beasts upon the land* (which I do not say will take place),... 16... *these* (three upright men) *alone shall be delivered*. In v. 13 is **כִּי** in the same sense; while in vv. 17. 19, the conditional particle is wholly omitted. c) A Particip. 2 Sam. 18, 12 **וְלֹה אֲנֹכִי שֹׂקֵל עַל כַּפַּי אֶלְמָה בְּסָהָה** *even if I should have weighed out to me a thousand shekels* (which no one will do), yet *would I not put forth my hand*, etc. Ps. 81, 14. d) **וְשֵׁ**, Num. 22, 29.—Comp. **לֹבָא**. An example of aposiopesis is Gen. 50, 15 **לֹה יִשְׁמַנְנוּ יוֹסֵף** *if now Joseph should persecute us! what then?* Sept. well as to the sense, *μή ποτε*.

NOTE. As to the origin, **לֹה** and **לֹב** are prob. i. q. **לֹזא**, **לֹא**, *non, nonne?* see **לֹא** no. 2; which latter was so pronounced in interrogation as to express desire, and thus passed over into a particle of wishing; e. g. **לֹה יִחְיֶה** *shall he not live?* i. e. Oh that he might live! **לֹה יִחְיֶה** *nonne sit?* i. q. *sit!* Comp. Gr. *οὐ* in entreaties, as Od. 7. 22 *οὐκ ἄν μοι δόμον ἀνέρος ἡγήσαιο Ἀλκιυρούου*. ib. 22. 132.—This view is confirmed by the analogy of the Syriac; in which the various significations of the Heb. particle are expressed by particular forms; thus the primitive negat. is **לֹה** *non*, also *nonne?* the optative is **לֹחַ** *utinam*; the conditional **לֹחַ** *if*.

* **לֹב** obsol. root, i. q. **לֹבֵב** *to thirst*; kindr. **לֹהב**. Arab. id.—Hence

לֹבִיִּים gentile n. plur. 2 Chr. 12, 3. 16, 8. Nah. 3, 9, also **לֹבִיִּים** Dan. 11, 43, *Libyans*, every where joined with the Egyptians and Ethiopians. Comp. **לֹבִיִּים**. Arab. **لُوبِي** *Libyan*, strictly, 'inhabi-

tant of a dry and thirsty land,' from **לֹב**. Comp. **צִיִּים**.

* **לֹד** *Lud*, pr. n. of two nations or tribes, viz.

1. A people descended from Shem, Gen. 10, 22; not improbably the *Lydians* in Asia Minor, according to the opinion of Josephus, Ant. 1. 6. 4.

2. A people of Africa, (perh. of Ethiopia,) sprung from the Egyptians, and accustomed to fight with bows and arrows, Ez. 27, 10. 30, 5. Is. 66, 19; also plur. **לֹדִים** *Ludim* Gen. 10, 13. Jer. 46, 9. See J. D. Michaelis Suppl. 1418. Bochart Phaleg IV. 26.

* **לָוָה** fut. **יָלוּהוּ** 1. *to fold, to wreath, to twine*, whence **לִוְוָה** and **לִיָּה** a wreath, garland, **לִוְוָהָה** a serpent coiling himself in folds; comp. **לָפַח**. Arab. **لَوِي** *to twist a cord*, **لَوِي** *to be distorted*, Conj. III to coil oneself, as a serpent.

2. *to join oneself to any one, to cleave to him*; pr. *to fold oneself around him*. Chald. **לִוְוָה**, Syr. Zab. **لَوِي**, id. Ecc. 8, 15 *it is good for a man to eat and to drink and to rejoice, וְלִוְוָהוּ בְעַבְדוֹ *for this will cleave to him* (abide with him) *in his labour*; Vulg. *hoc solum secum aufert de labore suo*. Hence*

3. *to borrow*, q. d. *to bind oneself to any one*, Lat. *nexus est*, Neh. 5, 4. Deut. 28, 12. Part. **לִוְוָה** *a borrower* Ps. 37, 31. Prov. 22, 7. Is. 24, 2.—Comp. Lat. *nexus*, i. e. a debtor given up, bound to serve his creditor till payment is made, Varro Ling. Lat. 6. 5. Liv. 2. 27. ib. 8. 28.

לִוְוָה *to join oneself to any one*, like Kal no. 2; either in society and friendship Is. 14, 1. Dan. 11, 34. Esth. 9, 27; or for aid Num. 18, 2. 4; or, in respect to the Deity, for worship Is. 56, 3. 6. Jer. 50, 5. Zech. 2, 15 [11].—Constr. c. **עַל** Num. 18, 2. 4. al. **אֶל** Gen. 29, 34. Is. 56, 3. al. **עִם** Ps. 83, 9.

לִוְוָה causat. of Kal no. 3, *to let borrow*, i. e. *to lend*; with acc. of pers. pr. 'to bind to oneself' Deut. 28. 12. 44. Prov. 19, 17 **לִוְוָה יְהוָה** *a lender to Jehovah*; also with acc. of thing Ex. 22, 24. Absol. Is. 24. 2. Prov. 22, 7. Ps. 112. 5. Sept. *daveiζω, ἐκδaveiζω*.

Deriv. **לִוְוָה**, **לִוְוָהָה**, **לִוְוָה** pl. **לִוְוָה**, **לִוְוָה** and pr. n. **לִוְוָה**.

לָוִי Chald. plur. emphat. לְוִיָּא *the Levites*, Ezra 6, 16. 18. 7, 13. 24.

לְוִיָּה f. (ר. לְוִיָּה) *a wreath, garland*, Prov. 1, 9. 4, 9.

לְוִוְתָן (from לְוִיָּה with adj. ending וְ-ן, like נְחֹשֶׁתֶן brazen fr. נְחֹשֶׁת fr. נְחָשׁוּן, fr. נְחָשׁוּת, pr. an animal *wreathed*, gathering itself *in folds*, see r. לְוִיָּה no. 1. E. g.

1. *a serpent*, espec. a large one Job 3, 8; see in r. עִיר Pil. So Is. 27, 1, as the symbol of the hostile kingdom of Babylon.

2. Spec. *the crocodile*, Job 40, 25 sq.

3. *a sea-monster*, Ps. 104, 26. Trop. for a cruel enemy. Ps. 74, 14; comp. חֲנִיךְ Is. 51, 9. Ez. 29, 3. 32, 2. 3. See Bochart Hieroz. P. II. lib. V. cap. 16–18.

* לָוַל obsol. root, kindr. with לָלַל, i. q. Engl. *to roll*, Germ. *rollen, to wind*. Hence לוֹלַל, לוֹלֵי, לוֹלֵל.

לוֹל m. plur. לוֹלָיִם, *winding stairs*, 1 K. 6, 8. Chald. id.

לוֹלֵי m. (ר. לוֹלַל) only in plur. לוֹלָאוֹת, defect. לוֹלָאוֹת, constr. לְלוֹאוֹת (after the form הַדְּרָאוֹת q. v.) *loops*, corresponding to the hooks or taches (קְרָסִים) in the curtains of the tabernacle, Ex. 26, 4 sq. 36, 11 sq. Sept. ἄγκυλαι, Vulg. *ansulae*.

לוֹלֵא Gen. 43, 10. Judg. 14, 18. 2 Sam. 2, 27. Ps. 27, 13; elsewhere always

לוֹלֵי, (comp. from לוֹל *if* and לֹא *not*), i. q. לֹא *not*, a conditional conjunct. negat. *if not*, i. e. *unless*, implying that the condition has a real existence, and therein differing from לֹא אִם; compare also under לוֹלַל no. 2. With Præt. Gen. 31, 42 הָיָה לִי אֲבִי... הָיָה לִי אֲבִי *had been for me*. Is. 1, 9. 1 Sam. 25. 34. 2 Sam. 2, 27. With Fut. Deut. 32, 27. With Part. 2 K. 3, 14 לוֹלֵי פָנַי *unless I regarded the presence of Jehoshaphat*, etc. With הָיָה impl. Ps. 94, 17. 119, 92. 124, 1. 2. The apodosis sometimes takes אֲזִי, אֲזִי, Ps. 119, 92. 124, 3; Gen. 43, 10.

* לָוִן and לָוִן, præt. לָוִן Gen. 32, 22. 2 Sam. 12, 16, fem. לָוִה for לָוִה Zech. 5, 4, 1 plur. לָוִוִּי Judg. 19, 13; inf. constr. c. pref. לָוִוִּי Gen. 24, 25 et sæpe, also לָוִוִּי ib. v. 23; Imper. לָוִוִּי Judg. 19, 6. 9, לָוִוִּי, רָלִוִּי Ruth 3, 13. Joel 1, 13; Fut. לָוִוִּי, רָלִוִּי, apoc. תָּלִוִּי 2 Sam. 17, 16, תָּלִוִּי

19, 20. Job 17, 2; conv. וְלָוִן Gen. 28, 11. 32, 14. Part. plur. לָוִוִּי Neh. 13, 21.

1. *to pass the night, to remain over night, to lodge*, kindr. with לָלַל, לָלַה, *night*, ל and ך being often interchanged, see lett. ל. Not found in the kindred dialects.—Gen. 19, 2 and often; see the examples above quoted. Spoken also of things which are kept over night, e. g. food, Ex. 23, 18. 34, 25. Deut. 16, 4. Lev. 19, 13 *the wages of the hireling shall not remain with thee all night until the morning*. Poet. Job 29, 19 *the dew lay all night upon my branches*. Cant. 1, 13. Also inchoat. *to stop for the night, to turn in*; Ps. 30, 6 *at evening weeping may come in, but in the morning there is joy*.

2. *to abide, to remain, to dwell*, comp. Arab. بَات *to pass the night, to continue in any state*. Is. 1, 21. Ps. 25, 13 *his life abides in good*, he enjoys constant prosperity. 49, 13 וְאָדָם בִּיקָר בַּל הָלִוִן *yet (such a) man in honour abideth not*, his honour is not permanent. Job 41, 14 *in his neck dwelleth strength*. 17, 2. 19, 4 *yea, be it so, that I have erred, אָתִי הָלִוִן אֲתִי הָלִוִן with myself abideth mine error* i. e. *I have erred, not you, and I alone suffer the consequences*. Prov. 15, 31.

NIPH. *to show oneself obstinate, to be stubborn*, from the idea of remaining and persisting, taken in a bad sense; hence *to murmur, to complain*, with עַל *against* any one, as a people against their leader, Ex. 15, 24. Num. 14, 2. 17, 6. Josh. 9, 18 Keri.

HIPH. 1. Causat. of Kal no. 2. Jer. 4, 14 *how long wilt thou let thy vain thoughts remain with thee?* i. e. *cherish them*.

2. i. q. Niph. pr. *to show oneself obstinate, to be stubborn*, with עַל *against* any one; hence *to murmur*. Præt. הִלְנוּחַם Num. 14, 29; Fut. conv. וְהִלְנוּ Ex. 17, 3; elsewhere always with the first radical doubled in the Rabbinic manner (see Lehrs. p. 407. Heb. Gr. § 71. n. 9), as הִלְנוּחַם Ex. 16, 8. Num. 14, 36. 16, 11 Keri; Part. מְהִלְנוּחַם Num. 14, 27. 17, 20. This mode of flexion is found only in this signification.

HITHPAL. הִתְהִלְנוּ, i. q. Kal no. 2, Ps. 91, 1. Job 39, 28.

Deriv. מְהִלְנוּחַם, מְהִלְנוּחַם, מְהִלְנוּחַם.

לוֹשׁ * *to swallow greedily, to suck down*, Obad. 16. Hence לוֹשׁ gullet, swallow. Syr. 𐤋 and 𐤌 to lick, to suck up.—For לוֹשׁ Job 6. 3, see r. לָשׁוּ.

PIL. לוֹשׁ *to suck up blood*, Job 39, 30 [33], if we read לוֹשׁוּ for רִעַלוּ; see in r. לוֹשׁ.

NOTE. J. D. Michaelis long ago appositely remarked, Supp. p. 1552, that the syllable לוֹשׁ expresses the sound of *swallowing greedily, sucking down*; and this signification is found in many Semitic roots in which לוֹשׁ constitutes the first or primary syllable, e. g. רָלוּשׁ to lick up, to swallow, לוֹשׁוּ (Arab. لعظم, لعضم) to eat eagerly and daintily, 𐤋𐤍 Ethpe. to

devour greedily, 𐤋𐤍 greedy, an epicure, 𐤋𐤍, 𐤋𐤍, 𐤋𐤍, to lick, to eat eagerly; 𐤋𐤍, 𐤋𐤍, to eat; Syr. 𐤋𐤍, 𐤋𐤍, 𐤋𐤍, 𐤋𐤍, 𐤋𐤍, the jaw. A similar power belongs to the kindred syllables לוֹשׁ, לוֹשׁ, לוֹשׁ, as לוֹשׁ to taste, לוֹשׁ, לוֹשׁ, to lick; לוֹשׁ (לוֹשׁ) to lick, לוֹשׁ to swallow down, and לוֹשׁ to eat, לוֹשׁ, לוֹשׁ, לוֹשׁ, to lick, לוֹשׁ and לוֹשׁ to lick, to be lambent as flame, i. e. to flame; comp. Sanscr. *lih* to lick, Gr. *λείζω, λικυάω, λικρεύω*, Lat. *LinGo, LiGurio*, transp. *GruLa, deglutio*, Germ. *lecken*, Engl. *to lick*, and with a sibilant prefixed Germ. *schlucken, schlingen*. See Pott Etymol. Forsch. I. p. 283.

To these may be added a large class of Semitic roots, beginning with the syllables לוֹשׁ, לוֹשׁ, לוֹשׁ, which denote various motions of the tongue; e. g. *to gape*, sc. *with open mouth and tongue thrust out*, as in burning thirst and madness, see לוֹשׁ, לוֹשׁ, לוֹשׁ, Germ. *lechen, lechzen*, comp. לוֹשׁ, לוֹשׁ; also *to vibrate the tongue and hiss*, in the manner of serpents or of those speaking in a whisper, see לוֹשׁ; *to stammer, to speak barbarously* (unintelligibly) and *ineptly*, comp. לוֹשׁ where see more, לוֹשׁ, לוֹשׁ. The Greeks expressed the ideas of *eating daintily*, and of *stammering* or *senseless babble*, by the syllables *la, lam, lab, lap, lal*, comp. *λάω* to lick, *λάβρος, λάμυρος* voracious and loquacious, *λαμός, λαιμός* gullet, *λαμία*

the voracious (Lamia, man-eater, *γούλα* Ghûlah, see in לוֹשׁ), *λάπτω, λαφύσσω*. Comp. Lat. *lambo, labium*, Pers. لب lip, Germ. *Lippe*, Engl. *lip*, also *to lap*, and vulgar Germ. *labbern schlabbern, schlappen*, Engl. *to slabber*; also *λαλίω*, Germ. *lallen*. The signification *to deride, to mock*, which comes from the idea of *stammering* (see in r. לוֹשׁ no. 2), was expressed by a transposition, as in *γελάω, χλεύη*.

* לוֹשׁ pr. *to stammer, to speak unintelligibly*, comp. לוֹשׁ, and the note under לוֹשׁ. Hence

1. *to speak in a barbarous or foreign tongue*, since those who speak in a foreign language seem to ignorant persons merely to chatter unintelligibly. See Hiph.

2. *to deride, to mock* any one, pr. by imitating his voice or mode of speaking; comp. Is. 28, 10, 11, and לוֹשׁ. Corresp. is Sanscr. *lad*, Lat. *ludere*, Gr. *λάσθη* derision.—Prov. 9, 12. PART. לוֹשׁ a *mocking, scoffer, scorner*, i. e. a frivolous and impudent person, who sets at nought and scoffs at the most sacred precepts and duties of religion, piety, and morals, (comp. לוֹשׁ.) Ps. 1, 1. Prov. 9, 7. 8. 13, 1. 14, 6. 15, 12. 19, 25. 22, 10. 24, 9. Is. 29, 20.

HIPH. 1. *to act as interpreter, to interpret*, from the idea of speaking a foreign tongue, comp. Kal no. 1. PART. לוֹשׁ an *interpreter* Gen. 42, 23, where Sept. well *ἑρμηνευτής*, Onk. 𐤋𐤍𐤋𐤍. Hence also *intercessor, internunciatus, messenger*, 2 Chr. 32, 31. Is. 43, 27; לוֹשׁ, Job 33, 23 *the interceding angel*, i. e. interceding with God for men, *μεσιτής*, tutelary, comp. Matt. 18, 10.

2. i. q. Kal no. 2, *to deride, to mock*, c. acc. Ps. 119, 51. Prov. 14, 9. Job 16, 20; c. dat. Prov. 3, 34.

PIL. part. plur. לוֹשׁ *scorners*, for לוֹשׁ, Hos. 7, 5. See Lehr. p. 316.

HITHPAL. לוֹשׁ *to show oneself a mocker*, i. e. frivolous, impudent, Is. 28, 22.

Deriv. לוֹשׁ, לוֹשׁ.

* לוֹשׁ pr. *to knead with the hands or feet*; kindr. לוֹשׁ, also לוֹשׁ. Hence

1. *to knead dough*, c. acc. Jer. 7, 18.

Hos. 7, 4; absol. Gen. 18, 6. 1 Sam. 28, 24. 2 Sam. 13, 8. Syr. and Chald. id. Ethiop. ለቀሰ id.—Hence

2. to be firm, strong; whence לִישׁ lion.

—Arab. كَوْثٌ strength, لَوَّثَ mid. Ye III, V, to be firm, strong.

לִישׁ Lush, pr. n. m. 2 Sam. 3, 15 Cheth. See לִישׁ no. 2. c.

לָחַת Chald. (r. לָחַח, like קָצַח מָנַח) pr. adhesion, connection; but passing over into a Preposit. by, with, like Syr. ܠܚܝܬ. Ezra 4, 12 מִן לְחָהּ from with thee, i. q. Heb. בְּעִמָּךָ, Fr. de chez toi.

לָחַ see הָלַח.

* לָחַת obsol. and doubtful root, i. q. לָחַ; whence perh. לָחַת.

הָלַח see הָלַח.

לָחַ see הָלַח.

לָחַת f. perverseness, frowardness, Prov. 4, 24. R. לָחַת or לָחַ q. v.

לָחַ adj. (r. לָחַח) plur. לָחַיִם with Dag. forte impl. see Heb. Gram. § 22. 1; pr. moist, and hence green, fresh, e. g. wood Gen. 30, 37; Ez. 17, 24. 21, 3; grapes Num. 6, 3; spoken also of new cords or ropes, Judg. 16, 7. 8.

לָחַ m. (r. לָחַח) freshness, vigour, Deut. 34, 7.

* לָחַת obsol. root. Eth. ለከፀ to be fair, beautiful; prob. pr. to be new, fresh, nearly i. q. לָחַח, and spoken of the fresh colour of the cheeks. Hence לחי cheek.

לָחֶם or לָחֶם m. (r. לָחַם) 1. Whatever is eaten, food, meat, Job 20, 23 and shall rain upon them with his food, i. e. God will send upon them what shall be their food, fire and brimstone, the divine wrath; comp. Ps. 11, 6. The phrase to rain with food, בְּלָחֶם, is here poetic, i. q. to send down food in rain, as we also say: It rains in or with large drops, it rains large drops.

2. flesh, body, Zeph. 1, 17; where for לָחֶם other Mss. and edit. read לָחֶם as if from a form לָחַם. Arab. لحم flesh.

* לָחַח obsol. root, to be moist, fresh; Eth. ለከፀ to moisten, see Ludolf Lex. in Syllab. p. 635; in both editions

of the Lexicon itself, this word is omitted. Chald. לָחַח id. לָחַח, לָחַח, לָחַח moisture, freshness, vigour. Kindr. is לָחַח.—Hence לח, לח.

לָחַי f. (r. לָחַח) in pause לחי, c. suff. לחי Job 40, 26; Dual לחי Deut. 18, 3, constr. לחי Is. 30, 28, c. suff. לחי Ez. 29, 4, but לחי Hos. 11, 4.

1. the cheek, so called from its fresh colour, see the root; Cant. 5, 13. Lam. 1, 2. So על לחי and הָבַח לחי and הָבַח לחי, to smite one upon the cheek, or to smite the cheeks of any one, in chastisement or insult, Mic. 4, 14. 1 K. 22, 24. Job 16, 10; comp. Lam. 3, 30. Is. 50, 6.

2. the jaw-bone, Job 40, 26. Ps. 3, 8 thou hast smitten all mine enemies as to the jaw-bone, an image drawn from ravenous beasts, which are thus rendered harmless. So the jaw-bone of an ass, Judg. 15, 15–17. Dual Deut. 18, 3. Ez. 29, 4. 38, 4.—

Arab. لَحْيٌ id. لَحْيٌ beard.

3. Lehi, pr. n. of a district on the borders of Philistia, Judg. 15, 9. 14. 19; fully v. 17 רְמַת לְחֵי the height or hill of Lehi (the jaw-bone), prob. so called from a chain of steep, craggy rocks; just as single rocks are called teeth, see לָחַח. So jaw-bone for a mountainous tract in the Chald. pr. n. מוֹאֵב לָחַח for Heb. עַר מוֹאֵב, Michaelis Suppl. p. 1453. The sacred writer himself (v. 17) seems to refer this name to the throwing away of the jaw-bone; as if written רְמַת לְחֵי, from r. רָמַח to throw.

* לָחַח inf. לָחַח, i. q. לָחַח, to lick,

Germ. lecken. Arab. لَحَسَ, Syr. حَسَب

Pe. and Pa. id. In Kal once, of an ox which gathers the grass with his tongue before biting it off, to lick up herbage, to feed off; Num. 22, 4.

PIEL לָחַח to lick, to feed by licking, as the ox, see in Kal; comp. Arab. لَحَسَ to lick up pasture or fodder, as cattle.—Num. 22, 4; spoken of fire 1 K. 18, 38. לָחַח עָפָר to lick the dust, hyperbol. of one who prostrates himself as a suppliant, Ps. 72, 9. Mic. 7, 17. Is. 49, 23.

* לָחַח fut. וְלָחַח 1. to eat, to take food, (kindr. with לָחַח and לָחַח to taste,

see note under לָוֵץ, i. q. אָבַל, but used only in poetic style; with acc. of food Prov. 4, 17. 23, 6; with בָּ to eat of any thing, Prov. 9, 5. Ps. 141, 4; absol. of a meal Prov. 23, 1. Metaph. to consume, Deut. 32, 24 לָחַמוּ רִשְׁוֹהָ devoured by pestilence.

2. to fight, to war; Part. לָחֵם one fighting, i. q. an enemy, foe; with אִתָּא of pers. with whom Ps. 35, 1; c. לָ 56, 2. 3; more usual in Niph.—Soldiers in war or battle are hyperbolically said to devour their enemies, as Joshua the Canaanites, Num. 14, 9 לָחֵמוּ הֵם they shall be our bread; and the sword also is said to devour (אָבַל) Ez. 21, 33.

Is. 1, 20. Arab. لَحِمٌ to be slain in battle, pr. to be consumed; also مضغ to chew, Conj. II to fight, Pers. مردم خور man-eater, spoken of a fierce warrior; also Hom. πτολίεμοιο μίγα σιόμα Il. 10. 8.

NIPH. לָחַם, fut. יִלָּחֵם, conv. וַיִּלָּחֵם, inf. absol. נִלָּחֵם, i. q. Kal no. 2, to fight, to wage war, to contend, in a recipr. signif. like Gr. μίχεσθαι, Fr. se battre. Absol. Judg. 5, 19. 1 Sam. 17, 10 נִלָּחֵמָה יַחַד that we may fight together. The pers. with whom is put with בָּ Ex. 1, 10. Num. 21, 26. al. s̄ep. עם 2 K. 13. 12. 14, 15; אִתָּא (אִתָּא) 1 K. 20, 23. Is. 37, 9; אֵל Jer. 1, 19. 15, 20; עַל Neh. 4, 8; also in the acc. according to some, but in part of the examples לָחַם with a noun signifies with, as Judg. 12, 4. 2 K. 9, 15, and elsewhere אִתָּא is for אִתָּם, as Josh. 10, 25. 1 K. 20, 25 comp. v. 23. Once c. suff. וַיִּלָּחֵמוּנִי they war against me.—The pers. for whom is put with לָ Ex. 14, 14. 25. Deut. 1, 30; עַל Judg. 9, 17. 2 K. 10, 3.—So too, לָחַם עַל Judg. 9, 45 and עַל יְרֵר to fight against a city, to besiege it, Is. 7, 1. 2 K. 19, 8. Jer. 34, 22. 37, 8; so with עם Josh. 19, 47. Also מִלָּחֵמָה to war a war, to fight a fight or battle, 1 Sam. 8, 20. 18, 17. al.

Deriv. לָחַם, לָחֵם, לָחֹם, מִלָּחֵמָה, and pr. n. לָחֵמִי.

לָחַם verbal of Piel (r. לָחַם) war, siege. Judg. 5, 8 אֲזָ לָחֵם שְׁעָרֵיהֶם then was siege of their gates, i. e. their gates, cities, were besieged. Segol for Tsere, which most Mss. exhibit, is perh. on account of the constr. state; though other like

examples are wanting. Or, better, we may read with some Mss. לָחֵם, with tone retracted; comp. תָּחַח וְצָרָה Prov. 17, 10.

לָחֵם of both genders; m. Num. 21, 5. f. Gen. 49, 20. R. לָחֵם.

1. food, meat, both for man Gen. 47, 12; and beasts Job 24, 5. Is. 65, 25. Ps. 147, 9. al. s̄ep. אָבַל לָחֵם to eat food, to take a meal, etc. see in אָבַל no. 1. c. לָחֵם שִׁירֵם to set on food Gen. 43, 31. לָחֵם אֲנָשִׁים see in אֲרִישׁ no. 1. h. Poet. Obad. 7 לָחֵמְךָ for אֲנָשֵׁי לָחֵמְךָ those who eat of thy food, thy household. Num. 14, 9 see in r. לָחֵם no. 2. 1 Sam. 20, 24. לָחֵם אֱלֹהִים the food of God, spoken of a sacrifice Lev. 21, 6. 8. 17. 21. 22. So Jer. 11, 19 עֵץ בְּלָחֵמוֹ the tree with its food i. e. its fruit;

comp. Arab. أَكَلَ food, also for fruit. —Further: a) provision, sustenance, living, Ecc. 9, 11 לָחֵם שְׁלֵמָה Solomon's provision, supplies, 1 K. 5, 2 [4, 22]. לָחֵם הַפֶּתַח the provision of the governor, his table-allowance, Neh. 5, 14. 18. b) a meal, feast, as אָבַל לָחֵם see in אָבַל no. 1. c. עָשָׂה לָחֵם to make a feast Ecc. 10, 19.

2. Spec. a) bread, as in mod. Arab.

לָחֵם spec. flesh; Gen. 21, 14. 25, 34. 28, 20. al. s̄ep. לָחֵם וַמָּוֶם bread and water, as daily and common food, 1 K. 18, 4. 13. Num. 21, 5. Is. 3, 1. כֶּבֶד לָחֵם a cake or loaf of bread Ex. 29, 23; but when there is more than one loaf the word כֶּבֶד is omitted after the numeral (as שְׁתֵּי בֶכֶסֶת before בֶּכֶסֶת and זֶהָב), e. g. שְׁתֵּי לָחֵם two loaves of bread 1 Sam. 21, 4. 17, 17. פַּת לָחֵם see in פַּת. For the phrase לָחֵם מִשָּׁה see in מִשָּׁה no. 2. So לָחֵם הַפְּנִיּוֹת bread of the presence, Sept. ἄρτοι ἐνώπιον, Vulg. panes propositionis, Engl. shew-bread, i. e. the twelve loaves which were set out every sabbath before Jehovah in two rows upon the table in the sanctuary, Ex. 25, 30. 35, 13. 39, 36; comp. Lev. 24, 5–9. Called in the later books לָחֵם הַמִּצְרֶכֶת Neh. 10, 34. 1 Chr. 9, 32. b) wheat, as that from which bread is made, bread-corn, grain; comp.

Arab. طَعَامٌ food, spec. wheat, and contra Gr. σῖτος wheat and also food. Gen. 41, 54. 47, 13. 15. 17. לָחֵם וּבְרָמִים Is. 36, 17; 28, 28 לָחֵם יִירָק, see in יִירָק no. 1.

לָהֶם Chald. *food, a feast*, Dan. 5, 1.

לָהֶם see in להם no. 2.

לְחָמִי a) Gentile n. see בֵּית הַלְחָמִי *Bethlehemite*, art. בֵּית no. 12. w.

b) *Lahmi*, pr n. of a man in 1 Chr. 20, 5, a passage perhaps corrupted from 2 Sam. 21, 19 וַיִּבֶן אֶלְחָנָן בְּנוֹ-יַעֲרִי אֲרָגִים וַיַּחַד בֵּית הַלְחָמִי אֶת גִּלְיָת הַגִּתִּיתִי *Elhanan, son of Jaare-Oregim* (אֲרָגִים is here doubtful, see in יַעֲרִי) *the Bethlehemite, slew Goliath the Gittite*; where, in order to remove the supposed discrepancy with the account of David's victory over Goliath, the text in 1 Chr. l. c. stands thus: וַיִּבֶן אֶלְחָנָן בְּנוֹ-יַעֲרִי אֶת-לְחָמִי אֶת-י גִלְיָת הַגִּתִּיתִי *Elhanan, son of Jair, slew Lahmi, the brother of Goliath of Gath*. [Vice versa, Winer and others suppose the true reading to be preserved in 1 Chr. and the passage in Kings to be corrupted; Realw. ed. 3, art. *Goliath*.—R.]

לְחָמִים *Lahmas*, pr. n. of a place in the plain of Judah, Josh. 15, 40; where 32 Mss. read לְחָמִים. Vulg. *Leheman*, Engl. *Lahmam*.

* לָחַץ Chald. a root not used in the verb, *to be longing, lustful*, like Gr. *λάγνος*; pr. *to be eager, greedy*, like kindr. לָחַס, לָחַס, and transferred to sexual desire.—Hence

לְחָזָה Chald. f. *a concubine*, Dan. 5, 2. 3. 23. More frequent in the Targums.

* לָחַץ fut. יִלְחֹץ 1. *to press, to crowd*, Sept. *ἔλιψω*. Num. 22, 25 the ass *crushed* (וַתִּלְחֹץ) *the foot of Balaam against the wall*. Hence *to crowd out, to thrust forth*, 2 K. 6, 32; a people into the mountains Judg. 1, 34; comp. Am. 6, 14.

2. *to oppress, to distress*, e. g. persons Ps. 56, 2; strangers Ex. 22, 20. 23, 9; a people Judg. 2, 18. 10. 12. 1 Sam. 10, 18. 2 K. 13, 4. 22. Is. 19, 10. Jer. 30, 20. לָחַץ Ex. 3, 9.

Kindred is לָחַץ; also אָלַץ, אָלַץ. Samar. 𐤀𐤋𐤁𐤀, Arab. *لخص* II, to press to distress; also *لخص* to press, to importune.

NIPH. *to press oneself*, sc. against a wall Num. 22, 25.—Hence

לָחַץ m. *oppression, distress, affliction*, e. g. of persons Job 36, 15. Ps. 62, 10; of

a people Ex. 3, 9. With a genitive of the object, לָחַץ יִשְׂרָאֵל *the oppression of Israel*, which he suffers, 2 K. 13, 4; c. suff. Deut. 26, 7. Ps. 44, 25. Also, with genit. of the subject, לָחַץ אֵיבִיב, Ps. 72, 10.—לָחַץ לָחַץ, *bread and water of affliction* or calamity, one's food in time of distress, 1 K. 22, 27. 2 Chr. 18, 26. Is. 30, 20.

* לָחַץ in Kal not used, *to whisper*, Gr. *ψιθυρίζω*, Germ. *zischeln*, all which as well as the Heb. are onomatopoeic; comp. kindr. נָחַשׁ. Syr. *حَسب* to whisper in the ear, Arab. *حس* the serpent vibrates his tongue, hisses; whence *لواحيس* hissers, i. e. serpents. Ethiop.

ለሕሰ id. also to mutter, to speak softly, for Gr. *γρῦζω*, ἄλατῆρῶν to whisper in the ear, ἄλατῆρῶν to whisper among themselves.

PIEL להם *to whisper, to mutter*, spec. as magicians or sorcerers their incantations; only Part. מְלַחְשִׁים *conjurers, enchanters*, also charmers of serpents, Ps. 58, 6. Syr. *حسب* Pe. to use enchantment, whence *حسما* charmer of serpents.

HITHP. *to whisper among themselves*, 2 Sam. 12, 19; with עַל *against* any one, Ps. 41, 8.

Deriv. pr. n. לְחָשׁ and

לְחָשׁ m. pr. *a whispering*; hence 1. *prayer*, uttered in a low voice, Is. 26, 16.

2. *incantation, magic*, also the charming of serpents, Is. 3, 3. Jer. 8, 17. Ecc. 10, 11. Comp. אַשְׁמִים in art. אַשׁ.—Hence

3. Plur. לְחָשִׁים Is. 3, 20, pr. *charms, remedies against enchantment*, i. e. *amulets*, superstitious ornaments, often gems and precious stones, or plates of gold and silver, on which certain magic formulas were inscribed, and which were worn suspended from the neck or in the ears, by oriental females. According to Kimchi *ear-rings*, amulets being often so worn; and so Luth. and Engl. Vers. comp. Gen. 35, 4 and the commentators, also Syr. *عُصَمَا*. But *ear-rings* had already been mentioned by Isaiah in v. 19.

לט part. Kal, see in r. לוט.

לט (in Cod. Samar. and many Heb. Mss. fully לוט) m. Gen. 37, 25. 43, 11, Lat. *ledum, ladanum*, Gr. *λίδον, λάδανον*, a fragrant resinous gum, which is gathered from the leaves of a shrub growing in the island of Crete, Arabia, and Africa, *κιστος, Cistus ladanifera*, Herod. 3. 112. So called perh. from covering over, concealing, from r. לוט; comp. כפר pitch, from r. כפר. Sept. Vulg. *στακίη, stacte*, Syr. and Chald. *pistacia*, Saad. chestnut. See Celsii Hierob. T. I. p. 280 sq.

* לטא obsol. root, i. q. Chald. לטא i. q. לוט to hide; or Arab. لَطَأ and لَطَى *terrae adhesit*. Hence

לטא f. a species of lizard, Lev. 11, 30. Sept. *χυλαβώτης*, Vulg. *stellio*. See Boch. Hieroz. I. p. 1073. Zab. حَبْلٌ lizard.

לטושם (the hammered, the sharpened) *Letushim*, pr. n. of an Arabian tribe descended from Dedan, Gen. 25, 3. R. לטש.

* לטש fut. רלטש 1. to hammer, to forge, Gen. 4, 22.

2. to sharpen by hammering, e. g. a ploughshare 1 Sam. 13, 20; a sword Ps. 7, 13. Metaph. Job 16, 9 רלטוש עיניו לי he sharpeneth his eyes against me, beholds me with a stern and threatening look.

Pual part. מלטש sharpened, sharp, Ps. 52, 4.

Deriv. pr. n. לטושם.

לָה for לוּהָ, contr. for לוּהָ (r. לוּהָ) a wreath; only Plur. לוּהָ wreaths, festoons, in architecture, 1 K. 7, 29. 30. 36.

ליל Is. 16, 3. Lam. 2, 19 Cheth. once ליל Is. 21, 11 (in pause, as חיל and חיל), constr. ליל Ex. 12, 42. Is. 15, 1. 30, 29; but far more freq. with He parag. לילה (Milél, see note), in pause לילה; Plur. לילות; masc. R. ליל.

1. night; Arab. لَيْلَة, Syr. لَيْلَة, Eth. ሌላ, id. in all which there is a vestige of the He parag. as in לילה; see note. This word is by many regarded as primitive; and the

etymology is at least very doubtful. But as יום day comes from the idea of heat; so ליל night may come from that of cold, viz. as causing one to roll or wrap himself in his cloak or bed-covering, r. לול.

—So לילה forty nights Gen. 7, 4. 12. 1 K. 19, 8; but לילה 1 Sam. 30, 12. Jon. 2, 1; בכל-לילה every night Ps. 6, 7, but כל-לילה the whole night Ex. 14, 20. 21. Num. 11, 32. al. בלילה in one night Gen. 40, 5. 41, 11. בלילה in that night Gen. 32, 14. 22. בהצד at midnight Ruth 3, 8; ארשון לילה see in ארשון no. 2. מיום עד לילה from day-break even to night, i. e. in one day, Is. 38, 12. 13. בן-לילה see in בן no. 7. חזיון לילה vision of the night, nocturnal vision, Job 4, 13. 20, 8. 33, 15; מראה לילה id. Gen. 46, 2; חלום לילה nocturnal dream Gen. 20, 3. פחד לילה nocturnal terror Ps. 91, 5.—By night is expressed in Heb. by לילה Gen. 14, 15. Ex. 13, 22; whence יום וליילה by day and night Ex. 13, 21. Lev. 8, 35. Num. 9, 21, and so לילה לילה night and day Is. 27, 3, לילה לילה 34, 10. Jer. 14, 17. Poet. לילה לילה Job 24, 14. Ps. 42, 9. 77, 7. 88, 2. 119, 55, לילה Ps. 16, 7, בלילה Cant. 3, 1.—Also with art. הלילה adv. this night, to-night, (like היום this day, to-day,) Gen. 19, 5. 34. כלילה as by night Job 5, 14.

2. Trop. a) For calamity, adversity. misery, comp. חשן, Is. 21, 11. Job 35, 10. Mic. 3, 6. Arab. لَيْلٌ misfortune. Schult. Opp. Min. p. 74. b) For Sheol, Hades, Job 36, 20.

NOTE. The form לילה with He parag. signifies pr. by night; but by degrees came also to stand for 'the time when it is night,' and so for night itself; in the same manner as צפונה, ננגבה, pr. the region towards the south, towards the north, are then put for the south, the north, whence בצפונה, בנגבה; comp. ביומם. Indeed the paragogic ending became so closely united with this substantive, that in Chald. and Syr. it was retained as a radical letter, and passed over in the stat. emphat. into י.—Hence

לילה Chald. m. night, Dan. 2, 19 5, 30. 7, 2. 7. 13. Often in Targg.

לילה f. (from ליל, r. לול) pr. nocturna, a night-spectre, ghost, a creature

of Jewish superstition, frequenting the desert, Is. 34, 14. According to the Rabbins it bore the form of a female elegantly dressed, and lay in wait for children by night. Similar are the Greek and Roman fables respecting the female *Ἐμποιόσα*, the *ὄνοξένταυροι*, see Aristoph. Ran. 293. Creuzer Comment. Herod. p. 267; the *Lamia*, *Striges*; and the Arabian *Ghûl*, *Ghûlah*, (الغولة, الغول,) i. e. female monsters dwelling in deserts and tearing men in pieces. Comp. the other names of spectres, in Heb. e. g. שְׂדֵי־קָהָה, שְׂדֵי־יָרִיחַ. See more in Bochart Hieroz. T. II. p. 831. Buxtorf in Lex. Chald. Talmud. p. 1140. Also Comment. on Is. 13, 22. 34, 14.

* לִיךְ see לִיךְ.

לָיִשׁ m. (r. לַיִשׁ) 1. Poet. a lion, so called from his strength and courage, Is. 30, 6. Job 4, 11. Prov. 30, 30. Arab. *كَيْبِش*, Chald. לַיִשׁ, Gr. *λεῖς* Hom. II. 11. 239. ib. 15. 275.

2. *Laish*, pr. n. a) A place in the northern extremity of Palestine, called also לַיִשׁ and דָּן Dan q. v. Judg. 18, 29; with ה loc. לַיִשָּׁה v. 7. b) Also with ה loc. לַיִשָּׁה Is. 10, 30, a place near Anathoth, northeast of Jerusalem; see Bibl. Res. in Palest. II. p. 149. c) A man, 1 Sam. 25, 44 and 2 Sam. 3, 15 Keri; in Cheth. לַיִשׁ.

לַיִשׁ imper. see הִלֵּךְ init. and no. 7.

* לָבַד fut. וְלָבַד 1. to take, to catch, sc. animals, e. g. in a net, snares, (pr. 'to strike or hit with a net,' comp. Arab. *لَكَد* percussit,) Judg. 15, 4. Am. 3, 5. Ps. 35, 8; in a pit, Jer. 18, 22; of a lion seizing his prey Am. 3, 4.—Metaph. Job 5, 13 *he taketh (snareth) the wise in their own craftiness.* Prov. 5, 22. Jer. 5, 26.

2. to take, to seize, to get possession of, viz. a) to take captive in war, Num. 21, 32. Josh. 11, 12. Judg. 8, 12. b) to take a city by assault, storm, to capture, Deut. 2, 34. Josh. 8, 21. 10, 1. 11, 10. c) to take or occupy a land, Josh. 10, 42. Dan. 11, 18; also single places, as the fords of Jordan, Judg. 3, 28. 12, 5. So Judg. 7, 24 *וְלָבַדוּ לָהֶם אֶת-הַמַּיִם וְלָבַדוּ אֶת-הַמַּיִם and seize the waters before them, even Jordan.* d) Other things, as chariots of war,

1 Chr. 18, 4. 1 Sam. 14, 47 *Saul took (לָבַד) the kingdom over Israel.* Sometimes with מִן of pers. from whom, 1 Chr. 18, 4. 2 Chr. 13, 19; comp. לָּ Judg. 7, 24.

3. to take, to choose any one by lot; comp. אָחַז no. 7. Josh. 7, 14 *הַשִּׁבְטָה אֲשֶׁר-רָרָה הַזֵּה וְלָבַדְתָּהּ הַזֵּה the tribe which Jehovah taketh,* designates by lot. v. 17.

נִיפַח. 1. to be taken, caught, with snares, Is. 8, 15. 28, 13. Jer. 48, 44. Ps. 9, 16.—Trop. Prov. 6, 2. 11, 6. Job 36, 8.

2. to be taken, captured; of men Jer 51, 56; a city 1 K. 16, 18. 2 K. 18, 10. Jer. 13, 28. 50, 2. 51, 31. 41.

3. to be taken by lot, Josh. 7, 15. 16. 18. 1 Sam. 10, 20. 21. 14, 41. 42 [43. 44].

חִיטַח. to take hold of one another, to hold fast together, to cohere. Arab. *لَكَد*

Conj. V, to be joined together, to have the parts compacted. Job 41, 9 [17] *וְהִלָּבְדוּ הֵן הַלְּבָבִים they hold together.* sc. the scales of the crocodile. 38, 30 *פְּנֵי תְהִיִם הִלָּבְדוּ הַיָּם the surface of the deep coheres,* is frozen. Comp. אָחַז no. 4.

Deriv. מְלָבְדָה and

לָבַד m. a being taken, capture, Prov. 3, 26.

I. לָבַד imper. see in הִלֵּךְ init. and no. 7.

II. לָבַד for לָּ to thee, Gen. 27, 37.

לָבָה (a going, journey, for וְלָבָה,) *Lebah*, pr. n. of a place in the tribe of Judah, 1 Chr. 4, 21. R. הִלָּבָה.

לָבִישׁ (either: the smitten, captured; or: the tenacious, i. e. impregnable, r. לָבִישׁ) *Lachish*, pr. n. of a fortified city (Is. 36, 2. 2 Chr. 11, 9) in the plain of Judah, anciently the seat of a Canaanitish king. Josh. 10, 3. 12, 11. 15, 39. Neh. 11, 30. 2 Chr. 11, 9. Is. 36, 2. Jer. 34, 7. Mic. 1, 13. Comp. Bibl. Res. in Palest. II. p. 389, 393.

לָבִין see בִּין p. 474. c.

* לָבַשׁ obsol. root, prob. i. q. kindr. Arab. *لَكَد, لَكَث, لَكَز*: a) to strike, to smite. b) to adhere, to be tenacious; hence, to be difficult.—Deriv. pr. n. לָבִישׁ.

לָבִיחַ see לָּ.

* לָמַד fut. וְלָמַד 1. Pr. to beat with a rod, to chastise, espec. beasts of burden; whence מְלָמַד an ox-goad. Arab. *لَدَم* i. q. לָּ to strike, to beat with a

rod. Hence *to discipline, to train, to teach*, sc. beasts of burden, etc. see Pual Hos. 10, 11; also troops to war, 1 Chr. 5, 18 מְלֻמְמָה לְמִדְרֵי *trained to war*, i. e. practised, skilled. Comp. Pual no. 2.

2. Intrans. *to be trained, taught*, i. q. *to learn*, e. g. war, Is. 2, 4. Mic. 4, 3. With acc. Deut. 5, 1. Is. 26, 10. Prov. 30, 3. Jer. 12, 16; with infin. Is. 1, 17; infin. c. לְ Deut. 14, 23. 17, 19. 18, 9; verb. fin. with וְ Deut. 31, 12; see Heb. Gr. § 139. 3. a. Also, *to accustom oneself, to be wont*, c. אֶל Jer. 10, 2.

PIEL לָמַד 1. *to train, to accustom*. Jer. 9, 4 *they have accustomed their tongue to speak lies*. Ps. 18, 35.

2. *to teach*, absol. Ps. 60, 1. 2 Chr. 17, 7. With acc. of pers. *to teach one any thing*, Ps. 71, 17. Cant. 8, 2. Jer. 32, 33. Part. מְלַמֵּד *a teacher*, c. genit. Ps. 119, 99. Prov. 5, 13. With two acc. of pers. and thing, Deut. 4, 5. 14. 11, 19. Ps. 25, 4. Jer. 2, 33 אֶת־הַדְרֵוֹת לְמַדְתִּי אֶת־דְרֵוֹתֶיךָ *wickedness hast thou taught thy ways*. Ecc. 12, 9. With acc. of pers. and dat. of thing (pr. to train one to any thing) Ps. 144, 1; with בְּ in any thing, Is. 40, 14; מִן of thing Ps. 94, 12; inf. c. לְ Ps. 143, 10. Is. 48, 17. Jer. 12, 16; so with לְהִוֹת impl. Jer. 13, 21 לְמַדְתִּי אֹתָם עַל־יָדְךָ *thou hast taught them to be leaders over thee*, accustomed them to exercise dominion over thee. With dat. of pers. Job 21, 22.

PUAL 1. *to be trained, accustomed, taught*, e. g. a heifer well trained, Hos. 10, 11; of troops (comp. Kal no. 1), Cant. 3, 8 מְלֻמְמָה מְלַמְּרֵי *trained to war*, i. e. expert; comp. 1 Chr. 25, 7 מְלַמְּרֵי שִׁיר *instructed in song*.

2. *to be taught*, spoken of that in which one is instructed; Is. 29, 13 מִצְוַת אֲנָשִׁים מְלַמְּרֵהָ *a mere human precept taught*, inculcated, which they are made to learn.

Deriv. מְלַמֵּד, מְלַמֵּד, מְלַמֵּד.

לָמַד see in לְמַד.

לָמַד, לָמַד, לָמַד, see in לָמַד D. 3, 4.

לָמַד poet. for לְ, as לָמַד for לְ, see לָמַד; four times in the book of Job, c. 27, 14. 29, 21. 38, 40. 40, 4.

לָמַד (of God sc. created, see לָמַד) Prov. 31, 4; also לָמַד Prov. 31, 1, Lemuel, pr. n. of a king otherwise un-

known, prob. not an Israelitè, perh. an Arabian, to whom the moral maxims Prov. 31, 2-9 are directed.

לָמַד and לָמַד adj. 1. *accustomed, used to any thing*, Jer. 2, 24. 13, 23; *practised, expert*, Is. 50, 4 לְשׁוֹן לְמַדְרֵיכֶם *the tongue of the practised* sc. in speaking, the eloquent.

2. *one taught, a disciple, follower*; לְמַדְרֵי יְהוָה *the disciples of Jehovah*, prophets, Is. 50, 4. 54, 13; pious men 8, 16.

* לָמַד obsol. root. Arab. لَمَك to taste; but تَلَبَّكْ a strong youth. Hence

לָמַד Lamech, pr. n. a) A son of Methusael, a descendant of Cain, and the first to misuse the arms invented by his son, Gen. 4, 18-24. b) The son of Methuselah, a descendant of Seth, Gen. 5, 25-31.

לָמַד see after לָמַד.

לָמַד on account of, because, see לָמַד.

לָמַד m. (r. לָמַד) *the swallow, gullet, throat*, Prov. 23, 2. Chald. לָמַד.

* לָמַד in Kal not used, Arab. لَعِبَ *to play, to sport, to jest*; also *to jest at, to mock*. Kindr. are لָمַד, لָمַד, see לָמַד note. Chald. לָמַד mockery, derision, לָמַד to mock at, to deride any one, Syr. لَعِبَ id. Comp. Gr. λῶβη, λωβάουαι.

HIPH. *to mock at, to deride*, part. c. ק 2 Chr. 36, 16.

* לָמַד fut. יִלְמַד, pr. *to stammer, to speak unintelligibly*, Syr. حَجَجَ, also

حَجَجَ, لَعَلَعَ, لَحَلَعَ, Eth. ለሀላሀ and ለአላአ stammering, comp. לָמַד and see לָמַד note. Hence

1. *to speak in a barbarous or foreign tongue*, see in לָמַד, comp. Niph. By transpos. עֲלַג, Arab. عَلَجَ barbare loquens.

2. *to mock, to deride*, pr. by imitating the stammering voice of any one in derision. Chald. לָמַד to mock. Comp. by transp. Gr. γελάω, also γλεῦν, γλευάζω, Goth. hlahjan, lahhan, Pers. لاغیدن

to jest, Germ. *lachen*, Engl. *to laugh*.—E. g. absol. Job 11, 3; oftener with ל of pers. and thing Job 9, 23. Prov. 17, 5. 2 K. 19, 21. al. Spec. spoken: a) Of those who mock at others in distress, Job 9, 23; c. א Prov. 1, 26; ל of pers. Ps. 22, 8. Job 22, 19; also יללגו-למז they laugh among themselves Ps. 80, 7. b) Of a scoffer, who mocks at God and religion, Job 11, 3; comp. in לעג no. 2. d) Of one who contemns the threats and efforts of enemies, Ps. 2, 4. 59, 9. Is. 37, 22.

NIPII. to speak in a barbarous or foreign tongue, Is. 33, 19.

HIPII. i. q. Kal no. 2, to mock, to deride, Job 21, 3; c. ל Ps. 22, 8. Neh. 2, 19; א 2 Chr. 30, 10; בל Neh. 3. 33 [4, 1].

Deriv. the two following.

לעג m. 1. *mockery, derision, scorn*, Ps. 79, 4. Ez. 23, 32. 36, 4. Meton. for the cause of derision, Hos. 7, 16.

2. *scoffing*, i. e. impious discourse, Job 34, 7; comp. in לעג no. 2.

לעג adj. (ר. לעג) 1. *speaking a barbarous or foreign tongue*; Is. 28, 11 שפאן בלעג שפאן i. e. as barbarians, foreigners, sc. the Assyrians.

2. *a mocker, jester, buffoon*. Ps. 35, 16 לעגן שפאן pr. cake-jesters, table-buffoons, i. e. parasites; Gr. ψωμοκόλακτες, κνισσοκόλακτες. So in the Talmud לעגן שפאן cake-talk. i. e. jesting, buffoonery.

* לעג obsol. root, Arab. لَعَدَ to put in order. Hence the two following:

לעגה (order) *Laadah*, pr. n. m. 1 Chr. 4, 21.

לעגן (put in order) *Laadan*, pr. n. m. a) 1 Chr. 7, 26. b) 23, 7. 26, 21.

* לעג i. q. Arab. لعى, لعى, to speak rashly, to talk at random, kindr. with לעג q. v. لعى rash discourse.—Once præter. 3 plur. Job 6, 3 לעגו דברתי לעגו therefore were my words rash, לעג Milèl for לעג Milra on account of the pause; like אהה, in pause אהה.

* לעג to speak in a barbarous or foreign tongue, part. לעג Ps. 114, 1. Comp. לעג, and see לעג note. Syr. لعن to speak in a barbarous (spec. the Egyptian) tongue.

* לעג to eat eagerly, to devour; comp.

לעג note. Arab. quadril. لَعَصَ id. لعص voracity.

HIPII. to give to eat; once Gen. 25, 30 נאן הלא עתה ענין give me now to eat sc. eagerly, hastily, to devour; spoken of one hungry and greedy.

* לעג obsol. root, Arab. لعن to curse. Hence

לעגה f. wormwood, Jer. 9, 14. 23, 15. Prov. 5, 4. It was apparently regarded as a noxious or poisonous plant, and hence called the *accursed*; see the root, and Deut. 29, 17. Rev. 8, 10. 11. Indeed bitter herbs were commonly so regarded by the Hebrews; see Heb. 12, 15. Trop. of a bitter lot, calamity, Lam. 3, 15. 19; bitter injury or injustice Am. 5. 7. 6, 12.

* לעג obsol. root, to flame, to shine, Gr. λυμπω. The origin lies in lap-ping, being lam-bent, which likewise the Semitic and Greek tongues express by the syllable lab, lap. and apply also to flame; e. g. לבה, לב, labium, لب lip, see לעג note. The common radix therefore of the Hebrew and Greek verb is לה, and the third radical ר is added in the same manner as in ער, ער, Gr. ὄμορ, ὄμαδος; a vestige of it appears also in the Greek λαμπός, gen. λαμπάδος. From the Semitic לעג, declined in the Aramæan manner לעג, came the Greek λυμπω; and from לעג, Syr. لعن, Chald. לעג, the Gr. λαμπός, λαμπάδος, and not vice versa.—Hence

לעג m. 1. a flame Gen. 15, 17. Ex 20, 18. Job 41, 11. Nah. 2, 5. Dan. 10, 6. al.

2. Gr. λαμπός, Lat. lampas, a lamp, torch, see r. לעג. Judg. 7, 16. 20. Zech. 12, 6. So according to some, Job 12, 5 לעג a torch despised, i. e. thrown aside because it ceases to give light, the emblem of a man once in high consideration, but now vile and contemned; comp. Is. 7, 4, and Comment. in loc. But it accords better with the parallelism to make לעג correspond to לעג in the other member: for misfortune (לעג from לעג and עיר) there is contempt

in the thought of him that is at ease ; it (contempt) is prepared for those who slip with the feet ; see פיר.

לפידות (torches) *Lappidoth*, pr. n. of the husband of Deborah the prophetess, Judg. 4, 4.

לפני adj. anterior, front, in front, 1 K. 6, 17. It is formed from לָפַנִּי, as סוֹסֵי from סוֹסֵי, Heb. Gr. § 85. 5. Lehrgr. p. 516. See לָפַנִּי in פִּנְחָה lett. D.

* לָפַת fut. יִלְפַח, pr. to bend, to turn to fold. Arab. لَفَت to inflect, to turn away the face ; V, to look back by turning the head ; VIII, to turn oneself to any one ; Kor. Sur. 11. 83. Vit. Salad. p. 17, 22, 26. Hence, to enfold, to embrace, to clasp ; Judg. 16, 29 וַיִּלְפַח וַיְמִשּׁוּ וַיְגוּ and *Samson clasped the two middle pillars... the one with his right hand and the other with his left.* Sept. περιέλαβε, Vulg. apprehendens ; Jarchi אינברצא i. e. Fr. embrasser.

NIPH. to bend oneself, i. e. a) to turn oneself around or back, in order to see, Ruth 3, 8. See Arab. above. b) to turn aside from a way ; Job 6, 18 וַיִּלְפְּחוּ אַרְחוֹזֵי הַדְּבָרָם the wayfarers of their way turn aside, i. e. those who travel that way, and turn aside to find those streams, are disappointed and perish.

לָצוּן m. (לויץ) mocking, derision, scorn, sc. of every thing good and noble, Prov. 1, 22. Hence אֲנָשֵׁי לָצוּן i. q. לְצַיִם mockers, Is. 28, 14. Prov. 29, 8.

* לָצַץ to mock, a doubtful root, from which some derive Part. plur. לְצַצִּים mockers, scorers, Hos. 7, 5. But this is rather for מְלַצְצִים Pil. of r. לויץ q. v.

לְקוֹם (pr. way-stopper, i. e. a fortified place, r. לָקַם) *Lakkum*. pr. n. of a place in the tribe of Naphtali, Josh. 19, 33.

* לָקַח once 3 præter. קָח Ez. 17, 5 ; fut. יִקַּח, plur. יִקְחוּ, יִקְחוּ ; imper. לָקַח Ex. 29, 1, oftener קַח, with He parag. קַחָה Gen. 15, 9 ; Inf. absol. לְקוֹחַ Deut. 31, 26. Jer. 32, 14 ; constr. קַחָה, once קַחָה 2 K. 12, 9. with pref. לְקַחָה (to be distinguished from לְקַחָה 2 fem. præter.) c. suff. קַחָהּ.

1. to take, i. q. λαμβάνω. Comp. Arab. لَقِح semen receipt camela ; Malt. la-

gach, fut. jylgach to receive as a guest, Vassali p. 430. Also by transpos. Arab.

لَحِيَ to take hold of each other, to cohere, see in Hithpael, also Gr. λάχω, λαγχανω.—Pr. to take with the hand, to lay hold of ; Gen. 8, 9 Noah put forth his hand וַיִּקְחָהּ and took her sc. the dove. Ps. 18, 17. 1 Sam. 16, 23. 2 Sam. 22, 17. Job 40, 24. al. sæp. With acc. of pers. and מ of member or part, Ez. 8, 3 וַיִּקְחֵנִי רֹאשִׁי וַיִּצְרָה בְּצִיצַת רֹאשִׁי and took me by a forelock of my head ; in Greek it would be τῆς κόμης, comp. Hist. of Bel v. 36. Rarely with ה of pers. Jer. 40, 2.—Then i. q. to take to oneself, with accus. of thing or pers. Gen. 8, 20 and (Noah) took of all beasts... and offered burnt-offerings. 2, 15 and God took Adam and put him into the garden. v. 21 and he took one of his ribs. 12, 5. 16, 3. Deut. 4, 20. 2 Sam. 2, 8. al. sæp. In these and similar examples לָקַח, like the Homeric λάβω (see Vigerus ed. Herm. p. 352), often appears as if pleonastic ; though it strictly serves to place the action more fully and vividly before the eyes. Here belongs also 2 Sam. 18, 18 אַבְשָׁלוֹם לָקַח וַיַּצְבֵּנוּ בְּחַיֵּיו אֶת־מַצֵּבָה and Absalom had taken a column and erected it for himself in his lifetime. 1 K. 11, 37 and I will take thee and thou shalt reign. But in Jer. 23, 31 they take their tongues and pronounce oracles, it seems to signify that the false prophets misused their tongues.

To the object is often prefixed מן partitive, to take of a thing ; e. g. לָקַח מִדָּם to take of the blood i. e. some blood, Lev. 4, 25. Gen. 6, 21. 28, 11. 43, 11. The accus. of a pronoun is often omitted, as also after verbs of speaking ; Gen. 12, 19 behold thy wife וְלָקַח take her and go thy way. 24, 51. 27, 14. 33, 11.—The person or thing from whom any thing is taken or received, is put with מן Gen. 23, 13 ; with מִיִּדְּ Num. 5, 25. 1 Sam. 10, 4 ; מִיָּמֶה Lev. 7, 34. Ex. 25, 2 ; so too the place whence, with מן Gen. 45, 19. Josh. 4, 20 ; מִצֵּל Is. 6, 6.

Sometimes also a *Dat. commodi* is added, לִי לָקַח pr. to take to or for oneself ; Gen. 38, 23 לָקַח לָהּ let her take it for herself. 14, 21. Num. 8, 16. More freq. the force of the pronoun is so attenuated

that it is apparently redundant; Job 2, 8 וַיִּקַּח לוֹ חֶרֶשׁ *and he took him a potsherd*; espec. in the imperative, Lev. 9, 2 קַח לָךְ עֵגֶל *take thee a calf*. 15, 14. 29. Ex. 30, 23. 1 Sam. 21, 10. Is. 8, 1. Ez. 4, 1. 3. 9. al. sæp. Plur. קָחוּ לָכֶם Gen. 45, 19. Ex. 5, 11. al.

Spec. a) לָקַח אִשָּׁה *to take a wife*, Gr. λαμβάνει γυναῖκα, Gen. 6, 2. 19, 14. 1 Sam. 25, 43; more fully לָקַח לוֹ אִשָּׁה Gen. 4, 19. Ex. 21, 10; לָקַח לוֹ פְּלִינִיָּה לְאִשָּׁה Gen. 12, 19. Ex. 6, 25. al. Also לָקַח לְבָנוֹ אִשָּׁה *he took a wife for his son*, i. e. the father gave his son a wife, Gen. 34, 4. Judg. 14, 2. 3. Ellipt. Ex. 34, 16 וַיִּלְקַחְהָ מִבְּנֵי יִשְׂרָאֵל (נָשִׁים) לְבָנֵיהֶּם. In the later books the more usual phrase is לָקַח אִשָּׁה q. v.

b) *to take*, i. q. *to take away*, sometimes with force and violence (בְּחֹזֶקָה 1 Sam. 2, 16); 1 Sam. 12, 3. Gen. 34, 28. Judg. 5, 19. Jer. 28, 3. al. Hence *to take captive and carry away*, Gen. 14, 12. 1 Sam. 19, 14. 20.—לָקַח נַפְשׁ פֶּ' *to take the life of any one*, Ps. 31, 14. 1 K. 19, 10. 14. Prov. 1, 19; comp. Jon. 4, 3. Job 1, 21. Gen. 27, 35 *thy brother hath taken away thy blessing*. Job 12, 20 *he taketh away the understanding of the aged*. Gen. 5, 24 לָקַח אֱלֹהִים אֹתוֹ לְאֵלֵיהֶם *for God had taken him away*, i. e. translated him to heaven. 2 K. 2, 3. 5.

c) *to take*, i. q. *to take possession of, to capture, to seize upon*, e. g. a city, hostile country, Num. 21, 25. Deut. 3, 14. 29, 7. Metaph. Job 3, 6 *that night, let darkness seize upon it*. Also *to take or captivate one by blandishments, wisdom, etc.* Prov. 6, 25. 11. 30.

d) *to take a person any where, to any place, etc.* i. q. *to lead, to bring, to conduct*, with acc. of pers. and אֶל of place. Num. 11, 16 *and bring (לְקַחְתֶּם) them to the tabernacle of the congregation*. 23, 27. Job 38, 20. 2 K. 18, 32. Is. 36, 17; אֶל of pers. *to whom*, Gen. 48, 9; לְ Prov. 24, 11; לְ c. inf. Ex. 14, 11.

e) *to take and bring to any one, to fetch*; with acc. of thing Gen. 18, 5. 7. 8. 27, 13. 2 Sam. 4, 6 לְקַחְתִּי חֶטְיִם *as if fetching wheat*, as if in order to buy wheat. 1 K. 17, 11; with acc. of pers. 2 K. 3, 15 לְבָרֵךְ לִי מִיַּדְּךָ *bring me a minstrel*. Gen. 42, 16. 43, 13. Judg. 11, 5. Am. 9, 2. 3. Often *to fetch* by another,

to let come, 1 Sam. 16, 11. Gen. 20. 2. Jer. 37, 17.—With מִן of place whence, Am. 7, 15. Ps. 78, 70.

2. *to take*, i. q. δέχομαι, i. e. a) *to accept, to receive*, sc. any thing offered, as gifts 1 Sam. 12, 3. Ps. 15, 5. Am. 5, 12; food, מִיַּד פֶּ' Judg. 13, 3. Also of a buyer receiving wares Neh. 10, 32; of God as accepting prayers Ps. 6, 10; of a person receiving and following counsel, Prov. 2, 1 בְּנֵי אִם תִּקַּח אֶמְרַי. 4, 10. 10, 8. 24, 32. Job 22, 22. b) *to take in, to receive*; Gen. 4, 11 *the earth, which hath opened her mouth to receive (לְקַחְתָּ) thy brother's blood*. So *to receive a person under one's care and protection*, Ps. 49, 16. 73, 24. c) *to receive*, i. e. *to get, to obtain*; Is. 40, 2 *for she hath received (לְקַחְתָּ) of the Lord's hand double*, etc. Prov. 9, 7. 22, 25. Num. 23, 20. So Prov. 31, 16 *she considereth a field and taketh it*, i. e. gets it, buys it, Sept. ἐνγόρατο; comp. 2 Sam. 4, 6. Neh. 10, 32. d) *to receive, to perceive*, sc. with the ears, Job 4, 12.

NIPH. לָקַחְתָּ 1. Pass. of Kal no. 1. b, *to be taken away*, 1 Sam. 21, 6 [7]; of the ark as captured by the enemy, 1 Sam. 4, 11. 17. 19. 21. 22; of Elijah as taken up to heaven, 2 K. 2, 9. Also *to be taken away from life by violence* Ez. 33, 6.

2. Pass. of Kal no. 1. d, *to be brought*, c. אֶל Esth. 2, 8. 16.

PUAL לְקַחְתָּ and Fut. HOPH. יִקַּח; the fut. of Piel and præt. of Hoph. being wanting.

1. Pass. of Kal no. 1, *to be taken*, with מִן of that whence, Gen. 2, 23. 3, 19. 23. Job 28, 2. Ez. 15, 3. Trop. *to be taken up*, repeated, as a curse, Jer. 29, 22.

2. Pass. of Kal no. 1. b, *to be taken away*, of things, with מִן of pers. Is. 49, 24. 25; לְ Judg. 17, 2; of persons e. g. to heaven 2 K. 2, 10, comp. Is. 53, 8. Also *to be taken captive*, carried away, Is. 52, 5. Jer. 48, 46.

3. Pass. of Kal no. 1. e, *to be fetched*, as things Gen. 18, 4; *to be brought*, as persons Gen. 12, 15.

HOPH. fut. see in Pual.

HITHP. part. מִתְּלַקְחָה אֵשׁ Ex. 9, 24 and Ez. 1, 4, *a fire taking hold on itself*, holding together, continuous, i. e. a mass of fire. Comp. synon. הִתְלַבְּדָה.

Deriv. מִקָּחָה, מִקְחָה, מִקְחוֹת, מִקְחָהּ, and the two following.

לקה m. c. suff. לקהי 1. *taking arts, fair speech*, by which the mind of any one is *captivated*, Prov. 7, 21; see r. לקה no. 1. c.

2. *doctrine, learning, knowledge*, which one *receives*, perceives, learns, see the root no. 2. c, d. Prov. 1, 5, 9, 9, 16, 21. Comp. Chald. קבל to receive and to learn, קבלה *cabbala*, learning; Gr. παραλαμβάνω, Lat. *accipio*.—Hence so far as this is communicated to others:

3. *instruction, discourse* of a teacher, Prov. 4, 2. Deut. 32, 2. Job 11, 4.

לקהי (learned) *Likhi*, pr. n. m. 1 Chr. 7, 19. Comp. לקה no. 2.

* לקט fut. וְלָקַט, *to take up, to gather up, to collect*, pr. things upon the ground; as stones Gen. 31, 46; flowers Cant. 6, 2; manna Ex. 16, 4 sq. Num. 11, 8; ears of grain, *to glean*, Ruth 2, 8. Poet. of animals gathering up the herbage, pasture, etc. Ps. 104, 28. Usually with accus. but also absol. as וְלָקַט בְּשָׂדֵהָ *to glean in a field* Ruth 2, 8.—Arab. لقط *to take up, gleanings*, etc. Syr. حَبَّ id.

PIEL i. q. Kal, *to take up, to gather up*; as ears of grain, *to glean*, Ruth 2, 16 sq. Is. 17, 5; grapes scattered in a vineyard Lev. 19, 10; wood Jer. 7, 18; herbs 2 K. 4, 39; arrows 1 Sam. 20, 38. Trop. of money Gen. 47, 14. Usually with acc. but also absol. as וְלָקַט בְּשָׂדֵהָ Ruth 2, 3. 17; and so Judg. 1, 7, comp. Matt. 25, 27.

PUAL *to be gathered*, as a people dispersed, Is. 27, 12.

HITHP. *to gather themselves together*, with לָקַט *to any one*, Judg. 11, 3.

Deriv. וְלָקַט and

לקט m. *a gleanings* of fields or vineyards, Lev. 19, 9, 23, 22.

* לקם obsol. root, Arab. لقم *to stop the way*. Hence pr. n. לקום.

* לקק, 3 plur. וְלָקַקוּ, fut. וְלָקַק, onomatopoeit. *to lick, to lap*, of dogs lapping as they drink, 1 K. 21, 19, 22, 38. Judg. 7, 5. Kindr. is וְלָקַח q. v. and see וְלָקַח note. Armen. לקիակ *lakiel, to lick*, Arab.

لَقَلَق tongue.

PIEL id. Judg. 7, 6, 7.

* לקט in Kal not used; Syr. حَمَّ *to be late ripe*, of fruit. Hence וְלָקַט the latter rain, and וְלָקַט after-grass.

PIEL *to gather the late fruits*, i. e. to glean a vineyard; Job 24, 6 וְרָשָׁע בָּרָם וְרָשָׁע וְלָקַטוּ *they glean the vineyard of the wicked*. But some Mss. read וְלָקַטוּ.

לקט m. *latter grass, rowen, after-math*, Am. 7, 1. R. לקט Kal.

* לָשָׁד obsol. root, Arab. لسد *to lick, to suck*; hence

לָשָׁד m. c. suff. וְלָשָׁדִי, pr. something usually licked or sucked, something sweet, etc.

1. *juice, sap*, as being sucked; spec. *vital moisture*, life-blood, vigour, Ps. 32, 4 וְהַחַיִּים לִשְׁדִי *my life-blood is changed*, i. e. is dried up.

2. *a sweet cake*. Num. 11, 8 וְלָשָׁד הַשֶּׁמֶן *a sweet cake made with oil*. Sept. ἐγχοῖς εἰς ἐλαίου, Vulg. *panis oleatus*. Comp. וְלָשָׁד from r. וְלָשָׁד.

לָשָׁד of both genders, but oftener fem. Ps. 12, 4. Prov. 6, 24. al. masc. Ps. 22, 16. Prov. 26, 28; constr. וְלָשָׁד, c. suff. וְלָשָׁדִי Ex. 11, 7; plur. וְלָשָׁדִים, c. suff. וְלָשָׁדֵם Gen. 10, 20. R. לָשָׁד.

1. *the tongue*, both of men and animals, as the instrument of licking, Ex. 11, 7. Ps. 68, 24. Job 20, 16, 40, 25 [41,

1]. al. Arab. لسان, Ethiop. ለሳን, Aram. לָשָׁן, حَم. Comp. also from languages not Semitic, Sanscr. *rasana*, Armen. ԼԵՂՄ, Copt. λαι, and even Gr. γλώσσα, in which the γ is an addition, comp. λείσσω, γλαύσσω; γνόφος, νέφος; γλαῖνα, lana, and many others.

—Spoken with few exceptions of the human tongue as the instrument of speech; (exceptions are Ex. 11, 7. Ps. 22, 16, 68, 24. Lam. 4, 4. Is. 57, 4. Job 20, 16, 40, 25;) thus Job 33, 2 הַבֶּרֶה *הַבֶּרֶה* Ps. 12, 4, 45, 2, 39, 4; but Ps. 109, 2 הַבֶּרֶה לָשָׁן שָׁקֶר *they speak with a lying tongue*, (for which accus. of instrum. see Heb. Gr. § 135, 1. n. 3.) Prov. 15, 4, 18, 21. Is. 33, 19, 45, 23. al.—The words which one is ready to utter, are said to be either *upon the tongue*, וְעַל בִּלְשָׁן Job 6, 30. Ps. 139, 4 וְעַל בִּלְשָׁן 2 Sam. 23, 2. Prov. 31, 26;

or also *under the tongue*, פ' תהח לשון Ps. 10, 7. 66, 17, comp. Cant. 4, 11; which phrases seem not greatly to differ in meaning; comp. 'upon the lips' Ps. 16, 4, and 'under the lips' Ps. 140, 4.—With genit. לשון שקר *a lying tongue* Prov. 6, 17. (Meton. for a lying person, with masc. Prov. 26, 28.) לשון מרמה id. Ps. 52, 6. לשון תהפכות id. Prov. 10. 31.—Also καὶ ἐσθλὴν for *a spiteful, malignant tongue*, (or as in Chald. and Zab. 'lingua tertia,' comp. Eccus. 28, 15,) whence Ps. 140, 12 ארש לשון *a man of tongue*, i. e. a tattler, slanderer. (But בעל לשון *an enchanter, charmer*, Ecc. 10, 11.) Jer. 18, 18 come, let us smite him with the tongue, i. e. as Chald. well, let us bear false witness against him. Job 5, 21 שוט לשון *the scourge of the tongue*, comp. the similar figure in Germ. *klatschen*, Engl. *lash*, Fr. *coup de langue*. Ez. 36, 3 ye go up upon the lips of the slanderer's tongue, i. e. are traduced in men's mouths.—Meton. a) i. q. *speech*, Job 15, 5 לשון ערומים *crafty speeches*. Prov. 16, 1. b) *tongue*, for *language, dialect*. Dan. 1, 4 לשון כשדים *the Chaldean tongue*. Gen. 10, 5 ארש כל לשון *every one after his tongue*, dialect. Deut. 28, 49. Is. 28, 11. Neh. 13, 24. Esth. 1, 22. 3, 12. 8, 9. Arab. لِسَانٌ, لِسْنٌ, id.

Hence c) *a nation, people*, having a tongue or language of their own. Is. 66, 18 כל הלשונות והכלמונות *all nations and tongues*; see Chald. לשון.

2. Trop. of what resembles a tongue, e. g. a) לשון זהב *a tongue of gold*, i. q. *bar of gold*, Josh. 7, 21. 24. Vulg. *regula aurea*. b) לשון אש *a tongue of fire*, i. e. *a flame of fire*, Is. 5, 24, so called from its shape and motion, whence also it is said to *lap*, to be *lambent*; see להב, להש, and Virg. *Æn.* 2. 684. Comp. *γλωσσου ὡσεὶ πυρός* Acts 2, 3. Arab. لسان

النار, Pers. زبان آتش *zabāni ātesh*.

c) לשון הים *a tongue of the sea, a bay*, Josh. 15, 5. 18, 19. Is. 11, 15; and simpl. הלשון Josh. 15, 2. In Arabian geographers لسان البكر. Comp. Engl. 'tongue of land,' Germ. *Erdzunge*.

* לשון obsol. root, perh. transp. i. q. לשון, but intransitive, to throw oneself

down, i. e. to lie, to lie down. Hence perhaps

לשנה f. with He loc. לשנה 1 Sam. 9, 22; Plur. לשנות, constr. לשנות; *a cell, chamber*, pr. *bed-chamber*; spoken esp. of the cells or chambers in the courts of the temple, mostly at the gates, 2 K. 23, 11. 1 Chr. 23, 28. 28, 12. Jer. 36, 10. Ez. 40, 17. 44 sq. 42, 13 sq. in which the treasure of the temple and every thing necessary for the temple-service were kept, 1 Chr. 9, 26. 28, 12. 2 Chr. 31, 5. 11 sq. Ezra 8, 29. Neh. 8, 38 sq. 13, 5. 9; where the priests, Levites, etc. lodged, Ez. 40, 38. 44 sq. 42, 1 sq. 45, 5. Neh. 13, 4; (comp. 1 Chr. 9, 33;) and where other persons were rarely admitted to dwell or as guests, 2 K. 23, 11. Jer. 35, 4. 5. Once of an eating-room, 1 Sam. 9, 22; also of the chamber of the king's scribe in the palace Jer. 36, 12.—Thrice written נשנה Neh. 3, 30. 12, 44. 13, 7.

NOTE. The etymology is uncertain. If the more common לשנה be the primary form, it may come from r. לשנה as above; and at any rate has no connection with Gr. *λέσγη*, as has been suggested. But as *n* is more readily softened into *l* than the contrary, it may be that נשנה is the older form; and this Bohlen derives from Pers. نشستن to sit, to sit down, whence might come نشاء seat, though this is not found. Others make it by transpos. for שבנה dwelling, from r. שכן. See Thesaur. p. 762, 763.

* לשם obsol. root, Arab. لَسَمَ to taste, pr. to lick; see in לשר.—Hence

לשם m. 1. A species of gem, Ex. 28, 19. 39, 12; Sept. *λιγύριον*, Vulg. *ligurius*, Engl. *opal*.—The *λιγύριον* or *λυκούριον* is described as a species of *amber*, and also as a species of *hyacinth*; see Thesaur. p. 763.

2. *Leshem*, pr. n. of a city, elsewhere called לרש and רן; see רן. Josh. 19, 47.

* לשון in Kal not used, prob. to lick, to lap, like the kindr. לשם, לשב, לטם, comp. להש, לחס.

Po. לשון denom. from לשון, pr. to tongue, i. e. to use the tongue freely, and by impl. to slander; see לשון no. 1

mid. Part. with י parag. מְלִשְׁנֵי Ps. 101, 5; in Keri מְלִשְׁנֵי מְלִשְׁנֵי part. Pi. Arab. لسن to slander.
 HIPH. id. Prov. 30, 10.

לְשׁוֹן Chald. m. tongue, and hence a nation, having a tongue or language of its own, see לשון no. 1. c. Dan. 3, 4 עַמְמֵיָא וְלִשְׁוֹנָא tribes, nations, and tongues. v. 7. 31. 5, 19. 6, 26. 7, 14. al. Comp. Rev. 5, 9. 7, 9.

* לָשַׁע obsol. root, Arab. لسع to puncture, to sting, as a scorpion; لَسَعٌ a chink, fissure, perh. of chasms in the earth, fountains, etc.—Hence

לֶשֶׁע Lasha, pr. n. of a place, Gen. 10, 19; according to Jerome (in Quæst.) Callirrhoë on the eastern coast of the Dead sea, celebrated for its warm

springs; see Plin. H. N. 5. 16. Jos. B. J. 1. 33. 5. These springs were visited by Irby and Mangles; Travels, Lond. 1844, p. 144 sq.

* לָחַח obsol. root, perh. i. q. מָהַח, Samar. נָחַח, to spread out a garment; whence Eth. አልተፈ a garment, tunic, perh. wide. Hence מְלִחְחָה.

* לָחַף obsol. root, prob. i. q. נָחַף to be poured out. Hence

לָחָף m. a measure for grain, Hos. 3, 2; so called from pouring. Sept. ἡμι-κοπος, Vulg. corus dimidius, accommodated to the context.

* לָחַע obsol. root, i. q. לַתַּע to strike; also to bite, whence מְלַחְחֵיהָ biters, teeth. —To this root some refer the form נָחַע Job 4, 10; but it belongs rather to r. נָחַע.

מ

Mem, the thirteenth letter of the Hebrew alphabet, as a numeral denoting 40. The name מים probably signifies water, i. q. מַיִם, and the antique forms of the letter have a certain resemblance to waves; see Monum. Phæn. p. 35, 36. Its name accords with Gr. Mv̄ i. e. Phenic. מוֹ water; in Ethiop. also Mai water.

It is interchanged: a) Often with other labials, as ב and פ, which see; rarely with ו, as מַמְמָה, Chald. מַמְמָה, to be astonished. b) With liquids, chiefly

Nun, comp. נא, Syr. ن, Arab. أَنْ, اِنْ; פָּהוּ, Arab. اِنْهَامٌ thumb; pistacios, comp. صَبْحًا نُطْم pistacia terebinthus Linn. פִּשְׁטָן, Arab. نَسْم to be fat; מִזְיָג, ثَرْجٌ threshing-sledge, שִׁטְטָן and שִׁטְטָם to be hostile, יָם, יָרִן plural endings. Rarely with ל, see in ל no. 1. c.

For Mem dropped at the end of words, see Lehrg. p. 138, 524. Comp. the similar usage in the language of the Etruscans and Umbri, in O. Müller's Etrusker T. I. p. 56.

• מַ prefix, for מָה what? where see note.

• מַ prefix, for מָן, q. v.

מָה Chald. i. q. Hebr. מָה what? also without interrogation מָה דִּי that which Ezra 6, 8. See מָה.

מַאֲבָרוֹס m. (r. אָבַס) a store-house, granary, plur. Jer. 50, 26. Sept. ἀποθήκη.

מַאֲדָה m. (r. אָדָה no. 3) c. suff. מַאֲדָה, מַאֲדָו.

1. Subst. might, vehemence; Deut. 6, 5 and thou shalt love Jehovah, thy God, with all thy heart, with all thy soul, וּבְכָל מַאֲדָה and with all thy might. 2 K. 23, 25; comp. Luke 10, 27. Is. 47, 9 בְּעֲצָמָה מַאֲדָה with (notwithstanding) the great abundance of thine enchantments, where connect מַאֲדָה מַאֲדָה. Job 35, 15. Hence a) בְּמַאֲדָה מַאֲדָה with might of 'might, i. e. mightily, very exceedingly, Gen. 17, 2. 6. 20. Ez. 9, 9. b) כָּרַ מַאֲדָה even to vehemence, i. e. very exceedingly, Gen. 27, 33. 1 K. 1, 4. Dan. 8, 8; wholly; utterly, Ps. 119, 8; too much, too exceedingly, Is. 64, 8. c) כָּרַ לְמַאֲדָה i. q. מַאֲדָה.

but in later Hebrew, 2 Chr. 16, 14; comp. 2 Chr. 17, 12, 26, 15.

2. Adv. pr. acc. as adv. a) *mightily, vehemently, exceedingly*, Gen. 4, 5, 7, 18, 13, 19, 3. al. Often joined with adjectives and adverbs, as מְאֹד טוֹב *very good* Gen. 1, 31. מְאֹד יָפֶה 12, 14. הַרְבֵּה מְאֹד *very much* Gen. 15, 1. Emphat. doubled מְאֹד מְאֹד Gen. 7, 19. Num. 14, 7.—Ps. 46, 2 מְצָא מְאֹד he *is found a help in trouble mightily*. i. e. a mighty helper. b) *speedily, quickly*, as being connected with the exertion of one's strength; 1 Sam. 20, 19 תָּרַד מְאֹד *come down quickly*; Vulg. *festinus*. Comp. Germ. *bald* from Lat. *valde*; Low Germ. *swieth*, Anglo-Sax. *swithe*, i. q. *valde*, Germ. *geschwind*, Engl. *swift*.

* מֵאָה f. constr. מֵאָה; dual מֵאָהִים; plur. מֵאוֹת; מֵאָה.

1. *a hundred*; Arab. مِائَةٌ and مِائِيَةٌ, Ethiop. ሺህት, Syr. ܡܐܘܢ. If an etymology be sought, we may compare Pers. *ma, mah, meh*, great, much; of which also some uncertain traces are found in the Phœnician, see Monum. Phœn. p. 152.—Lev. 26, 8 מֵאָה מִכֶּסֶם *a hundred of you*. Ecc. 6, 3. al. With substantives it is joined variously, and is put: a) Before substantives in the *singular*, usually such as denote things often spoken of in great numbers; as מֵאָה שָׁנָה *a hundred years* Gen. 17, 17; מֵאָה אִישׁ 1 K. 18, 13; also Gen. 23, 19. Josh. 24, 32. 2 K. 23, 33. 1 Chr. 18, 4. al. b) Before substantives in the *plural*, usually those denoting things less frequently spoken of in great numbers; as מֵאָה נְבִיאִים *a hundred prophets* 1 K. 18, 4; מ' פְּעָמִים 2 Sam. 24, 3. 1 Sam. 25, 18. Gen. 26, 12. c) In the *construct* in like manner, though rarely, before nouns sing. and plur. as מֵאָה בְּכֹרִים Ex. 38, 25; מ' אֲדָנִים v. 27. But, on the other hand, מֵאָה stands very frequently where the number *one hundred* is combined with others; as מֵאָה וְשִׁבְעִים שָׁנָה *a hundred and seventy years* Gen. 25, 7. 17. 35, 28; 28, 7, 24. 47, 28. Ex. 6, 16. 18. Num. 33, 39. al. d) Rarely and only in the later books is מֵאָה put *after* a noun plur.

as מֵאָה רַמְלִים 2 Chr. 3, 16; comp. 4, 8. Ezra 2, 69. 8, 26.

2. Adv. *a hundred times*, Prov. 17, 10; constr. מֵאָה id. Ecc. 8, 12.

3. *the hundredth or one per centum*, sc. of money or other things, exacted in monthly usury; Neh. 5, 11 מֵאָה הַכֶּסֶם וְהַיָּקֵן, Vulg. *centesima*. For the *centesima* or one per cent. of the Romans, see Ernesti Clav. Cic. sub. v. and for the usury still common in the East, see Volney's Travels, II. p. 410. Bowring's Report on Egypt p. 82.

4. *Meah*, pr. n. of a tower in Jerusalem, Neh. 3, 1, 12, 39.

DUAL מֵאָהִים *two hundred*; put before a noun sing. מֵאָהִים שָׁנָה Gen. 11, 23. 1 Sam. 18, 27; before a plur. מ' שָׁקָלִים 2 Sam. 14, 26; after a plur. מ' פְּזִים Gen. 32, 15.

PLUR. מֵאוֹת a) *hundreds*, as לְמֵאוֹת *by hundreds* 2 Sam. 18, 4; טַרְיֵי הַמֵּאוֹת *the captains of hundreds*, centurions, Num. 31, 14. 48. 52. Hence מ' שֵׁשׁ *six hundred* Ex. 12, 37; מ' שְׁמֹנֶה *eight hundred* Gen. 5, 7. etc. b) *a hundred*, q. d. each hundred, hundred by hundred, 2 Chr. 25, 9 Cheth. comp. v. 6. Keri מֵאָה.—A rare form of the plur. is Cheth. מֵאוֹת (מֵאוֹת) 2 K. 11, 4. 9. 10. 15. Comp. the Arabic.

מֵאָה Chald. *a hundred*, Dan. 6, 2. Ezra 6, 17. 7, 22. Dual מֵאָהִין Ezra 6, 17.

מֵאֹרֶן m. (r. אָוֶה I) *desire*; once plur. constr. מֵאֹרֶן רָשָׁע *the desires of the wicked*, Ps. 140, 9.

מֵאוֹם מֵאוֹם, usually contr. מֵאִם q. v. *a spot, blemish*, Dan. 1, 4. Job 31, 7. R. מֵאִם.

מֵאוֹמָה Milél (prob. for מָה וּמָה, or perh. for מָה אוֹ מָה, *what or what?* though the etymology is doubtful,) *whatever, something, any thing*. Num. 22, 38 *have I now any power at all* דְּבַר מֵאוֹמָה *to say any thing?* 2 K. 5, 20 and *accept of him* מֵאוֹמָה *something*.—Often with a negat. particle, *nothing, nothing whatever, nothing at all*; e. g. with לֹא Deut. 13, 18. Gen. 39, 6. 9. 1 Sam. 12, 5. With אֵיךְ, 1-K. 18, 43 אֵיךְ מֵאוֹמָה *nothing at all*. Judg. 14, 6. Ecc. 5, 13; more fully Gen. 39, 23 אֵיךְ רָאָה

scornful tribe, Ez. 21, 18. Infin. מָאָס Lam. 3, 45 as subst. *aversion, contempt*.

NIPH. 1. *to be melted, to melt away*; Ps. 58, 8 מְמוֹתֵיהֶם *let them melt away like water*, i. e. let them perish. Spec. of a running sore; Job 7, 5 עוֹרִי רֹנֵד וַיִּמָּאֵס *my skin shrivels (cracks) and runs with matter*.

2. Pass. *to be rejected, contemned*, Is. 54, 6. Part. Ps. 15, 4 נִמָּאֵס.

מֵאָפָה m. (r. אָפָה) *a baking, something baked*, Lev. 2, 4.

מֵאֶפֶל m. (r. אָפֵל) *darkness*, Josh. 24, 7.

מֵאֶפְלָה f. (for מֵאֶפֶל רַחַק, compare שְׁלֹחַת־הַרָּהָה Cant. 8, 6) *darkness of Jehovah*, i. e. thick darkness; Jer. 2, 31 אֶרֶץ מֵאֶפְלָה *land of thick darkness*, spoken of a pathless desert, in which men wander as if in darkness. Comp. in v. 6 אֶרֶץ צִלְמוֹת, and Job 30, 3.

* מֵאֵר in Kal not used, but prob. kindred with מָרַר *to be bitter, acrid*; comp. מָאָס and מָסַס. Arab. مَارُ recruit vulnus, to excite hatred, مَيِّر to conceive hatred; all which may come from the idea of *bitterness*.

HIPH. part. מְמַאֵר pr. *making bitter*, and hence *causing bitter pain*; Ez. 28, 24 סִלּוֹן מְמַאֵר *a thorn causing pain*, i. e. pricking. Fem. מְמַאֲרָה *painful leprosy*, i. e. fretting, malignant, Lev. 13, 51. 52. 14, 44.

מֵאֵר see מָאֵר.

מֵאָרֶב m. (r. אָרַב) *ambush*, i. e. place of ambush Josh. 8, 9. Ps. 10, 8. Concr. troops in ambush, *an ambushment*, 2 Chr. 13, 13.

מֵאָרָה f. (r. אָרַר) constr. מֵאָרָה *a curse, execration*, Prov. 3, 33. Mal. 2, 2. Deut. 28, 20. Plur. Prov. 28, 27.

מֵאֵת, compounded of מִן and אֵת, pr. *from with*, see next after מִן.

מִבְּדָלוֹת f. plur. (r. בָּדַל) *separations*, i. e. separate places; Josh. 16, 9 הַעֲרִים הַמִּבְּדָלוֹת *the cities separately assigned*.

מִבּוֹא m. (r. בּוֹא) constr. מִבּוֹא, pl. מִבּוֹאוֹת, constr. מִבּוֹאֵי, c. suff. מִבּוֹאֵי.

1. *an in-coming, entering*, Ez. 26, 10. 33, 31.

2. *an entrance, place of entering*;

Judg. 1, 24. 25 מִבּוֹא הָעִיר *the entrance of the city*, i. e. the gate. Prov. 8, 3 מִבּוֹא פְתָחַיִם *in the entrance of the gates*. 2 K. 11, 16. Jer. 38, 14.

3. מִבּוֹא הַשָּׁמֶשׁ *the going down of the sun, the west*, Deut. 11, 30. Ps. 50, 1. 104, 19. Mal. 1, 11. Acc. *towards the west, westward*, Josh. 1, 4. 23, 4.

מִבּוֹכָה f. (r. בּוֹךָ) *perplexity*, Is. 22, 5. Mic. 7, 4.

מִבּוֹל m. (r. יָבַל I, the radical Yod being represented by the Dagghesh in ב,) *an inundation, deluge*, spoken of Noah's flood, Gen. 6, 17. 7, 6. 7. 10. 9, 11. 28. 10, 1. 32. So of the floods above the firmament, Ps. 29, 10; where others: *the Lord did sit at the flood*, sc. of Noah, i. e. did sit in judgment, comp. Ps. 9, 5. 8. 9.

מִבּוֹנִים 2 Chr. 35, 3 Cheth. for מְבִינִים Keri; if not a mere error in copying, it is abstr. *wisdom*, for concr. *wise teachers*. R. בִּין.

מִבּוֹסָה f. (r. בּוֹס) *a treading down*, sc. of enemies by the victors; Is. 22, 5. 18, 2. 7 *a people... מִבּוֹסָה of treading down*, i. e. treading their enemies under foot.

מִבּוֹעַ m. (r. נָבַע) *a fountain*, Ecc. 12, 6. Plur. constr. מִבּוֹעֵי מַיִם Is. 35, 7. 49, 10.

Arab. مَبْعٌ id.

מִבּוֹקָה f. (r. בּוֹק) *emptiness*, Nah. 2, 11; see בּוֹקָה.

מִבְּחֹר m. *choice*, 2 K. 3, 19. 19, 23. R. בָּחַר.

מִבְּחָר m. (r. בָּחַר) constr. מִבְּחָרִי.

1. *choice*, and hence whatever is *chosen, choicest, best*; only in the constr. Is. 22, 7 מִבְּחָרֵי הַמְּטוֹקָה *thy choicest valleys*. 37, 24 מִבְּחָר צִדְרֹנָיִם *its choice cypress-trees [or pines]*. Jer. 22, 7. Gen. 23, 6. Ex. 15, 4. Ez. 23, 7. 24, 4. Inverted מִבְּחָרָיו *the people of his choice*, his chosen people, Dan. 11, 15.

2. *Mibhar*, pr. n. m. 1 Chr. 11, 38.

מִבְּטָה m. (r. נָבַט) *expectation, hope*, Zech. 9, 5. Meton. for the object of expectation, Is. 20, 5. 6. — With suffix מִבְּטָתָה Zech. l. c. Patah being shortened into Seghol, as אֲבֹתָהּ for אֲבוֹתָהּ; comp. Heb. Gram. § 27. not. 2. a.

מִבְּטָא m. (r. בָּטָא) something *rashly* uttered, as מִשְׁפָּתֵיהֶם Num. 30, 7, 9.

מִבְּטָח m. (r. בָּטַח) constr. מִבְּטָח, c. suff. מִבְּטָחִי and מִבְּטָחֵי, plur. מִבְּטָחִים, Dag. f. impl. in ח.

1. *trust, confidence, firm and certain hope*, Prov. 22, 19. Meton. of a person or thing in which confidence is placed, Ps. 40, 5. 65, 6. 71, 5. Job 8, 14. Jer. 17, 7. Plur. Jer. 2, 37.

2. *security, safety*; Job 18, 14 *his security shall be torn from his tent*, i. e. he himself in his too great security. Plur. Is. 32, 18.

מִבְּלִיגוֹת f. (r. בָּלַג) *exhilaration, cheerfulness*, Jer. 8, 18. The form is pr. denom. from the Hiph. part. מִבְּלִיג *exhilarans*; see Lehrs. p. 514, where to the examples ending in ית this in ית may be added.

מִבְּנָה m. (r. בָּנָה) *a building, edifice*, Ez. 40, 2.

מִבְּנִי, see מִבְּנִי.

מִבְּצָרִים m. (r. בָּצַר no. 2) plur. מִבְּצָרִים, constr. מִבְּצָרֵי; once plur. מִבְּצָרוֹת Dan. 11, 15.

1. *a fortification, fortress, citadel*, Is. 25, 12; then for *a fortified city*, i. q. עִיר מְצוּרָה, Is. 17, 3. Hab. 1, 10. The same is עִיר מְצוּרָה, e. g. עִיר מְצוּרָה Josh. 19, 29, מְצוּרָה 2 Sam. 24, 7, i. e. fortified Tyre, or Palætyrus, old Tyre; comp. Comm. on Is. 23, 7.—Plur. Num. 13, 19. Jer. 48, 18. Lam. 2, 2. 5. Nah. 3, 12. 14. al. So עִיר מְצוּרָה Num. 32, 36. Josh. 19, 35; or with both words in Plur. עִיר מְצוּרָה Jer. 5, 17; or the latter only, מְצוּרָה עִיר *fortified cities*, Dan. 11, 15. See in art. יוֹבֵל note. Heb. Gram. § 106. 3.—Metaph. Jer. 6, 27 *I have set thee as a watcher for my people*, מְצוּרָה *a fortress*, i. e. secure from the violence of enemies; comp. 1, 18.

2. *Mibzar*, pr. n. of a prince of the Edomites, Gen. 36, 42.

מִבְּרַח m. (r. בָּרַח) pr. *flight*, then as coner. *fugitive*, plur. Ez. 17, 21.

מִבְּשָׁם (sweet odour, r. בָּשַׁם) *Mibsam*, pr. n. a) A son of Ishmael, Gen. 25, 13. b) 1 Chr. 4, 25.

מִבְּשִׁים m. plur. (r. בּוֹשַׁם) *pudenda*, Deut. 25, 11.

מִבְּשָׁלוֹת f. plur. (r. בָּשַׁל) *boilers, boiling-places*, pr. part. Piel, Ez. 46, 23, comp. 24. Vulg. *culinæ*.

מָג m. *Magus*, plur. *Magi*, the name for priests and wise men among the Medes, Persians, and Babylonians, pr. *great, powerful*; see Hyde de relig. vett. Persarum, p. 372 sq. Compare Pers. مَغ mogh magus, from مَغ mih magnus, dux; Zend. meh, maē, mād; Sanscr. mahat, mahā, in which lies the Greek root μέγας, Lat. magis, magnus.—So מִבְּשָׁל, in appos. *the prince Magus*, chief of the Magi, Jer. 39, 3.

מִבְּשָׁל, see in מִבְּשָׁל I. no. 3, and מָג no. 3. g.

מִבְּשִׁישׁ (a gathering, r. בָּשַׁשׁ) *Magbish*, pr. n. of a place, or, according to others, of a man, Ezra 2, 30.

מִבְּבָלוֹת f. plur. (r. בָּבַל) *cords*, i. e. wreathen work like cords, Ex. 28, 14; see in מִבְּבָלוֹת.

מִבְּבָעָה f. (r. בָּעַע) *a cap, turban*, sc. of the common priests, so called from its round form, differing from the מִבְּבָעָה or mitre of the high priest; Exod. 28, 40 29, 9. 39, 28. Lev. 8, 13. Comp. Jos. Ant. 3. 7. 3, 7.—Syr. مَبْعَا cap; Eth. ቆብህ mitre or cap of the priests and monks.

* **מִבְּגַד** obsol. root; Arab. مَجَد to be honoured, renowned; مَجَد nobility, honour, glory. Most prob. i. q. מִבְּגַד (m and n interchanged), مَجَد, to be chief, to be noble, whence מִבְּגַד, مَجَد, prince.—Hence מִבְּבָעָה precious things, pr. n. מִבְּבָעָה, and

מִבְּגָדִים m. plur. מִבְּגָדִים, *something most precious, most excellent*; Deut. 33, 13 מִבְּגָדִים *the most precious things of the heavens*, i. e. rain, dew, as immediately follows. Verse 14 מִבְּגָדִים הַבֹּיָאוֹת שֶׁמֶשׁ *the most precious products of the sun*. v. 15, 16. Cant. 4, 13 מִבְּגָדִים פְּרִי מִבְּגָדִים *most precious fruits*. v. 16; and so without מִבְּגָדִים, פְּרִי מִבְּגָדִים *all precious or pleasant fruits*, apples, etc. Vulg. every where *poma*—Syr. مَبْعَا fructus aridus.

מִבְּגָדוֹ see in מִבְּגָדוֹ

מגדול and **מִגְדֹּל** *Migdol*, pr. n. a) A city of lower Egypt, Jer. 44, 1. 46, 14, situated in the northern limits of Egypt, Ez. 29, 10. 30, 6; according to the Itin. Anton. p. 171, twelve miles from Pelusium. In Egyptian the name is written **מעַטַּוַל** (many hills); and the Hebrews seem to have softened this foreign word into **מִגְדֹּל** (tower); see Champollion l' Egypte sous les Pharaons, II. p. 79.

b) A place near the head of the western gulf of the Red sea, Ex. 14, 2. Num. 33, 7. See Bibl. Res. in Palest. I. p. 81.

מִגְדוֹן Zech. 12, 11, elsewhere **מִגְדוֹן** (perhaps place of troops, r. **מְגִידוֹן**, **מְגִידוֹן**) *Megiddo*, pr. n. of a fortified city of Manasseh, situated within the borders of the tribe of Issachar, and formerly a royal city of the Canaanites; Sept. *Μαγεδδών*, Vulg. *Mageddo*. Josh. 12, 21. 17, 11. Judg. 1, 27. 1 K. 9, 15; comp. 1 K. 4, 12. 1 Chr. 7, 29. [It is usually mentioned along with Taanach; and appears to have been the place afterwards called *Legio*, now *Lejjûn*; see Bibl. Res. in Palest. III. p. 177–180.—R.] Hence **בְּקִעְת־מִגְדוֹן** the plain of *Megiddo* 2 Chr. 35, 22. Zech. 12, 11; this was part of the great plain of Esdraelon, and here king Josiah was slain 2 K. 23, 29. 30. 2 Chr. 35, 22. **מַי מִגְדוֹן** waters of *Megiddo*, [prob. the brook with mills, flowing by *Lejjûn* into the Kishon, Judg. 5, 19; see Biblioth. Sac. 1843, p. 77.—R.]

מִגְדִּיֵּאל (praise of God) *Magdiel*, pr. n. of a prince of the Edomites, Gen. 36, 43. 1 Chr. 1, 54. R. **מִגְדִּי**.

מִגְדֵּל m. (r. **מְגִידֵל**) constr. **מִגְדֵּל**; plur. **מִגְדָּלוֹת**, constr. **מִגְדָּלוֹת**.

1. a tower, so called from its altitude, Gen. 11, 4. 5; spoken chiefly of the towers of fortified cities and fortresses, Judg. 8, 9. 9, 46 sq. 2 Chr. 14, 6; of a fortress itself, 1 Chr. 27, 25. Prov. 18, 10; elsewhere of watch-towers, 2 K. 9, 17. 17, 9; of the watch-turret of a vineyard, Is. 5, 2, comp. Matt. 21, 33.—Metaph. of proud and powerful men, Is. 30, 25. 2, 15.

2. an elevated stage, pulpit, **βῆμα**, Neh. 8, 4; comp. 9, 4.

3. a bed in a garden, elevated in the middle; Cant. 5, 13 thy cheeks are . . . as beds of spices.

4. In pr. names, it marks a town fortified by a tower, *Migdal*, e. g.

a) **מִגְדַּל־אֵל** (tower of God) *Migdal-el*, a fortified city in the tribe of Naphtali, Josh. 19, 38; prob. *Μαγδαλά* Matth. 15, 39, now **مجدل** *Mejdel* on the western coast of the sea of Galilee, not far from Tiberias. See Bibl. Res. in Palest. III. p. 298.

b) **מִגְדַּל־גַּד** (tower of Gad) *Migdal-Gad*, a town of the tribe of Judah, Josh. 15, 37.

c) **מִגְדַּל־עֵדֶר** (tower of the flock) *Migdal-eder*, a village near Bethlehem Gen. 35, 21; hence put for the city Bethlehem itself, and trop. for the royal line of David, Mic. 4, 8. [Others, in Mic. l. c. a tower so called on Zion; or perh. for Zion itself.—R.]

מִגְדָּל, see **מִגְדוֹל**.

מִגְדָּנוֹת f. plur. (r. **מִגְדָּנָה**) *precious things*, Gen. 24, 53. Ezra 1, 6. 2 Chr. 21, 3. 32, 23.

מִגּוֹג *Magog*, pr. n. 1. A son of Japheth, Gen. 10, 2.

2. A region and also a great and powerful people dwelling in the extreme recesses of the north, who are to invade the Holy Land at a future time; Ez. 38, 2. 15. 39, 2. 6. Nearly the same people seem to be intended as were comprehended by the Greeks under the name of Scythians, Jos. Ant. 1. 6. 1. Jerome ad Ez. 38, 2; whom the Arabs call

يَا جُوجُ وَمَا جُوجُ *Yajûj and Majûj*,

and have embellished with various fables. Their king is called **גּוֹג**, q. v. See Kor. Sur. 18. 94–99. ib. 21. 96. Assemani Biblioth. Orient. T. III. P. II. p. 16, 17, 20. D'Herbelot Biblioth. Orient. arts. *Jagiouge*, *Magiougé*. Edrisi par Jaubert II. p. 349. Rosenm. Bibl. Geogr. I. 1. p. 240. In the same manner are joined **چين و ماچين** *Chin and Machin*, i. e. the Chinese. On the syllable *ma* in these names, as signifying *place*, *region*, Frähn has given a learned dissertation; de Musei Spreviziani nummis Cuficis, p. 95.

מִגּוֹר m. (r. **מְגִיר** I. 2) plur. **מִגּוֹרִים** Lam. 2, 22; fear, terror, Ps. 31, 14. Jer. 6, 25. 20, 3. 10. Is. 31, 9.

מגור m. (r. גור I. 1) once sing. c. suff. Ps. 55, 16; elsewhere only Plur. constr. מגוריה, c. suff. מגוריה.

1. Plur. *journeyings, sojournings*, in foreign countries; Gen. 17, 8 ארץ מגוריה *the land of thy sojournings*, in which thou art a stranger. 28, 4. 36, 7. 37, 1. Trop. of human life, as a sojourning on earth, Gen. 47, 9. Ps. 119, 54; comp. Ps. 39, 13. 1 Chr. 29, 15.

2. *a dwelling*, Ps. 55, 16. Pl. Job 18, 19. מגורה f. (r. גור I. 2) i. q. מגור, *fear*, Prov. 10, 24.

מגורה f. (r. גור I) 1. *fear*, also *object of fear*, plur. Is. 66, 4. Ps. 34, 5.

2. *a granary, storehouse*, Hagg. 2, 19.

מגורה f. *an axe*, 2 Sam. 12, 31. R. גור no. 2.

מגל m. (r. נגל) *a sickle*, Jer. 50, 16.

Joel 4, 13. Arab. *مِجَل*, Syr. *مِجَل*, id.

מגלה f. (r. גלה) *a volume, roll*, i. e. *a book*, Jer. 36, 14 sq. Ez. 2, 9. Ps. 40, 8 מגלת-ספר *the volume of the book*, καὶ ἔσοζήν of the roll of the law. Syr. *مِجَل*, Arab. *مِجَلَة* id.

מגלה Arab. *مِجَلَة* id.

מגלה Chald. i. q. Heb. Ezra 6, 2.

מגמה f. (r. גמם) *a gathering, host*, once Hab. 1, 9, of the invading Chaldeans: מגמה פניהם קדימה *the gathering of their faces is forwards*, i. e. all their faces are turned forwards, pressing on. Arab.

גמה, גמה, band, multitude.—Kimchi on Ps. 27, 8 uses this word for *desire*,

longing; comp. Arab. *جَم* appetiit, prope fruit instititque res.

* מגן in Kal not used; PIEL מגן *to deliver over*, c. acc. Gen. 14, 20; with two acc. of pers. and thing, Prov. 4, 9. Also like נהן, שום, *to make one any thing, to make as*, Hos. 11, 8.—It seems to be kindred with Arab. *مَكَّن* potuit, valuit; II, in potestatem dedit; כ and ג being interchanged.

מגן pr. part. Hiph. (r. גן) comm. gend. (f. 1 K. 10, 17. 2 Chr. 9, 16.) c. suff. מגנים; plur. מגנים, 2 Chr. 23, 9, constr. מגני; *a shield*, Judg. 5, 8. 2 Sam. 1, 21. 22, 31. 36. 2 K. 19, 32. al. Arab.

مِجَن, مِجَنَة, id.—The מגן was of less size and weight than the צנה, see 1 K. 10, 16. 17. 2 Chr. 9, 16. ארש מגן *an armed man*, spoken of a robber, Prov. 6, 11. 24, 34.—Metaph. a) Of God as a protector, Gen. 15, 1. Deut. 33, 29. Ps. 3, 4. 18, 3. 31. 144, 2. Ps. 7, 11 מגני על-אלהים *my shield is upon God*, i. e. God holds as it were my shield, protects me with a shield; comp. 89, 19. b) מגני-ארץ *shields of the earth or land*, poet. for princes, chiefs, protecting the people by force of arms, Ps. 47, 10. Hos. 4, 18. Once of the crocodile's scales, Job 41, 7 [15].

מגנה f. (r. גן) *a covering*, once Lam. 3, 65 מגנת-לב *covering of the heart*, i. e. *obduracy, stubbornness*, comp. *ἀλύμματα ἐπὶ τῆς καρδίας* 2 Cor. 3, 15, and Arab. *أَكِنَّةٌ عَلَى الْقُلُوبِ* coverings

over the heart, Koran 6. 25. ib. 17. 48. Kimchi also properly compares *fatness of heart*, Is. 6, 10. But Jos. Kimchi, the father, understands failure of mind, fatal disease; comp. Arab. *عَاشِيَةُ الْقَلْبِ* i. e. *a veiling of the heart, failure of mind*.

מגנפת f. (r. גפר) *rebuke, curse*, sc. of God, fatal to men, Deut. 28, 20.

מגפה f. (r. נגה) Tsere impure, constr. מגפת Zech. 14, 15; plur. c. suff. מגפות Ex. 9, 14.

1. *a plague* sent from God, Ex. 9, 14. Spoken chiefly of pestilential and fatal diseases, Num. 14, 37. 17, 13. 25, 18. 31, 16. 1 Sam. 6, 4. 2 Sam. 24, 21.

2. *slaughter* in battle, 1 Sam. 4, 17. 2 Sam. 17, 9.

מגפיעש (perh. for מגפיעש) moth-killer, r. נגה) *Magpiash*, pr. n. m. Neh. 10, 21.

* מגיר i. q. נגר, הִגִּיר, *to cast before, to deliver over*; once Part. pass. Ez. 21, 17 מגירי אל-הרוב *cast down before the sword*, delivered over to it. Syr. intrans. *مِجَر* to fall.

PIEL מגיר, *to cast down, to overthrow*, Ps. 89, 45.

Deriv. pr. n. מגירון.

מגיר Chald. Pa. מגיר id. *to cast down, to overthrow*, Ezra 6. 12.

מגרה f. (r. גר no. 2) *a saw*, 1 K. 7, 9 2 Sam. 12, 31. 1 Chr. 20. 3.

מִגְרוֹן (precipice, r. מגר) *Migron*, pr. n. of a place in the tribe of Benjamin not far from Gibeah, 1 Sam. 14, 2. Is. 10, 28.

מִגְרָעוֹת f. plur. (r. גרע no. 2) *contractions, drawings in of the wall, ledges, rests*, 1 K. 6, 6.

מִגְרָפָה f. (r. גרף) *a lump or clod of earth, as taken up and turned by a spade or like instrument, pr. a spadeful*; Joel 1, 17 *the seeds die beneath their clods*, a description of excessive drought. So Aben Êzra and Kimchi.—Syr. مَغْرَفَة, مَغْرَفَة, spade.

מִגְרָשׁ m. (r. גרש, constr. מִגְרָשׁ; plur. constr. מִגְרָשִׁים, once מִגְרָשׁוֹת Ez. 27, 28.

1. Inf. after the Aram. form, *to plunder, to spoil*, Ez. 36, 5; see the root no. 2.

2. A place whither herds are *driven to graze, a pasture*, 1 Chr. 5, 16. Ez. 48, 15; see the root no. 4. Spoken especially of the open country set apart for pasture around the Levitical cities, Num. 35, 2 sq. Josh. 21, 11 sq. 1 Chr. 6, 40 sq. Hence these cities are called עֲרֵי מִגְרָשִׁים, 1 Chr. 13, 2.

3. *an open place, area*, around a city or building, Ez. 27, 28. 45, 2. 48, 17.—Plur. once מִגְרָשׁוֹת (as if from a sing. מִגְרָשׁ), but masc. Ez. 27, 28.

מִדָּ m. (r. מדר) c. suff. מְדִי Ps. 109, 18, מְדָה Job 11, 9; Plur. מְדִים Judg. 3, 16, once מְדִין Judg. 5, 10, c. suff. מְדִיָּה Jer. 13, 25.

1. *a vestment, garment*, so called from its fulness and width, see the root no. 1; Ps. 109, 18. Lev. 6, 3. Also *a carpet* on which the wealthy sit, plur. מְדִין Judg. 5, 10.

2. *a measure*, Job 11, 9. Jer. 13, 25 מִנְתָּ מְדִיָּה *the portion measured out to thee*.

מִדְבַּח Chald. m. emphat. מִדְבַּחָא, *an altar*, Ezra 7, 17. R. דְּבַח.

מִדְבָּר m. with ה loc. מִדְבָּרָה Ex. 4, 27; constr. מִדְבָּר, with ה loc. once מִדְבָּרָה 1 K. 19, 15. R. דְּבַר.

1. *pasture land, open fields*, i. e. an uninhabited tract or region, untilled, and adapted only to pasture, see the root no. 2; like Germ. *Trift* from *treiben*. Syr. مَدْرَجًا, مَدْرَجًا, id. Joel 2, 22

מִדְבָּר הַשָּׂמַיִם נֹאֲחַת הַשָּׂמַיִם *the pastures of the fields do flourish*. Ps. 65, 13 מִדְבָּר הַרְבֵּפָה נֹאֲחַת הַשָּׂמַיִם *the pastures of the fields drop, distil, fatness, fertility*. So the opp. Jer. 23, 10 מִדְבָּר הַרְבֵּשׁוּ נֹאֲחַת הַשָּׂמַיִם *the pastures of the fields are dry*. Joel 1, 19.—Is. 42, 11 *let them exult in the open fields and their cities*, i. e. the open country together with the cities; comp. 1 K. 2, 34.—Often also

2. *a desert*, a sterile and solitary region, Is. 32, 15. 35, 1. 50, 2. Jer. 3, 2. 4, 11. al. Also of a region desolated by violence, Is. 14, 7. 64, 9. מִדְבָּר שְׁמָמָה Joel 2, 3. 4, 19. With the art. הַמִּדְבָּר everywhere *the great Arabian desert* towards and around Sinai, Gen. 14, 6. 16, 7. Ex. 3, 1. 13, 18. Deut. 11, 24, of which the different parts are distinguished by separate pr. names, see סִינַי, מִדְבָּר יְהוּדָה, צוֹן, שִׁיר, סִינַי, מִדְבָּר יְהוּדָה, on the west of the Dead Sea, Judg. 1, 16. Ps. 63, 1; see Bibl. Res. in Palest. II. p. 202 sq.—Metaph. Hos. 2, 5 שְׁמָמָה הָיָה כְּמִדְבָּר *I have made her as a desert*, i. e. naked, destitute of every thing. Jer. 2, 31 הֲמִדְבָּר הָיִיתִי לְיִשְׂרָאֵל *have I been a desert to Israel?* i. e. have I commanded them to worship me for naught, have I been barren towards them? 9, 11. Is. 27, 10.

3. Poet. *instrument of speech, the mouth*, (r. דבר to speak,) Cant. 4, 3 מִדְבַּרְךָ נָאוֶה *thy mouth is comely*, parall. thy lips.—Sept. *lalia*, Jerome *eloquium*, and so the Rabbins; but the context almost necessarily demands some member, as A. Schultens justly remarks.

* מִדָּד, plur. 3 pers. מְדָדִים, twice contr. מִדְדוֹת Is. 65, 7, מִדְדוֹת Num. 35, 5; inf. מִדְדוֹת Zech. 2, 6; fut. מְדָדוּ, conv. מְדָדוּ.

1. *to stretch, to extend*, i. q. Arab. مَدَدَ; see Hithp. and the nouns מִדָּ, מְדָה.

2. *to mete, to measure*. Corresponding are Sanscr. *mād, mā*, to measure, Zend. *meētē, matē*, Gr. *μέτρον, μέδιμος*, Lat. *metior, meta*; Goth. *mitan*, Anglo-Sax. *metan*, Germ. *messen*, Engl. *to mete*; see Pott. Etymol. Forsch. I. p. 194.—Pr. *to measure a thing by extending a measuring line upon it*, Ez. 40, 5 sq. 41, 1 sq. Deut. 21, 2. Zech. 2, 6. Then also of hollow measures, as of grain, Ruth 3, 15.—Metaph. Is. 65, 7 *I*

will measure their deeds into their bosom, i. e. I will bring upon them just retribution.

NIPH. pass. of Kal no. 2, Jer. 31, 37. 33, 22. Hos. 2, 1.

PIEL. fut. **יִמְדַּד** 1. Intrans. and intens. to be extended, to be long; Job 7, 4 **יְמֵדַד מְדַד עֶרֶב** long is the night! So Saad. —Others take **מְדַד** as a noun; see the next art.

2. i. q. Kal no. 2, to mete, to measure, 2 Sam. 8, 2. Ps. 60, 8 I will mete out the valley of Succoth, sc. to my victorious troops, who shall become its inhabitants.

Po. **מִדְדָה** i. q. Piel no. 2; Hab. 3, 6 **עָמַד וַיִּמְדַּד אֶרֶץ** God stood and measured the earth with his eyes, surveyed it. So Vulg. Kimchi and others; and this is best in accordance with the Hebrew usage. But Sept. and Chald. and shook the earth, from r. **מִיד** q. v. and this accords best with the parallel clause: 'he beheld and made the nations tremble.' But a root **מִיד** is elsewhere unknown in Hebrew.

HI THPO. **הִתְמַדַּד** to stretch oneself. 1 K. 17, 21.

Deriv. **מִדָּה**, **מִדְדָה**, pr. n. **מִדְדָה**.

מִדָּה m. (r. **נָדַד**) flight; Job 7, 4 when I lie down, I say, When shall I arise? and when the flight of the night? poet. for: When will the night be gone? But see in **מִדָּה** Pi. no. 1.

* **מִדָּה** i. q. **מִדַּד**, to stretch, to measure, a root not in use, Arab. **مدى** to extend,

مُدَى a kind of measure.—Hence the nouns **מִדָּה** and **מִדְדָה** II.

מִדָּה f. (r. **מִדַּד**) 1. extension, length. **אִישׁ מִדָּה** a man of stature 1 Chr. 11, 23. 20. 6. Plur. **אֲנָשֵׁי מִדָּה** Is. 45, 14, and **אֲנָשֵׁי מִדְדָה** Num. 13, 32; comp. for the double form of the plur. in compounds, Heb. Gram. § 106. 3. Jer. 22, 14 **בֵּית מִדָּה** a large house, of ample extent.

2. i. q. **מִד** no. 1, a vestment, garment, plur. **מִדְדָה** Ps. 133, 2.

3. measure, Ex. 26, 2. 8. 36, 9. 15. 1 K. 6, 25. Ez. 40, 10. 24. al. **הַבֵּל מִדָּה** a measuring line Zech. 2, 5. **קֶנֶה מִדָּה** a measuring reed or rod Ez. 40, 3. 5. Also a portion, as measured out, Neh. 3, 11. 19. 20. 21. etc.—Metaph. Ps. 39, 5.

4. From the Chald. *tribute*, Neh. 5, 4.

מִדָּה Chald. m. *tribute*, as if *measured out* to each person, Ezra 4, 20. 6, 8. Also with Dag. forte resolved, **מִדְדָה** Ezra 4, 13. 7, 24. Syr. **مِدَّة**.

מִדְדָה ἄπ. *λεγόμε*. Is. 14, 4. If this be the correct orthography, it is a denom. from Aram. **דָּהַב** (q. v.) i. q. **זָהַב** gold, formed in the manner of part. Hiph. fem. pr. *gold-maker*, i. e. *exactress of gold*, a not unapt epithet of Babylon (parall. **נִגְשׁ**); or else *heap or treasury of gold*, where **מ** formative implies place, comp. **דִּמְן** dung, **מִדְדָה** dung-hill, Lehg. p. 512. n. 14. With Kimchi, Aben Ezra, and others, I prefer the former.—But most of the ancient versions (Syr. Chald. Sept. *ἐπισπουδαστῆς*, Vulg. *tributum*) give the sense of the Heb. **מִדְדָה**, *oppression*, which is also read in the edit. Thessalon. 1600, and ought perhaps to be restored in the text; comp. Is. 3, 5, where the similar verbs **רָהַב** and **נָגַשׁ** correspond to each other in parallel members.

מִדְדָה m. (r. **מִדָּה**) plur. c. suff. **מִדְדָה**, a vestment, garment, 2 Sam. 10, 4. 1 Chr. 19, 4.

מִדְדָה m. (r. **דָּהַב**) disease, sickness, Deut. 7, 15. 28, 60.

מִדְדָה m. plur. *seductions*, Lam. 2, 14. R. **נִדָה** see Hiph. no. 3.

I. **מִדְדָה** m. (r. **דָּהַב**) plur. **מִדְדָה**.

1. contention, quarrel, strife, Prov. 15, 18. 16, 28. 17, 14. al. Plur. Prov. 23, 29. 26, 21. 27, 15. al. So of an object of strife, Ps. 80, 7.

2. *Madon*, pr. n. of a royal city of the Canaanites, Josh. 11, 1. 12, 19.

II. **מִדְדָה** m. (r. **מִדָּה**) extension, tallness; 2 Sam. 21, 20 Keri **אִישׁ מִדְדָה** a tall man, i. q. **אִישׁ מִדָּה** 1 Chr. 20, 6. The Cheth. is to be read **מִדְדָה** measures, from sing. **מִד**.

מִדְדָה (contr. from **מִדְדָה** what is known, taught? i. q. for what reason? Gr. *τί μαθόν;*) Adv. of interrog. why? wherefore? Josh. 17, 14. 2 Sam. 19, 42. 1 K. 1, 6. Job 3, 12. 18, 3. Jer. 8, 5. al. In an indirect interrog. Ex. 3, 3.—In Job 21, 4, **אִם מִדְדָה** are not to be closely joined; for **אִם** corresponds to **הֲ** interrog. in the prior clause, and causes the

whole verse to contain a double interrogation: *do I then complain of man?* וְלֹא הֲקִצֵּר רִיבִי *wherefore then should I not be impatient?* See אָם B. 1.

מְדוּרָה Chald. (ר. דוּר) *habitation*, Dan. 4, 22. 29. 5, 21.

מְדוּרָה f. (ר. דוּר) a round *pile* of fuel, i. q. דוּר no. 3. Ez. 24, 9. Is. 30, 33.

מְדוּשָׁה see מְדוּשָׁה.

מְדוּחָה m. *overthrow, ruin*, Prov. 26, 28. R. דָּחָה.

מְדוּחָפּוֹת f. plur. (ר. דָּחָה) pr. 'thrustings, impulses,' sc. to a fall; hence, *overthrow, ruin*; Ps. 140, 12 לְמְדוּחָפּוֹת *to his overthrow*. Vulg. *in interitum*.

מְדִיָּה f. (Is. 21, 2) *Media*, a celebrated country of Asia, lying on the south and west of the Caspian sea, Esth. 1, 3. 2 K. 17, 6. 18, 11. Jer. 25, 25. 51, 11. 28. Metton. *the Medes*, Gen. 10, 2. Is. 13, 17. 21, 2. Dan. 9, 1. Syr. مَدْيَا. Gentile noun מְדִיָּה a *Mede*, Dan. 11, 1.—The etymology is perhaps from Pehl. *miavad* mid, comp. Sanscr. *madhya* medium; implying that Media is in the middle of Asia, or rather of the world; comp. Polyb. V. 44 ἡ γὰρ Μηδία αἰῶται μὲν περὶ μέσην τῆν Ἀσίαν.

מְדִיָּה Chald. *Media*, Ezra 6, 2. Dan. 5, 28. 6, 13. Gentile n. emphat. מְדִיָּהָ *a Mede* Dan. 6, 1 Keri; but in Cheth. מְדִיָּהָ.

מְדִיָּה (contr. for מֵהֵדֵי) pr. *what is enough*, 2 Chr. 30, 3. See מָה, note.

מְדִיָּה see דֵּי no. 2. b.

מְדִיָּה m. (ר. דֵּי Niph.) 1. *strife, contention*, only plur. מְדִיָּהִים Prov. 18, 18. 19, 13. Elsewhere in Keri, where Cheth. מְדִיָּהִים, see מְדוּן; also Prov. 6, 14 Keri.

2. *Midian*, pr. n. of a son of Abraham by Keturah, and of an Arabian tribe descended from him Gen. 25, 2. They would seem to have occupied portions of the tract of country extending from the eastern shore of the Elanitic gulf (where Arabian geographers still place a town مَدْيَن) to the region of Moab on the one hand, and to the vicinity of Mount Sinai on the other, Ex. 2, 15. 3, 1. 18, 1. Num. c. 31. Judg. c. 6-8. Sometimes the Midianites appear to be reckoned among the Ishmaelites, Gen.

37, 25 comp. 36. Judg. 7, 12 comp. 8, 22. 24; elsewhere they are distinguished from them, Gen. 25, 2. 4. 12-18. This arose prob. from their being nomadic in their habits; so that bands of them often moved from place to place.—Hence בְּקָרֵי מְדִיָּן *the dromedaries of the Midianites* Is. 60, 6. יוֹם מְדִיָּן *the day of Midian* Is. 9, 3, i. e. the victory gained over Midian, see Judg. c. 7. 8.—Gentile n. מְדִיָּי *Midianite* Num. 10, 29, plur. יָיִם Gen. 37, 28; once contr. מְדִיָּיִם Gen. 27, 36; f. יָיִת Num. 25, 15.

מְדִיָּן (measures) *Middin*, pr. n. of a town in the desert of Judah, Josh. 15, 61. R. מְדִיָּה.

מְדִיָּנָה f. (ר. דֵּי) a word of the later Hebrew, see the Chaldee; pr. *judgment, jurisdiction*; hence

1. *a province, district*, under the jurisdiction of a prefect or viceroy, as the Persian provinces and satrapies, Esth. 1, 1. 22. 3, 12. 14. al. e. g. Elymais Dan. 8, 2. מְדִיָּנוֹת שָׂרֵי הַמְּדִיָּנוֹת *the viceroys, rulers of the provinces*, Esth. 1, 3. 8, 9. 9, 3. בְּנֵי הַמְּדִיָּנָה *the sons of the provinces*, i. e. Israelitish exiles dwelling in the Persian provinces, Ezra 2, 1. Neh. 7, 6.—Syr. مَدْيَنَة id. Arab. مَدْيَنَة city.

2. In a wider sense, *land, region, country*, Dan. 11, 24. Lam. 1, 1. Ez. 19, 8. Ecc. 2, 8 (comp. Ezra 4, 13). 5, 7.

מְדִיָּנָה Chald. f. (ר. דֵּי) *a province, district*, Dan. 3, 2. 3. So of *the province of Babylon*, מ' בָּבֶל, not the empire. Ezra 4, 15. 7, 16. Dan. 2, 48. 49. 3, 1. 12. 30; so of Media, Ezra 6, 2; of Judea, Ezra 5, 8.

מְדוּקָה f. (ר. דוּקָה) *a mortar*, Num. 11, 8. Chald. מְדוּקָא id.

מְדִמְזָן (dunghill, ר. דִּמְזָן) *Madmen*, pr. n. of a town in the borders of Moab, Jer. 48, 2.

מְדִמְזָנָה f. (ר. דִּמְזָן) 1. i. q. דִּמְזָן *a dunghill*, Is. 25, 10.

2. *Madmenah*, pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Is. 10, 31.

מְדִמְמָנָה (dunghill, ר. דִּמְמָנָה) *Madmannah*, pr. n. of a town in the south of Judah, Josh. 15, 31.

מִדָּן m. (ר. דין) 1. *contention, strife*, only in plur. מִדָּנִים Prov. 6, 14. 19. 10, 12.
2. *Medan*, pr. n. of a son of Abraham and Keturah, the brother of Midian, Gen. 25, 2.

מִדְּיָנִים *Midianites*, see in מִדְּיָן no. 2 fin.

מִדְּעָה m. also מִדְּעָה 2 Chr. 1, 10, a word of the later Hebrew. R. יָדַע, the י being represented by Daghesh forte, as in verbs פָּן.

1. *knowledge, intelligence*, 2 Chr. 1, 10. 11. 12. Dan. 1, 4. 17.

2. *consciousness, thought*; Ecc. 10, 20 *curse not the king even in thy thought*. Sept. *συνειδησις*. — Chald. מִנְדַּע, Syr. مَنَدَع, id.

מִדְּעָה, see מודע:

מִדְּקָרוֹת f. plur. constr. (ר. דָּקַר) *piercings, thrusts* sc. of a sword, Prov. 12, 18.

מִדְּרָה Chald. i. q. מְדוֹר, *dwelling*, Dan. 2, 11. R. דָּוָר.

מִדְּרֵגָה f. (ר. דָּרַג) *a steep mountain, precipice*, which can be ascended only by *steps* or *stairs*, Cant. 2, 14. Ez. 38, 20. Comp. *αλλυμαξ*, e. g. *αλλυμαξ Τυγλον*.

מִדְּרָגָה m. (ר. דָּרַג) *a treading*, i. e. *space trodden upon*, a foot-breadth, Deut. 2, 5. Comp. Deut. 11, 24. Josh. 1, 3.

מִדְּרָשׁ m. (ר. דָּרַשׁ no. 5) *a commentary*, as often in Rabbinic. Arab. مَدْرَسٌ a commentary, book. 2 Chr. 24, 27 מִדְּרָשׁ *a commentary on the book of the Kings*, i. e. an historical commentary containing a supplement. 13, 22. Comp. *Cæsar's Commentaries*.

מִדְּרָשָׁה or מִדְּרָשָׁה f. (ר. דָּרַשׁ) pr. 'a treading out,' concr. *trodden out, threshed*, metaph. of a people trodden down and oppressed, Is. 21, 10.

מִדְּתָהּ with art. הַמְּדָתָהּ, *Medatha, Hammedatha*, Pers. pr. n. of the father of Haman, Esth. 3, 1. 8, 5.

* מִהָּ, מִהָּ, מִהָּ, מִהָּ, מִהָּ, for the difference of which forms see note at the end of the article.

A) As a Pronoun. 1. Pron. interrog. used of things, as מִי of persons, *what?* Gr. *τι*; Syr. مَن, Arab. مَا. In a direct

interrog. Gen. 4, 10 מַה עָשִׂיתָ *what hast thou done?* Is. 38, 15 מַה אֶדְבַּר *what shall I say?* Esth. 5, 6. 1 Sam. 4, 16. 2 K. 4, 13. al. *sæpiss*. In an indirect interrog. after verbs of asking, answering, speaking, seeing, and the like; 1 K. 14, 3 *he shall tell thee לַנְּטָר מַה־יְהִיָּהּ* *what shall be to the child*. Ex. 2, 4. Neh. 2, 12. Job 34, 33. Num. 13, 18. al.—Put also in the gen. after a subst. Jer. 8, 9 לָהֶם הַכְּמִימָה לָּהֶם *the wisdom of what thing is in them?* or vice versa before a subst. which is to be taken as a gen. as Ps. 30, 10 מַה־בָּצַע *what of gain?* Is. 40, 18 מַה־דְּמוּתָהּ *what of likeness?* where in Engl. we say *what gain? what likeness?* So with plur. Zech. 1, 9. Ellipt. Judg. 18, 8 מַה אָתָּם *what word bring ye?*—Further:

a) Where מַה refers to substantives, it often expresses inquiry after *quality*, like Lat. *qualis*, Engl. *what, what kind of?* 1 Sam. 28, 14 מַה־הָאָדָם *what form is he of?* 2 K. 1, 7 מַה מְשַׁפֵּט הָאִישׁ *what manner of man?* Num. 13, 18. 16, 11. So by way of depreciation, Ps. 8, 5 מַה־אָנוֹשׁ *what is man?* 144, 3. Job 6, 11. 7, 17. 1 K. 9, 13 מַה הָעָרִים הָאֵלֶּה *what are these cities?* Hence also in reproaches, Gen. 44, 15. Judg. 8, 1. Is. 36, 4. Josh. 22, 16.

b) מַה־לָּךְ *what is to thee?* i. e. *what wilt thou?* Judg. 1, 14. So with כִּי, *what is to thee that thou doest so and so?* i. e. *what aileth thee that, etc.* Gr. *τι παθὼν τοῦτο ποιῆς*; Is. 22, 1; with פִּי impl. Is. 3, 15. Comp. Arab. مَا لَكَ, Kor. Sur. 57, 8, 10.

c) מַה־לִּי וְלָךְ *what is to me and thee?* *what hast thou to do with me?* Judg. 11, 12. 2 Sam. 16, 10. 19, 23. 2 K. 9, 18 מַה־לָּךְ וְלָשָׁלוֹם *what hast thou to do with peace?* Without the copula, Jer. 2, 18 מַה־לָּךְ לְדָרְךָ מִצָּרֶיךָ. Hos. 14, 9. So with אֵת, Jer. 23, 28 מַה־לְּחֶבֶן אֵת־הַבֶּר *what is to the chaff with the grain?* *what likeness is there between them?*—Comp. Syr. مَا حَتَّ سَحْبٌ Barhebr. p. 170. l. 8. Arab. مَا لِي وَمَا لَكَ, Gr. *τι μάχασαι ἀπολ* Anacr. 17. 4. Comp. Matt. 8, 29. Mark 5, 7. John 2, 4.

2. Pron. indefinite, *whatever, something, any thing*; more fully מַה־אֵימָה for מִהָּ q. v. Arab. لَو id. Prov. 9, 13 בַּל־יִדְרֹגָה *he careth for nothing*. 2 Sam. 18,

22 *whatever there is, let me run.* Job 13, 13 *מה עלי* and *let come upon me whatever will.* v. 14. Once put after the noun, as *מה* *דבר* *whatsoever thing* Num. 23, 3.—Also *מה* *הש* *that which* (Syr. *مَا*) Ecc. 1, 9, 3, 15, 22, 6, 10, 7, 24, 8, 7, 10, 14. Or with the relat. impl. like Engl. *what*; Judg. 9, 48 *מה ראיתם פשוטי* *what ye saw that I did.* Sept. *ὃ εἶδότε με ποιοῦντα.* Arab. *Lo* id quod.

B) Adv. of interrog. 1. *why? wherefore?* for the fuller *למה*, as Gr. *τι*, Lat. *quid?* Arab. *Lo*. Ex. 14, 15 *מה תצטק אלי* *why criest thou to me?* Ps. 42, 12. Job 7, 21. 2 K. 6, 33.

2. *how, how much*, in exclamations of admiration, as often Arab. *Lo*. Gen. 28, 17 *מהיזקא המקום הזה* *how dreadful is this place!* Ps. 8, 2 *how glorious is thy name!* Num. 24, 5 *מה יעבו אהלך* *how beautiful are thy tents!* Cant. 7, 2. Ps. 119, 97 *מה אהבתי תורתך* *how love I thy law!* Ironically, Job 26, 2 *מה עזרתך* *how hast thou helped the weak!* v. 3.

3. *how? in what way?* Gen. 44, 16 *מה נצטק* *how shall we justify ourselves?*

4. *when?* Ps. 39, 5 *מה יתקבל אני* *when I shall cease to be.*

C) Sometimes *מה* of depreciation and reproach (see in A. 1. a) approaches very nearly to a *negative* power; comp. Lehrg. p. 834, and Lat. *quid multa?* for *ne multa.* So Job 16, 6 *if I speak, my grief is not assuaged; and if I forbear, what goeth from me?* i. e. even so *nothing* of my pain departs; Vulg. *non recedit a me.* Prov. 20, 24 *ואדם מה יבין דרכו* *and man, how shall he know his own way?* i. e. he knows it not; Chald. *לָא*. Job 31, 1 *I have made a covenant with my eyes, מה אבונן על* *why should I look upon a maid?* Sept. *ὄν*, Vulg. *ne*, Syr. *لَا*. Cant. 8, 4 *מהתעוררו ומתעוררו אתהאבהה* *why awake ye.... my love?* i. e. awake him not; comp. 2, 7, 3, 5, where *א* stands in the same construction. Prov. 31, 2, 3.—Comp. below in *במה* Is. 2, 22, *במה* Job 21, 17, and *למה* lett. b. In Arabic, *Lo* has by degrees actually adopted this *negative* power, the origin of which we here clearly see in the Heb.

D) With various prepositions, viz.

1. *במה*, *במה*, pr. *in what? wherein?* Ex. 22, 26; *in what thing? whereby?* Gen. 15, 8; *with what?* 1 Sam. 6, 2; *by what? whereby?* Judg. 16, 5 latter part.—Then according to the various uses of *ב*, viz. *at what price?* see *ב* B. 3. Is. 2, 22 *במה נתשב הוא* *at what price shall he be estimated?* i. e. at an empty price, he is nothing. So too *on what account? wherefore?* 2 Chr. 7, 21; see *ב* B. 5.

2. *במה*, *במה*, (for the art. after *ב* see

2. c.) Arab. *كَمَا*, *كَمَا*, pr. *as what?* i. e.

with what shall it be compared? Spoken: a) Of space, *how great*, Zech. 2, 6 *במה רחבה* *how great is the breadth of it?* Also *how long?* Ps. 35, 17. Job 7, 19. b) Of number, *how many?* Gen. 47, 8. 2 Sam. 19, 35. 1 K. 22, 16 *כמה פעמים* *how many times? how often?* So in an exclamation, Zech. 7, 3 *מה שנים זה* *this how many years!* Also *how often?* Ps. 78, 40. Job 21, 17, where *how oft* is the question of one in doubt, for *seldom*.

3. *למה* Milél (for *למה*) also *למה* Mil-ra, this latter form except in a few examples (2 Sam. 2, 22, 14, 31. Ps. 49, 6. Jer. 15, 18) being used before the letters *א*, *ה*, *ש*, and the name *יהוה* (see Noldii Concord. Part. p. 904), thrice *למה* 1 Sam. 1, 8.

a) *wherefore? why? for what cause?* Gen. 4, 6, 12, 18, 44, 7. Ex. 5, 4. Ps. 49, 6. al. Emphat. *למה-זה*. see in *זה* no. 3. c. Gen. 18, 13, 25, 22 *למה-זה אנכי* *why then am I? why do I exist?* the language of an impatient woman. Jer. 6, 20. Prov. 17, 16. So in an indirect interrog. after a verb of knowing, 1 Sam. 6, 3. Dan. 10, 20.—Sometimes it expresses dehortation, warning, prohibition; as Prov. 5, 20 *why wilt thou, my son, be ravished with a strange woman?* i. e. be not thus ravished. Ps. 44, 24, 1 Sam. 19, 17 *let me go, why should I kill thee?* i. e. else I must kill thee. 2 Chr. 25, 16. Gen. 27, 45.—Hence

b) In later writers, where it is chiefly used by way of dehortation or prohibition, it often passes over into a *prohibitive* or *negative* power of itself, *lest, lest perhaps*; like Syr. *لَمَّا*, *لَمَّا*, Chald. *למה יקצנה האללים*, *למה*, *למה*; Ecc. 5, 5

על קולך *wherefore should God be angry at thy voice?* for, *lest* God be angry; Sept. well, *wa μή*, Vulg. *ne forte*, Syr. **ܘܡܗܘܢܐ**. Ecc. 7, 16. 17. Neh. 6, 3. To the Syriac form **ܘܡܗܘܢܐ** corresponds exactly **שְׁלֹמָה** Cant. 1, 7, Sept. *μή ποτε*, Vulg. *ne*; as also **לָמָּה** - **אֲשֶׁר**, which is put after a verb of fearing, like **פֶּן**, as Dan. 1, 10 *I fear my lord the king אֲשֶׁר* 'לָמָּה יִרְאֶה וּגְו' Theod. *μή ποτε*.

4. **לָמָּה** on account of what, on this account that, i. e. *because*; from **לָ** *proper* (see **לָ** A. 10) and **מָה** *what?* So once, 1 Chr. 15, 13 contr. **לְמַבְרָאשְׁנָה** for **לְמַה־בְּרָאשְׁנָה** *because that from the beginning*, etc. Comp. **לְמַדְרֵי** enough, 2 Chr. 30, 3.

5. **עַד־מָה**, Gr. *εἰς τι* II. 5. 465, *till when? how long?* Ps. 74, 9. 79, 5. 89, 47. But Num. 24, 22 *how long till Asshur shall carry thee away captive?* i. e. he will carry thee away shortly.

6. **עַל־מָה** pr. *upon what?* Is. 1, 5. Job 38, 6; then, *wherefore, why?* Num. 22, 32. Jer. 9, 11. Job-13, 14. In an indirect interrog. Job 10, 2. Esth. 4, 5.

NOTE. On the use of the forms of this particle, the following may be noted: a) The primitive form **מָה** is found *every where* in pause, and also before **א** and **ר**, Makkeph being inserted or omitted, as **מָה־אֵלֶּה** Zech. 1, 9, **מָה רָאִיתָם** Judg. 9, 48. More rarely before **ה** Josh. 4, 6. 21. Num. 13, 19. 20. Deut. 6, 20; **ה** Josh. 22, 16. Judg. 8, 1; **ה** Gen. 21, 29; **ה** 1 K. 9, 13; also **ע** 2 K. 8, 13; **ע** Gen. 31, 32. b) The form **מַה־** is particularly frequent before letters not guttural, with Dag. forte conjunctive, as **מַה־לָּךְ** Judg. 1 14, **מַה־שָׂמוּ** Ex. 3, 13, **מַה־יִּהְיֶה** 1 K. 14, 3. al. *sæpiss.* Also before the harder gutturals, e. g. **ה** with Dag. forte impl. as **מַה־הוּא** Num. 16, 11, **מַה־הִיא** Num. 13, 18. Ps. 39, 5. But before **ה** it can also take Kamets; see above in a. c) Sometimes **מַה־** with Dag. unites with the foll. word into one, as **מִלְכָם** for **מַה־לָּכֶם** Is. 3, 15, **מִיָּה** Ex. 4, 2, **מִהֶלְלָה** Mal. 1, 13, **מִיָּדָע** q. v. So with a foll. guttural, **מִיָּהם** for **מַה־הֵם** Ez. 8, 6; also the pr. names **מִבְּנֵי**, **מִבְּנֵי**. d) The form **מָה** is put before the letters **ה**, **ע**, **ה** with Kamets, according to the known canon,

Heb. Gram. § 27. n. 2. b. Lehrgr. § 47 1. **מָה־הַדָּבָר**, **מָה־הַדָּבָר** Ps. 39, 5. 89, 48. also **מָה־זֶנֶן** 1 Sam. 20, 1. Very frequently also it stands before letters not guttural, chiefly at the beginning of sentences, **מָה־מִשְׁפָּט הָאִישׁ** 2 K. 1, 7. Ps. 4, 3. 10, 13. Is. 1, 5. Jer. 11, 15. Still more frequently it is found after prefixes, as **לְמָה** 1 Sam. 1, 8, **בְּמָה** 1 K. 22, 16. 2 Chr. 18, 15. Zech. 7, 3, also **בְּמָה** Ex. 22, 26. 33, 16. Judg. 16, 5. 1 Sam. 6, 2. 29, 4. Mal. 1, 7. al. Followed by Dag. f. **בְּמָה־כֹּ** Judg. 16, 5.

מָה Chald. once **ܩܘܩܩܩܩ** q. v. 1. Interrog. *what?* Dan. 4, 32.

2. Indef. *what, whatever*, Dan. 2, 22. Ezra 6, 9. **מָה־דֵּי** *whatever it is which*, Dan. 2, 28. 29.

3. With pref. a) **כִּמָּה** *how! how exceedingly!* Dan. 3, 33. b) **לְמָה** *wherefore?* in dehortations, and hence i. q. *lest*, Ezra 4, 22. **לְמָה־דֵּי** id. 7, 23. Comp. Heb. **לְמָה** in **מָה** D. 3. b.

* **מְרִוּהָ** or **מִרְוּהָ** in Kal not used, prob. *to deny, to refuse*. Comp. in Arabic the particles **مَوَّ**, **مَوَّ**, Syr. **ܘܡܗܘܢܐ**, *be-ware, desist*; whence **ܘܡܗܘܢܐ** to forbid, to hinder; II, to abstain, to desist; comp.

نَهَى and with the final He softened **نَهَا**, abegit, prohibuit, interdixit; see on negative verbs under **נִיא**. Hence

HIṬP. **הִתְמַהֵמָה** pr. to refuse, to be reluctant; hence *to delay, to linger*, Gen. 19, 16. 43, 10. Ex. 12, 39. Judg. 3, 26. 19, 8. 2 Sam. 15, 28. Is. 29, 9. Hab. 2, 3.

מַהוּמָה f. (ר. הוּם) 1. *confusion, consternation*, Is. 22, 5. Deut. 7, 23. 28, 20. 1 Sam. 5, 9. 11 **מַהוּמַת־מָוֶת** *a deadly consternation*.

2. *tumult*. Ez. 22, 5 **מַהוּמָה** *full of tumult*. Trop. of the unquiet and troubled life of the rich, Prov. 15, 16 Plur. **מַהוּמוֹת** *tumults* Am. 3, 9. 2 Chr 15, 5.

מַהוּמָן (i. q. Syr. **ܡܗܘܡܢܐ**) faithful then eunuch, r. **אַמְן** *Mehuman*, pr. of a eunuch in the court of Xerxes, Esth. 1, 10.

מַה־יִשְׁבְּאֵל (whom God does good to, Chald. for **ܡܗܝܬܒܝܐܐܠ** *Mehetabeel*, pr. n. a) m. Neh. 6, 10. b) f. Gen. 36. 39.

מָהַר m. (r. מָהַר I. 2) *quick*, hence *prompt, apt, skilled* in business, etc. Prov. 22, 29. Is. 16, 5. Ps. 45, 2. Ezra 7, 6. Syr. مَهْر id.

* מָהַל *μαξ λεγόμε*. i. q. Chald. מָהַל, Heb. מָהַל (comp. under lett. ה), *to cut off, to prune; trop. to adulterate, to spoil wine by mixing water with it*, Is. 1, 22. The Arabs have the like trope with verbs of cutting, breaking, wounding, killing, which they use for diluted wine, etc. See Thesaur. p. 772. So too Martial forbids 'jugulare Falernum,' Ep. 1, 28. [In Engl. also one might speak of *cutting down* the wine, diluting it.—R.

מָהַלָּה m. (r. הָלָה) 1. *way, journey*, Neh. 2, 6. Jon. 3, 3, 4.

2. *a walk, place for walking*, Ez. 42, 4.—But מָהַלָּים Zech. 3, 7 is part. Hiph. of r. הָלָה, *way-fellows, companions*.

מָהַלֵּל m. (r. הָלַל Pi.) *praise, applause*. Prov. 22, 21 as *the crucible to silver* . . . so let *a man be to the mouth of his praise*, i. e. let him try closely the mouth which praises him.—Hence

מָהַלְלֵאל (praise of God) *Mahalaleel*, pr. n. a) A patriarch descended from Seth, Gen. 5, 12. b) Neh. 11, 4.

מָהַלְמוֹת f. plur. *strokes, blows*, Prov. 18, 6, 19, 29. R. הָלַם.

מָהַמְרוֹת f. plur. (r. הָמַר) *μα. λεγόμε*. Ps. 140, 11, *streams, whirlpools, abysses of waters*. Comp. غمرات many waters, whirlpools. The Rabbins, Symm. and Jerome understand *pits of water*.

מָהַפֶּה f. (r. הָפַה) *overthrow, destruction*, Deut. 29, 22. Jer. 49, 18. Is. 1, 7. In the manner of verbals, constr. with the case of its verb, e. g. acc. Is. 13, 19 *כְּמָהַפֶּה אֱלֹהִים אֶת־סוּדוֹם* like *God's overthrowing Sodom*. Jer. 50, 40. Am. 4, 11.

מָהַפֶּסֶת f. (r. הָפַס) pr. *torsion, distortion*; hence *a wrench, stocks*, Lat. *nervus*, a wooden frame in which the feet, hands, and neck of a person were so fastened, that his body was held bent; Jer. 20, 2, 3, 29, 26. 2 Chr. 16, 10 *בֵּית הַמָּהַפֶּסֶת* the *house of the stocks*, the prison. Comp. סַד. Scheid in Diss. Lugd. p. 986. Bochart Hieroz. I. p. 694.

* I. מָהַר 1. *to hasten* intrans. in Kal once, Ps. 16, 4 *אָחַר מָהַרוּ* they *hasten after other gods*.—The primary idea of *haste* lies in the syllable הַר; comp. High Germ. *hurjan* to hasten, whence Germ. *hurtig*, Engl. *to hurry*.

2. *to be quick, prompt, apt, skilled*, in any art or business. Arab. مَهْر solers, ingeniosus fuit; see Pi. no. 3 and מָהַר.

PIEL מָהַר fut. יִמְהַר 1. *to hasten, to make haste*. 1 Sam. 9, 12. Is. 49, 17. Jer. 48, 16. With אֵל of place whither Prov. 7, 23; with הָ loc. Gen. 18, 6; impl. Nah. 2, 6. Inf. absol. in the symbolic name, Is. 8, 1, 3 *בַּז הַשָּׁלַח מָהַר* *Mahershalal-hash-baz*, i. e. *hasting to the spoil he speeds to the prey*; the subject is the king of Assyria; comp. in לָ no. 3. g.—Often coupled with another verb, *to do* any thing *quickly*, where in the occidental languages we use an adverb, *hastily, quickly*, etc. a) With a finite verb and copula; Gen. 45, 9 *בָּהָרֹו יָבֹוהוּ* *haste ye and go up*, i. e. *go up quickly*. v. 13, 24, 18, 20, 46. 1 Sam. 4, 14, 23, 27. b) With a fin. verb without copula, Judg. 9, 48. Esth. 6, 10. c) With inf. and לָ, Gen. 18, 7 *וַיִּמְהַר לְבָשׂוֹת אֹתוֹ* and *he hastened to dress it*. 41, 32. Ex. 10, 16, 12, 33. Prov. 6, 18. d) With inf. simpl. Gen. 27, 20 *מָהַרְתָּ מָהַרְתָּ לְמַצָּא* *how is it that thou hast found it so quickly?* Ex. 2, 18. Ps. 106, 13.—Inf. מָהַר as adv. *hastily, quickly*. Ex. 32, 8. Deut. 4, 26. Judg. 2, 17, 23. Zeph. 1, 14. al.

2. Causat. *to hasten, to let make haste*, of persons Esth. 5, 5. 1 K. 22, 9; of things Gen. 18, 6. So of God, Is. 5, 19.

3. *to be quick, prompt, apt*, Is. 32, 4.

NIPH. מָהַר pr. *to be hurried, precipitate*; Job 5, 13 *נִפְהָרוּ נְפֹחֵי־לִים* the *counsel of the cunning is headlong*, i. e. *hastily executed and therefore fruitless*.—Part. מָהַר *hurried, hasty*, i. e. a) *rash, headlong*, Is. 32, 4. b) *impetuous, rushing on in haste*, Hab. 1, 6. c) With לָב, *timid*, pr. *hasting to flee*, Is. 35, 4.

Deriv. מָהַר; מָהַרָה, pr. n. מָהַרִּי.

* II. מָהַר *to buy*, espec. a wife for a price (מָהַר) paid to her parents, Ex. 22, 15.—Kindred are מָהַר q. v. and with הָ hardened, מָהַר, מָהַר. Hence

מהר m. *price*, paid for a bride to her parents, Gen. 34, 12. Ex. 22, 16. 1 Sam. 18, 25.—Different from the Arab. **مهر** gift, dowry, promised by a bridegroom to his future wife; also from Lat. *dos*, Engl. *dowry*, given by a father to his daughter on her marriage.

מהרה f. (r. מהר I) *haste, speed*; hence **במהרה** Ecc. 4, 12, **עֲרַמְּהָרָה** Ps. 147, 15, and **מהרה** adv. *quickly, speedily*, Num. 17, 11. Deut. 11, 17. Josh. 8, 19. al.

מהרי (impetuous, see מהר I. Niph.) *Maharai*, pr. n. of one of David's captains, 2 Sam. 23, 28. 1 Chr. 11, 30. 27, 13.

מהר שָׁלַל חֵשׁ בַד, the symbolical name of one of Isaiah's sons, Is. 8, 1. 3; see in מהר I. Pi. no. 1.

מהתלות f. plur. (r. התל) *delusions*, Is. 30, 10.

* I. **מו** pr. i. q. **מה** *what*, Arab. **ما**, often annexed pleonastically to the prepositions **ב**, **ל**, **מ**, so as to form the separate words **בְּמוֹ**, **לְמוֹ**, **מִמוֹ**; as in Arab.

בְּמוֹ for **ב**, **לְמוֹ** for **ל**, **מִמוֹ** for **מ**, see De Sacy Gramm. Arabe, edit. 2. Tom. I. § 1037, 1047, 1048. II. § 117. These separate forms belong almost exclusively to poetry; except that before suffixes **בְּמוֹ** and **לְמוֹ** are almost always used for **ב**.—Hence **בְּמוֹ** poet. i. q. **ב** a) *in*, Ps. 11, 2. Is. 25, 10 Keri. 43, 2. 44, 16. 19. b) *into*, Job 37, 8. c) *by, with*, i. q. **ב** of instrument, Job 16, 4. 5.—For **בְּמוֹ** and **לְמוֹ** see in their order.

II. **מו** for **מז** (r. **מז**) *water*; once Job 9, 30 Cheth. **בְּמוֹ שֶׁלֵג** *with snow-water*; Keri **בְּמִי שֶׁלֵג**.—Found also in the pr. n. **מוֹאֵב** *aqua* (i. e. *semen*) *patris*, for which figure see in **מִי**, **מִיִּם** lett. c. Corresponding is Chald. **מזי** like the form **מזי**; and Phenic. *mā, my*, fem. **מז** *muth*, found in pr. names, as *Mysocarus* **מז שקר** *aqua mendax*. *Mutigenna* **מזתי גנה** *aqua horti*, etc. See Monumm. Phœn. pp. 418, 425. Thesaur. p. 774.

* **מז** obsol. root, prob. *to be fluid, to flow*; whence **מו** for **מז** *water*, and **מִי** for **מִיִּם** (as **מִי** for **מִיִּם**) plur. **מִיִּם** *wa-*

ter.—From the r. **מז** Arab. **مَاء** comes Arab. **مَاء**, **مَاء**, water; and in the verb is found **مَاء** to have water, sc. a well; II, to pour out water. These roots are softened forms from the harder **מוז**, **מז**, **מז** mid. Ye, to flow, to be liquid; also **מז**, **מז**, **מז**, **מז**, all which contain the idea of being fluid, flowing.

Kindred are also Arab. **مَهَا** *aqua perfudit*, and **مَزَا** q. v. Compare in the Indo-European languages, Sanscr. *mih* to pour out, to void, Gr. *ὀμιχεῖν*, Lat. *mingere, mejere*, and others; see Pott. Etymol. Forsch. I. p. 283.

מוֹאֵב (semen patris, see in **מו** II) *Moab*, pr. n. a) The founder of the Moabitic people, born of incest, Gen. 19, 37. See vv. 30–38. Also b) *The Moabites*, descended from Moab, masc. Num. 22, 3. 2 K. 1, 1. Jer. 48, 11. 13; fem. Judg. 3, 30. 2 Sam. 8, 2. Put also for their country, fem. Jer. 48, 4. The proper territory of the Moabites, more fully **מוֹאֵב** *תְּרִבּוֹת* *the field of Moab* Ruth 1, 1. 2. 6. 2, 6. 4, 3, lay on the east of the Dead Sea and Jordan, strictly on the south of the torrent Arnon, Num. 21, 13. 26. Judg. 11, 18; but in a wider sense it included also the region anciently occupied by the Amorites over against Jericho, called usually **מוֹאֵב** *תְּרִבּוֹת* *the plains (desert) of Moab*, Num. 22, 1. 26, 3. 31, 12. 33, 49. 50. 35, 1. Deut. 34, 1; or elsewhere simply **מוֹאֵב** Deut. 1, 5. 28, 69. 32, 49. 34, 5; which latter region was afterwards assigned to the Reubenites, but during the captivity was again occupied by the Moabites, see Is. c. 15. 16. Jer. c. 48. This region is now called the district of *Kerak*, from the city of that name; see **מוֹאֵב** *קִיר*. Bibl. Res. in Palest. II. p. 569.—Gentile n. **מוֹאֵבִי** *Moabite* Deut. 23, 4. Neh. 13, 1. Fem. **מוֹאֵבִית** *Moabites* 2 Chr. 24, 26; plur. id. Ruth 1, 22. 2, 2. 6. 4, 5. 10; plur. **מוֹאֵבִיִּת** Ruth 1, 4. 1 K. 11, 1.

מוֹאֵב i. q. **מוֹל**, **מוֹל**, q. v. *over against*. Neh. 12, 38 Cheth.

מוֹבֵא m. for **מוֹבֵא** (r. **מוֹבֵא**) *in-coming, entrance*, Ez. 43, 11. 2 Sam. 3, 25 Keri; a word formed contrary to grammatical

rule in order to correspond to the accompanying word מוּצָא; comp. Lehg. p. 374. n. See also in מָשַׁח.

* מוּדַג 1. to melt, to flow down, see Pil. and Hithp. It corresponds to Arab.

ع mid. Ye.—Trop. to melt, to be dissolved, with fear and terror, comp. מָסַס; Ez. 21, 20. Ps. 46, 7. Am. 9, 5.

2. Trans. to cause to melt; trop. to cause to melt away and perish, Is. 64, 6.

NIPH. to melt away, of a host 1 Sam. 14, 16. Trop. to melt with fear and terror, Ex. 15, 15. Josh. 2, 9. 24. Ps. 75, 4. Is. 14, 31. Jer. 49, 23. Nah. 2, 7 הַיְהִיבֵל the palace melts with terror, i. e. the king and his courtiers; or perhaps better: the palace is dissolved, is broken down, sinks into ruin.

PIL. מוּדַג trans. to cause to flow, to soften, e. g. the dry earth with showers, Ps. 65, 11 הַמְגַנְנָה בְּרִבְבֵיכֶם.—Metaph. Job 30, 22 Keri הַמְגַנְנִי הַשְׁיָה thou causest my health to melt away; Cheth. הַמְגַנְנִי הַשְׁיָה thou causest me to melt, thou terrifiest me.

HITHPAL. to flow down, to melt; Am. 9, 13 hyperbol. all the hills shall flow down, as if into wine and oil.—Trop. to melt with fear and terror, Nah. 1, 5. Ps. 107, 26.

* מוּדַד obsol. root. I. i. q. מָדַד to stretch, to measure. Hence מִדָּה.

II. Perh. i. q. Arab. مود mid. Ye, to be moved, to be agitated, to shake, e. g. of an earthquake; kindr. מוּד, מוּדַד, מוּדַד. Pil. מוּדַד is perhaps found Hab. 3, 6, he stood אָרַץ אֶרֶץ and shook the earth; so Sept. and Chald. But see in מוּדַד Po.

מוּדַע m. Ruth 2, 1 Keri, מוּדַע Prov. 7, 4, acquaintance; coner. an acquaintance, friend. R. מוּדַע.

מוּדַע f. id. Ruth 3, 2. R. מוּדַע.

* מוּדַע fut. קָמִיט, to waver, to totter, to move or be moved; Chald. et Syr. id. Arab. مود mid. Ye. to swerve from the right, Ethiop. ሠደመ to incline; comp. Syr. مود to vacillate. Kindr. are מוּדַע, מוּדַע.—Spoken of mountains, Ps. 46, 3. Is. 54, 10; of a land or kingdom Ps. 46, 7. 60, 4; of persons whose affairs are not prosperous, who fail and are ruined,

Prov. 25, 26. Ps. 66, 9; in which sense also we find מוּדַע הַרְגֵל פ' the foot wavers, slides, Deut. 32, 35. Ps. 38, 17. So Lev. 25, 35 if thy brother becomes poor וּמָטָה וּמָטָה קָרְוֵה עִמָּךְ and his hand wavers with thee, i. e. if he is threatened with ruin.

NIPH. קָמִיט, fut. קָמִיט, i. q. Kal, but more freq. to be moved, shaken, i. e. to shake, to waver, e. g. of the foundations of the earth Ps. 82, 5; also of men, comp. in Kal, Ps. 13, 5.—With a negat. not to waver, not to be moved, is said: a) Of persons or things that stand firm, secure; as things Is. 40, 20. 41, 7. Ps. 93, 1. 96, 10; the earth 1 Chr. 16, 30; persons Ps. 112, 6. Prov. 10, 30. 12, 3. b) Of those who are of firm mind, intrepid, fearing nothing, Ps. 21, 8. Job 41, 14.—Metaph. Ps. 17, 5 בַּל נְמוּטֵי פְעָמַי let not my footsteps waver, slip, sc. from the paths of virtue.

HIPH. to make totter over any one, by impl. to cause to fall upon, to bring down upon, Ps. 55, 4. 140, 11 Cheth.

HITHP. i. q. Kal and Niph. spoken of the earth Is. 24, 19.

Deriv. the two following.

מוּדַע m. 1. a wavering, a being moved, of the foot Ps. 66, 9. 121, 3.

2. a staff, pole, bar, for bearing on the shoulder, so called from its unsteady motion, Num. 13, 23. Also, a frame for bearing, Num. 4, 10. 12.—Hence

3. a yoke, Nah. 1, 12. See מוּדַע no. 2.

מוּדַע f. (r. מוּדַע) 1. i. q. מוּדַע no. 2, a pole, staff, bar, for bearing. 1 Chr. 15, 15. מוּדַע הַעֲלֵל the bars of the yoke, i. e. the ox-bows of the same form as now, Lev. 26, 13. Ez. 34, 27.

2. a yoke, Jer. 27, 2. 28, 10. 12. Ez. 30, 18.—Metaph. Is. 58, 6. 9.

* מוּדַע i. q. מוּדַע to pine away, trop. to wax poor, be reduced to poverty, Lev. 25, 25. 35. 39. 47. Syr. and Chald. id.—Some absurdly refer to this root the pr. names מוּדַע, מוּדַע, מוּדַע, which see in their places.

* מוּדַע fut. conv. וּמָטָה, to cut off, spec. the prepuce, to circumcise, περιτομῶν. Kindred are מוּדַע, מוּדַע II, מוּדַע. Constr. with acc. of pers. Gen. 21, 4. Ex. 12, 45. Josh. 5, 4. 7; acc. of the pudenda Gen. 17, 23. Metaph. Deut. 10, 16 וּמָטָה אֶרֶץ

כְּרַלְה לְבַבְכֶם and circumcise the foreskin of your hearts, put away impurity from your hearts. 30, 6. Comp. περιτομήν καρδίας, Rom. 2, 29. Arab. طهر circumcidit, pr. purgavit, since the prepuce is held as something unclean and profane.—Imper. מול Josh. 5, 2. Part. pass. מול Josh. 5, 5. Jer. 9, 24.

NIPH. מול by Chaldaism for מול Heb. Gramm. § 71. note 9; fut. רמול, inf. המול, part. plur. נמולים; to be circumcised, to circumcise oneself, Gen. 17, 10. 13. 34, 15. 17. 22. Ex. 12, 48. Lev. 12, 3. Josh. 5, 8; usually of the person, once of the genitals Lev. 1. c.—Trop. Jer. 4, 4 ליהנה למוליה circumcise yourselves unto Jehovah, i. e. putting away all impurity from your hearts, consecrate yourselves to Jehovah.

PIL. מול to cut down; impers. Ps. 90, 6 לערב המולל ירבש in the evening one cultheth it down and it withereth, i. e. grass as the emblem of man.

HIPH. to cut off a people, to destroy, Ps. 118, 10. 11. 12.

HITHPAL. להמולל to be cut off, sc. the points of arrows, to be blunted; Ps. 58, 8 יהרהר יהצו פמו המוללה when he fitteth his arrows, let them be as if cut off, blunted; comp. in דרה no. 1. b.

Deriv. מולה and

מול, once מול Deut. 1, 1, מואל Neh. 12, 38. Cheth. c. suff. מלי Num. 22, 5; pr. subst. the forepart, front, used always as a preposition, before, in front of, etc. The etymology is doubtful. In a former edition I suggested that perhaps in the verb מול to cut off, there lies the notion of the forepart, i. q. אול; and then the מ in מואל might be inserted in order to lengthen the syllable, as at the end of נקריא, comp. Germ. hohl, Huhn, Eng. foal, seal. But I would prefer with Redslob, to regard the form מואל as by transpos. for מואל (comp. הוא and האו) from r. אול; and this is better than the etymology proposed by Ewald (Krit. Gramm. p. 612), who derives מואל from r. ראל, as if for מואל. See more in Thesaur. p. 777.—Hence

1. before, in the presence of, sc. a person, Ex. 18, 19 מול האלהים before God. Deut. 2, 19.

2. over against, opposite, e. g. a place

or city, Deut. 1, 1. 3, 29. 4, 46. 11, 30. Josh. 19, 46; the desert Josh. 18, 18.—The force of a subst. seems to be retained in 1 K. 7, 5 מול מוחה אל-מוחה the face of a window to a window, i. e. window over against window.

3. Preceded by various prepositions:

a) אל-מול pr. to before, i. e. towards any one, after verbs of motion, 1 Sam. 17, 30. Ex. 34, 3; also of rest, Josh. 8, 33 stood אל-מול הר גרזים towards mount Gerizim. 9, 1. Spec. אל-מול פני pr. in face or front of, after verbs of motion; 2 Sam. 11, 15 set ye Uriah אל-מול פני in the fore-front of the battle. Ex. 26, 9. 28, 25. 37. Lev. 8, 9. Num. 8, 2.

b) למואל as adv. over against, Neh. 12, 38.

c) מול α) pr. from before, from the front of, i. q. מלפני, after verbs of motion, Lev. 5, 8. 2 Sam. 5, 23 מול באים from before the trees called Bacha. Mic. 2, 8 ye strip off the mantle of the traveller מול pr. from before the robe or upper garment, i. e. from over it. β) Of rest in a place, 1 K. 7, 39 מול נגב i. e. on the south side. Num. 22, 5 and they abide מול over against me. With פני on the forepart, in front, Ex. 28, 27. 39, 20.

מולדה (birth, lineage, r. מולד) Moladah, pr. n. of a town in the southern part of the tribe of Judah, afterwards yielded to the tribe of Simeon, Josh. 15, 26. 19. 2. 1 Chr. 4, 28. Neh. 11, 26. Gr. Μαλάθα, Joseph. Ant. 18. 7. 2. [Perhaps the mod. Milh, nine hours south of Hebron; see Bibl. Res. in Palest. II. p. 621.—R.]

מולדה f. (ר. מולד) 1. birth, nativity, Esth. 2, 10. 20. Plur. מולדות natales, nativity, Ez. 16, 3. 4. So ארץ מולדה native country, patria, Gen. 11, 28. 24, 7; simpl. מולדה id. Gen. 12, 1. 24, 4. al.

2. Concr. offspring, progeny, children, Gen. 48, 6; so of one child, Lev. 10, 9. 11.

3. kindred, family, Gen. 31, 3. 43, 7; race, countrymen, Esth. 8, 6.

מולה f. circumcision, Ex. 4, 26. R. מול.

מוליד (genitor, r. מולד) Molid, pr. n. m. 1 Chr. 2, 29.

מורם m. (for מראום, r. מאום) a spot, blemish; Syr. مرم id. Arab. موم macula, spec. of the small-pox, Gr. μῶμος. —Spoken: a) Physically of any corporeal blemish, Lev. 21, 17 sq. 22, 20, 24, 19. 20. al. It was essential to personal beauty to be without blemish, 2 Sam. 14, 25. Cant. 4, 7. b) Morally Deut. 32, 5. Job 11, 15. 31, 7. Prov. 9, 7.

* **מין** obsol. root, Arab. مان mid. Ye, to tell lies; Ethiop. ጠፆፆ to be wily, cunning; Heb. prob. to wear an appearance, to pretend. Hence מין species, המינה.

מורסב m. (r. סבב) circuit, sc. around an edifice, Ez. 41, 7.

מוֹרֶד m. (r. רסד) only in plur. מוֹרְדוֹת Jer. 51, 26, constr. מוֹרְדֵי, מוֹרְדוֹת.

1. foundations, e. g. of a building, Jer. 51, 26; of the earth, Prov. 8, 29. Is. 24, 18. Mic. 6, 2; of the world, 2 Sam. 22, 16. Ps. 18, 16; of heaven, i. e. lofty mountains on which the sky seems to rest, 2 Sam. 22, 8; of the mountains, i. e. subterranean rocks, Ps. 18, 8. Deut. 32, 22.—Is. 40, 21 have ye not marked the foundations of the earth? i. e. how they are laid, etc.

2. ruins, i. e. buildings of which only the foundations remain, Is. 58, 12.

מוֹסָד m. i. q. מוֹסֵד, a foundation; Is. 28, 16 מוֹסֵד מוֹסֵד a foundation well founded, i. e. firm, lasting. Comp. r. רסד Hoph.

מוֹסְדָה f. (r. רסד) 1. foundation, plur. Ez. 41, 8 Keri, where Chethibh מוֹסְדוֹת.

2. appointment, decree, sc. of God; Is. 30, 32 מוֹסְדָה מַטֵּה the rod appointed of God, sent by him; comp. רסד Kal and Pi. no. 2.

מוֹסָף m. (r. ספף) a covered walk, portico, 2 K. 16, 18 Keri, where Cheth. מוֹסָף.

מוֹסֵר m. for מוֹסֵר (r. אסר) only in plur. מוֹסְרִים and מוֹסְרוֹת.

1. bands, bonds, spec. of a yoke, often metaph. Ps. 2, 3. 107. 14. 116, 16. Is. 28, 22. 52, 2. Jer. 5, 5. 27, 2. Job 39, 5.

2. As pr. n. Sing. c. ה loc. מוֹסְרָה Moserah Deut. 10, 6; also Plur. Moseroth

Num. 33, 30; a station of the Israelites in the desert.

מוֹסֵר m. (r. רסר) 1. correction, chastisement, of children by parents, of a people by kings, of men from God. Prov. 22, 15 לֹא תִמְנַע מִבְּנֵי מוֹסֵר אֱלֹהִים withhold not correction from a child. Job 12, 18 מוֹסֵר מַלְכִים פְּתָה he looseth the chastisement i. e. discipline, authority, of kings; others here take מוֹסֵר as for מוֹסֵר, i. e. band or girdle; so Vulg. balteum regum dissolvit. et praecingit funes eorum.—Job 5, 17 מוֹסֵר שָׁמַיִם the chastisement of the Almighty. Hos. 5, 2 I will be chastisement to all. Prov. 15, 10.

2. discipline, i. e. warning, admonition, reproof, such as parents give to children, God to men, etc. Ps. 50, 17. Jer. 2, 30. Prov. 1, 8. 4, 1. 5, 12. 8, 33. So of the reproof of other men, Job 20, 3.—Hence example, by which others are warned, Ez. 5, 15; comp. the verb 23, 48.

3. instruction, learning, joined usually with הַחֲמָה, הַחֲמָה; Prov. 1, 2. 4, 13. 23, 23.

מוֹעֵד m. (r. רעד) assembly, poet. for troop, host, of soldiers, Is. 14, 31; comp. מוֹעֵד Lam. 1, 15.

מוֹעֵד m. מוֹעֵד Deut. 31, 10 (r. רעד) c. suff. מוֹעֵדוֹ, מוֹעֵדוֹ Lam. 2, 6; plur. מוֹעֵדִים, מוֹעֵדוֹת 2 Chr. 8, 13, constr. מוֹעֵדֵי.—But מוֹעֵד Job 12, 5 is Part. of r. מוֹעֵד q. v.

1. appointment, of time; 2 Sam. 24, 15 מוֹעֵד עַתָּה the time of appointment, i. e. appointed time. 1 Sam. 13, 11 מוֹעֵד הַיָּמִים the appointment of days i. e. time appointed; comp. יוֹם מוֹעֵד in lett. b.—Hence, a settime, appointed season; spoken: a) Of a point of time, set moment, 1 Sam. 13, 8. 2 Sam. 20, 5. Gen. 17, 21 הַיּוֹם לְמוֹעֵד הַזֶּה about this set time another year. 18, 14. 21; 2. 2 K. 4, 16. 17. Jer. 8, 7 הַיּוֹם לְמוֹעֵד הַזֶּה knoweth her seasons, sc. of migration. Hab. 2, 3 חוֹזֵן לְמוֹעֵד the vision has respect to a set time, sc. more remote. Dan. 8, 19. 11, 27. 35. Ps. 75, 3. b) Spec. festival day, festival, Lam. 1, 4. 2, 6; more fully יוֹם מוֹעֵד Hos. 9, 5. 12, 10. מוֹעֲדֵי יְהוָה the festivals of Jehovah Lev. 23, 2. 4. 37. Hence meton. spoken of the victims, festive offerings, 2 Chr. 30, 22; comp. חַג no. 2. c) Spoken of a space of time, appointed and definite, i. q. זְמַן, Gen. 1, 14. Poet.

in the prophetic style for a year, Dan. 12, 7; comp. Chald. דַּן Dan. 7, 25.

2. a coming together, sc. at a time and place appointed, an assembly, congregation; comp. r. נִפְדָּה Niph.

a) Genr. Job 30, 23 לְכָל־יְהִי בֵּית מוֹדָה לְכָל־חַיִּים the place of assembly for all the living, where all convene, i. e. Sheol. Is. 33, 20. Num. 16, 2 קָרָא מוֹדָה those called to the assembly, elsewhere קָרָא הַיְדוּדָה Zeph. 3, 18. Lam. 1, 15. אֹהֶל מוֹדָה the tent or tabernacle of the congregation, spoken of the sacred tent of the Hebrews, also called the tabernacle of the covenant, Ex. 27, 21. 28, 43. 30, 16. 18. 40, 6 sq. Lev. 1, 1. 3. Josh. 18, 1. 1 Sam. 2, 22. 1 K. 8, 4. al. sæp. It is so called, either because God there met Moses, Ex. 25, 22. Num. 17, 19; or because the assemblies of the people were held before it. Sept. ἡ ἁγία τοῦ μαρτυρίου, Vulg. tabernaculum testimonii, both taking מוֹדָה as equivalent to יְדוּדָה, i. e. μαρτύριον, testimony, it being elsewhere also called אֹהֶל הַיְדוּדָה Num. 9, 15. 17, 22. 23 [7. 8]. 18, 2.—The place mentioned in the words of the king of Babylon Is. 14, 13, הַר־מוֹדָה the mountain of assembly (of the gods), is prob. the

Persian mountain البرز, البرج, el-Burj, el-Burz, (comp. Gr. πύργος, Germ. Burg,) called by the Hindoos Meru, supposed to be situated in the extreme north, and, like the Greek Olympus, regarded by the Orientals as the seat of the gods; see Asiat. Researches VI. p. 448. VIII. p. 350 sq. Hyde de Relig. Persar. p. 102. Also Comm. on Is. II. p. 310 sq.

b) Meton. place of assembly, sc. as appointed. Josh. 8, 14. 1 Sam. 20, 35. מוֹדָה אֱלֹהִים the place of God's assembly, the temple, Lam. 2, 6; but Ps. 74, 8 בְּלִי־בָאָרְץ מוֹדָה־אֱלֹהִים all the sacred places of assembly in the land, i. e. other places in a certain sense sacred, as Ramah, Bethel, Gilgal, etc. distinguished as seats of the prophets and as high places, בְּמִוֶּדָה; see בְּמִוֶּדָה no. 3.

3. an appointed sign, signal, Judg. 20, 38.

מוֹדָה f. (רָגַד) an appointed place where fugitives assemble, i. e. an asylum, refuge; Josh. 20, 9 הַמּוֹדָה עָרֵי הַמּוֹדָה cities of

refuge. Syr. סֹחְרָא portus; סֹחְרָא סֹחְרָא asylum, perfugium.

מוֹדָה pr. n. see מַעֲרָה.

מוֹדָה see r. מָצַד.

מוֹדָה m. (עוֹף) dark-ness, Is. 8, 23.

מוֹדָה f. (רָגַד) i. q. נֶצֶחַ, only in plur. מוֹדָה־נֶצֶחַ counsels, which one takes or follows, Ps. 5, 11. 81, 13. Jer. 7, 24. Mic. 6, 16. Prov. 1, 31 מִמֹּדָה־הֵיחָם וְשִׂבְעוּ let them be satiated with their own counsels, i. e. the fruits of them.

מוֹדָה f. (עוֹף) heavy burden, Ps. 66, 11.

מוֹדָה Jer. 48, 21 Cheth. see מִיַּעַן.

מוֹדָה m. (רָגַד) plur. מוֹדָה־מִפְתִּים Ex. 4, 21, a miracle, prodigy. The etymology was long uncertain, but there is little doubt that it belongs to the root רָגַד, and means a great and splendid deed, for מוֹדָה; although, the etymology being neglected, the Tsere of the syllable הֶ is dropped in the plur. Another derivation see in Thesaur. p. 143.

1. Spoken chiefly of miracles, wonders, exhibited by God and his messengers, Ex. 4, 21. 7, 3. 9. 11, 9. Ps. 78, 43. 105, 5. 27. Often joined with אֵימֹת, as אֵימֹת וּמוֹדָה signs and wonders Ps. 135, 9. Deut. 4, 34. 7, 19. 26, 8. 29, 2. 34, 11. Jer. 32, 21. נָתַן אֵימֹת וּמוֹדָה he gave signs and wonders Deut. 6, 22. Neh. 9, 10. Also with the verb שִׁיב Jer. 32, 20.

2. a sign, token, proof, since prodigies were accounted as tokens of divine authority; e. g. of the divine protection, Ps. 71, 7; of the divine justice in punishing the wicked, Deut. 28, 46. Spoken often of a sign given by a prophet in confirmation of his prediction or promise. i. q. אֵימֹת no. 5; 1 K. 13, 3. 5. 2 Chr. 32, 24. 31. Deut. 13, 2. 3; see in אֵימֹת no. 5. Hence

3. a sign of something future, a portent, omen, i. q. אֵימֹת no. 4. Is. 8, 18 lo I and the children whom Jehovah hath given me לְאֵימֹת וּלְמוֹדָה are for signs and portents to Israel, i. e. our significant names shadow forth future things; see in אֵימֹת no. 4. Is. 20, 3. Zech. 3, 8 מֵנְשֵׁי מוֹדָה men of omen, who themselves shadow forth future things. Ez. 12, 6. 11. 24, 24. 27.

* מוץ 1. *to press*; hence Part. מוץ oppressor Is. 16, 4. Kindred is מָצָה to press out. Syr. مَحَى to suck out.—Deriv. מוץ.

2. Prob. in general, *to separate out*, like Arab. مَز mid. Ye.—Hence

מוץ Zeph. 2, 2, oftener defect. מוץ m. *chaff*, separated from the grain by winnowing; Chald. מוּז, מוּזָא, מוּזָא. So. Is. 17, 13, 41, 15. Ps. 35, 5 רָהוּ כְּמִן רָהוּ לְפָנֵי-רִיחַ they are as chaff before the wind, driven, dissipated by the wind; and so Ps. 1, 4. Job 21, 18. Is. 17, 13. al.

מוץ m. once מוּצָא Job 38, 27 (r. הָצָא) Kamets impure, plur. constr. מוּצָאִי, c. suff. מוּצָאֵיהֶם.

1. *a going out or forth, exit*, 2 Sam. 3, 25; plur. Num. 33, 2. Ez. 12, 4. מוּצָא רָבַר the going forth of an oracle Dan. 9, 25, comp. v. 23. So for the rising of the sun Ps. 19, 7, comp. Hos. 6, 3; the exportation (bringing up) of horses from Egypt 1 K. 10, 28, comp. v. 29.

2. *place of going forth*; e. g. מוּצָא מַיִם fountain of waters. i. e. spring-head, source of a stream, 2 K. 2, 21. Is. 41, 18, 58, 11. Ps. 107, 33; comp. 2 Chr. 32, 30. מוּצָא כֶּסֶף vein, mine of silver, Job 28, 1. מוּצָא דֶּשֶׁא a place springing up in grass Job 38, 27.—Absol. for the east, whence the sun goes forth, Ps. 75, 7; and by zeugma, Ps. 65, 9 מוּצָאֵי בֹקֵר וְעֶרְבַת הַרְנוּזִים the outgoings of the morning and of the evening thou causest to rejoice, i. e. the east and the west. Comp. surgit uox Ovid. Met. IV. 92; surgunt tenebrae Senec.—Also a way out, a gate, Ez. 42, 11, 43, 11.

3. *that which goes forth*, as מוּצָא שְׂפָתַיִם 'whatever issues from the lips,' i. e. words, language, Num. 30, 13. Deut. 23, 24; promises, Jer. 17, 16. Ps. 89, 35; a divine command, Deut. 8, 3.

4. *Moza*, pr. n. m. a) 1 Chr. 8, 36, 9, 42. b) 2, 46.

מוּצָאֵה f. of the preced. only plur. מוּצָאֵהוּ, c. suff. מוּצָאֵהוּ.

1. *outgoings*, i. e. origin, descent, Mic. 5, 1.

2. *cloacæ, latrina, sewer*, by which filth is carried forth, 2 K. 10, 27 Keri. Comp. צוּאָה, צוּאָה, צוּאָה, and Mark 7, 19 εἰς τὸν ἀφαιδρῶνα ἐκπορεύεται.

מוּצָק m. (r. הָצָק) something fused, a melted mass; spoken of dust wet by the rain, which flows together and afterwards becomes hard, Job 38, 38; of fused metal, a casting, 1 K. 7, 37.

מוּצָק m. in pause מוּצָק (verbal Hoph r. צוּק I) something narrow, straitness, opp. רָחַב. Job 37, 10 רָחַב מַיִם בְּמוּצָק the breadth of the waters becomes narrow, is contracted; comp. 36, 16, whence it appears that מוּצָק in this place cannot be referred to הָצָק to fuse.—Trop. straitness, distress, Is. 8, 23 מוּצָק without pause accent.

מוּצָקָה f. (r. הָצָק) a tube, tunnel, for pouring, Zech. 4, 2.

מוּצָקָה f. (r. הָצָק) a fusion, casting, c. suff. 2 Chr. 4, 3.

* מוּק in Kal not used. Arab. ماق mid. Waw, to be light. foolish.

הִיחַ pr. הִמִּיק 'to make light of,' and so to mock, to deride, Ps. 73, 8.—Aram. Pa. מִיַּק, מִיַּק, id. Comp. μωκός, μωκάζω, -άουμι, μωκίζω, μωκεύω, Fr. se moquer, Engl. to mock.

מוּקָד m. (r. הָקָד) a burning, conflagration, Is. 33, 14. Meton. fuel, faggot, Ps. 102, 4.

מוּקָדָה f. (r. הָקָד) fuel, upon the altar, Lev. 6, 2 [9].

מוּקָשׁ m. (r. הָקָשׁ) plur. מוּקָשִׁים, מוּקָשִׁים; constr. מוּקָשִׁי, מוּקָשִׁי, once מוּקָשִׁה Ps. 141, 9.

1. *a noose, snare, springe*, by which beasts and birds are taken, Am. 3, 5; strictly here perhaps the stick or rod by which the springe was set. see fully in art. פֶּה no. 2.—Once of a ring or hook in the nostrils of a beast, Job 40, 24; comp. הִיחַ, הִיחַ.

2. Metaph. לְ שִׂית מוּקָשִׁים לְ to lay snares for any one, i. e. to plot against him, Ps. 140, 6. 141, 9. מוּקָשִׁי מוֹת the snares of death, fatal dangers, Ps. 18, 6; so of sins as causing destruction Prov. 13, 14, 14, 27. Also of a person or thing as a cause of ruin, destruction to any one, 1 Sam. 18, 21. Ex. 10, 7, 23, 33, 34, 12. Deut. 7, 16. Prov. 18, 7. Job 34, 30. al.

מור see מר.

* **מור** in Kal not used, *to change, to alter*, intrans. i. q. **ימר**. The Syrians include in this root the idea of *buying*; the Arabs in the form **مور** mid. Ye, that of *selling*; both from the practice of barter.—The form **מור** is softened from **מרה** II, q. v.

HIPII. **המיר** 1. *to change for something else, to exchange*, c. acc. Lev. 27, 33. Ez. 48, 14. Mic. 2, 4. With **ב** of the thing for which exchange is made, Ps. 106, 20. Jer. 2, 11. Lev. 27, 10; also of that *into* which any thing is changed, Hos. 4, 7.

2. Absol. *to change*, intrans. Ps. 15, 4 *he swears ומיר ולא ומיר and changes not* sc. his mind. i. e. does not violate his oath. 46. 3 **לא נירא בהמיר ארץ** *we will not fear though the earth should change*, i. e. perish, comp. 102, 27.

NIPHI. **נמר** (as if from a root **מיר**) *to be changed*, Jer. 48, 11.

Deriv. **המורה**.

מורא m. once **מורא** Deut. 26, 8. R. **ירא**.

1. *fear*, Gen. 9, 2 **מוראכם** *the fear of you*. Deut. 11, 25. Also *reverence*, Mal. 1, 6.

2. *object of fear or reverence*, spec. of God, comp. **פחד**, Is. 8, 12. 13. Ps. 76, 12.

3. Meton. *a fearful and wonderful deed. a miracle*, Deut. 26, 8. 34, 12. Jer. 32, 21. Ps. 9, 21 Keri: **שיתה יהנה מורא להם** *set forth, Jehovah, terrible deeds among them*; Cheth. **מורה**. Plur. **מוראים** Deut. 4, 34.

מורג m. (r. **מרג**) Is. 41, 15, plur. **מורגים** 2 Sam. 24, 22, and with the syllable prolonged in the later manner (comp. Lehrs. p. 145) **מורגים** 1 Chr. 21, 23, *a threshing-sledge*, Lat. *tribulum*,

Span. *trillo*, Ital. *trebbio*, Arab. **تروج**,

a rustic instrument for rubbing or beating out grain upon the threshing-floor. It is of two kinds. The one is a sledge of thick planks, having the bottom fixed full of sharp stones or irons, and dragged about by oxen over the grain; see Bibl. Res. in Palest. III. p. 143. The other consists of three or four rollers of wood, iron, or stone, made rough, and joined together in the form of a sledge

or dray, drawn in like manner by oxen over the grain; see Varro de R. R. 1. 52. Niebuhr's Reisebeschr. T. I. p. 151. Of these the former is pr. the Hebrew **מורג**; the latter is called **פגלה** Is. 28, 26.

מורד m. (r. **ירד**) 1. *a descent, declivity*, Josh. 7, 5. 10, 11. Jer. 48, 5. Mic. 1, 4.

2. 1 K. 7, 29 **מורד מפשה** *hanging-work, festoons*.

מורה m. pr. part. Hiph. of r. **רה**.

1. *an archer*, see **רה** Hiph. no. 1.

2. *the early rain*, see **רה** Hiph. no. 2; also in **מלקוש**.

3. *teaching*, Is. 9, 14. 2 K. 17, 28; *a teacher*, Prov. 5, 13; plur. of prophets, Is. 30, 20.—Job 36, 22 *lo, God is mighty in his power, מרה מרה who is a teacher like him?* i. e. wise, and imparting unto us wisdom; comp. 35, 11 **מלפני מרה** *from the presence of the teacher*. Sept. **διδάσκαλος**, perhaps from the analogy of the Aramaean **מרה**, **ܡܪܗ**, lord. Others here make **מורה** i. q. **מורה** Ps. 9, 21, and **מורא**, fear, object of fear and reverence.

4. *Moreh*, pr. n. a) A Canaanite, like Mamre, whence **מורה** **אלון מורה** Gen. 12, 6, and **אלוני מורה** Deut. 11, 30, *the oaks of Moreh*, not far from Shechem, so called from their former owner. b) **הבנת המורה** *the hill of Moreh* (teacher's hill) in the valley of Jezreel, Judg. 7, 1.

I. **מורה** m. (r. **מרה**) *a razor*, Judg. 13, 5. 16, 17. 1 Sam. 1, 11.

II. **מורה** Ps. 9, 21 Cheth. i. q. **מורא**, *fear, terror*, which stands in Keri by way of gloss. See in **מורא** no. 3.

מורה see **מרה**.

מורש m. (r. **ירש**) Kamets impure, *possession*, Is. 14, 23. Obad. 17. Trop. Job 17, 11 **מורשי לבבי** *the possessions of my heart*, i. e. my delights, my pleasing hopes, possessed and cherished in my heart.

מורשה f. (r. **ירש**) *possession*, Ex. 6, 8. Deut. 33, 4. Ez. 11, 15. 25, 4. 10. al.

מורשת נת (possession of Gath, r. **ירש**) *Moresbeth-Gath*, pr. n. of a town near Eleutheropolis, the birth-place of Micah the prophet, Mic. 1, 14. See Bibl. Res. in Palest. II. p. 423.—Gentile n. **המורשהתי** Mic. 1, 1. Jer. 26, 18.

* I. מודש 1. *to give way, to recede, to depart*; absol. Is. 22, 25. 54, 10; with acc. of place whither, Zech. 14, 4; מן of place whence, Num. 14, 44. Judg. 6, 18. Josh. 1, 8. Is. 59, 21; מֵאַחַד id. Is. 54, 10; מִלְפָּנֶיךָ of pers. Jer. 31, 36.—Not found in the kindred dialects.

2. Causat. *to put away, to remove*, Zech. 3, 9.

HIPH. 1. Trans. *to let remove, to let go*, e. g. prey, Nah. 3, 1; *to withdraw from*, c. מן, Mic. 2, 3 *from which ye shall not withdraw your necks*. v. 4.

2. More frequently i. q. Kal, *to give way, to withdraw, to depart*, absol. Ex. 13, 22. Job 23, 12; with מן of place, Ex. 33, 11. Prov. 17, 13 Cheth. Ps. 55, 12; מן c. inf. Jer. 17, 8 וְלֹא תִמְשָׁחוּ פָּרִי וְלֹא תִמְשָׁחוּ פָּרִי *and doth not withdraw (cease) from yielding fruit*.

* II. מודש i. q. רָמַשׁ and מָשַׁשׁ, *to feel, to touch, to try by the touch*, Gen. 27, 21.

HIPH. id. Ps. 115, 7. Judg. 16, 26 Keri.

Deriv. pr. n. מוֹדְשִׁי.

מוֹדְשִׁב m. (r. רָשַׁב) constr. מוֹדְשִׁב, c. suff. מוֹדְשִׁבִּי; plur. constr. מוֹדְשִׁבוֹת, once מוֹדְשִׁבִּי Ez. 34, 13.

1. *a seat*, 1 Sam. 20, 18. 25. Job 29, 7. Of things, as a city, *seat*, i. e. *site, situation*, 2 K. 2, 19.

2. *a sitting, session*, an assembly of persons sitting together, Ps. 1, 1. 107, 32.

3. *seat, dwelling*, Gen. 27, 39. Num. 24, 21. 1 K. 10, 5. Ps. 132, 13. בֵּית-מוֹדְשִׁב *a dwelling-house*, Lev. 25, 19. יָרֵד מוֹדְשִׁב *a city of dwelling, to dwell in*, Ps. 107, 4. 7. Meton. *a time of abode*, Ex. 12, 40. Concr. *dwellers, inhabitants*, 2 Sam. 9, 12 כֹּל-מוֹדְשִׁב בֵּית צִיּוֹן אֲבָרָה.

מוֹדְשִׁי (prob. for מוֹדְשִׁיָּה felt out by Jehovah, r. מִישׁ II) *Mushi*, pr. n. m. Ex. 6, 19. Num. 3, 20; defect. מִשִּׁי 1 Chr. 6, 4.—Patronym. also מוֹדְשִׁי for מוֹדְשִׁיָּה Num. 3, 33. 26, 58.

מוֹדְשִׁבוֹת f. plur. (r. מִשְׁבָּה) *the drawers*, poet. for *cords, bands*, with which one is bound, Job 38, 31. Comp. Arab. مَسَكَةٌ a fetter, from مَسَكَ firmiter tenuit.

מוֹדְשִׁעוֹת f. plur. (r. רָשַׁע) *deliverances*, Ps. 68, 21

* מוֹת m. praet. מָתָה, plur. מוֹתָהוּ, מוֹתָהוּ; inf. abs. מוֹת, constr. מוֹתָה; imper. מָתָה; fut. תָּמוּת, 3 pers. תָּמוּתָה, conv. תָּמוּתָה.

1. *to die*, and so in all the Semitic languages; Arab. مات mid. Waw, Syr. مَات. The middle radical ו, however, seems to be softened down from the liquid ו, comp. הוֹדֵשׁ, הוֹדֵשׁ; so that the primary root is probably *mrt*, comp. Sanscr. *mri* to die, *mrita* dead, *mrityu* death, also *māth*, *muth*, *mith*, *mêth*, *mid*, *mêd*, to kill; Malay *mita* to kill and to die; Zend. *mretê*, *meretê*, Pehlv. *murdêh*, *mard*, mortal, man; Pers. مردن to die, Gr. μορτός i. q. βροτός, Lat. *mors*, *mortis*, *Morta* in Liv. Andr. Germ. *Mord*, in old Germ. used not only of killing but also for *death*, Engl. *murder*.—Spoken of the death of men or animals, Ex. 11, 5. Ecc. 9, 4; both natural Gen. 5, 8. 11. 14. 17. 20. 27. 31. al. sæpiss. and violent Ex. 21, 12. 15. Deut. 13, 10. 19, 11. 12. 21, 21. Job 1, 19. al. The instrument or cause of death is put usually with בָּ, Num. 35, 17. 18. 23; as בְּחֶרֶב Jer. 34, 4. 42, 17. Am. 9, 10; also Jer. 11, 21. 22. 21, 6. 2 Chr. 21, 19. al. Josh. 10, 11 *more died* הַבָּרְדִּים הַקָּטָנִים *of the hail-stones than*, etc. Judg. 15, 18 *I die of thirst* אָמוּנָה בְּצָמָא Ez. 5, 12; also Jer. 38, 9.—Freq. is the phrase מוֹתָה מוֹתָה *dying he shall die*, i. e. *he shall surely die*, Gen. 2, 17. 3, 4. 20, 7. 1 Sam. 14, 39. 44. 2 Sam. 12, 14. al. Slightly different is the phrase מוֹתָה יוֹמָתָה with fut. Hoph. *he shall surely be put to death*, used in the Mosaic law to denote punishment, Ex. 21, 12. 15 sq. 22, 18. Lev. 20, 2. 9 sq. 27, 29. Num. 15, 35. al. Also מוֹתָה לָמוּתָה *to be sick unto death*, 2 K. 20, 1. 2 Chr. 32, 24; and hyperbol. Judg. 16, 16 *his soul was vexed unto death, impatient*.—Trop. *the heart of any one is said to die*, i. e. *to faint, to fail*, 1 Sam. 25, 37; comp. opp. הָיָה Gen. 45, 27. Judg. 15, 19. So the trunk of a tree Job 14, 8, comp. הָרַג; or land untilled, Gen. 47, 19 *why should we die, we and our land*, which is afterwards explained by הָשַׁם לֹא הָאָדָמָה. Comp. Arab. مات inculta, sterilis, deserta fuit terra, Kor. 2. 159. ib. 25. 51. ה. 29. 63.—Spoken ironically Job 12, 2 *wisdom will die with you*.—

PART. מֵת *a dead person*, i. e. one about to die, Gen. 20, 3; or actually dead, Num. 19, 11. 13. 16; without distinction of gender, like Germ. *ein Todler, ein Kranker*, Gen. 23, 4; comp. Heb. Gr. § 105. 1. n. —Plur. מֵתִים *the dead*, spoken of idols as opp. to the living God, אֵל הַי, Ps. 106, 28; of men Is. 8, 19. Lam. 3, 6.

2. *to perish, to be destroyed*, of a state or people, Am. 2, 2. Hos. 13, 1. See מָרָה.

PIL. מוֹתָה *to kill, to slay*, Ps. 34, 22. Judg. 9, 54. 1 Sam. 14, 13. 2 Sam. 1, 9 sq.

HIPH. הִמִּיתָ, 2 pers. הִמַּתָּ, 1 pers. c. suff. הִמִּיתוּ 1 Sam. 17, 35, הִמִּיתָה Hos. 2, 5; fut. יִמִּיתָ, conv. וְנִמַּתָּ; *to put to death, to kill, to slay*, Judg. 16, 30. 2 Sam. 3, 30. 21, 1. Often of death through diseases, famine, etc. sent from God, Is. 65, 15. Hos. 2, 5. Ex. 16, 3. 17, 3. Num. 14, 15. 16, 13; and thus opp. to הָרַג, which implies a violent death by the hand of man, comp. Is. 14, 30.—Part. מְמַתִּים *destroyers*, perh. angels of death, Job 33, 22.

HORH. הִצַּמָּה *to be put to death, to be slain*, Deut. 21, 22. 1 Sam. 19, 11.—For the phrase מוֹת יוֹצֵמָה see in Kal no. 1.

Deriv. מְמוֹתָה, מְמוֹתָה, and

מָוֶת m. constr. מוֹתָה, with ה parag. הִמִּיתָה Ps. 116, 15; plur. constr. מוֹתֵי הִמִּיתָה Ez. 28, 10; c. suff. מִתְּוֵי Is. 53, 9.

1. *death*, Arab. مَوْتٌ, Syr. مَوْتٌ. Spoken of both natural and violent death; so כְּלֵי מָוֶת *deadly weapons* Ps. 7, 14; רֵשֶׁן מָוֶת *to sleep the sleep of death* Ps. 13, 4; בְּוֶרֶת מָוֶת 1 Sam. 20, 31. 26, 16, and אִישֵׁי מָוֶת, *one worthy of death, condemned*, 1 K. 2, 26. 2 Sam. 19, 29. מִשְׁפַּט מָוֶת *sentence of death*, q. d. capital crime, Deut. 19, 6. 21, 22. עַפְרַת מָוֶת *the dust of death, the sepulchre*, Ps. 22, 16. מִלְּפָנֵי מָוֶת, מִלְּפָנֵי מָוֶת, *snares of death*, with which death lies in wait for mortals, Ps. 18, 5. 6. Prov. 13, 14; comp. the personification of death Ps. 49, 15. Cant. 8, 6. Also Jon. 4, 9 מוֹתָה לִי עַד מָוֶת, *the worm that eats me up to death*, comp. Ecclus. 27, 2. Matt. 26, 38.—Poet. *the dead*, Is. 38, 18.

2. *place of the dead, Sheol, Hades, the grave*, Job 28, 22. Hence שְׁעַר־מָוֶת *the gates of death*, i. e. of Sheol, of the grave, Ps. 9, 14; הַדְרֵי־מָוֶת *the chambers of the grave* Prov. 7, 27.

3. *deadly disease, plague, pestilence*, Jer. 15, 2. 18, 21. 43, 11. Job 27, 15. Comp. θύατος Rev. 6, 8. 18, 8. Chald.

מוֹתָה, Syr. مَوْتٌ, Arab. مَوْتٌ, id. also Germ. *schwarzer Tod*, the black death, a pestilence which raged in the middle ages.

4. *destruction, ruin*, opp. הַרְוָה prosperity, happiness; Prov. 11, 19. 12, 28. Is. 25, 8. Ex. 10, 17.

מוֹתָה Chald. *death*, Ezra 7, 26.

מוֹתָה m. (r. יָהַר) pr. 'what is over and above;' hence

1. *gain, profit*, Prov. 14, 13. 21, 5.

2. *excellence, pre-eminence*, Ecc. 3, 19.

מִזְבֵּחַ m. (r. זָבַח) constr. מִזְבֵּחַ, c. suff. מִזְבְּחֵי, מִזְבְּחָה 1 K. 8, 31, plur. מִזְבְּחוֹתָה; *an altar*, Lev. 1, 9. 13. 15. 2 Chr. 29, 22. al. Sept. θυσιαστήριον,

Arab. مَذْبَحٌ, Syr. مَذْبَحٌ.—*To build*

an altar is מִבְּנָה Gen. 8, 20. 12, 7; מִבְּנָה 35, 1. 3. 2 Chr. 28, 24; מִבְּנָה 1 K. 16, 32. 2 K. 21, 3. Often followed by a genitive: a) Of the materials, as אֲדָמָה מִבְּנָה Ex. 20, 24; אֲבָנִים מִבְּנָה 20, 25. Josh. 8, 31. b) Of the divinity to which the altar is dedicated, as יְיָ מִבְּנָה Lev. 17, 6. Num. 12, 27. Deut. 26, 4. al. מִבְּנָה הַבַּעַל Judg. 6, 25. 28. 30. c) Of the species of sacrifice offered upon it; according to which the altars in the sanctuary both of the tabernacle and temple were: α) מִבְּנָה הַזֹּלָה *the altar of burnt-offering* Ex. 30, 28; or הַנְּחֹשֶׁת מִבְּנָה *the brazen altar* Ex. 39, 39; this stood in the vestibule. β) מִבְּנָה הַקְּטֹרֶת *the altar of incense* Ex. 30, 27. 31, 8; or הַזָּהָב מִבְּנָה *the golden altar* 39, 38. 40, 5. 26. 1 K. 7, 48; in the outer sanctuary of the temple (בְּהֵיכָל).—Plur. often of idol-altars, Is. 17, 8. 27, 9. 2 K. 21, 3. 4. 2 Chr. 14, 2. 33, 3. 34, 4. al.

* מִזְגָּה obsol. root, i. q. מִסַּךְ q. v. *to mingle, spec. to mix wine*, to prepare it with spices; see Thesaur. p. 808, and comp. Gr. κερώννυμι. Chald. מִזְגָּה id. Syr. مِزْجٌ Pe. and Pa. *to mingle*; Pa. also for Gr. καπηλεύω 2 Cor. 2, 17. Arab. مِزْجٌ *to mingle, spec. wine with water* Abulf. Ann. IV. 468. Kor. 76. 17.—Hence

night-quarter, from r. **נזל** to descend, dismount; as the Arabs in like manner call the zodiac **فلك البروج** the circle of palaces. More correctly, however, the harder **מְזוּרָה** Job 38, 32, is assumed by others as the earlier and primary form, though they have not succeeded in pointing out its true origin; for the **מְזוּרָה** are not *crowns*, as if kindred with **נֶזֶר** diadem; nor *zones, belts*, from r. **אָזַר**, as implying either the belt of Orion or the zone of the zodiac; but, in accordance with the certain usage of the Hebrew and Arabic, the word signifies *premonitions, forewarnings*, concr. *forewarners, presagers*, (comp. *præsaga* Stat. Theb. 8. 145,) i. e. constellations having a foreknowledge of future events and foretoking them to mortals, according to ancient and popular belief; see in r. **נֶזֶר** Hiph. no. 1, for the Arabic usage.

מִזְלָג m. (r. **זָלַג**) a fork, flesh-hook, with which flesh was drawn out of the pot, 1 Sam. 2, 13. 14.

מִזְלָחָה f. (r. **זָלַג**) a fork, flesh-hook, enumerated among the utensils of the altar, Ex. 27, 3. 38, 3. Num. 4, 14. al.

מִזְמָה f. (r. **זָמַם**) with ח parag. **מִזְמָהּ** Jer. 11, 15; plur. **מִזְמוֹת**.

1. *meditation, cogitation, thought*; Ps. 10, 4 **אֵין אֱלֹהִים כְּלִי-מִזְמוֹתָיו** there is no God! such are all his thoughts.—Spec. *counsel, purpose*; Job 42, 2 *no purpose is withholden from thee*, i. e. thou dost accomplish all thy counsels. Ps. 37, 7 **עֲשֵׂה מִזְמוֹתָיו** who executeth his purposes (parall. **מַצְלִיחַ הַרְכִּיבֹו**), i. e. who prospers in his plans. Oftener in a bad sense, *evil counsel, wicked purpose*, Ps. 10, 2. 21, 12. Job 21, 27. Jer. 51, 11; **מִזְמוֹתָ לְבוֹי** Jer. 23, 20. 30, 24. Hence

2. *machination, device, plot*, Prov. 12, 2. 14, 17. 24, 8.—Also *mischievousness, wickedness*, i. q. **זָמָה**, Ps. 139, 20.

3. i. q. **הִנֵּחַ מִזְמוֹתָיו** (Prov. 8, 12), *counsel, prudence, sagacity*, Prov. 1, 4. 3, 21; plur. 5, 2.

מִזְמוֹר m. (r. **זָמַר** II) a song, psalm, Sept. *ψαλμός*, found only in the inscriptions of the Psalms, e. g. Ps. 3. 4. 5. 6. 8. 9. etc. 24. 47. 48. 68. 98. etc.

מִזְמָרָה f. (r. **זָמַר** I) a pruning-knife, pruning-hook, only plur. **מִזְמָרוֹת**, Is. 2, 4. 18, 5. Mic. 4, 3; c. suff. Joel 4, 10.

מִזְמָרָה f. (r. **זָמַר** I) only plur. **מִזְמָרוֹת**, *forceps, snuffers*, 1 K. 7, 50. 2 K. 12, 14. Jer. 52, 18. 2 Chr. 4, 22.

מִזְעָר m. (r. **זָעַר**) *smallness, fewness*; Is. 16, 14. 24, 6 **אֲנָשֵׁי מִזְעָר** few men. Of time, **מִזְעָר מְעַט מִזְעָר** emphat. a very little time, Is. 10, 25. 29, 17.

* **מִזְר** obsol. root of uncertain signif either i. q. **מִדָּר** to be corrupt, foul, whence **מִדָּר** rotten, as an egg, and filthy, polluted, of a man; or else i. q. **נֶזֶר** (מ and נ being interchanged) to despise, to contemn, pr. i. q. **נֶזַר** to separate out, to expel; and Syr. **مذّر** to contemn. Hence **מִזְמִיר** bastard.

מִזְרוֹת f. plur. *ἄπασ λέγόμεν.* Job 38, 32, i. q. **מִזְלוֹת**, the twelve signs of the zodiac. See fully in **מִזְלוֹת**, and note. R. **נֶזֶר**.

מִזְרָה m. (r. **זָרַח**) a winnower, winnowing fork or shovel, Is. 30, 24. Jer. 15, 7.

Arab. **مِذْرَى**, Syr. **عَفْرَا**, id. See Bibl. Res. in Palest. II. pp. 277. 371.

מִזְרָה, see **מִזְרָח**.

מִזְרָח m. (r. **זָרַח**) the sun-rising, only by meton. for the orient, the east, Ps. 103, 12. Dan. 8, 9. Am. 8, 12. al. Zech. 8, 7 **אֶרֶץ מִזְרָח** the land of the east, east country. Neh. 3, 29. 2 Chr. 29, 4. With genit. **מִזְרָח יְרֵיחוֹ** on the east of Jericho Josh. 4, 19. 1 Chr. 4, 39. 6, 63; c. לְ id. 2 Chr. 5, 12. 1 Chr. 5, 10 **עַל-כָּל-עַד לְגִלְעָד מִזְרָח** on all the eastern quarter of Gilead.—With Prep. a) **לְמִזְרָחָה** towards the east Neh. 3, 26. 1 Chr. 12, 15; once **לְמִזְרָחָה** 2 Chr. 31, 14. b) **מִמִּזְרָחָה** from the east Is. 41, 2. 43, 5. 46, 11. Dan. 11, 44. Ps. 107, 3; also at or on the east (see in **בֵּן** no. 3 h) Josh. 11, 3. 17, 10. More fully **מִמִּזְרָחָה שָׁמַשׁ** from the east Judg. 11, 18. Is. 41, 25. Ps. 50, 1; also on the east Num. 21, 12. Judg. 20, 43.—Further: c) Accus. **מִזְרָחָה** towards the east, eastward. 1 Chr. 9, 24. Neh. 12, 37; and **מִזְרָחָה שָׁמַשׁ** Deut. 4, 47. Josh. 1, 15. 13, 5. al. d) With **הָ** local

hence intrans. *to be fat, marrowy*, i. q. מחה q. v. see below in Pual.

NOTE. From the primary signif. of *stroking, rubbing over*, which is also the usual one in this root, have arisen the other two; and these are more common in the kindred forms מחה and מחה q. v. Chald. מחה to wipe off, to strike; Arab. م to wipe or wash off, to blot out, to destroy. In the Indo-European tongues corresponding in signif. are μάσσω μέμαξα, μύσσω, and with a sibilant σμάω, σμύω, σμίξω, σμούξω.

PIEL privat. emedullavit, q. d. *to unmarrow*, i. q. Arab. مَحَّ Conj. II; see Kal no. 3. Hence مَحَّ

PUAL pass. emedullatus est; Is. 25, 6 מְמַחֵם שְׁמֵנִים *fatness unmarrowed*, i. e. drawn out from marrow-bones and therefore the most delicate. The form is from a sing. מְמַחֵה, for the common מְמַחֵה, and corresponds to the form מְמַחֵה in the other clause.

HIPH. fut. apoc. מְמַחֵה Neh. 13, 14, also מְמַחֵה masc. Jer. 18, 23 for מְמַחֵה; i. q. Kal no. 1, *to blot out, to destroy*. Neh. 13, 14. Jer. 18, 23.—Prov. 31, 3 יִדְרְבְּרֵה לְמַחֹת מְלָכִים *nor give thy ways to the destroying of kings*, לְמַחֹת for לְמַחֹת; so those who suppose a warlike spirit to be here reprehended. Better, *to the corrupters, destroyers of kings*, i. e. courtisans; either reading לְמַחֹת as part. fem. of Kal, or else regarding מַחֹת as fem. plur. of an adj. מַחֵה in an active sense.

NIPH. מְמַחֵה, fut. מְמַחֵה, apoc. מְמַחֵה for מְמַחֵה Ps. 109, 13. Gen. 7, 23.

1. Pass. of Kal no. 1. a, *to be wiped away, to be blotted out*. e. g. from the book of life, Ps. 69, 29. So of reproach, Prov. 6, 33; of sin Ps. 109, 14. Neh. 3, 37; comp. Ez. 6, 6.

2. Pass. of Kal no. 1. b, *to be destroyed*, as men Gen. 7, 23; a tribe from Israel Judg. 21, 17; the name of any one Deut. 26, 6. Ps. 109, 13.

מְמַחֵה adj. fem. מְמַחֵה, see in r. מְמַחֵה Hiph.

מְמַחֵה f. (r. חגג) *a compass, compasses*, for drawing circles, Is. 44, 13.

מְמַחֵה m. (r. חיו) *pr. a refuge*; hence *a haven, harbour*, Ps. 107, 30. So Chald. Syr. Vulg.

מְמַחֵה and מְמַחֵה (perh. smitten of God, for מְמַחֵה, r. מְמַחֵה) *Mehujael*, pr. n. of a patriarch descended from Cain, Gen. 4, 18.

מְמַחֵה (r. חיה) *Mahavites*, a gentile name 1 Chr. 11, 46, where we should expect the sing. מְמַחֵה. Elsewhere unknown.

מְמַחֵה m. (r. חגל) constr. מְמַחֵה.

1. *a dance, dancing*, sc. in a circle, Ps. 30, 12. 149, 3. 150, 4. Jer. 31, 4. 13. Lam. 5, 15.

2. *Mahol*, pr. n. m. 1 K. 5, 11 [4, 31].

מְמַחֵה or מְמַחֵה f. (r. חגל) *a dance*, i. q. מְמַחֵה no. 1, Cant. 7, 1; Plur. מְמַחֵה Ex. 32, 19. Judg. 11, 34. 21, 21. al.

מְמַחֵה m. (r. חזה) *a vision*, Gen. 15, 1. Num. 24, 4. 16. Ez. 13, 7.

מְמַחֵה f. (r. חזה) *a window*, 1 K. 7, 4. 5.

מְמַחֵה (visions) *Mahazioth*, pr. n. m. 1 Chr. 25, 4. 30. R. חזה.

* מְמַחֵה obsol. root, i. q. מְמַחֵה no. 3,

Arab. مَحَّ IV, *to be marrowy*, of a bone;

to be fat, of a sheep; whence מַחֵה *marrowy*, מַחֵה *marrow*.—The primary notion lies in *rubbing over*, besmearing, with a fatty substance, comp. מְמַחֵה note. Kindr. are מְמַחֵה and מְמַחֵה.

מְמַחֵה m. (r. מְמַחֵה no. 2) *a stroke, percussion*. Ez. 26, 9 מְמַחֵה קִבְלוֹ *the stroke of what is over against it*, i. e. battering-rams or the like. See in קבל.

מְמַחֵה (perh. junction, r. חיד Pa. חיד to join) pr. n. m. *Mehida*, Ezra 2, 52. Neh. 7, 54.

מְמַחֵה f. (r. חיה) 1. *preservation of life*, Gen. 45, 5. 2 Chr. 14, 12. Ezra 9, 8. 9. Meton. *means of life, living, sustenance*, Judg. 6, 4. 17, 10.

2. Prob. *something live, the quick*, a raw spot on the body; hence *a spot, the quick*; Lev. 13, 10 בְּשֵׂאֵת חַר בְּשַׂר חַר *and if there be a spot (the quick) of raw flesh in the tumour*. v. 24 *and if the spot of burning be a white spot*. So Syt. Chald.

מְמַחֵה m. (r. מְמַחֵה) 1. *price*, for which a thing is *bought or sold*, Prov. 17, 16. 27, 26. בְּמַחֵה *at a price*, for money, 2

Sem. 24, 24. **לֹא בְמַחִיר** *not for price, gratis*, i. q. **הָנֵם**, Is. 45, 13. 55, 1. al.

2. *hire, wages*, Mic. 3, 11. Deut. 23, 19. Dan. 11, 39. Plur. **מַחִירִים** Ps. 44, 13.

3. *Mehir*, pr. n. m. 1 Chr. 4, 11.

מַחְלָה m. (r. **חָלָה** no. 3,) constr. **מַחְלָה**, *sickness, disease*, Prov. 18, 14. 2 Chr. 21, 15.

מַחְלָה (disease, r. **חָלָה**) *Mahlah*, pr. n. a) Fem. Num. 26, 33. 27, 1. Josh. 17, 3. b) 1 Chr. 7, 18, where the sex is uncertain.

מַחְלָה f. i. q. **מַחְלָה**, *disease*, Ex. 15, 26. 23, 25. 1 K. 8, 37. 2 Chr. 6, 28.

מַחְלָה f. (r. **חָלַל**) *a cave, cavern*, plur. Is. 2, 19.

מַחְלָה f. see **מַחְלָה**.

מַחְלוֹן (sickly, from the form **מַחְלָה** and ending **וֹן**) pr. n. m. *Mahlon*, Ruth 1, 2. 4, 9. 10.

מַחְלִי (sickly, r. **חָלָה**) *Mahli*, pr. n. m. a) Ex. 6, 19. Num. 3, 20. b) 1 Chr. 23, 23. 24, 30.

מַחְלָיִים m. plur. (r. **חָלָה** no. 3) *diseases*, 2 Chr. 24, 25.

מַחְלָה m. (r. **חָלָה**) *a slaughter-knife*, with which the victims were killed for sacrifice, so called as gliding or passing through the flesh; once in Plur. **מַחְלָפִים** Ezra 1, 9. Syr. **سكف**, Rabb. **חַלִּית** knife; hence r. **سكف** *to shave the hair*, comp. **הַקְּבִיר מוֹרָה**.

מַחְלָפוֹת f. plur. (r. **חָלַף**) *braids, plaits*, of hair, Judg. 16, 13. 19; so all the ancient versions. The idea of *braiding* differs little from that of *changing, interchanging*, see the root in Pi. and Hiph. no. 1; and a trace of it is found also in

Arab. **خَلِيف** twisted, convolute.

מַחְלָצוֹת f. plur. (r. **חָלַץ**) *costly or festive garments, holiday clothes*, which are put off at home, Is. 3, 22. Zech. 3, 4. Comp. Arab. **خلع** *exuit vestem, veste solemnī donavit*; **خَلَعَة** *a costly garment*.

מַחְלָקָת f. (r. **חָלַק**) c. suff. **מַחְלָקָתִי**, plur. **מַחְלָקוֹת**.

1. *smoothness*; hence *a slipping away*,

escape, comp. the root Hiph. no. 2. So in pr. n. **סֶלֶט הַמַּחְלָקוֹת** *the rock of escapes*, 1 Sam. 23, 28.

2. *division, class, course*; spec. of the 24 classes of the Levites and priests, **ἐφημερίαι, κληροί**, 1 Chr. 24, 1. 28, 13. 2 Chr. 8, 14. 31, 2. 35, 4. al. Also of the people of Israel, Josh. 11, 23. 12, 7. 18, 10. Ez. 48, 29; of an army 1 Chr. 27, 1 sq.

מַחְלָקָה Chald. id. only plur. **מַחְלָקֵי** *courses of the Levites*, Ezra 6, 18.

מַחְלָה m. (r. **חָלָה** no. 1) 1. A stringed instrument, **κιθάρα**, *cithara*, i. e. *a lyre, guitar*, accompanied by the voice, Ps. 53, 1. 88, 1. Comp. Eth. **ጳጳጳጳ** song, also **κιθάρα**, see Vers. *Æthiop.* Gen. 4, 21.

2. *Mahalath*, pr. n. f. a) The daughter of Ishmael, the wife of Esau, Gen. 28, 9. b) The wife of Rehoboam, 2 Chr. 11, 18.

מַחְלָתִי *Meholathite*, gent. n. from **מַחְלָה**, **אַבְל**, see **אַבְל** II. d. 2 Sam. 21, 8.

מַחְמָאוֹת Ps. 55, 22, commonly taken as a noun derived from **חָמְאוּ** *curdled milk*, q. d. *milky words*, but against the context.—Better, if we take **מַחְמָאוֹת** as for **מַחְמָאוֹת** or **מַחְמָאוֹת** (as Cod. R. 368), Hirek or Tserere being changed to Patah on account of the foll. Hateph-Patah; comp. **אַחַרֵּי** for **אַחַרֵּי** Judg. 5, 28, **הַחֲמֵתִי** for **הַחֲמֵתִי** Ps. 51, 7, and the like; and then we may render, *smoother than curds of milk is his mouth*. Chald. and Symm. also take the *Mem* here for *מָן*; and this accords too with the parallelism. So Kimchi.

מַחְמָד m. constr. **מַחְמָד**; plur. **מַחְמָדִים**, constr. **מַחְמָדֵי**. R. **חָמֵד**.

1. *desire*; then *thing desired, a delight*, e. g. **חָמֵד יְרֵקָה** *the desire, delight, of thine eyes*, 1 K. 20, 6. Ez. 24, 16. Is. 64, 10. Hos. 9, 16 *the delights of their womb*, i. e. their dearest offspring.

2. *loveliness*, Cant. 5, 16.

3. *something precious, costly*, plur. Joel 4, 5. 2 Chr. 36, 19. Is. 64, 10. Lam. 1, 10.

מַחְמָדִים m. plur. (r. **חָמֵד**) *something precious, costly*, Lam. 1, 7; also fully written **מַחְמָדִים** v. 11 Cheth.

מַחְמֵל m. (r. חָמַל) constr. מַחְמֵל, pr. *object of pity, sympathy*; then of love and affection, *a delight*; Ez. 24, 21 *מַחְמֵל נַפְשְׁכֶם the delight of your soul*. The prophet employs the word in an unusual signification, for the sake of paronomasia in the nouns מַחְמֵר and מַחְמֵל; comp. מִשָּׂא נַפְשָׁם v. 25 in the same context.

מַחְמֵצַת f. see r. חָמַץ Hiph.

מַחֲנֶה (r. חָנָה) usually masc. but fem. Gen. 32, 9. Ps. 27, 3; constr. מַחֲנֶה; sing. c. suff. מַחֲנֶיהָ Deut. 23, 15. 29, 10; מַחֲנֶיהֶם Am. 4, 10; מַחֲנֶיהֶם Num. 5, 3. Josh. 10, 5. 11, 4. Judg. 8, 10; perh. also 1 Sam. 17, 1. 53. 28, 1. 29, 1 (comp. Heb. Gr. § 91. 9. n), which last passages the ancient interpreters and Kimchi take as in the plural; see in מַרְאֵה. For the plur. see after no. 2.

1. *an encampment, camp*, either of troops Josh. 6, 11. Judg. 7, 10 sq. 8, 11. 12. 1 Sam. 4, 3. 14, 15. 19; or of nomades Gen. 32, 21. Ex. 14, 19; and so of the encampment of the Israelites in the desert Ex. 32, 19. 26. Lev. 14, 18. Num. 4. 5. 15. 5, 2. 10, 34. 11, 9. 30. 31. al. sæp.—Hence

2. *an army, host*; מַחֲנֵה יִשְׂרָאֵל Ex. 14, 19. Josh. 6, 18. 1 Sam. 28, 19; מ' מִדְּוָן Judg. 7, 15; מ' פְּלִשְׁתִּים 1 Sam. 17, 46. 28, 5; מ' אֱלֹהִים God's host, of angels Gen. 32, 3 (elsewhere הַשְּׂמַיִם); perh. also 1 Chr. 12, 22, comp. Dan. 7, 10; elsewhere of the Israelites 2 Chr. 14, 12, and poet. of locusts as sent of God Joel 2, 11. So of any *troop, company, band*, Gen. 33, 8. 50, 9.

PLUR. with a threefold form: a) מַחֲנֵימִים *camps*, Num. 13, 19. But c. suff. מַחֲנֵיהֶם, are in the sing. see above. b) מַחֲנֹת m. whence מ' שְׁנֵי *two camps* or *bands* Gen. 32, 8. 11. Num. 2, 17. 32. 1 Sam. 17, 4. Ez. 4, 2. Zech. 14, 15; but מַחֲנֹת יְהוָה *the camps* i. e. *courts of Jehovah*, where the priests as it were encamped, 2 Chr. 31, 2. c) מַחֲנִימִים, as from a sing. מַחֲנִי; comp. מִמְּחִימִים in בְּתוֹחַ Pual. Cant. 7, 1 מַחֲנֵימִים *the heavenly hosts*, as in Gen. 32, 3, i. e. *angels* (צְבָאוֹת). to whom the poet here ascribes dances. as elsewhere song, Job 38, 7; comp. the pr. n. מַחֲנֵימִים, which some very ineptly apply in Cant. l. c.

מַחֲנֵה־דָן (camp of Dan) *Mahaneh-Dan*, pr. n. of a place near Kirjath-jearim in the tribe of Judah, Judg. 18, 12.

מַחֲנֵימִים (camps, see מַחֲנֶה Plur. lett. c, according to Gen. 32, 3 'camps or hosts of angels,') *Mahanaim*, pr. n. of a town beyond Jordan on the confines of the tribes of Gad and Manasseh, afterwards assigned to the Levites, Josh. 13, 26. 30. 21, 38. 2 Sam. 2, 8. 12. 29. 17, 24. 27. 1 K. 2, 8. 4, 14. [In the same region are still the ruins of a place called מַחְנֶה *Mahneh*; Bibl. Res. in Palest. III. App. p. 166.—R.

מַחְנֵק m. (r. חָנַק) *a strangling*, parall. מָוֶה, Job 7, 15.

מַחְסֵה Ps. 46, 2, elsewhere מַחְסֵה m. (r. חָסָה) constr. מַחְסֵה, c. suff. מַחְסֵי Ps. 62, 8 and מַחְסֵי 71, 7; *a refuge, shelter*; Is. 25, 4 מַחְסֵה מַיִם *a refuge from the storm*. Job 24, 8. Ps. 104, 18. Is. 4, 6. 28, 15. 17. Often of God, in various constructions, Prov. 14, 26. Joel 4, 16. Ps. 46, 2. 71, 7. 73, 28. 91, 9. 142, 6.

מַחְסוּם m. (r. חָסַם) *a muzzle*, fastener for the mouth, Ps. 39, 2.

מַחְסוֹר and **מַחְסָר** m. R. חָסַר.

1. *want, deficiency*, sc. of any particular thing; אֵין מַחְסוֹר בְּלִבְיָדְךָ *there is no want of any thing* Judg. 18, 10. 19, 19. 20; comp. Deut. 15, 8.

2. *want, need, poverty*, Prov. 6, 11. 11, 24. 14, 23. 21, 5. 17 מַחְסוֹר אִישׁ *a poor man*. 22, 16. Plur. Prov. 24, 34, comp. 6, 11.

מַחְסִיָּה (his refuge is Jehovah, r. חָסָה) *Mahseiah*, pr. n. m. Jer. 32, 12. 51, 59.

* **מַחֲצֵץ** fut. רִמַּחֲצֵץ 1. *to smite through and through* sc. with a shock, *to dash in pieces, to crush*, e. g. the head of any one Ps. 68, 22. 110, 6. Hab. 3, 13; the loins Deut. 33, 11; the temples Judg. 5, 26; enemies Ps. 18, 39. 2 Sam. 22, 39; absol. Deut. 32, 39. Job 5, 18. Trop. Job 26, 12 *by his wisdom he smiteth through (crusheth) the pride* sc. of the sea, i. e. restrains its proud waves.—Arab. كَسَّ to smite the earth with the foot, to stamp.

2. *to shake*, i. e. *to move to and fro, to stir*, as the foot in blood, dipping it in blood, Ps. 68, 24 לִמְצוֹן הַמַּחֲצֵץ יִגְלַח בְּדָמַי. So prob. Num. 24, 8 (Israel as victor)

doth eat up the nations his enemies, he doth crouch their bones, וְחָצְרוּ יְמֵחֵץ (בָּדָם) and shake (stir, dip) his arrows in their blood; comp. Ps. l. c. Some ancient interpreters take חָצְרוּ as instrument: and with his arrows he doth crush sc. his enemies; Sept. καὶ ταῖς βολαῖσιν αὐτοῦ κατατοξεύσει ἐξ ἄθρόν. Vulg. et perforabunt sagittis. Others: his (the enemy's) weapons doth Israel crush.

—Arab. **خض** to shake, to agitate, e. g. a bucket in the water, milk in a skin for butter; see Schultens de Defect. Ling. Heb. p. 75. Orig. Heb. I. p. 100. ad Job I. 153, 722.—Hence

מִחָץ m. a contusion, wound, Is. 30, 26.

מִחְצֵב m. (ר. חָצַב) a hewing of stones, perh. a quarry; **אֲבָנֵי מִחְצֵב** hewn stones, quarried stones, 2 K. 12, 13. 22, 6. 2 Chr. 34, 11.

מִחְצָה f. (ר. חָצָה) the half, Num. 31, 36. 43.

מִחְצִית f. (ר. חָצָה) 1. the half, Ex. 40, 13. Num. 31, 30. 42, 47. al.

2. the middle, sc. of a day, Neh. 8, 3.

* **מָחַק** to smite through, to crush, once Judg. 5, 26.—Arab. **حق** delevit, Conj. II, perdidit. Kindred are **מָחָא**, **מָחַץ**.

מִחְקָר m. (ר. חָקַר) 'what is known by searching,' the inmost depth, the recesses, i. q. חָקַר no. 2, Ps. 95, 4.

* **מָחַר** obsol. root, i. q. מָכַר to buy, to sell; see in מָחַר II.—Hence **מָחִיר** price.

מָחָר subst. and adv. 1. to-morrow, the morrow, Syr. **مَحْسَر**, Samar. id. Judg. 20, 28. 1 Sam. 20, 5. Is. 22, 13. al. **יּוֹם מָחָר** id. Is. 56, 12. Prov. 27, 1. **לְמָחָר** for the morrow Num. 11, 18. Esth. 5, 12; also to-morrow Ex. 8, 6. 19, comp. **ἐξ αὐτίον**. **מָחָר בְּצֵאת מָחָר** to-morrow about this time, see in **צֵאת** no. 1. c; more fully **מָחָר בְּצֵאת מָחָר הַשְּׁלִישִׁית** Josh. 11, 6. **בְּצֵאת מָחָר הַשְּׁלִישִׁית** about this time to-morrow or the third day. 1 Sam. 20, 12, as Vulg. Chald. well; others here join together **מָחָר הַשְּׁלִישִׁית** as if *crastinum tertium*, the day after to-morrow, but less well; so Syr.

2. in time to come, hereafter, Ex. 13, 14. Josh. 4, 6. 21. **בְּיוֹם מָחָר** id. Gen. 30, 33. Comp. **מִתְחַרֵּת**.

NOTE. This word seems not to come from r. **מָחַר**, but is rather connected closely with r. **מָחַר**. Not indeed for **מָחָר** as if from Pi. **מָחַח**; but it comes more prob. from **יּוֹם מָחָר**, and **מִתְחַרֵּת** from **יּוֹם מָחָר**, contr. **מָחַר**, **מִתְחַרֵּת**; as in Targ. Jonath. often **יּוֹם מִתְחַרֵּת**, **יּוֹם מָחָר**; see Buxtorf Lex. Chald. p. 941. In the **מ** therefore we have a vestige of **יּוֹם**. See more in Thesaur. p. 784.

מִתְחַרֵּת f. (ר. חָרָא) cloaca, a sink, privy, 2 K. 10, 27 Cheth.

מִתְחַרֵּשֶׁת and **מִתְחַרֵּשֶׁת** f. (ר. חָרַשׁ) 1 Sam. 13, 20, two agricultural cutting instruments, one of which perhaps is the plough-share, and the other the coulter. The plur. of both is **מִתְחַרֵּשֶׁת** v. 21.—For the form of oriental ploughs, see Paulsen Ackerbau d. Morgenländer p. 52. Niebuhr's Descr. of Arabia p. 155 Germ. On the Egyptian plough, see Descr. de l'Egypte I. Plates 70, 71.

מִתְחַרֵּת f. (see **מָחַר** note) constr. **מִתְחַרֵּת**, c. suff. **מִתְחַרֵּת**, the morrow, to-morrow, once with **יּוֹם**, viz. **יּוֹם מִתְחַרֵּת** the day of the morrow, to-morrow, Num. 11, 32. Elsewhere **לְמָחָר** (comp. **לְמָחָר**) Jon. 4, 7, **לְמָחָרָם** 1 Sam. 30, 17 (the suff. is pleon.) and more freq. **מִמָּחָר**, on the morrow, the next day, Gen. 19, 34. Ex. 9, 6. Num. 17, 6. 23. Josh. 5, 12. Judg. 6, 38. al. **עַד מִמָּחָר** even unto the morrow Lev. 23, 16. With genit. **מִתְחַרֵּת הַיּוֹם** the morrow of that day, the day after, 1 Chr. 29, 21. Lev. 23, 11. 15. 16 **מִתְחַרֵּת הַשַּׁבָּת** the day after the sabbath. Num. 33, 3. 1 Sam. 20, 27.

מִחְשָׁף m. (ר. חָשַׁף) a peeling, decortication, adverbially Gen. 30, 37.

מִחְשָׁבָה and **מִחְשָׁבָה** f. Ex. 35, 33. 2 Chr. 2, 13; constr. **מִחְשָׁבָה**, c. suff. **מִחְשָׁבוֹ**; plur. **מִחְשָׁבוֹת**, constr. **מִחְשָׁבוֹת**. R. **חֲשָׁב**.

1. work of art or skill, see the root no. 1. Ex. 31, 4. 35, 32. 33. 35. 2 Chr. 26, 15.

2. counsel, purpose, plan, what one meditates or has devised, 2 Sam. 14, 14. Job 5, 12. Ps. 33, 10. 11. Prov. 15, 22. al. So of God's counsels, Ps. 40, 6. 92, 6. Jer. 29, 11. Mic. 4, 12.—Gen. 6, 5 every imagination **לְבוֹ מִחְשָׁבוֹת** of the purposes of his heart, which his heart has meditated; comp. 1 Chr. 28, 9. 29, 18.—Spec.

of wicked counsels, devices, machinations, as אָנֹכִי מ' Prov. 6, 18. Is. 59, 7. Jer. 4, 14; מ' הַרְעָה Ez. 38, 10. Esth. 9, 25; simpl. Esth. 8, 3. 5. For the phrase מ' הַשֵּׁב see in הַשֵּׁב no. 3. c.

מְהֻשָּׁה m. (r. הַשֵּׁה) darkness Is. 29, 15. Ps. 88, 19 מְהֻשָּׁה מִרְרָעִי מְהֻשָּׁה my acquaintances are in darkness, i. e. are lost from my sight.—Plur. מְהֻשָּׁהים darknesses, i. e. dark places, Ps. 88, 7. 74, 20 מְהֻשָּׁה אֶרֶץ the dark places of the earth. Spec. of Sheol, Ps. 143, 3. Lam. 3, 6.

מָהַת (apoc. for מָהַת taking, grasping, r. הָהָה) Mahath, pr. n. m. 1 Chr. 6, 20. 2 Chr. 29, 12. 31, 13. See אֶחָיִמוֹה.

מִהַתָּה f. (r. הָהָה) plur. מִהַתָּה 1. a fire-pan, fire-shovel, censer, in which coals were taken up and incense kindled, Lev. 16, 12. Ex. 27, 3. 38, 3. Num. 16, 6. sq. 1 K. 7, 50. al.

2. Plur. snuff-dishes, trays, Ex. 25, 38. 37, 23; Sept. ὑποδέματα, Vulg. vasa, ubi quæ emuncta sunt, extinguantur. This accords with the context, which treats of the lamps.

מִהַתָּה f. (r. הָהָה) pr. a breaking in pieces; hence

1. destruction, ruin, Prov. 10, 14. 13, 3. 18, 7. Ps. 89, 41.

2. consternation, terror, Prov. 10, 15. 29, 21, 15. Is. 54, 14. Jer. 17, 17; comp. 48, 39.

מִהַתָּה f. (r. הָהָה) a breaking in, sc. of a thief by night, Ex. 22, 1. Jer. 2, 34.

מֵט m. (for מֵטָה, r. נָטָה; as מַעַל for מַעְלָה) inclination, depression, a low place; only with He local מֵטָה, which see below.

מֵט see מוֹט.

* מֵטָה Chald. Dan. 4, 25, מֵטָה 7, 13. 22; comp. Heb. מֵצָא, in which however the usus loquendi differs. Freq. in the Targg.

1. to come to any place or person, c. לְ Dan. 6. 24. 25; עָר 7, 13.

2. to reach to, c. לְ Dan. 4, 8. 17. 19.

3. to come, to come on, as time Dan. 7, 22; with עָל to come upon any one, to happen to him, Dan. 4, 21. 25.

מִטְאָטָא m. a broom, besom, Is. 14, 23; see טָאטָא under art. טוֹט p. 365.

מִטְבָּח m. (r. טָבַח) slaughter, Is. 14, 21.

מִטָּה m. but f. Mic. 6, 9, prob. Hab. 3, 9; constr. מִטָּה, c. suff. מִטָּהוּ מִטָּה; plur. מִטּוֹת Num. 1, 16. Josh. 14, 1. 2; once c. suff. מִטְרֵי Hab. 3, 14. R. נָטָה.

1. a branch, bough, shoot, Ex. 19, 11 sq. So called from its stretching or extending itself, comp. נָטָה from נָטָה.

2. a rod, staff, for walking, supporting oneself, Gen. 38, 35 (comp. Hdot. 1. 195). Ex. 4, 2. 4. 17. 7, 15 sq. Num. 17, 21 sq. 1 Sam. 14, 43; with which grain is beaten out Is. 28, 27; espec. for chastisement, Is. 10, 5. 15. 24. 9, 3 מִטָּה שֶׁכְּמוֹ מִטָּה the rod of his back, with which he is beaten. 14, 5. 30, 32. Ez. 7, 11 הַחֲמִסִּים הָרָשָׁע לָקָם לְמִטָּה הָרָשָׁע the violence (of the enemy) is risen up for a rod of wickedness, i. e. to chastise it. v. 10 הַמִּטָּה פָּצָה הַמִּטָּה the rod hath blossomed, sc. for your chastisement. Hab. 3, 9 מִטּוֹת אֶמְרֵי הַמֵּשִׁיבִים are the rods of his word, i. e. the promised chastisements, he hath sworn the overthrow of his enemies; but more in accordance with the parallelism the Syr. reads שֶׁבִיעוֹת i. e. sated are the spears sc. with blood, a song! Mic. 6, 9 שִׁמְרוּ מִטָּה hear ye the rod, the chastisement, punishment.—Trop. מִטָּה לֶחֶם to break the staff of bread, i. e. to cause a dearth of bread, which the Hebrews call also 'the strengthener of the heart' (see in סִפְרֵי), pr. therefore i. q. to break the staff of life, which bread is, Lev. 26, 26. Ps. 105, 16. Ez. 4, 16. 5, 16. 14, 13.—Spec. for a) a sceptre of a king Ps. 110, 2; hence as an emblem of power, empire, Jer. 48, 17. b) a spear, lance, 1 Sam. 14, 27. Hab. 3, 14.

3. a tribe of Israel, (pr. a branch, no. 1.), i. q. שֶׁבֶט, Num. 34, 11. 15. 36, 3. 4. מִטָּה לְרֵי Num. 1, 49; מִטָּה הַיְהוּדָה Num. 13, 2 sq. Josh. 20, 8 sq. 21, 4; also מִטָּה בְּנֵי יִשְׂרָאֵל, מִטָּה בְּנֵי יִשְׂרָאֵל, Num. 34, 20. 22. 24 sq. Josh. 13, 29. 18, 11. al. מִטָּה הַמִּטּוֹת the heads of the tribes 1 K. 8, 1; מִטָּה אֲבוֹת הַמִּטּוֹת the heads of the fathers (families) of the tribes, Josh. 14, 1. 21, 1.

מִטָּה (Milél) adv. from מֵט q. v. with ה loc. down, downwards, beneath. Deut. 28, 43. Prov. 15, 24. Opp. מִעָלָה upwards, above. With Prefixes:

a) לְמִטָּה a) down, downward, Deut.

28, 13. Ez. 1, 27. 8, 2. Ecc. 3, 21. 3) *below, beneath.* 2 K. 19, 30. Jer. 31, 37. 1 Chr. 27, 23 *twenty years old* מִלְמַטָּה *and under.* With מִן Ezra 9, 13 מִלְמַטָּה *below our guilt, less than our sins* deserve.

b) מִלְמַטָּה *from below, underneath,* (opp. מִלְמַטָּלָה *from above, above,)* Ex. 26, 24. 27, 5. 28, 27. 36, 29. 38, 4. 39, 20.

מטה f. (r. נָטָה) constr. מֵטָה, plur. מֵטוֹת; comp. Gr. κλίνη from κλίνω.

1. *a bed.* genr. Gen. 47, 31. 48, 2. 49, 33. Ex. 7, 28. al.—So for reclining at table, Esth. 1, 6. Ez. 23, 41; for ease and quiet, *a couch, divan,* Am. 3, 12. 6, 4. 1 Sam. 28, 23. Esth. 1, 6. 7. 8. Prov. 26, 14.

2. *a litter, palanquin,* Cant. 3, 7.

3. *a bier, for dead bodies,* 2 Sam. 3, 31.

מֵטָה m. (pr. part. Hoph. r. נָטָה) 1. *a spreading out, expansion,* plur. מֵטוֹת Is. 8, 8.

2. *a stretching, bending, wresting of right, i. e. wrong, iniquity,* sing. Ez. 9, 9.

מֵטָה see מוֹטָה.

מֵטוּרָה m. (r. טָוַר) *a spinning, i. e. thing spun,* Ex. 35, 25.

מֵטוּל m. *a hammered bar, as of iron,* once Job 40, 18. R. מֵטָל.

* מֵטוּל *to draw out, to make long,* kindr. with טוּל; hence *to forge, to hammer* sc. iron. Arab. part. مطول hammered iron.

מֵטְמוֹן m. (r. טָמַן) plur. מֵטְמוֹנִים, constr. מֵטְמוֹנֵי Is. 45, 3.

1. Place where any thing is hidden under ground, espec. *a subterranean cell, storehouse* for grain. Jer. 41, 8. Such subterranean storehouses for grain are still common in Palestine; see Bibl. Res. in Palest. II. p. 354, 385.

2. *hidden stores, hid treasure, sc. under ground,* Prov. 2, 4. Job 3, 21. Is. 45, 3. So genr. *treasure,* Gen. 43, 23.

מֵטֵעַ m. (r. נָטַע) constr. מֵטָע; plur. constr. מֵטָעֵי Mic. 1, 6; *a planting, plantation,* Ez. 17, 7. 34, 29. Is. 61, 3. 60, 21 Keri: נֶצֶר מֵטָעֵי *the branch of my planting,* planted by me.

מֵטֵעִים m. plur. (r. נָטַע) Gen. 27, 4, and מֵטֵעִמוֹת f. plur. Prov. 23, 3, 6, *dainties, savoury dishes.* A. Schultens ad Prov. 1. c. remarks that the Arab.

مَطْعَم is used espec. of dishes from the flesh of animals taken in hunting, which the nomades esteem a great delicacy. This accords well with Gen. 1. c. Comp. his Epist. 2 ad Menk. p. 78.

מֵטְפָחוֹת f. (r. טָפַח) Ruth 3, 15, plur. מֵטְפָחוֹת Is. 3, 22, *a wide upper garment of a woman, a mantle, cloak.* See Schroeder de Vestitu mulier. Heb. c. 16.

* מֵטָר in Kal not used, *to rain,* as Chald. Syr. Arab. مطر.

HIPH. *to rain, i. e. to give or send rain,* so God, Gen. 2, 5. 7, 4. Am. 4, 7; the clouds Is. 5, 6 (here more fully הַמְטִיר (מֵטָר); with עַל upon any thing, Am. Is. 1. c. Trop. of other things which God sends down from heaven in the manner of rain; as hail Ex. 9, 18. 23; lightning Ps. 11, 6; fire and brimstone Gen. 19, 24. Ez. 38, 22; manna Ex. 16, 4. Ps. 78, 24. Constr. with acc. of the thing rained down, and עַל upon any thing, see the passages cited above. Once with בְּ of the thing rained down, Job 20, 23; see in לחים.

NIPH. *to be rained upon,* Am. 4, 7.

Deriv. pr. n. מְטָרָה and

מֵטָר m. constr. מֵטָר, plur. constr. מֵטָרוֹת Job 37, 6; *rain,* Ex. 9, 33. Deut. 11, 17. al. נָתַן מֵטָר עַל *to give or send rain upon any one, so of God* 1 Sam. 12, 17. 18. 1 K. 8, 36. 2 Chr. 6, 27. al. Also מֵטָר אֶרְצָךְ *the rain of thy land, i. e. necessary for watering the ground.* Deut. 28, 12. 24. 11, 14; and so מֵטָר זֶרְעָךְ Is. 30, 23. *To the rain* is compared pleasing and flowing discourse Deut. 32, 2 comp. Job 29, 23; also gentle and beneficent rule Ps. 72, 6.

מֵטָרֵד (propelling, r. טָרַד) Matred, pr. n. f. Gen. 36, 39.

מֵטָרָה f. also מֵטָרָה Lam. 3, 12. R. מֵטָר.

1. *place of guard, i. e. a prison, jail* Neh. 3, 25. 12, 39. Jer. 32, 2. 8. 33, 1. al.
2. *scope, aim, hence mark to shoot at*

(see the root no. 3; like Gr. *σκαπός* from *σκαπτομαι*), 1 Sam. 20, 20. Job 16, 12. Lam. 3, 12.

מַטָּרָה (for מַטָּרָהּ, rain of Jehovah) pr. n. m. *Matri*, 1 Sam. 10, 21.

מַי for מַיָּא (r. מַיָּא where see) a sing. not in use, *water*. The only vestige of it is in the pr. n. אֶחָיִמַי (brother of water), Eth. ጸፆ, Zab. مَئ Norb. Lex. ed. 119.—Hence

PLUR. מַיִם, constr. מַי and rarely מַיִמִּי, (comp. on such reduplicated forms Ewald's Krit. Gram. p. 508. n.) c. suff. מַיִמִּי, מַיִמִּיהוּ, מַיִמִּיהוּ, with ה local הַמַּיִמָּה Ex. 7, 15. 8, 16; *waters, water*, comp. Chald. מַיָּא, Syr. مَئ, مَئ. — Sometimes the absol. מַיִם is found where we should expect the construct, as מַיִם לַחֵץ 1 K. 22, 27. Is. 30, 20; also מַיִם בְּרַפְּדִים *waters to the knees* Ez. 47, 4, comp. מַי מְהַיָּבִים *waters to the loins*, which immediately follows; see Heb. Gr. § 114. n. β.—Joined with plur. adjectives: מַיִם חַיִּים *living water* Gen. 26, 19. Lev. 14, 5. 50. מַיִם קְדֻשִׁים *consecrated water* Num. 5, 17. מַיִם רַבִּים Ps. 18, 17. With verbs plural, Gen. 7, 19. 8, 5. Ez. 47, 1. So also with verbs sing. not only where the verb precedes, Gen. 9, 15. Num. 20, 2. 24, 7. 33, 14. 2 K. 3, 9; but sometimes where it follows, Num. 19, 13. 20. Coupled also with a suff. sing. fem. Job 14, 19; see Heb. Gr. § 143. 3.—Spoken of the waters of the ocean Ps. 18, 6, comp. 2 Sam. 22, 16; of the waters above the firmament Gen. 1, 7. Ps. 29, 3. 104, 3. 148, 4; of water held in the clouds Job 26, 8. Ps. 18, 12; of rain Job 5, 10, etc.—Joined with the name of a place, it denotes waters situated near that place, a fountain, stream, torrent, lake, marsh, etc. So מַי מְגִדוֹ Judg. 5, 19, either the river Kishon or a stream flowing into it; so of fountains, מַי נְמָרִים Jer. 48, 34, מַי־מְרִיבָה, מַי־עֵין נְפֹתֵיחַ Josh. 15, 7; of a brook, מַי דִּימֹן Josh. 16, 1, מַי מְרוֹם Is. 15, 9. מַי מְרוֹם (q. v.) of a lake or marsh; comp. מַיִמֵּי מִצְרַיִם *the waters of Egypt* Ex. 7, 19. 8, 2. פַּלְמַיִמֵּי הַשָּׂרָאֵל 2 K. 5, 12. מַי נֹחַ *the waters of Noah*, the deluge, Is. 54, 9.

Trop. a) מַי רֹאשׁ *water of poppies*,

i. e. the juice, Jer. 8, 14. b) מַיִמֵּי רַגְלָיִם *water of the feet* Is. 36, 12 Keri, by euphemism for *urine*, like Syr. مَئ وِجْه,

Talmud. מַיִמֵּי רַגְלִים; Pers. آب زدن, Engl. to make water. c) *the water of a man* is put for the *semen virile*, i. q. זָרַע; comp. Arab. ماء id. Kor. 86, 5. Pers. آب پشت aqua dorsii. Is. 48, 1 *who have come forth from the waters of Judah*, are his offspring, Num. 24, 7. Ps. 68, 27. But not improb. for the word מַיִם should here be read מַיִמִּי, comp. Gen. 15, 4. 2 Sam. 7, 12. 16, 11.

In poetry, *water* is an emblem: a) Of multitude, abundance, Ps. 79, 3. 88, 18. Is. 11, 9. Hab. 2, 14. β) Of great and overwhelming dangers, Ps. 18, 17 *he drew me out of many waters*. 32, 6. 69, 2. 3. 16. Job 27, 20. Comp. also many examples from the Arabian and Greek poets, in Dissertatt. Ludg. p. 960 sq. γ) Of terror, Josh. 7, 5 *the heart of the people melted like water* and became as water.

Comp. Arab. ماء water-hearted, timorous. Opp. is a heart like stone, Job 41, 16. δ) Of weakness, debility, Ps. 22, 15 *I am poured out like water*. ε) Of lust, as likened to boiling water, Gen. 49, 4.

Further, as found in proper names:

aa) מַי זָהָב (water i. e. lustre of gold) comp. Arab. ماء pr. n. m. *Me-zahab*. Gen. 36, 39.

bb) מַי הַיַּרְקֹן (waters of yellowness) *Me-jarkon*, a town of the Danites, prob. so called from a fountain or stream in the vicinity, Josh. 19, 46.

cc) מַי־נְפֹתֹחַ Waters of Nephtoah (opening), a fountain in the tribe of Judah, south-west of Jerusalem, Josh. 15, 9, 18, 15. See Bibl. Res. in Pal. II. p. 334.

In other pr. names, מַי with its gen. coalesces into one word, as מַי־דָּבָא q. v.

* מַי a primitive personal pronoun.

1. Interrog. τίς; who? pr. of persons. as מַי of things. For the correlatives הַי, הַיָּא, הַיָּא, הַיָּא, see in מַי A. In the kindred languages the Eth. alone has מַי, but in the sense of *what?* spoken of things; Aram. מַי, מַי, מַי, Arab. مَنْ. —Gen. 24, 65 *who is this man?* Ruth 3, 9 *who art thou?*

Cant. 6, 10. Also where the question respects several, (Arab. **مَنْوَن**.) Gen. 33, 5 **מי אלה** *who are these?* Is. 60, 8; here too for the sake of explicitness we find **מי ומי**, Ex. 10, 8 **מי והלכים** *who are the going?* *who shall go?* comp. Eth. **ሕፂ, ፬ሕፂ, አንተህ**, *quinam vos?* Lud. Lex. p. 80.—More rarely it refers to things, but so that the idea of person or persons is included. Gen. 33, 8 **מי לך** *who to thee* (what to thee) *are all these bands?* Judg. 9, 28 **מי שכם** *who (what) are the Shechemites, that we should serve them?* 13, 17 **מי שמה**. 1 Sam. 18, 18 **מי אכבי ומי חני**. Mic. 1, 5 **מי פשע ועקב**... **ומי במזה יהודה** i. e. *who is (the author of) the transgression of Jacob... who (the authors of) the high places of Judah?*

Specially to be noted are the following uses: a) Put in the gen. as **מי בת** *the daughter of whom?* *whose daughter?* Gen. 24, 23. 47. 1 Sam. 12, 3. 17, 55. Jer. 44, 28. With prefixes marking the other cases: **למי** *cui? to whom?* Gen. 32, 18. 38, 25; for plur. Ex. 32, 24; *on account of whom?* Jon. 1, 3. **אזמי** *whom?* 1 Sam. 12, 3. 28, 11; **במי** Ez. 32, 19; **במי** 1 K. 20, 14; **עלמי**, etc. b) For the Lat. *quis eorum?* Engl. *who of or among them?* is put **מי בהם** Is. 48, 14; or **בן**, Judg. 21, 8 **מי אהר משבטי** *what one among the tribes of Israel?* c) Put also in an indirect interrogation, after a verb of knowing, Gen. 43, 22. Ps. 39, 7; of seeing 1 Sam. 14, 17; of pointing out, 1 K. 1, 20. d) As made intensive, in the phrases **מי זה**, **מי הוא**, **מי הוא זה**, see **זה הוא**, **מי הוא זה**, *see below*. e) Often where the question implies a negative answer, so that the interrogative form assumes almost a negative power. Num. 23, 10 **מי מנה עפר הארץ** *who can count the dust of the earth?* i. e. no one. Is. 53, 1 **מי האמין** *who hath believed?* i. e. no one, few. 51, 19. Also with fut. Job 9, 12 **מי יאמר** *who will say?* *who would say?* (comp. *τις ἄν* with Opt.) *for, no one will say.* Prov. 20, 9. Ecc. 8, 4. 2 Sam. 16, 10. With part. in the formula **מי יודע** *who knoweth?* *for no one knoweth*, Ps. 90, 11. Ecc. 2, 19, (opp. **מי לא ידע** Job 12, 9,) in the sense of the Lat. *nescio an*, i. e. *perhaps*, see **ידע** no. 5. aa.; also un-

expectedly, suddenly, see *ibid.* no. 1. a. Put also with a following noun by way of disparagement and contempt; Judg. 9, 28 **מי אברמלה** *who is Abimelech, that we should serve him?* Ex. 3, 11 **מי אנכי** *who am I, that I should go unto Pharaoh?* *for, I am not the proper man to go to him.* f) With fut. it often expresses *wish, longing*. 2 Sam. 15, 4 **מי ישמני שפט** *who will make me judge?* i. e. Oh that I were made judge! Is. 27, 4 **מי יהניני** *who will give to me?* i. e. Oh that I might have! Judg. 9, 29. Ps. 53, 7. 55, 7. Job 29, 2. Hence **יהן** *מי יהן* is a usual formula in wishing, see **יהן** no. 1. i.

2. Indefinite, *whoever, any one who*, Ex. 24, 14 **מי בעל הסוית** *whoever has a suit, let him come to them.* Judg. 7, 3 **מי נבא וחרד** *whoever is timid and fearful, let him return.* Prov. 9, 4. Ecc. 5, 9. Is. 54, 15. In Gr. and Lat. this may properly be rendered by *si quis*, Eng. *if any one*.—2 Sam. 18, 12 **מי בנער** *take care of the young man every one of you.* With **אשר**, Ex. 32, 33 **מי אשר חטא** *whosoever hath sinned.* 2 Sam. 20, 11. Comp. Syriac **ܡܝܢ**.

NOTE. Sometimes **מי** is said to be put as an adv. for *how?* *in what way?* like **מה** B. 3. But in all the examples given, it is better to retain the common signification; Am. 7, 2. 5 **מי יקום ועקב** *pr. who shall Jacob stand, concisely for, Who is Jacob, that he should stand?* sc. under these calamities. Comp. the formulas above in no. 1. e. Is. 51, 19 **מי יאמר** for the fuller **מי יאמר כי אנהמה**.

Proper names beginning with **מי**, as **מיכאל**, **מיכה**, **מיקה**, etc. see below in their places.

מידבה (waters of quiet, r. **הבא**) *Medeba*, pr. n. of a city of the Reubenites, situated on a plain of the same name, Num. 21, 30. Josh. 13, 9. 16. 1 Chr. 19, 7. It was afterwards reckoned to Moab, Is. 15, 2. Gr. *Μηδουβία, Μηδούβη, Μηδουβα*, see 1 Macc. 9, 36. Jos. Ant. 13. 1. 4, 9. *ib.* § 1. Euseb. h. v. Reland *Palæstina* p. 893. At the present day ruins, called *Mâdeba*, are found in that region; Burckhardt's *Trav. in Syria* etc. p. 365 sq.

מִידָד (love, r. יָדַד) pr. n. m. *Medad*, Num. 11, 26, 27.

מִיחִים see in מִחָה.

מִיטֵב m. (r. יָטַב) *the good*, and with genit. *the best of any thing, the best part*. 1 Sam. 15, 9. 15 מִיטֵב הַצֹּאן *the best of the flocks*. Ex. 22, 4 מִיטֵב שָׂדֵהוּ וּמִיטֵב בְּרִמּוֹ *the best of his own field, and the best of his own vineyard*. Gen. 47, 6 מִיטֵב הָאָרֶץ *in the best part of the land*. v. 11. Sept. ἐν τῇ βελτιστῇ γῆ, Vulg. in *optimo loco*.

מִיכָא see in מִיכָהּ lett. b.

מִיכָאֵל (who like God?) *Michael*, pr. n. m. a) One of the seven archangels, the advocate of Israel with God, Dan. 10, 13. 21. 12, 1. Gr. *Μιχαήλ* Rev. 12, 7. b) 1 Chr. 27, 18. c) 2 Chr. 21, 2. d) Others, Num. 13, 13. 1 Chr. 5, 13. 14. 6, 25. 7, 3. 8, 16. 12, 20. Ezra 8, 8.

מִיכָה (for מִיכָהּוּ, who like Jehovah?) *Micah*, Sept. *Mizaias*, pr. n. m. a) The sixth among the twelve minor prophets, surnamed הַמְרַשְׁתִּי q. v. Mic. 1, 1. Jer. 26, 18 Keri, where Cheth. has מִיכָהּ. b) 2 Chr. 34, 20, for which in 2 K. 22, 12 מִיכָהּ. c) and d) see in מִיכָהּוּ a, b. e) and f) see in מִיכָהּוּ a, b.

מִיכָהּ see in מִיכָהּוּ lett. b.

מִיכָיָהּ (who like Jehovah?) *Micaiah*, pr. n. m. a) See מִיכָהּ a, b. b) Neh. 12, 35, i. q. מִיכָהּ 11, 17. 22. c) Neh. 12, 41.

מִיכָיָהוּ (id.) *Micaiah*, pr. n. a) A commander under Jehoshaphat, 2 Chron. 17, 7. b) The wife of Rehoboam, daughter of Uriel, 2 Chr. 13, 2; but comp. 2 Chr. 11, 21. 22. 1 K. 15, 2, where the same wife of Rehoboam and mother of Abijah is called Maachah, מַכָּחָה, the daughter of Absalom.

מִיכָיָהוּ (id.) *Micaiah*, pr. n. a) A Levite who set up idol-worship in the tribe of Dan, Judg. 17, 1. 4. Also more shortly called מִיכָהּ, v. 5. 8. 9. 10. al. b) A prophet in the age of Jehoshaphat and Ahab, the son of Imlah, 1 K. 22, 8. 2 Chr. 18, 7; called also מִיכָהּ v. 24, and מִיכָהּוּ v. 8 Cheth. c) Jer. 36, 11. 13.

מִיכָל m. (r. מָכַל) *a brook*; 2 Sam. 17, 20 חַמְצִים מִיכָל *the brook of water*, rivulet. Sept. *μικρον του υδατος*.

מִיכָל (contr. for מִיכָאֵל, q. v.) *Michal*, pr. n. of the daughter of Saul, the wife of David, 1 Sam. 14, 49. 19, 11 sq. 2 Sam. 6, 16 sq.

מִימִם constr. מִי *waters*, see under מִי.

מִימִין (a dextra, unless it is rather for בְּיַמִּינִי, q. v.) *Mijamin*, pr. n. m. a) 1 Chr. 24, 9. b) Ezra 10, 25. Neh. 10, 8. 12, 5; also מִינְיָמִין *Minjamin* 12, 17. 41.

מִיין m. (r. מִין) Lat. *species*, i. e. form, but also *kind, sort*, Engl. *species*, comp. Gr. *ιδέα*, which also denotes form and kind. Only with suffixes: לְמִינֵהוּ, לְמִינֵהוּ, *according to its kind*, Gen. 1, 11. 12. 21. 25. Lev. 11, 15. 16. לְמִינֵהוּ Gen. 1, 24. 25. Plur. once לְמִינֵיהֶם Gen. 1, 21. Syr. *مِئِنَان* family, tribe.

מִינְקָה *nurse*, Part. Hiph. r. רָנַק q. v.

מִיֶּסֶף 2 K. 16, 18 Cheth. a very doubtful orthography for מִיֶּסֶף q. v.

מִיפְעָה Josh. 21, 37. Jer. 48, 21, also **מִפְעָה** Josh. 12, 18, (splendour, r. נָפַע, or perh. lofty place, hill,) *Mephaath*, pr. n. of a Levitical city in the tribe of Reuben, afterwards belonging to Moab, Jer. 1. c. where Cheth. מוֹפְעָה.

מִיץ m. (r. מִיץ) *pressure*, Prov. 30, 33 ter.

מִישָׁא (retreat, r. מוּשָׁא) *Mesha*, pr. n. m. 1 Chr. 8, 9.

מִישָׁאֵל (who is what God is? from מִי, אֵל, שָׂא, comp. מִיֶּסֶף) *Mishael*, pr. n. m. a) Ex. 6, 22. Lev. 10, 4. b) One of the companions of Daniel, Dan. 1, 6. 2, 17, afterwards called מִישָׁנָה. c) Neh. 8, 14.

מִישׁוֹר m. and מִישָׁר Ps. 47, 7. R. רִשְׁרִי.

1. *evenness*; hence *a level region, plain*, 1 K. 20, 23. 25. Is. 40, 4. 42, 16. al. Trop. Ps. 26, 12. 27, 11. 143, 10.—With the art. הַמִּישׁוֹר, κατ' ἐξοχήν, *the plain* in the tribe of Reuben near the city מִירְבָּא, Deut. 3, 10. 4, 43. Josh. 13, 9. 16. 17. 21. 20, 8. Jer. 48, 21; of the plain of Judah 2 Chr. 26, 10. So Jerusalem is called מִישׁוֹר הַצֹּרֶם *the rock of the plain* Jer. 21, 13. Trop. *peace, concord* Mal. 2, 6, where

it is coupled with שָׁלוֹם; see in מִישָׁר no. 1.

2. *equity, righteousness*, Ps. 45, 7. 67, 5. Is. 11, 4.

מִישָׁךְ Chald. pr. n. *Meshach*, see מִישָׁאֵל lett. b. Dan. 1, 6. 2, 49. 3, 12. Pers. میز شاهی guest of the Shah.

מִישַׁע (deliverance, r. יָשַׁע) *Mesha*, pr. n. of a king of Moab, 2 K. 3; 4.

מִישָׁר (id.) *Meshar*, pr. n. of a son of Caleb, 1 Chr. 2, 42.

מִישָׁר m. (r. יָשַׁר) only in plur. מִישָׁרִים, once מִשָּׁרִים Prov. 1, 3.

1. *evenness, smoothness*, of a way Is. 26, 7, as in the other clause. Adv. לְמִישָׁרִים Prov. 23, 31, and בְּמִישָׁרִים Cant. 7, 10, *in smoothness, smoothly*. Trop. for *peace, concord*; Dan. 11, 6 לְעִשׂוֹת מִישָׁרִים *to make peace*, lit. to make things smooth.

2. *equity, uprightness*, Prov. 1, 3. Ps. 17, 2. 99, 4. שָׁפַט מִישָׁרִים *to judge uprightly, equitably*, Ps. 58, 2. 75, 3; שֶׁ' id. Ps. 9, 9. 98, 9. Also *uprightness, sincerity*, in speaking or acting, Prov. 8, 6. Is. 33, 15. 45, 19. Cant. 1, 4. 1 Chr. 29, 17.—R. for the art.

מִישָׁר see מִישָׁר.

מִיתָר m. (r. יָתַר) i. q. יָתַר no. 1, only in plur. c. suff. מִיתָרֵי; *strings* of a tent or tabernacle, Num. 3, 37. 4, 32. Jer. 10, 20. Is. 54, 2. al. *strings* of a bow Ps. 21, 13.

מִכְאוֹב and מִכְאָב m. (r. פָּאַב) plur. מִכְאָבִים, c. suff. מִכְאָבוֹ Ex. 3, 7, also מִכְאָבוֹת Is. 53, 3; *pain*, Job 33, 19. Ps. 69, 27. 2 Chr. 6, 29. Metaph. *pain of mind, sorrow, grief*, arising from adversity, calamity, Ex. 3, 7. Lam. 1, 12. 18. Ps. 32, 10. 38, 18.

מִכְבֵּיר *abundance*, see r. פָּבַר Hiph.

מִכְבֵּנָה (pallium, r. כָּבַן) *Machbenah*, pr. n. of a place, 1 Chr. 2, 49; see כְּבֹון.

מִכְבְּנַי (i. q. מִהֲכְבְּנַי for מִכְבְּנַי what like my sons?) *Machbanai*, pr. n. m. 1 Chr. 12, 13.

מִכְבֵּר m. (r. פָּבַר) *coarse cloth*, i. e. of a coarse texture, perh. *hair-cloth, cilicium*, 2 K. 8, 15.—The idea of *καρωπέριον*, fly-net, proposed by J. D. Michaelis, does not seem adapted to the context.

מִכְבֵּר m. (r. פָּבַר) constr. מִכְבֵּר, *work, grate*, of brass, Ex. 27, 4. 35, 16. 38, 4. 5. 30. 39, 39.

מִכָּה f. (r. כָּה) constr. מִכָּה; plur. מִכָּוֹת, twice מִכָּוֹת 2 K. 8, 29. 9, 15.

1. *a beating, smiting*, the act; Is. 30, 26 מִכָּוֹת מִכָּוֹת *the wound of his smiting*, with which he is smitten. Esth. 9, 5 *they smote them מִכָּה הָרֶבֶב with the smiting of the sword*, i. e. with the sword. Jer. 30, 14. Is. 10, 26. 14, 6.—Spec. a) *a beating with rods* Deut. 25, 3. b) *a beating out of grain*; so 2 Chr. 2, 9 חֲטִיִּם מִכּוֹת (in appos.) *wheat, the beatings out*, i. e. wheat beaten out, threshed. But prob. it should read: חֲטִיִּם מִכָּלֵה לְעִבְדֶיךָ *wheat as food for thy servants*; as in 1 K. 5, 25 [11] ח' מִכָּלֵה לְבָרָחוֹ. So Sept. εἰς βρωματὰ δίδωμαι αὐτοῦ πασι σου, Vulg. *servis tuis dabo in cibaria tritici*, etc. Syr. id.

2. *a stroke, blow*, either as inflicted by a rod, Prov. 20, 30. Jer. 30, 17 (comp. Is. 14, 6); or by a sword or other iron instrument, *a wound* 1 K. 22, 35. Is. 1, 6. Jer. 6, 7. Mic. 1, 9. Nah. 3, 19. Zech. 13, 6; where it is sometimes trop. for the wounds of the state, as Is. l. c. Spec. *strokes*, i. e. calamities inflicted of God, Lev. 26, 21. Deut. 28, 59. 61. 1 Sam. 4, 8. Jer. 10, 19. 49, 17. al.

3. *defeat, slaughter*, 1 Sam. 4, 10. 14, 14; so in the phrase הִקְבֵּה פ' מִכָּה גְדוֹלָה *to smite with a great slaughter* Josh. 10, 10. 20. Judg. 11, 33. 15, 8. 1 Sam. 6, 19.

מִכְבָּה f. (r. בָּוָה) *a burning, burnt spot* on the body, Lev. 13, 24. 25. 28.

מְכוֹן m. (r. כּוֹן) constr. מְכוֹן 1. *a foundation, basis*, Ps. 89, 15. 97, 2. Plur. Ps. 104, 5.

2. Genr. *a place*, e. g. the temple Is. 4, 5. Ezra 2, 68; espec. in the phrases: מְכוֹן לְשִׁבְתֶּךָ *the place of thy habitation*, for thee to dwell in, Ex. 15, 17. 1 K. 8, 13; מְכוֹן שְׁבִתֶּךָ id. 1 K. 8, 39. 43. 49; מְכוֹן שְׁבִתֶּךָ Ps. 33, 14; and שְׁבִתֶּךָ being omitted. בְּמִכְבוֹנִי *in my dwelling-place* Is. 18, 4.

Dan. 8, 11. Arab. مَكَانَةٌ, مکان place; Eth. ስገዳ place, spec. temple.

מִכְבוֹת and מִכְבָּה f. (r. כּוֹן) c. suff. מִכְבָּתָה Zech. 5, 11 (Heb. Gr. § 27. 1) plur. מִכְבוֹת, מִכְבוֹת.

1. a base, stand, for the lavers in the court of Solomon's temple, 1 K. 7, 27-40.

2. a place, Zech. 5, 11. Ezra 3, 3; comp. 2, 68.

3. *Mekonah*, pr. n. of a place in the tribe of Judah, Neh. 11, 28, situated between Jerusalem and Eleutheropolis according to Jérôme, *Onomast. art. Bethmacha*. Reland *Palest.* p. 892.

מְכוּרָה and מְכוּרָה f. (r. כּוּר I) c. suff. מְכוּרָהם Ez. 29, 14; plur. מְכוּרָהֵיךָ 16, 3, מְכוּרָהֵיךָ 21, 35; nativity, birth, pr. a digging out, a mine, whence metals are dug. The metaphor is here drawn from metals (comp. Is. 51, 1), as the German *Abstammung* is drawn from plants; comp. also in Engl. 'a genealogical tree.'—Ez. 16, 3. 21, 35. 29, 14 מְכוּרָהֵם עַל אֶרֶץ מְכוּרָהֵם to the land of their birth.—The Hebrew interpreters take it as i. q. מְנוּרָה habitation.

מְכִיר (sold, r. כּוּר) *Machir*, pr. n. m. a) A son of Manasseh, and father of Gilead, Gen. 50, 23. Num. 27, 1; hence poet. for that portion of the tribe of Manasseh inhabiting Gilead beyond Jordan, Deut. 3, 15. Judg. 5, 14. Patronym. מְכִירֵי *Machirite* Num. 26, 29. b) 2 Sam. 9, 5. 17, 27.

* מְכִיךָ fut. נָמַךְ, to tumble down, to fall in ruins; Chald. and Syr. מְכַךְ, id. Pa. to depress, to humiliate. Kindred are מוּךְ, Chald. מְאַךְ, Arab. مَكَّ to consume away, to perish. The primary idea is that of melting, pining away, comp. מְכַךְ, מוּךְ.—Trop. to be brought low, to perish; Ps. 106, 43 וְנִמְכְּבוּ בְּעֵינֵינוּ.

НИРЯ. fut. יִרְפֵּךְ to tumble down, to fall in ruins, e. g. a frame, frame-work, Ecc. 10, 18.

НОРН. plur. הַמְכוּרָה a Chaldaizing form for הוּמְכוּרָה, to be brought low, to perish, Job 24, 24.

* מְיַבֵּל obsol. root; Arab. مَكَل spoken of a well, to have little water, to have muddy water; مَكُولٌ, مَكَلٌ, a well of this sort; مَسَكَلٌ a pool with little water. Hence מְיַבֵּל I.

מְכִילָאוֹת see in מְכִילָה II.

I. מְכִילָה f. (r. כּוּלָה) completion, perfection, once plur. 2 Chr. 4, 21 מְכִילוֹת הַזֶּהֱ perfection of gold, i. e. the most perfect, purest gold.

II. מְכִילָה m. (for מְכִילָה, r. כּוּלָה; like מוּרָה Ps. 9, 21 for מוּרָה) a fold, sheep-fold, Hab. 3, 17. Plur. constr. מְכִילָאוֹת Ps. 50, 9. 78, 70.

מְכִילוֹל m. (r. כּוּלָל) perfection, sc. in beauty, splendour. Ez. 23, 12 and 38, 4 מְכִילוֹל לְבָשֵׁי מְכִילוֹל clothed in perfection, i. e. splendidly, gorgeously.

מְכִילָה m. (r. כּוּלָל) perfection, sc. of beauty, Ps. 50, 2.

מְכִילָוִים m. plur. (r. כּוּלָל) pr. perfections, beautiful things; hence costly merchandise, espec. splendid garments, Ez. 27, 24; comp. 23, 12. 38, 4.

מְכִילָה f. food, once 1 K. 5, 25 [11], contr. for מְאַכְלָה. R. אָכַל.

מְכִמְמִים m. plur. treasures, once Dan. 11, 43. R. כָּמַן to hide.

מְכִמָּשׁ Ezra 2, 27. Neh. 7, 31, מְכִמָּשׁ 1 Sam. 13, 2. 5. 14, 31. Is. 10, 28, מְכִמָּשׁ Neh. 11, 31, (something hidden, r. כָּמַס,) *Michmash*, pr. n. of a city of Benjamin situated on the east of Bethaven, 1 Sam. 13, 2. 5. Gr. *Μοχμᾶς*; 1 Macc. 9, 73; *Μοχμᾶ* Jos. Ant. 13. 1. 6. Still called مَكْمَاس *Mükhmās*, two miles N. E. of Geba, with a deep and difficult ravine between; see *Bibl. Res. in Palest.* II. p. 115 sq. Comp. 1 Sam. 14, 1. 5 sq.

מְכִמָּר m. Is. 51, 20, and מְכִמָּר whence plur. מְכִמָּרִים Ps. 141, 10, a net, hunter's net. Talmud. id. R. כָּמַר II.

מְכִמָּרָה Is. 19, 8, c. suff. מְכִמָּרָהּ (as if from מְכִמָּרָה) Hab. 1, 15. 16, a net, fish-net. R. כָּמַר II.

מְכִמָּשׁ and מְכִמָּשׁ, see מְכִמָּס. ●

מְכִמְמָתָה (perh. hiding-place, r. כָּמַת) *Michmethath*, pr. n. of a town on the confines of Ephraim and Manasseh. Josh. 16, 6. 17, 7.

מְכִנְדָּבִי (what like the liberal?) for מְכִנְדָּבִי (מה כִּנְדָּבִי) *Machnadebai*, pr. n. m. Ezra 10, 40.

מְכַסֵּי m. (r. כָּסַם) only in plur. or dual constr. **מְכַסֵּי**, *drawers*, Vulg. *feminalia*, worn by the Heb. priests in order to hide the parts of shame, Ex. 28, 42. 39, 28. Lev. 6, 3. 16, 4. Ez. 44, 18. Josephus describes them as follows, Ant. 3. 7. 1: *διάζωμα περὶ τὰ αἰδοῖα ὑπτίον ἐκ βύσσου κλωστής εἰσγνύμιον, ἐμβαιώντων εἰς αὐτὸ τῶν ποδῶν ὡς περὶ ἀναξυρίδας· ἀποτέμνεται δὲ ὑπὲρ ἡμῖσιν, καὶ τελευτήσαν ἄχρι τῆς λαγόνας περὶ αὐτὴν ἀποσφίγγεται.* Comp. Braun de Vestitu Sacerdot. Hebr. lib. II. c. 1. p. 345 sq.

מִכְסָּה m. (r. כָּסַם, as **מְמַר** from **מָרַר**.) c. suff. **מְכַסֵּס**, a *portion, tribute*, paid to the Lord, Num. 31, 28. 37. 38. 39. 40. 41. Sept. *τέλος*, Vulg. *pars*.—Syr. **مَكْسَا**, Arab. **مَكْس** census, tax; whence the new verb **מָכַס** to collect tribute; also denom. noun **مَكْسَا**, **مَآكِس**, publican.—Contracted **מַס** q. v.

מִכְסָּה fem. of **מִכְסָּה** (r. כָּסַם) 1. *number*, as of persons Ex. 12, 4. Sept. *ἀριθμός*.

2. *price of purchase*, Lev. 27, 23.

מִכְסָּה m. (r. כָּסַם) constr. **מִכְסָּה**, a *covering, cover*, sc. of a tent, Ex. 26, 14. 36, 19. Num. 3, 25. al. of Noah's ark Gen. 8, 13.

מִכְסָּה m. (pr. part. Pi. r. כָּסַם) constr. **מִכְסָּה**.

1. a *covering, coverlet, stragula*, Is. 14, 11; in a ship, perh. an *awning* Ez. 27, 8. Hence *clothing* Is. 23, 18.

2. *the caul, omentum*, which covers the intestines, Lev. 9, 19; fully **הַחֵלֶב הַמְכַסֶּה** **אֶת־הַתְּקָרָב** Ex. 29, 13. 22.

מִכְפֵּלָה (portion, part, lot, r. כָּפַל, like Eth. **ጠጋላጥ**) *Machpelah*, pr. n. of a field or tract near Hebron, where Sarah was buried, Gen. 23, 17. 19. 49, 30. 50, 13; **מִכְפֵּלָה הַחַמָּה** *the cave of Machpelah* Gen. 23, 9. 25, 9.—The ancient versions render it as an appellative from r. כָּפַל no. 3; Sept. *τὸ σπήλαιον τὸ διπλοῦν*, Vulg. *spelunca duplex*.

* **מִכַּר** fut. **וַיִּמְכַּר**, *to sell*, kindr. with **מָחַר**, **מָחַר** II, perh. Arab. **حجر** III, IV, to sell on interest. The primary root is perh. the syllable **כר**, as in **פָּרָה** I; San-

scr. *kri*.—Constr. with acc. of thing Gen. 25, 31. 37, 28. 36. 47, 20. 22. Lev. 27, 30; with **מִן** partit. Lev. 25, 25. With **ל** added of pers. *to whom*, Lev. 25. 27. Joel 4, 6; or **בְּ** of price Deut. 21, 14. Ps. 44, 13. Joel 4, 3. Am. 2, 6; or acc. of place whither Gen. 45, 5. Joel 4, 7.—Spec a) *to sell* a daughter, i. e. to give her in marriage for a price, **מָחַר**, Gen. 31, 15. Ex. 21, 7. Syr. **مَحَر** to give in marriage. b) Of God, *to sell* a people, i. e. to give them over to the power of their enemies, Deut. 32, 30. Ps. 44. 15 **הַמְכַּרְתָּ עַמְּךָ בְּלֹא הוֹן וַיִּמְכְּרוּם בְּיַד אֱוִיבֵיהֶם** *and he sold them into the hand of their enemies*. 3, 8. 4, 2. 9. 10, 7. 1 Sam. 12, 9. Ez. 30, 12. Comp. Judith 7, 25 *πέπρακεν ἡμῶς θεὸς εἰς τὰς χεῖρας αὐτῶν*.—So of a nation, Nah. 3, 4 *the beautiful harlot, the sorceress, הַמְכַּרְתָּ גוֹיִם בְּזִמְנֵיךָ* *that selleth the nations through her whoredoms*, i. e. reduces them to slavery, makes slaves of them.

NIPH. **נִמְכַּר** 1. *to be sold* Lev. 25, 34; with dat. of pers. Neh. 5, 8. Jer. 34, 14 **נִמְכַּר לְעַבְד** *to be sold for a servant, slave* Ps. 105, 17. Esth. 7, 4. Trop. see Kal lett. b, Is. 50, 1. 52, 3.

2. *to sell oneself for a slave*, Lev. 25, 39. 47.

HITHP. 1. *to be sold*, Deut. 28, 68.

2. Trop. *to sell oneself to do evil, to become a slave to the doing of evil*, 1 K. 21, 20. 25. 2 K. 17, 17.

Deriv. **מְכַרֵּי**, **מְכַרֵּי**, **מְמַכֵּר**, **מְמַכֵּרָה**, and

מִכְּרָה m. c. suff. **מְכַרֵּי** 1. *ware*, any thing to be sold, Neh. 13, 16.

2. *price, value*, Num. 20, 19.

מִכְרָה m. (r. נָכַר) pr. acquaintance; concr. *an acquaintance, friend*, 2 K. 12, 6. 8.

מִכְרָה m. (r. פָּרָה I) *a pit*, Zeph. 2, 9 **מִכְרָה מַלַּח** *a salt-pit*.

מִכְרָה f. (r. פִּיר I, Tsere impure) *ἄπαιξ λέγόμεν*, perh. *sword*, so called as piercing; hence Gr. *μάχαιρα*. Once plur. Gen. 49, 5 **הַמִּסַּח מִכְרֵיהֶם** *are their swords*; Jerome *arma eorum*. Among the Rabbins this interpretation is followed by R. Eliezer in Pirke Aboth. c. 38, **וַיַּעַבְדוּ קַלֵּל אֶת חַרְבָם** *Jacob cursed their swords*

(i. e. of Levi and Simeon) in the Greek tongue.—Another view deserving attention is that of L. de Dieu in Critici Sacri ad h. l. and of Ludolf in Lex. Æth. p. 87, who translate *machinations, wick-ed devices*, comparing Arab. **مَكْر** machinatus est, and **مَكْر** consultavit. **מַכְרִי** consilium. The Tseré impure in this case would create no difficulty, comp. Lehrg. p. 595.

מִכְרִי (for **מְכָרָהּ** price of Jehovah) *Michri*, pr. n. m. 1 Chr. 9, 8.

מִכְרָתִי *Mecherathite*, gentile n. from **מְכָרָהּ**, a place otherwise unknown 1 Chr. 11, 36.

מְכַשֵּׁל m. also **מִכְשׁוֹל** Lev. 19, 14 (r. **כָּשַׁל**) plur. **מְכַשְׁלִים**, a *stumbling-block*; Is. 8, 14 **צוּר מְכַשׁוֹל** a *stone of stumbling*. 57, 14. Trop. a) a *cause of falling*, cause of ruin to any one, Ez. 3, 20 **וְנָהַרְתִּי מְכַשׁוֹל לְפָנָיו וְגו'** I lay a *stumbling-block before him, and he shall die*. Ez. 18, 30. 44, 12. Jer. 6, 21. Ps. 119, 165. b) In a moral sense, *cause of offence*, enticement, incitement to sin, (comp. the root Mal. 2, 8,) Ez. 7, 19. 14, 3 **מְכַשׁוֹל** **יְזַמְּנֵם** their *enticements to iniquity*, i. e. idol-images. c) **מִיָּב** *offence of mind*, scruple of conscience, 1 Sam. 25, 31.

מְכַשְׁלָהּ f. (r. **כָּשַׁל**) 1. *ruin*, i. e. a state in ruins, Is. 3, 6.

2. *cause of offence, incitement to sin*, i. q. **מְכַשׁוֹל** lett. b; plur. **מְכַשְׁלוֹת** of idols, Zeph. 1, 3.

מִכְתָּב m. (r. **כָּתַב**) 1. *writing*, Ex. 32, 16. 39, 30. Deut. 10, 4.

2. *a writing, thing written*; hence a) *a rescript, edict*, 2 Chr. 36, 22. Ezra 1, 1; *a prescript*, 2 Chr. 35, 4. b) *a letter, epistle*, 2 Chr. 21, 12. c) *a poem, psalm*, Is. 38, 9. Comp. **מִכְתָּם**.

מִכְתָּהּ f. (r. **כָּתַח**) *fracture, a breaking in pieces*, Is. 30, 14.

מִכְתָּם m. (r. **כָּתַח** Niph.) i. q. **מִכְתָּב** no. 2. c; **ב** and **מ** being often interchanged, comp. in **ב** lett. c; *a writing, espec. a poem, psalm, song*, found only in the inscriptions of Ps. 16 and Ps. 56–60, comp. Is. 38, 9.—Others translate **מִכְתָּם** as if from **כָּתַח** gold, viz. *golden psalm*, i. e. precious, pre-eminent.

מִכְתֵּשׁ m. (r. **כָּתַשׁ**) 1. *a mortar*, Prov. 27, 22.

2. Prob. *socket of a tooth*, Judg. 15, 19; Lat. *mortariolum*, Gr. *ὀλίμιακος*. See Bochart Hieroz. T. I. p. 202.

3. *Maktesh*, pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar, Zeph. 1, 11.

מָל see **מול**.

* **מָלָא**, once **מָלַח** trans. Esth. 7, 5; præt. 1 pers. **מָלַחְתִּי**, rarely without Aleph **מָלַחְתִּי** Job 32, 18, **מָלוּ** Ez. 28, 16; infin. **מָלְאָה** Lev. 8, 33, **מָלְאוּהוּ** Job 20, 22; fut. **יִמְלֵא**.

1. Trans. *to fill, to make full*. Arab.

מָלַח, Syr. **مَلَأ** id. This root prevails widely also in the Indo-european languages, where however *p* is put for *m*, as Sanser. *plē* to fill, Gr. *πλέω* (*πλησής, πίμπλημι*), *plēos*, perh. *μάλα* very, pr. fully, comp. **מָלָא** Jer. 12, 6; Lat. *plere*, whence *implere, complere, plenus*; Goth. *fulljan*, Germ. *füllen, voll*, Engl. *full, to fill*. Further, Polish *pilny*, Bohem. *plny*. The primary idea seems to be that of abundance, overflow, Germ. *überfliessen*, as we may infer from the kindred words *πλέω, πλείω* to sail, and also *φλέω, φλύω, fleo, fluo, pluo*.—Spec. a) *to fill up or out an empty space with one's own bulk or abundance, with acc. of place*, Gen. 1, 22 **מָלְאוּ אֶת־הַיָּם בַּיַּמִּים** fill the waters in the sea. v. 28. 9, 1. Ex. 40, 34 **וְיָרַב כְּבוֹד יְיָ** **מָלָא** אֶת־הַמִּשְׁכָּן the glory of Jehovah filled the tabernacle. 1 K. 8, 10. 11. Ez. 10, 3. Jer. 51, 11 **מָלְאוּ הַשָּׁלְטָיִם** fill out the shields sc. with your own bodies, put on your shields. b) *to fill a place with any thing, with two acc. of place and of thing*; Ez. 8, 17 **מָלְאוּ אֶת־הָאָרֶץ הַמָּס** they fill the land with violence. 28, 16. 30, 11. Jer. 16, 18. 19, 4; rarely with **מִן** of thing, Ex. 16, 32. c) Often with the accus. of thing implied, Ex. 32, 29 **מָלְאוּ לַיהוָה** fill your hand unto Jehovah, sc. with offerings. Esth. 7, 5 *who is he* **אֲשֶׁר מָלְאוּ לְבוֹ לַעֲשׂוֹת כֵּן** that hath filled his heart (sc. with boldness, audacity) to do this? i. e. who has dared, presumed, to do it? The suffix in **מָלְאוּ** is pleonastic, as in Job 29, 3; comp. also Ecc. 8, 11. Acts 2, 5.—Job 36, 17 **רָשָׁע מָלְאָהּ**

and fillest thou up the guilt of the wicked, i. e. the measure of a wicked man's sins; comp. Gen. 15, 16.

2. Intrans. to be full, to be filled, Josh. 3, 15; with acc. of that *with* which any thing is filled, Gen. 6, 13 מלאה הארץ המס the earth is filled with violence. Judg. 16, 27 the house was full האנשים of men. Job 32, 18 I am full מלים of words. Ps. 10, 7. 26, 10. 33, 6. 48, 11. 65, 10. Is. 11, 9. al. With מן Is. 2, 6.—Spec. a) מלאה נפשי my soul is filled, my desire is satisfied, e. g. with vengeance, Ex. 15, 9. b) Of a space of time, to be fulfilled or completed; Gen. 25, 24 והמלאו הימה ללדה and her days were fulfilled to bring forth, her time to be delivered was come. 50, 3 בן הימלאו כי המי החנטימ so were completed the days of embalming, i. e. so many days did the time of embalming continue, comp. Esth. 2, 12. Also Gen. 29, 21. Lev. 8, 33. 12, 4. 6. Lam. 4, 18. Jer. 25, 34. Syr. ܡܠܐ often of time; comp. πληροῦσθαι in N. T.

NIPH. chiefly in the fut. הימלא, i. q. Kal no. 2, to be filled, to be full; with acc. of thing, Gen. 6, 11 והמלא הארץ המס and the earth was filled with violence. Ex. 1, 7 והמלא הארץ אהם and the land was filled with them. 1 K. 7, 14. 2 K. 3, 17. Also with מן of thing Ezra 32, 6. Ecc. 1, 8; ל Hab. 2, 14.—Spoken of desire, to be filled, satisfied, Ecc. 6, 7; of a time completed Ex. 7, 25. Job 15, 32. So מלאה ברזל to be filled with iron i. e. with armour, q. d. to be fenced with armour, to be armed, 2 Sam. 23, 7.

PIEL מלא, rarely מלא Jer. 51, 34; inf. הימלא, once מלאה Job 8, 21; to fill, to make full, to fill up or out.

1. Constr. with acc. of the place or thing filled, i. q. Kal no. 1. c. Thus in phrases: a) to fill the hand of any one, i. e. give over the priesthood into his hand, Ex. 28, 41. 29, 9. Lev. 21, 10. al. b) to fill one's hand to Jehovah, sc. with abundant offerings, 1 Chr. 29, 5. 2 Chr. 13, 9. 29, 31. Comp. in Kal Ex. 32, 29. c) Trop. of time, to fulfil, to complete, comp. Kal no. 2. b. Gen. 29, 27 complete this work, finish it. v. 28. Job 39, 2 [5]. Dan. 9, 2 comp. 2 Chr. 36, 21. d) to fill up, to complete, sc. a number; Ex. 23, 26

I will complete the number of thy days, comp. Is. 65, 20. 1 Sam. 18, 27 David brought the foreskins למלאהם and completed them to the king, i. e. gave them in full number. 1 K. 1, 14 והמלאה אתה הדבריה and I will complete thy words, i. e. supply what may be wanting. e) to fulfil, to satisfy, e. g. one's desire, hunger, etc. Jer. 31, 25. Job 38, 39. Prov. 6, 30; comp. under הנה subst. no. 4. The opp. is an empty, famished soul Is. 29, 8; comp. Kal no. 2. a. f) to fulfil a promise 1 K. 8, 15; a petition Ps. 20, 6; a prophecy 1 K. 2, 27. g) Joined with another verb it has an adverbial force, fully, i. e. strongly, much, etc. Jer. 4, 5 קראה מלאה cry fully, aloud, fortiter, as Vulg. well. Comp. Arab. تَمَلَّ النَّظَرَ

to look fully at any one, جَعَلَ وَمَلَّأَ to do fully. So in elliptical constructions, the other verb being suppressed, מלאה הקשתה to fully bend the bow, for מלאה לדרה הקשתה, Zech. 9, 13; comp.

Arab. اَمَلَا التَّرَعَ أَمَلًا فِي الْقَوْسِ fully, Schult. Opp. Min. pp. 176, 355. Syr. ܡܠܐ ܐܚܪܝ ܝܝ מלא אחרי יי, to follow God fully, to yield him full obedience. Num. 14, 24. 32, 11. 12. Deut. 1, 36. Josh. 14, 8. 9. 14. 1 K. 11, 6. al. sæp.

2. With acc. of that *with* which one fills any thing, to fill up, e. g. libations, Is. 65, 11 והמלאים למי ממסה they fill up libations to fortune, i. e. they fill the goblets with libations in honour of good fortune. So מלאה אבנים to fill in gems, i. e. to set them in sockets, chasings, Ex. 28, 17. 31, 5. 35, 33. Once absol. 1 Chr. 12, 15 והוא ממלא על-כל-גדותיו and (Jordan) filled up to all its banks, i. e. ran with full banks, was brim-full; see Bibl. Res. in Palest. II. p. 262.

3. With two acc. of the thing filled and that *with* which it is filled, see Kal no. 1. b. Ex. 35, 35 והמלאה אתם אתם חכמה מן המלאה he hath filled them with wisdom of mind. Job 3, 15. 22, 18. Is. 33, 5. al. More rarely with מן of the thing *with* which, Ps. 127, 5. Jer. 51, 34. Lev. 9, 17. Also with ב in the phrase מלאה ידו בקשתה to fill the hand with the bow, i. e. to fully draw the bow, 2 K. 9, 24; comp. in no. 1. g.

PUAL Part. מְמַלְאִים *filled, set, with gems inserted, c. 2 Cant. 5, 14. Comp. Pi. no. 2.*

HITHP. pr. to fill out each other mutually, i. e. to stand by each other, and each fill out what others lack; hence with על to stand together against any one, to assist together, Job 16, 10.

Deriv. מלא—מלאים, מלא, מלאה, and pr. names המלא, המלה.

מלא Chald. to fill, Dan. 2, 35. ITHP. pass. Dan. 3, 19.

מלא m. מלאה fem. A) Adj. verbal:

1. Trans. filling, with acc. of place, Is. 6, 1 שוליו מלאים את-ההיכל his train was filling (filled) the temple. Jer. 23, 24. Comp. the verb מלא Kal no. 1. a.

2. Intrans. full, filled, as פסח מלא the full money, i. e. full price, value, Gen. 23, 9. 1 Chr. 21, 22. 24. With acc. Deut. 6, 11 בתי מלאים כל-טוב houses filled with all good things. 34, 9. Is. 51, 20; with genit. Jer. 6, 11 מלא רמים full of days, advanced in age. Is. 1, 21; once with dat. pleonast. לה מלאה Am. 2, 13. So a full wind is strong, vehement; Jer. 4, 12 רוח מלא רוח a wind stronger than for these, i. e. than is necessary for winnowing grain. Of a female, one pregnant, Ecc. 11, 5.

B) Subst. fulness, Ps. 73, 10 מי מלא waters of fulness, i. e. full, abundant.

C) Adv. fully, i. e. in full number, Nah. 1, 10. Jer. 12, 6. Comp. Thesaur. p. 788.

מלא m. also מלוא, once מלו Ez. 41, 8. R. מלא.

1. fulness, i. e. that which fills, or with which any thing or space is filled. Is. 6, 3 מלא כל-הארץ כבודו the fulness of the whole earth is his glory, i. e. the whole earth is full of his glory. 8, 8. So הים ומלאו the sea and its fulness Ps. 96, 11. 98, 7. Is. 42, 10; ומלאה ארץ the earth and its fulness Ps. 24, 1. Is. 34, 1. Jer. 8, 16. Mic. 1, 2; ומלאה תבל Ps. 50, 12. 89, 12; מלא עיר Am. 6, 8.—With a gen. of space or measure; often best expressed in English by the syllable full appended; as מלא הידיים your hands (fists) full, handfuls. Ex. 9, 8. Lev. 16, 12; מ קמצו his handful Lev. 5, 12; מלא עמר an omer-full Ex. 16, 33; מלא המהרה a censer-full Lev. 16, 12. So too in measures of

length, מלו הקנה the fulness of a reed, i. e. a full reed, Ez. 41, 8; מלא החבל a full line 2 Sam. 8, 2; מלא קומתו the fulness of his stature, at full length, 1 Sam.

28, 20.—Arab. مَلَا, مَلَاء, fulness, that which fills; مَلَا كَفِّ handful; Syr.

מלא מלא מלא πρὸς ὄραν a moment, Gal. 2, 5.

—The thing so measured, as after other words of measure, is put in the accus. Heb. Gr. § 116. 3; so מלא כה קמח a handful of meal 1 K. 17, 12; מלא הספל a bowl-full of water Judg. 6, 38; so Num. 22, 18. But Ecc. 4, 6 better a handful with quiet, than both hands full with travail.

2. a multitude, company. Gen. 48, 19

מלא הזוים. Is. 31, 4.—Arab. مَلَا id.

מלאה f. (r. מלא) fulness, abundance, spoken espec. of that portion of the corn and wine which was to be offered to Jehovah as a tithe or first fruits; the lawgiver thus signifying to the Israelites, that such things only were required of them as they possessed in abundance. Of grain, Ex. 22, 28 מלאהך ודמך Sept. ἀπαρχὴς ἄλως καὶ ληνοῦ. Deut. 22, 9 מלאהך... יתבואה הפרם; see Heb. Gr. § 116. 3. Of wine, Num. 18, 27 מלאה מן-התקב as the abundance of the wine-press, Sept. ἀφαιρέμα ἀπὸ ληνοῦ.

מלאה f. filling, i. e. setting of gems, Ex. 28, 17. Plur. מלאה v. 20. 39, 13. See r. מלא no. 2.

מלאים m. plur. also מלואים Lev. 7, 37. 1 Chr. 29, 2. R. מלא.

1. consecration to the priest's office, pr. the delivering over of the office; Lev. 8, 33. Ex. 29, 22. 26. 27.—Meton. the sacrifice of consecration (comp. חטאת sin and sacrifice for sin) Lev. 7, 37. 8, 28. 31.

2. i. q. מלאה a setting of gems, Ex. 25, 7. 35, 9. 1 Chr. 29, 2.

מלאה m. (r. לאה) constr. מלאה, c. suff. מלאה; plur. מלאהים, constr. מלאהים.

1. one sent, a messenger, e. g. from private persons Job 1, 14. 1 Sam. 11, 3. 2 Sam. 11, 19 sq. 2 K. 5, 10; also from a king 1 Sam. 16, 19. 19, 11. 14. 20. 1 K. 19, 2. Prov. 17, 11. al.

2. Spec. a messenger of God, viz.

a) an angel; Syr. ⁶⁵⁰ܡܠܐܽܬܐ, Arab. ⁶⁵⁰مَلَك, Eth. ሙሉክ, id. Fully מְלַאֵךְ Gen. 16, 9, 10, 11. Ex. 3, 2. Judg. 2, 1, 4. al. more rarely מְלַאֵךְ Gen. 21, 17. Ex. 14, 19. 2 Sam. 14, 7. al. but also καὶ ἔξοχῶν simply מְלַאֵךְ an angel, מְלַאֵךְ the angel, Gen. 48, 16. Ex. 23, 20. 33, 2. 1 K. 19, 5. 1 Chr. 21, 9. Hos. 12, 5. Zech. 1, 9. al. Job 33, 23 מְלַאֵךְ, see in r. לִיץ Hiph. מְשַׁחֵחַ the angel destroying, sent from God to destroy, 2 Sam. 24, 16.—To angels there is attributed, when they appear on earth, a human form, Gen. 18, 2. Judg. 13, 15. 20; but more august and sublime, 2 Sam. 24, 16. Dan. 8, 15. 16. 10, 5, 6; without wings Gen. 28, 12 (on Dan. 9, 21 see in r. רָצַח); in habiliments like the sacerdotal costume. Dan. 10, 5, 12, 5, 6; and of the moral virtues there is ascribed to them superior wisdom 2 Sam. 14, 20, 19, 28; justice 2 Sam. 14, 17; clemency 1 Sam. 29, 9; integrity, though not wholly free from imperfection, Job 4, 18, 15, 15. The office of angels is to assist God in the government of the world Job 2, 1 sq. chiefly as his messengers to execute his will and his decrees. By their agency are wrought the phenomena of nature, Ps. 104, 4; it is their office to protect the righteous from danger, and save them from destruction, Gen. 24, 7, 40. Ex. 23, 20, 33, 2. 1 K. 19, 5. Ps. 34, 8, 9, 12; to plead their cause with God, Job 5, 1, 33, 23. Dan. 10, 13, 21, 12, 1; to bear the divine commands and revelations to men, Judg. 13, 3 sq. Dan. 9, 21; and on the other hand to execute the divine judgments, and bring punishment upon the guilty, Is. 37, 36. 2 Sam. 14, 6. Ps. 35, 5, 6, 78, 49. See on the angelology of the O. T. von Coelln Bibl. Theol. I. p. 187 sq. Steudel Theol. des Alt. Test. p. 215 sq. Stuart Sketches of Angelol. in Biblioth. Sacra, 1843, p. 88 sq.—Sometimes the same divine appearance, which at one time is called מְלַאֵךְ, is afterwards called simply יְהוָה, as Gen. 16, 7 sq. comp. v. 13; 22, 11 comp. 12; 31, 11 comp. 16; Ex. 3, 2 comp. 4; Judg. 6, 14 comp. 22; 13, 18 comp. 22. This is to be so understood, that the angel of

God is here nothing else than the invisible deity itself, which thus unveils itself to mortal eyes; see J. H. Michaelis de angelo Dei, Hal. 1702. Tholuck Comment. zum Ev. Johannis c. 1, 1, p. 52. Ed. 6. 1844. Hence oriental translators, as Saadias, Abusaides, and the Chaldee-Samaritan, wherever Jehovah himself is said to appear on earth, always put for the name of God the angel of God.

b) a prophet, Hagg. 1, 13. Mal. 3, 1; perh. Judg. 2, 1.

c) a priest, Ecc. 5, 5. Mal. 2, 7.

d) Once of the people of Israel, as the messenger of God and teacher of the nations, Is. 42, 19.

מְלַאֵךְ Chald. an angel, c. suff. מְלַאֵךְ Dan. 3, 28, 6, 23.

מְלַאֲכָה f. (r. לָאָה, by Syriamism constr. מְלַאֲכָה, c. suff. מְלַאֲכָה plur. constr. מְלַאֲכָה 1 Chr. 28, 19.

1. ministry, service, pr. on which one is sent; then work, labour, business; Sept. ἔργον, ἔργασία. Ex. 20, 10 לֹא תַעֲשֶׂה כֹּל־מְלַאֲכָה thou shalt not do any work. 12, 16, 31, 14, 15, 35, 2. Lev. 16, 29. Num. 4, 3. Deut. 5, 14. al. More fully Lev. 23, 7 לֹא תַעֲשֶׂה כֹּל־מְלַאֲכָה עֲבֹדָה לֹא תַעֲשֶׂה ye shall do no work of labour, no servile work; Sept. πᾶν ἔργον λειτουργικὸν οὐ ποιήσατε. v. 8, 21, 25. Num. 28, 18, 25, 26, 29, 1, 12. So מְלַאֲכָה הַשָּׂדֶה work of the field, tillage, 1 Chr. 27, 26. Ps. 107, 23 עֲשֵׂי מְלַאֲכָה בַּמַּיִם רַבִּים they that do business on the great waters, i. e. sailors, merchants, who follow business on the sea.—Spec. a) work, labour of an artisan, chiefly of an architect or others employed in building, Ex. 31, 3, 5, 14. Jer. 18, 3; מְלַאֲכָה הַבַּיִת work of the artificer Ex. 35, 35; עֲשֵׂי הַמְלַאֲכָה the doers of the work, the workmen, Ex. 36, 8, 2 K. 12, 12, 15, 16. Ezra 3, 9. Neh. 11, 12; comp. Hagg. 1, 14. אֲשֶׁר עַל הַמְלַאֲכָה the overseer of the works 1 K. 5, 30 [16]. מְלַאֲכָה בֵּית יְהוָה work upon the house of Jehovah 1 Chr. 23, 4. Ezra 3, 8. Neh. 10, 34. b) business of the public, of the king, etc. עֲשֵׂה מְלַאֲכָה to do the king's business Dan. 8, 27; עֹשֶׂה הַמַּעֲשֵׂה one doing the public business, espec. a quæstor procurator in fiscal matters, Esth. 3, 9, 3. Neh. 2, 16; Vulg. arcarius. So

מְלָאכָה הַמְלָאָה 1 Chr. 29, 6; comp. *πράγμα τοῦ βασιλείου* 2 Macc. 3, 8. Fesseli Adv. Sacra lib. I. c. 1. c) *service, ministry* of the Levites, 1 Chr. 9, 13. 28, 13. 20. 2 Chr. 24, 12. d) *work* of God, e. g. in the creation, Gen. 2, 2; so of divine judgments, like *מַעֲשֵׂה יְיָ*, Jer. 50, 25. Plur. of God's works Ps. 73, 28.

2. *work* sc. as wrought, thing done or made, Ex. 13, 3. 5. *מְלָאכָה עוֹר* a *work of skin*, made of skin, Lev. 13, 48.

3. That which is acquired by work, labour, business, as *goods, substance, property*, 2 Chr. 17, 13. Spec. household *goods, stuff*, Ex. 22, 7. 10; *cattle, herds and flocks*, Gen. 33, 14. 1 Sam. 15, 9; comp. *מְקַנָּה*.

מְלָאכֹת, f. constr. *מְלָאכֹת*, a *message*, Hagg. 1, 13. From *מְלָאָה*.

מְלָאכִי (apoc. for *מְלָאכִיָּה* messenger of Jehovah, comp. *אורִי* for *אורִיָּה*), *Malachi*, pr. n. of the latest prophet of the O. T. Mal. 1, 1. Sept. *Malaxias*, Vulg. *Malachias*.

מְלֵאָה f. (r. *מָלָא*) *fulness*, sc. of waters; concr. *full streams*. Cant. 5, 12 *his eyes as of doves by the rivers of waters, washed with milk*, *עַל מְלֵאָה יֹשְׁבוֹת* sitting in *fulness*, i. e. by full streams. Sept. Alex. Ald. *ἐπὶ πληρώματα ἰδάτων*, Vulg. *super fluenta plenissima*.—Others, not unaptly, i. q. *מְלֵאָה*, a *setting, bezel* of a ring, so that the eyes are compared to a gem filling the socket of a ring; though *יֹשְׁבוֹת* cannot so well be referred to the eyes.

מְלִבְוֶשֶׁת m. (r. *לְבַשׁ*) a *garment, vestment*, i. q. *לְבוּשׁ*, 2 K. 10, 22. Ez. 16, 13. Zeph. 1, 8; collect. *raiment* Job 27, 16. Plur. *מְלִבְוֶשֶׁתִּים* 1 K. 10, 5. 2 Chr. 9, 4. Is. 63, 3.

מְלִכָּן m. (denom. fr. *לְבִנָּה* brick,) a *brick-kiln*, place where bricks are made, Jer. 43, 9. Nah. 3, 14. Erroneously written *מְלִכָּן* 2 Sam. 12, 31 Cheth.

מְלָה f. (r. *מָלַל*) c. suff. *מְלָהּ*; plur. *מְלָיִם*, *מְלִיָּן*, see below.

1. a *word*, i. q. *דְּבָר*, only poetic, 2 Sam. 23, 2. Ps. 139, 4. Chald. and Syr. *مَلَا*, Zab. *مَلَا*, word, thing, cause.—Often in plur. *מְלָיִם* and more freq.

מְלִיָּן (Syr. *مَلِيّ*) *words*, but excepting Prov. 23, 9 and Ps. 19, 5, only in the book of Job; as Job 6, 26. 33, 32 *אִם יֵשׁ מְלִיָּן הֲשִׁיבֵנִי* if thou hast words, answer me. 36, 2 *עוֹד לְאֹתוֹת מְלָיִם* there are yet words to God, God has yet wherewith to answer. 4, 4. 8, 10. 12, 11. al.

2. *speech, discourse*; in sing. Job 13, 17. 21, 2. 24, 25. 29, 22. Plur. *discourses* Job 32, 11.—Meton. object of discourse or of talk, q. d. *by-word, proverb*, Job 30, 9 *וְאֵהִי לָהֶם לְמֵלָה*.

מְלָה Chald. f. Dan. 2, 9; emphat. *מְלָהּ*, once *מְלָהָה* Dan. 2, 5; Plur. *מְלִיָּן*, emphat. *מְלָיָה*; i. q. Heb.

1. a *word*, Dan. 4, 28; spec. *command* Dan. 3, 28. Plur. Dan. 7, 11. 16. 25.

2. *speech, discourse*, Dan. 2, 9. 10.

3. a *thing, matter*, Dan. 2, 5. 8. 15. 17. Comp. Heb. *דְּבָר*.

מְלֹא, *מְלוֹא*, see *מָלָא*.

מְלוֹאִים, see *מְלָאִים*.

מְלוֹא m. (r. *מָלָא*) a *mound, rampart*, so called as filled in with stones and earth; hence *fortress, castle*. Chald. *מְלוֹא*, *מְלוֹאָה*, *מְלוֹאָה*, *מְלוֹאָה*.—Spec.

a) A part of the citadel of Jerusalem, prob. the *rampart, intrenchment*, 2 Sam. 5, 9. 1 K. 9, 15. 24. 11, 27. 1 Chr. 11, 8. 2 Chr. 32, 5. Sept. thrice *ἄσφα*. Targ. *מְלוֹאָה*, *מְלוֹאָה*, vallum. See Lightfoot Opp. II. p. 189. Hamelsveld Bibl. Geogr. II. 46 sq.—The same with *מְלוֹא*, or a part of it, is prob. also *מְלוֹא*, where Joash was killed, 2 K. 12, 21.

b) A *fortress* in Shechem; *Judg. 9, 6 *כָּל־בְּנֵי שָׁכֵם וְכָל־בֵּית מְלוֹא* all the men of Shechem and all that dwell in the castle; also v. 20 bis.

מְלוֹחָה m. (denom. fr. *מָלַח* salt,) Gr. *ἄλμος*, *atriplex halimus* Linn. *orach, sea-purslain*, a marine plant, the buds and leaves of which were eaten by the poor both raw and boiled, Job 30, 4. Comp. Engl. Fr. Ital. Germ. *salad, salade, Salat*, pr. salt-plant.—Athen. Deipnos. IV. 16. See Abenbitar in Bochart Hieroz. T. I. p. 873 sq. The-saur. p. 791.

מְלוֹחָה (reigning, r. *מְלוֹחָה*; or i. q. Syr. *مَلُوح* counsellor.) *Malluch*, pr. n. m. a) 1 Chr. 6, 29 [44]. b) Neh. 10 5

12, 2. Called also מַלְלֻכִי *Malluchi* Neh. 12, 14 Cheth. where Keri מְלִיכֻי *Melicu*. c) Ezra 10, 29. d) Neh. 10, 28.

מְלֻכָּה f. also מְלֻכָּה 1 Sam. 10, 25 (r. מְלֻכָּה) a kingdom, 1 Sam. 10, 16. 11, 14. 1 K. 2, 15. 22. al. Often in the genit. e. g. צִנְיָה הַמְּלֻכָּה *the royal diadem* Is. 62, 3; עִיר הַמְּלֻכָּה *the royal city* 2 Sam. 12, 26; בֵּסֵס הַמְּלֻכָּה *the royal throne* 1 K. 1, 46; זֶרַע הַמְּלֻכָּה *the seed royal*, royal line, Jer. 41, 1. Dan. 1, 3; עָשָׂה מְלֻכָּה *to administer the kingdom*, to reign, 1 K. 21, 7. Of Jehovah's kingdom, Ps. 22, 29. Obad. 21.

מְלֻכָּי see מְלֻכָּה b.

מְלוּן m. (r. לֹון) pr. place where travellers lodge, either in the open air or under a roof, *lodging-place, inn, caravanserai*, Gen. 42, 27. 43, 21. Ex. 4, 24. Of an encampment of troops for the night, Is. 10, 29.

מְלוּנָה fem. of the preced. a lodge, hut, of the keeper of a garden or vineyard, Is. 1, 8. Also a hanging-bed, hammock, suspended from trees, in which travellers and also the keepers of gardens and vineyards sleep for fear of wild beasts, Is. 24, 20. Arab. and Aram. عزال, عَزَال, عَزَال. See Buxtorf's Lex. Chald. h. v. Niebuhr's Arabien p. 158 Germ.

* I. מְלַח prob. i. q. מְרַח (r being softened to l), to rub in pieces, to pulverize. Once in

NIPH. to be rubbed small, to vanish in dust. Is. 51, 6 כִּי שָׁמַיִם כִּי עָשָׂן נִמְלָחוּ *for the heavens like smoke shall vanish away*, be dispelled; parall. חֵטְאֵי הָאָרֶץ כִּי יִבְרָחַם *the earth like a garment shall wax old*. Hence it appears that there lies a similar power in the two roots מְלַח and בְּלָח, whence מְלַחִים (see מְלַח II) and בְּלוּיִם old clothes. But it also marks a distinction between the two roots, that מְלַח is here referred to smoke, and בְּלָח to a garment; so that the former seems to imply a vanishing away as fine dust, Germ. zerstieben, i. e. the being dispelled as dust or smoke.

II. מְלַח denom. from מְלַח salt, to salt, to season with salt, בְּמֶלַח Lev. 2, 13. Syr. Arab. Ethiop. id.

PUAL pass. Ex. 30, 35.

HOPH. הִמְלַח, inf. absol. הִמְלַח, to be salted, i. e. touched or sprinkled with salt, as a new-born infant, Ez. 16, 4. Jerome in h. l. "tenera infantium corpora . . . solent ab obstetricibus sale contingi, ut sicciora sint et restringantur." Galen de Sanit. I. 7.

* I. מְלַח, in pause also מְלַח Gen. 14, 3, salt; Chald. מְלַח, Syr. مَلْحًا, Arab. مَلْح.

If an etymology be sought, מְלַח salt may be something rubbed small, pulverized, from r. מְלַח I; comp. Syr. مَلْح to preserve in salt and spices, with مَلْحًا contritum, and r. مَلْح contrivit.—Job 6, 6. Judg. 9, 45. יַם הַמֶּלַח *the Salt sea*, i. e. the Dead sea, the waters of which are very strongly impregnated with salt, and deposit it in the low places along the shores, especially in the southern part (Ez. 47, 11. Zeph. 2, 9); Gen. 14, 3. Num. 34, 12. Deut. 3, 17. Josh. 3, 16. 18. 19. al. See Bibl. Res. in Palest. II. pp. 223-26. מְלַח הַגֵּרָא *the valley of salt*, see art. גֵּרָא lett. d. עִיר הַמֶּלַח *the city of salt*, see in עִיר no. 1. aa.—Also בְּרִית מְלַח a covenant of salt 2 Chr. 13, 5, i. e. a league for ever sacred and inviolable, whence בְּרִית מְלַח כֹּלָם Num. 18, 19. This formula arose from the circumstance, that salt as preserving from decay is a symbol of duration and perpetuity, see Philo Opp. II. p. 225; and hence the Arabs are said by some to eat bread and salt together in making a covenant; Steph. Schulz V. p. 246. At any rate they have the phrase بَيْنَا مَلْح there is salt between us, i. e. a covenant; whence lexicographers explain مَلْح, مَلْحَة, by covenant, oath.

But see also the conjecture of Lee in בְּרִית no. 1. Hence we may understand why the offerings of the Hebrews were to be seasoned with salt, as in Lev. 2, 13 וְלֹא תִשָּׂא הַשְּׂבִיבָה מֶלַח בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחֹתֶיךָ *nor shalt thou let lack the salt of the covenant of thy God from thy offering*, i. e. the offerings are to be seasoned with salt, because salt is the symbol of the perpetual covenant between God and Israel, which he thus daily renews and

confirms. With other nations, too, salt was a symbol of friendship, and was added to their sacrifices; see Syke's Essay on Sacrifices. Rosenm. Schol. ad Lev. 2, 13.—Further, Gen. 19, 26 מֶלַח a pillar of salt, i. e. statue of fossil salt, bearing the appearance of a pillar or cippus; see, for the fossil salt at the south end of the Dead Sea, Bibl. Res. in Palest. II. pp. 482 sq. and for the legends of the Arabs respecting Lot's wife, see *ibid.* p. 589.

Deriv. מֶלַח II, מֶלַח, מֶלַחָה, מֶלַחָה.

II. מֶלַח only in plur. מֶלַחִים, 'old clothes, worn out garments, Jer. 38, 11. 12. R. מֶלַח I. q. v.

מֶלַח Chald. salt, Ezra 4, 14.

מֶלַח Chald. (denom. fr. subst. מֶלַח) to eat salt; Ezra 4, 14 because we have eaten the salt of the palace, i. e. are the servants of the king, have our maintenance from him. Syr. **ܠܡܠܚܐ** to take salt with one, to eat at his table. Arab. **مأخ** to eat with one. Comp. 'men of thy bread' Obad. 7. So with the Persians and Hindoos to eat one's salt is said of servants who are fed by their masters; see Rosenm. Morgent. no. 688.

מֶלַח m. a seaman, mariner, Ez. 27,

9. 27. 29. Jon. 1, 5. Arab. **ملاح**, Syr.

ܡܠܚܐ id.—It is a denom. of the form **ܡܠܚܐ**, from מֶלַח in the signif. sea, like Gr. ἡ ἕλς, Lat. sal, put poet. for the sea, whence ἁλιεύς seaman; comp. Arab. **بحر الملح** salt sea, the ocean.

מֶלַחָה f. (denom. fr. מֶלַח) a land of salt, and therefore barren, a desert, Job 39, 6. Ps. 107, 34; fully מֶלַחָה Jer. 17, 6. Comp. Ecclus. 39, 30. So Virg. Georg. 2. 238 'Salsa tellus—frugibus infelix.' Plin. H. N. 31. 7.

מֶלַחָה f. once מֶלַחָה 1 Sam. 13, 22, c. suff. מֶלַחָה; plur. מֶלַחָה, constr. מֶלַחָה. R. לָחָה no. 2.

1. As a verbal noun, warring, fighting, i. e. the act, Is. 7, 1 מֶלַחָה עִלְיָהּ to war against it (the city), to besiege it. Hence fight, battle, Ex. 13, 17. Job 39, 25. Is. 28, 6. Ecc. 9, 11. מֶלַחָה see

in עָרָה no. 1. a. Arab. **مَلْحَمَة** battle, overthrow.

2. war; so עָרָה מֶלַחָה to make war Prov. 20, 18; עָם with any one Deut. 20, 12. 20; אָרָה (אָרָה) id. Gen. 14, 2. הָרָה ב' there was war with 2 K. 21, 20; בֵּין וּבֵין between—and, 1 K. 14, 30. 15. 6. 7. רָצָא לְמֶלַחָה see in רָצָא lett. b. הָלַךְ לְמֶלַחָה id. 1 K. 22, 4. קָדַשׁ מ' see in קָדַשׁ Piel no. 3.—Hence מֶלַחָה, plur. מֶלַחָה, a man of war, warrior, Num. 31, 28. Is. 3, 2. Joel 2, 7. Jer. 38, 4. al. Poet. of Jehovah, Ex. 15, 3; comp. מ' גְּבוּרָה of the same Ps. 24, 8. Also מֶלַחָה id. 1 Chr. 28, 3. Is. 42, 13. So with genit. of the adversary, 2 Sam. 8, 10 מֶלַחָה אִישׁ בֵּיתִי. 1 Chr. 18, 10; so too מֶלַחָה הֵי אֵשׁ the house of my war, i. e. with which I wage war, 2 Chr. 35, 21. עָם מ' people of war, troops, Josh. 8, 11. 11, 7; צָבָא מ' id. Is. 13, 4. Also מ' בָּלִי weapons of war, see in בָּלִי no. 5; and so poet. מֶלַחָה id. Ps. 76, 4.

* מֶלַח in Kal not used, pr. to smooth, to smooth over, as in Arabic; then intrans. to be smooth, slippery; and hence trop. to slip away, to escape, i. q. פָּלַח. Syr. **ܡܠܚܐ** to smooth over; Arab. **ملط** to smooth over a wall with mortar

(whence מֶלַח), to shave the head; **مَلطاً**

to be smooth, to be without hair; then Conj. I, IV, to cast (let slip) the fetus.

Kindr. are מֶלַח to be smooth, **ملص** id. V, VII, to escape, **ملس** to be smooth,

מֶלַח to escape, **ملت** to smooth, to soften; **مَلد**, **أَمَلد**, tender, soft, comp.

Gr. **μέλω**, Germ. and Engl. **mild**; also with the third radical a guttural or palatal

ملق to smooth, **ملخ** III to caress, to flatter, Gr. **μαλακός, ἀμέλγω, μέλι**,

Lat. **mulgeo, mulceo**. The mid. radical being hardened, we have מֶרַח q. v.

PIEL מֶלַח Ecc. 9, 15, in pause מֶלַח, fut. מֶלַח, to let slip away, i. e.

1. to let escape, to save from danger, to deliver, with acc. of pers. Job 22, 30. 29, 12.

Jer. 39, 18; acc. of thing 2 K. 23, 18. Ecc. 9, 15. Is. 46, 2. So מֶלַח נֶפֶשׁ פ' to save the life of any one 2 Sam. 19, 6. Ps.

116, 4; מֶלַח נֶפֶשׁוֹ id. 1 Sam. 19, 11. Jer. 48, 6. Ez. 33, 5. Am. 2, 14. 15. Once with

ב of thing partitively (see א A. 2. b); Job 20, 20 **רַמְלַט** לֹא בְחַמּוּדוֹ he shall not save aught among his delights. Sometimes with מִיַּד from the hand or power of any one Job 6, 23. Ps. 89, 49; 2 Sam. 19, 10; Ps. 107, 20. Absol. Ps. 33, 17. Is. 46, 4.

2. to lay eggs, Is. 34, 15; comp. in Kal and Hiph. no. 2. Arab. **مَلَيْط** fetus.

HIPH. 1. i. q. Piel no. 1, to save, to deliver, Is. 31, 5.

2. to bring forth, as a woman, c. acc. Is. 66, 7. Comp. Piel no. 2.

NIPH. 1. to be delivered from danger, to be saved, Ps. 22, 6. Job 22, 30. Prov. 11, 21. Ez. 17, 15. Oftener reflex. to deliver oneself, to escape; with מִיַּד 1 Sam. 27, 1. Jer. 34, 3. 38, 23; מִיַּחְרָב 1 K. 19, 17; Jer. 7, 26; also with מִן of place whence, 1 Sam. 23, 13. 2 Sam. 1, 3; acc. of place whither Is. 37, 38; with ה loc. Gen. 19, 17. Judg. 3, 26. Absol. Ps. 124, 7. 1 Sam. 30, 17. Coupled with בָּרַח to flee, 1 Sam. 19, 12. 18.

2. to hasten away, without the idea of escape or flight, 1 Sam. 20, 29.

HITHP. i. q. Niph. no. 1; Job 19, 20 **וְאָחַז מִלְטָה בְעוֹר שִׁנָּי** I am (scarce) escaped with the skin of my teeth, proverbially for 'there is no soundness left in all my body.' The Arabs have a similar proverb, **نجا برأسه** he escaped with his head, i. e. just saved his life, Vit. Tim. 1. 180.—Poet. of sparks emitted, Job 41, 11.

Deriv. the two following.

מִלְטָה m. mortar, cement, from smearing or smoothing over, Jer. 43, 9; see the Arabic usage in r. **מִלַּט** Kal.—Arab.

مِلَاط, Syr. **مَلَاط**, id. Comp. also Gr. **μάλθη**, Lat. *maltha*, Ital. *malta*.

מִלְטָה (whom Jehovah delivers) *Mel-tiah*, pr. n. m. Neh. 3, 7. R. **מִלַּט**.

מְלִיכָה see **מִלְכָה** lett. b.

מְלִיכָה f. (r. **מָלַךְ** II) an ear of grain, pr. an ear cut off; once Deut. 23, 26. Comp. Job 24, 24.

מְלִיצָה f. (r. **לִיצַח**) 1. Pr. *interpretation*; meton. what needs interpretation, an enigma, obscure maxim, aphorism, Prov. 1, 6. Sept. *σκοτεινός λόγος*.

2. a song of derision, taunt, Hab. 2, 6.

* **מִלְכָה**, fut. **יִמְלֶכֶה**, inf. c. suff. **יִמְלֹכוּ**

1. to reign, to be king. Eth. **ሥልጠ** id. Arab. **ملك** to possess, to reign; Syr. to consult; Chald. and Samar. to consult, to reign. So in other languages the words for consulting, judging, and reigning, are the same, comp. Lat. *consul*, and Germ. *rathen*, Anglosax. *rædan* and Swed. *råda* to command.—Constr. with **עַל** of persons and people Gen. 37, 8. 1 Sam. 8, 7. 1 K. 6, 1; or of a land 2 K. 11, 3; rarely with **בְּ** 1 K. 11, 37. 2 Sam. 3, 21. Oftener with **אֵל** of the royal seat, or residence, where the king dwells, 2 Sam. 5, 5. Josh. 13, 12. 21. Judg. 4, 2. al. sêp. With an acc. of time how long, 1 K. 11, 42. 14, 20. 2 K. 10, 36. 12, 2. Absol. as **בַּשְּׁנָה שְׁמִינִי לְמַלְכוֹ** in the eighth year of his reign 2 K. 24, 12. 25, 1. Esth. 1, 3. Jer. 1, 2. Ps. 93, 1. 96, 10. 97, 1. So of Jehovah, Ps. 11, 2. Ex. 15, 18. Mic. 4, 7. Of the rule of the wicked Job 34, 30.

2. to begin to reign, to be made king, 2 Sam. 15, 10. 16, 8. 1 K. 1, 11. 13. 22, 41. 2 K. 9, 13. 2 Sam. 2, 10 *Ishbosheth was forty years old בְּמַלְכוֹ* when he began to reign, was made king. 1 K. 16, 15. 23. 29. 2 K. 3, 1.

NIPH. recipr. to consult, to take counsel, Neh. 5, 7. Comp. the Syriac and Chald. usage in Kal above.

HIPH. to make king, to constitute as king, e. g. as done by a people 1 Chr. 11, 10, or by a more powerful king 2 K. 23, 34. 24, 17. Jer. 37, 1, or by Jehovah 1 Sam. 15, 35. 1 K. 3, 7; constr. usually with the accus. rarely the dat. 'to give the kingdom to any one,' 1 Chr. 29, 22. Sometimes with **מִלְכָה** pleonast. 1 Sam. 12, 1. Is. 7, 6; **לְמַלְכָה** Judg. 9, 6. 1 Sam. 15, 11. With **עַל** of the people over whom 2 Sam. 2, 9. 1 Chr. 28, 4; **אֵל** 2 Sam. 2, 9; **בְּ** 1 Sam. 8, 22. Absol. Hos. 8, 4.

HOPH. pass. of Hiph. Dan. 9, 1.

Deriv. **מְלִיכָה**, **מְמַלְכָה**, and the nineteen here following (except **מְמַלְכֵר**).

מְמַלְכֵר m. in pause also **מְמַלְכֵר**, c. suff. **יִמְלֹכֵר**; plur. **מְמַלְכֵרִים**, once **מְמַלְכֵרִין** Prov. 31, 3, and with **א** as mater lectionis **מְמַלְכֵרִים** 2 Sam. 11, 1, constr. **יִמְלֹכֵרִי**.

1. a king, Arab. **مَلِك**, **مَالِك**, rarely **مَلِك**; Syr. **مَلِكَا** id. Ethiop. **ሥልጠ**

moderator. Coupled often with a gen. of people or country, as מֶלֶךְ הַיְהוּדָה, מֶלֶךְ הַיִּשְׂרָאֵל, etc. But מֶלֶךְ, מֶלֶכְךָ, *my* or *his* king, i. e. Jehovah's king, the king of Israel constituted by Jehovah, Ps. 2, 6, 18, 51. Where the king of any people is spoken of καὶ ἑξοχὴν, the article is often prefixed הַמֶּלֶךְ, ὁ βασιλεύς, e. g. הַמֶּלֶךְ יְהוָה יֵחִי הַמֶּלֶךְ long live the king! 1 Sam. 10, 24; also in poetry Ps. 20, 10, 45, 6, 12. Cant. 1, 4, 3, 9; but not seldom the art. is omitted in such case in both prose and poetry, as 1 K. 21, 10, 13. Is. 32, 1. Prov. 24, 21. Ps. 21, 2, 45, 2, 16, 61, 7. In Ps. 72, 1 בְּיָמֵי מֶלֶךְ the son of a king is said by way of honour for a king descended from kings, parall. with מֶלֶךְ in the preced. clause, opp. to one of ignoble birth or without royal ancestors; comp. βασιλεύς ἐκ βασιλείων Xen. Agesil. 1. 2. Comp. also in the title of the modern kings of Persia the phrase السلطان بن السلطان the Sultân son of the Sultân.—As in the East inferior princes and likewise the viceroys and satraps of powerful monarchs were often dignified with the title of kings, (comp. Is. 10, 8 are not my princes altogether kings?) so the great sovereigns of Asia took loftier titles, viz. a) הַמֶּלֶךְ הַגָּדוֹל the great king, put καὶ ἑξοχὴν for the king of Assyria, Is. 36, 4. So the king of Persia in the arrow-headed inscriptions, see Lassen die Altpers. Keilinschr. 4. 140, 146, 165, 174; and also among the Greeks, μέγας βασιλεύς, ὁ βασιλεύς ὁ μέγας, Aristoph. Plut. 170. Plat. Gorg. p. 470. E. Menex. p. 78. D. So too the emperor of Germany by Syrian writers of the middle ages, ملكنا Barhebr. 334. β) מֶלֶךְ מְלָכִים king of kings, so the king of Babylon Ez. 26, 7, and Chald. מֶלֶךְ מְלָכִים Dan. 2, 37; also the king of Persia, Ezra 7, 12 Chald. So too the king of Persia in the arrow-headed inscriptions, Syr. ملكنا Barhebr. Gr. βασιλεύς βασιλείων, see Brisson de regio Persarum princ. § 3. See also Lassen l. c. Thesaur. p. 794.—Plur. מְלָכִים kings is sometimes put for foreign and therefore hostile kings, Ps. 2, 10, 68, 15, 30, 110, 5; i. q. מְלָכֵי גוֹיִם Is. 14, 9, 18.

Trop. the title of king is applied: a)

To Jehovah, as king both of the whole nation of Israel (מֶלֶךְ הַיִּשְׂרָאֵל Is. 41, 21, מֶלֶךְ הַיִּשְׂרָאֵל 44, 6), and of each individual; Deut. 33, 5 וַיְהִי בְיִשְׁרָאֵל מֶלֶךְ and he was king in Jeshurun i. e. Israel. Ps. 5, 3, 10, 16, 29, 10, 44, 5, 98, 6, 145, 1, Is. 33, 22, 43, 15, 1 Sam. 12, 12, al. So with art. הַמֶּלֶךְ the king Jer. 46, 18, 48, 15, 51, 57, comp. Is. 57, 9. With epithets, מֶלֶךְ הַכְּבוֹד Ps. 48, 3; מֶלֶךְ הַיְהוּדָה Is. 6, 5. So Eth. and Arab. of God. b) To idols, in the language of their worshippers, Is. 8, 21. Am. 5, 26. Zeph. 1, 5. Comp. Gr. ἄναξ, βασιλεύς, Hom. Il. γ' 351. π' 233. c) To animals, e. g. the crocodile Job 41, 26 [34]; of locusts, Prov. 30, 27. Here it is put for chief, leader; since kings are often introduced as the chiefs and leaders of armies, Job 15, 24, 18, 14, 29, 25.

2. Melech, pr. n. m. 1 Chr. 8, 35, 9, 41. Also with the art. הַמֶּלֶךְ Jer. 36, 26, 38, 6.

מֶלֶךְ Chald. m. emphat. מְלָכָא, plur. מְלָכִיר (Kaph without Dag.) Dan. 2, 21, 47, al. and by Hebraism מְלָכִיר Ezra 4, 13, emphat. מְלָכִיר Dan. 2, 44; a king, Ezra 5, 6, 7, 6, 3, 4, 23. Dan. 2, 46, 4, 15. For the king καὶ ἑξοχὴν, emphat. מְלָכָא Dan. 2, 5 sq. 3, 2 sq. Also מְלָכִיר מְלָכִיר king of kings, spoken of the king of Babylon Dan. 2, 37, and of Persia Ezra 7, 12; see above in Heb. מֶלֶךְ 1. β. Dan. 4, 34 [37] מְלָכִיר שָׁמַיָא the king of heaven i. e. Jehovah.—Dan. 7, 17 four kings, i. e. four kingdoms, as Theod. and Vulg. comp. v. 23, 24; so 8, 21, comp. v. 20, 22.

מֶלֶךְ Chald. m. c. suff. מְלָכִיר, counsel, Dan. 4, 24.

מֶלֶךְ 1 K. 11, 7, elsewhere with art. הַמֶּלֶךְ, לְמֶלֶךְ, Lev. 18, 21, 20, 2 sq. 1 K. 11, 7, 2 K. 23, 10. Jer. 32, 35, Molech, pr. n. of an idol of the Ammonites, Aqu. Symm. Theod. Molóχ, Vulg. Moloch, Sept. appellat. ὁ ἄρχων, βασιλεύς; called also מְלָכִיר Milcom 1 K. 11, 5 (comp. v. 7), 33, 2 K. 23, 13; and מְלָכִיר Malcam, Sept. Μελχόμ, Jer. 49, 1, 3. Syr. ملكم comp. Zeph. 1, 5. To this idol the Hebrews from the time of Solomon sacrificed infants on גְּבוֹזִים erected in the

valley of Hinnom; see בָּמִיָּה no. 4. According to the Rabbins, its statue was of brass, with the members of the human body, but the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms, while drums were beaten to drown their cries; see Jarchi ad Jer. 7, 3. Lund Jüd. Heiligthümer p. 638. Carpzov. Antiq. 87, 404. Such a tradition is strongly confirmed by a passage in Diodorus Siculus, respecting human sacrifices offered by the Carthaginians to *Kρόνος* i. e. *Saturn*, Diod. Sic. 20. 14. Hence it has been commonly held, that the *Molech* of the Old Test. was also *Saturn*, and indeed the planet Saturn, which the ancients regarded as a *κακοδαίμων* to be appeased with human sacrifices; see Comm. on Is. II. p. 343, and comp. in בְּיֹדֶן p. 463.—But from the language of Jeremiah, e. g. 32, 35 and they built the high places of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech, comp. 19. 5 they have built also the high places of Baal, to burn their sons in the fire for burnt-offerings unto Baal, it would seem to follow that the idol *Molech* (הַמִּלְכָּה) was no other than *Baal* (הַבַּעַל), to whom also in the region of Carthage and Numidia children were immolated; see three Punic inscriptions, Monumm. Phœnic. pp. 448, 449, 453. It may be supposed that מִלְכָּם, מִלְכָּם, מִלְכָּם, was an epithet of Baal in current use chiefly among the Ammonites, as מִלְכָּרָה was an epithet of the same god among the Tyrians; see in בַּעַל no. 5. Among the Phœnicians also a customary epithet of Baal was מֶלֶךְ עוֹלָם *king eternal*, and also simply מֶלֶךְ *king*; see Monumm. Phœn. l. c. The forms מִלְכָּם, מִלְכָּם, may be compared with הַגִּיזָּן p. 214; i. e. the endings ם- and ך- may be regarded as diminutive forms of endearment affixed to the names of gods; although in these syllables there may also lurk a suffix, the force of which was by degrees lost, as in the names of the gods *Ἄδωνις*, Ἄδωνι; *Baalit*, בַּעַלְתִּי, Monumm. Phœnic. p. 400; see also art. אֲדֹנִי p. 13 above.—For the apologetic comments of the Rabbins see in עֶבֶר Hiph. no. 4.

מִלְכָּה Chald. f. emphat. מִלְכָּהָ, *a queen*, i. q. Heb. מִלְכָּה, Dan. 5, 10.

מִלְכָּרָה f. (r. לָכַד) c. suff. מִלְכָּרָהָ, *a noose, snare, springe*, Job 18, 10.

מִלְכָּה f. (r. מָלַךְ) constr. מִלְכָּתָה, *a queen*, i. e. the consort of a king Esth. 1, 9 sq. 7, 1 sq. or as reigning in her own right, e. g. the queen of Sheba 1 K. 10, 1. 4. 10. 13. Plur. מִלְכֹּת of the wives of Solomon who were of royal birth, opp. to concubines (פְּרִלְטָוִיִּם) Cant. 6, 8. 9.

מִלְכָּה (id. or Chald. counsel) *Milcah*, pr. n. of the daughter of Haran, the wife of Nahor, Gen. 11, 29. 22, 20.

מִלְכָּה, see מִלְכָּהָ.

מִלְכוּת Chald. f. constr. מִלְכֹּתָה, emphat. מִלְכֹּתָהָ, i. q. Heb. מִלְכֹּת, *a kingdom*, i. e.

a) *dominion, reign*, the exercise of kingly power, Dan. 4, 28. 6, 2. 7, 14. al. In the genit. as adjunct for an adj. *royal*; as בֵּית מִלְכוּתָהּ *the royal residence, metropolis*, Dan. 4, 27; הַיְסוּד מִלְכוּתָהּ *the royal palace* 4, 26. מִלְכוּת מְדָיָהּ *the reign of Darius* Ezra 4, 24. 6, 15. Spoken of the kingdom or dominion of God Dan. 3, 33; and of the future reign of the saints 7, 18. 22. 27.

b) *realm*, a country under kingly rule, Dan. 2, 39. 44. 7, 23. Plur. emphat. מִלְכוּתָהּ Dan. 2, 44. 7, 23. Syr. مَمْلَكَة, Arab. مَمْلَكُوت, id.

מִלְכוּת f. (r. מָלַךְ) plur. מִלְכוּתוֹת, a word of the later Hebrew, freq. in the books of Chron. Esth. and Daniel, but rare in the earlier books, as Num. 24, 7. 1 Sam. 20, 31. Ps. 45, 7. 103, 19. 145, 11 sq.

1. *a kingdom*, i. e. the royal dignity, *dominion, reign*, Dan. 11, 21 comp. v. 4. Esth. 1, 19. מְדִינַת שָׁאוּל *the kingdom (dominion) of Saul* 1 Chr. 12, 23. 2 Chr. 12, 1. Often in the following phrase: Dan. 1, 1 in the third year הָיוּ יְהוֹיָכִים לְמִלְכוּתֵיהֶם *of the reign of Jehoiakim*. 2, 1. 8, 1. 1 Chr. 26, 31. 2 Chr. 15, 10. al. comp. the earlier phrase לְמִלְכֻתֵי יִרְבָּעָם 1 K. 15, 1. 9. Often in the genit. as adjunct for the adj. *royal*, e. g. בֵּית הַמִּלְכוּתָהּ *the royal house, palace*, (i. q. בֵּית מִלְכָּה.) Esth. 1, 9. 2, 16. 5, 1; דָּבָר מִלְכוּתָהּ (i. q. הַדָּבָר הַמְּלָכִי) *a royal mandate* Esth. 1, 19; כִּסֵּא מְ

the royal throne 1 Chr. 22, 10. Esth. 1, 2. 5, 1. al. מ' שִׁבְטֵי מ' Ps. 45, 7; מ' הַיּוֹד 1 Chr. 29, 25. Dan. 11, 21; also מ' הַיּוֹד *royal wine* Esth. 1, 7.—Ellipt. Esth. 5, 1 לְבָשָׁה מְלָכָה *she put on royal apparel*.

2. *a kingdom*, i. e. *a realm*, a people under kingly rule; e. g. מ' הַיְהוּדָה *the kingdom of Judah* 2 Chr. 11, 17; מ' הַכַּדְדָּיִים *the kingdom of the Chaldeans* Dan. 9, 1; מ' פָּרַס *the kingdom of the Persians* 2 Chr. 36, 20. Dan. 10, 13. etc. מ' הַחֲצִי *the half of the kingdom* Esth. 5, 3. 6. 7, 2. Plur. מְלָכֻיּוֹת Dan. 8, 22.

מְלָכֻיָּא (God's king. i. e. appointed by him, fr. מֶלֶךְ,) *Malchiel*, pr. n. m. Gen. 46, 17. Num. 26, 45. 1 Chr. 7, 31.—Patron. in מ' — Num. 26, 45.

מְלֻכְיָהוּ and מְלֻכְיָהוּ (Jehovah's king) *Malchiah*, pr. n. m. a) 1 Chr. 9, 12. Neh. 11, 12. Jer. 38, 1. b) Ezra 10, 31. Neh. 3, 11. 14. 13. c) Neh. 8, 4. 10, 3. d) Jer. 38, 6. e) Ezra 10, 25.

מְלֻכְיָדֵק (king of righteousness) pr. n. *Melchizedek*, king of Salem (Jerusalem) and a priest of Jehovah, Gen. 14, 18. Ps. 110, 4. Comp. Heb. c. 7.

מְלֻכִּירָם (king of altitude) *Malchiram*, pr. n. m. 1 Chr. 3, 18.

מְלֻכִּישׁוּעָה (king of help) *Malchishua*, pr. n. of a son of Saul, 1 Sam. 14, 49. 31, 2. Also written separately מְלֻכִּי־שׁוּעָה 1 Chr. 8, 33. 9, 39.

מְלֻכָם (their king) *Malcam*, pr. n. a) An idol of the Moabites and Ammonites, i. q. מְלָכָם and מְלָכָה, Jer. 49, 1. 3; see in מְלָכָה. But in Zeph. 1, 5 and Am. 1, 15 מְלָכָם is *their king*. b) A man, 1 Chr. 8, 9.

מְלֻכָם *Milcom*, i. q. *Molech*, an idol of the Ammonites, 1 K. 11, 5. 33. 2 K. 23, 13. See in מְלָכָה.

מְלָכָה an error for מְלָכָה q. v.

מְלָכָה fem. of the Chald. form מְלָכָה, (as מְלָכָה fr. מְלָכָה,) *a queen*, found only in Jer. 7, 18. 44, 17. 18. 19. 25; in which passages מְלָכָה הַשָּׁמַיִם *the queen of heaven*, which the Hebrew women worshipped, is either *the moon*, or *Astarte* (בְּשֵׁתְיָרָה) i. e. the planet Venus. So Sept. in c. 44, and Vulg. everywhere. But several Mss. read the word fully

written מְלָכָה הַשָּׁמַיִם *the service or worship of heaven*, as also the Syr. renders it מְלָכָה הַשָּׁמַיִם *cultus caeli*, i. e. abstr. for concr. *the gods of heaven*.

מְלָכָה f. with art. הַמְּלָכָה (the queen) *Moleketh, Hammoleketh*, pr. n. 1 Chr 7, 18.

* I. מְלַל *to speak*, mostly poet. for the comm. דָּבַר. Chald. and Syr. מְלַל, מְלַל, id. It has something of the onomatopoeic character, like Gr. *λαλέω* Germ. *lallen*.—In Kal once part. מוּלַל Prov. 6, 13.

PIEL מְלַל, *to speak*, c. acc. Job 8, 2 *how long wilt thou speak such things?* 33, 3. Ps. 106, 6; with dat. of pers. and a direct clause following, as Gen. 21, 7 *who would have said to Abraham, Sarah shall give children suck?* Comp. דָּבַר no. 1. c.

Deriv. מְלָלָה word, pr. n. מְלָלָה.

* II. מוּלַל i. q. מוּחַל, מוּחַל, *to cut off*, or *to be cut off*, espec. of grass, herbage. ears of grain. Fut. in the Chald. form, רְמַלּוּ Job 14, 2. 18, 16, plur. in pause רְמַלּוּ 24, 24. Ps. 37, 2, *to be cut off*; see Bleek on these forms, in Rosenm. Repertor. I. p. 80.—Job 14, 2 רְמַלּוּ רִצָּא וְרַמַּלּוּ *like the flower he cometh forth and is cut down*. 18, 16 בְּמַטְלֵי קַצְיָרוֹ *above, his branches are cut off*.—Others, as Kimchi and Simonis. derive these forms from נָמַל, which seems to be supported by the noun נְמָלָה; but the preceding mode is better established.

NIPH. *to be circumcised*, i. q. נְמוּל or נְמוּל from r. מוּל. Præter. נְמוּלְתָם for נְמוּלְתָם, Gen. 17, 11.

Po. מוּלַל, fut. רְמוּלַל, *to cut off*, Ps. 90, 6; see מוּל Pil.

Deriv. מוּלְלָה.

מוּלַל Chald. PA. מוּלַל, *to speak*, Dan. 7, 8. 11. 20. 25; c. עם *with any one* Dan. 6, 22.

מוּלַלִּי (eloquent, r. מוּלַל I) *Milalai*, pr. n. m. Neh. 12, 36.

מוּלְמָד or מוּלְמָד m. (ר. לְמָד) once in constr. Judg. 3, 31 מוּלְמָד הַבָּקָר *an ox-goad*, a stout staff with an iron point at one end for urging on oxen; see Maun

drell's Journ. Ap. 15. Gr. *βουπλήξ* II. 6. 135, and *βούνετιγον*. See Schöttgen de Stimulo boum, Francof. 1774.

* מְלִצָּה in Kal not used, *to be smooth*, i. q. מְלִצָּה q. v.

NIPI. Ps. 119, 103 *how smooth* (נְמִלְצוּ) *to my palate are thy words*, i. e. pleasant, sweet.

מְלִצָּר with art. הַמְלִצָּר Dan. 1, 11, 16, a name of office in the Babylonian court, prob. Pers. *مولى* *master of wine, chief butler*; so Bohlen Symb. p. 22.

* מְלִצָּה *to nip, to nip off, to crack*, e. g. the neck of a fowl Lev. 1, 15, 5, 8. Sept. ἀποκρίζω. Kindr. is מְלִצָּה, the ר being softened into ל, and פ interchanged with מ. Syr. and Chald. מְלִצָּה to pluck.

מְלִקוֹת m. (ר. לָקַח) 1. *prey, booty*, espec. of cattle and animals. Num. 31, 12 אֲחֵרֵי־הַשָּׁבִי וְאֲחֵרֵי־הַמְּלִקוֹת וְאֲחֵרֵי־הַשָּׁלָל *the captives, and the prey, and the spoils*; but in v. 11, 27, 32, the *captives* also are included under this word. Is. 49, 24, 25.

2. מְלִקוֹתֵיהֶם *the two jaws*, with which food is taken, Ps. 22, 16.

מְלִקוֹשׁ m. (ר. לָקַשׁ) *the latter rain*, i. e. the vernal, the showers which fall in Palestine in the months of March and April before the harvest, Prov. 16, 15. Zech. 10, 1. Hos. 6, 3; often coupled with יוֹרֵה, מוֹרֵה, the early or autumnal rain, Deut. 11, 14. Jer. 3, 3, 5, 24. Poet. of eloquent discourse, Job 29, 23.—On the rains of Palestine see Bibl. Res. in Palest. II. p. 97.

מְלִקְתֵּימָה m. dual (ר. לָקַח) *tongs* for the fire, Is. 6, 6. So of small *tongs* or the like, *snuffers*, for lamps, etc. 1 K. 7, 49. 2 Chr. 4, 21. With suff. מְלִקְתֵּיהָ id. Ex. 25, 38, 37, 23. Num. 4, 9.

מְלִקְתָּהּ f. (ר. לָקַח) *a wardrobe, vestry*, sc. of the king, 2 K. 10, 22. So the context demands, and so Vulg. Chald. Arab. Kimchi.

מְלִיתִי (perh. for מְלִיתִי my fulness, r. מְלִיתִי) *Mallothi*, pr. n. m. 1 Chr. 25, 4, 26.

מְלִיחָאוֹת f. plur. (ר. לָחַט) constr. מְלִיחָאוֹת Ps. 58, 7; also with the letters transp. מְלִיחָאוֹת Job 29, 17. Prov. 30, 14. Joel 1, 6; *the biters, the grinders*, poet. for the

teeth. Comp. Ethiop. ጭጭጭ the jaw, pr. that with which one bites; Ludolf p. 19. There* seems to be no reference to a particular class of teeth, as the incisors, maxillary, etc.

מְמַנְרָה f. (Dagesh euphonic) plur. מְמַנְרוֹת Joel 1, 17, *garners, storehouses, places or buildings where grain is laid up*, i. q. מְמַנְרוֹת. It is a denom. from מְמַנְרָה Hag. 2, 19, with מ local prefixed; comp. מְמַנְרָה, מְמַנְרָה, and Lehrgeb. § 122. 1. no. 14. R. מְמַנְרָה I. 3.

מְמַנְרֵים m. plur. (ר. מְמַנְרָה) *measures, sc.* of the earth, Job 38, 5.

מְמוּכָן *Memucan*, pr. n. of a prince or satrap in the court of Xerxes, Esth. 1, 14, 16, 21. Also מוּמְכָן v. 16 Cheth.

מְמוּת m. (ר. מוּת) only in plur. מְמוּתֵיהֶם *deaths*, Jer. 16, 4. Ez. 28, 8.—In 2 K. 11, 2 Cheth. coner. *the dead, the slain*, where Keri מוּמְתֵיהֶם.

מְמִזָּה m. (ר. מִזָּה) *filthiness, concr. filthy, polluted*; hence

1. *one spurious, a bastard*, Deut. 23, 3. Sept. ἐκ πορνῆς, Vulg. *de scorto natus*, and so the oriental intpp. as also the Rabbins, who use this word of a bastard.

2. Metaph. *a stranger, foreigner*, Zech. 9, 6. Sept. ἀλλογενής. In like manner, foreign nations are often compared to harlots by the Hebrew poets, comp. Is. 23, 17, 18.

מְמַכָּר m. (ר. מָכַר) 1. *sale*, Lev. 25, 27, 29, 50.

2. Concr. *thing sold*; Lev. 25, 25 אֲחֵי מְמַכָּר *that sold by his brother*. v. 28, 33. Ez. 7, 13. Plur. Deut. 18, 8.

3. *something for sale, ware, etc.* Lev. 25, 14. Neh. 13, 20.

מְמַכָּרָה f. (ר. מָכַר) *sale, a selling*, i. q. מְמַכָּר no. 1, Lev. 25, 42.

מְמַלְכָּה f. (ר. מָלַךְ) constr. מְמַלְכָּה, c. suff. מְמַלְכָּתִי; plur. מְמַלְכוֹת, constr. מְמַלְכוֹת; i. q. מְמַלְכוֹת, but of an earlier age, though also found in the later books, as 2 Chr. 11, 1, 14, 4, 17, 5, al.

1. *kingdom*, i. e. the royal dignity, *dominion, reign*, 1 K. 11, 11, 14, 8. 1 Sam. 28, 17. In genit. for the adj. *royal*, as מְמַלְכָּה הַיְרֵי *the royal city* Josh. 10, 2.

1 Sam. 27, 5; בֵּית מִמְּ' Am. 7, 13; also 2 Chr. 23, 20. 2 K. 11, 1. Abstr. for concr. 1 Sam. 10, 18 כְּלֵי-הַמְּלָכֹת i. e. *all kings*.

2. a *kingdom*, i. e. a *realm*, a people under kingly rule; Num. 32, 33. 1 Sam. 24, 21. Ex. 19, 6.

מְמַלְכֹתָ f. (r. מָלַךְ) only constr. מְמַלְכֹתָ a *kingdom*, i. q. מְמַלְכָה no. 2; Josh. 13, 12 sq. 1 Sam. 15, 28. 2 Sam. 16, 3. Jer. 26, 1.

מִמֶּנּוּ, see מִן and מִן init.

מִמְּשֶׁקֶת m. (r. מָשַׁק) *mixed wine, spiced wine*, i. q. מְשֶׁקֶת q. v. Prov. 23, 30. Is. 65, 11. See in מְשֶׁקֶת.

מִמְּרָר m. *grief, sorrow*, Prov. 17, 25.—R. מְרָר; as מְרָר, r. מְרָר; מְרָר, r. מְרָר; מְרָר, r. מְרָר.

מִמְּרָא (pr. fattening, then concr. fat, r. מְרָא) *Mamre*, pr. n. of an Amorite who made a league with Abraham, Gen. 14, 13. 24. Hence מְרָאֵי אֵלֹהֵי מְרָא the *oaks of Mamre*, Gen. 13, 18. 18, 1; and simpl. מְרָא *Mamre* 23, 17. 19. 35, 27; the name of a grove of oaks not far from Hebron. [Mamre is said to be Hebron, Gen. 23, 19. 35, 27. But the *oaks* or *terebinths* of *Mamre* are distinguished from Hebron or Mamre itself, Gen. 13, 18. 18, 1. They are placed by a tradition older than Josephus at some distance from Hebron towards Jerusalem; Jos. B. J. 4. 9. 7. See *Bibl. Res. in Palest.* II. p. 454. I. p. 318. *Bibliotheca Sacra*, 1843, p. 52.—R.]

מִמְּרָרִים m. plur. (r. מְרָר, Dag. euphon.) *bitternesses, calamities*, Job 9, 18.

מִמְּשָׁחָה m. (r. מָשַׁח) *expansion*; Ez. 28, 14 מְשָׁחָה כְּרֹב *cherub of expansion*, Vulg. *cherub extentus*, i. e. with expanded wings; comp. v. 16 and Ex. 25, 20.

מִמְּשָׁלָה m. (r. מָשַׁל) *dominion, rule*, Dan. 11, 3. 5. Plur. מְשָׁלִים concr. *princes, lords*, 1 Chr. 26, 6.

מִמְּשָׁלָה f. (r. מָשַׁל) Mic. 4, 8; constr. מְשָׁלָה Gen. 1, 16. Ps. 136, 8; c. suff. מְשָׁלָה Is. 22, 21; Plur. constr. מְשָׁלָה Ps. 136, 9, c. suff. מְשָׁלָהוּ Ps. 114, 2; *dominion, rule*, Mic. 4, 8. Dan. 11, 5; also 1 K. 9, 19. 2 Chr. 8, 6. Jer. 51, 25. 34, 1; of Jehovah's dominion Ps. 114, 2. 145, 13; also the office of a prince of

the court, Is. 22, 21. Trop. of the rule of the sun and moon, Gen. 1, 16. Ps. 136, 8.—Hence concr. a) *dominions, jurisdiction, realm*, 2 K. 20, 13. Ps. 103, 22. b) *rulers, princes, chief officers*, 2 Chr. 32, 9. Less well Sept. Vulg. *power, army*. Comp. 1 Chr. 26, 6.

מִמְּשָׁקֶת m. (r. מָשַׁק) *possession*; once Zeph. 2, 9 מְשָׁקֶת חֲרֹבֶל the *possession of the bramble*, a place overgrown with brambles. Comp. Is. 14, 23.

מִמְּתֻקִּים m. plur. (r. מָתַק) *sweetnesses; sweet things*, Cant. 5, 16. Neh. 8, 10.

מִן m. (r. מִן) c. suff. מִן Neh. 9, 20, but in other Mss. without Dag. *manna*, which some regard as identical with the *manna Arabica*, a sweet resin similar to honey, which in Arabia and other oriental regions exudes chiefly in July and August, before sunrise, from the leaves of several species of trees and shrubs, but principally from the tamarisk genus. Ex. 16, 15–35. Num. 11, 6 sq. Deut. 8, 3. 16. Josh. 5, 12. Ps. 78, 24. Within the present century English naturalists first proved that a certain insect, similar to the *coccus*, is coöperative in producing the manna; see Hardwicke in *Asiatic Researches* XIV. p. 182 sq. Frederick in *Transact. of the Lit. Soc. of Bombay*, Lond. 1819. Vol. I. p. 251 sq. This has more recently been confirmed by Ehrenberg, who has shown that the manna flows out of the leaf in consequence of the punctures of this insect. The tree which produces it at Sinai is the *Tamarix gallica mannifera*, Arab. طرْفَا *Turfā*; and the insect is called *coccus maniparus*. See Ehrenb. *Symbol. Phys.* Berl. 1829. *Bibl. Res. in Palest.* I. pp. 170, 550. Comp. Niebuhr's *Descr. of Arab.* p. 145. Germ. J. E. Fabri *Historia Mannæ* in Fabri et Reiskii *Opusc. med. Arab.* p. 121.—Arab. مَن id. pr. a *portion, gift* from heaven, fully مَن السَّابَا. But allusion is made to another derivation Ex. 16, 15. 31; comp. Chald. מִן. [Of all the characteristics ascribed in Scripture to the manna, not one belongs to the present manna; nor could there ever have been a supply of it sufficient for the consump-

tion of a host like that of Israel, containing at least two millions of people; see Bibl. Res. in Palest. l. c.—R.

מָן Chald. Pron. 1. Interrog. *who? what?* Ezra 5, 3. 9. Dan. 3, 15. Also in an indirect interrog. Ezra 5, 4.

2. Indef. מִן-דָּרִי *whoso, whoever*, Dan. 3, 6. 11. 4, 14.

מָן m. (ר. מִן) 1. *part, portion*. The proper subst. force of this word does not indeed occur in common use in the O. T. since the form מִנְחָה Ps. 68, 24, which Simonis explains by: *the portion of him (them)*, i. e. of the dogs, is more readily solved another way, viz. by rendering it: *that the tongue of thy dogs may lap (הִמְחִיחַ) of it*. But the primary subst. power is manifest in the forms מִמֶּנִּי pr. *a parte mea*, Fr. *de ma part*, Engl. *for or on my part*, (comp. Ez. 3, 17 *warn them מִמֶּנִּי on my part, from me*.) and מִמֶּנּוּ *a parte ejus, on his part*; and hence the prep. מִן is pr. originally nothing but the constr. state sing. of מָן; and מִנֵּי Is. 30, 11 is its constr. plural.

2. Plur. מִנִּים *strings* of an instrument, pr. slender threads, from their being *divided*, Ps. 150, 4. Syr. مَنَ id. Prob. also we may refer hither Ps. 45, 9: *out of ivory palaces מִנֵּי שִׁפְחֵיהֶן the strings (resounding music) have made thee glad*. On the plural ending מֵי for מִי, see Lehrs. p. 525, 526. Ewald's Gram. § 359.

מִן and מֵי, before a guttural מ, rarely מ (as מִן מֵהוּט Gen. 14, 23, מִן מֵרְדֵף 2 Sam. 18, 16, and constantly in the forms מִיחֹץ, מִיחֹר, poet. מִנֵּי with Yod paragog. as annexed to the constr. state Judg. 5, 14. Job 6, 16. Ps. 44, 10. 11. Is. 46, 3. al. once מִנֵּי plur. constr. Is. 20, 11; c. suff. מִנֵּי (see מִן no. 1), poet. מִנֵּי and מִנֵּי (by Syriasm); מִמֶּנּוּ in pause מִמֶּנּוּ, f. מִמֶּנּוּ; מִמֶּנּוּ for מִמֶּנּוּ *from him*, poet. מִמֶּנּוּ, f. מִמֶּנּוּ; plur. מִמֶּנּוּ for מִמֶּנּוּ *from us*; מִמֶּנּוּ poet. מִמֶּנּוּ, f. מִמֶּנּוּ. Syr. مَنَ; Arab. مِنْ, usually joined to the next word by dropping Nun, as with the art. *من* אל *De Sacy Gram. I. § 838*. Strictly מִן is constr. state of the noun מָן, (as מִן constr. מָן,) pr. *part of any thing*, and hence a Preposition; see מִן no. 1.

1. Strictly as a Prep. *partitive*, (מִן Mem *partitive* as the Hebrews call it,) denoting *a part taken from or out of a whole*, which in Gr. and Lat. is expressed by the prepositions ἐξ, ἐκ, ex, e, and also by ἀπό, ab, a, rarely by de.

a) Put after numerals; Ruth 4, 2 *ten men מִן זְקֵנֵי הָעִיר of the elders of the city*. 2 K. 2, 7 *fifty men מִן בְּנֵי הַנְּבִיאִים of the sons of the prophets*. Neh. 1, 2 *אָהָר מִבְּרָתַי one of my brethren*. Job 5, 1 *מִי מִקְדָּשִׁים who of or among the holy?* Jer. 45, 28 *אֵל כָּל... שָׂא יֵדְעוּ מִמֶּנִּי who of or among the holy? i. e. what part (time) of the night?*

b) Indefinitely, the noun being omitted. α) As referring to number or multitude, it implies *some out of a whole number*; Ex. 17, 5 *take with thee מִן זְקֵנֵי יִשְׂרָאֵל (some) of the elders of Israel*. 16. 27 *וָיָצְאוּ מִן הָעָם there went out (some) of the people*. Gen. 33, 15. Num. 13, 23. 2 Sam. 11, 17. Ez. 5, 4. Am. 2, 11. Cant. 1, 2 *רִשְׁקֵנִי מִפִּי קִוּיָּהּ let him kiss me (with some) of the kisses of his mouth*. So Arab. مِنْهُمْ some of them Kor. 57.

26; also مَعْصُ c. genit. a part, some; Syr. مَنَ. Comp. the Fr. indef. art. *des anciens, des baisers*.—More rarely it marks *one out of a number*; Gen. 28, 11 *and he took מִן הַבְּשָׂרִים one of the stones of the place*, comp. v. 18. Ex. 6, 25 *Eleazar took him one of the daughters of Putiel to wife*. Jer. 1, 1. Dan. 11, 5 *the king of the south שָׂרְרוּ and one of his princes*, Sept. εἶς ἐκ τῶν θυραστῶν. So Arab. بَعْضُ, Syr. مَعْصُ, of one. β) As referring to a whole, *something, some of*; as מִדָּם (some) of the blood, some blood, Ex. 12, 7. 29, 21. Lev. 5, 9. (So مَعْصُ Barhebr. 529.) Job 11, 6 *God will remit to thee מִצִּנְהָה (something) of thy guilt*. Ps. 137, 3. With a negat. part. *nothing, none at all*; 1 K. 18, 5 *וְלֹא נִבְרָחָה מִן וְלֹא נִבְרָחָה and that we destroy none of the beasts*. 2 K. 10, 10. Deut. 16, 4. Nah. 1, 14 *לֹא תִרְעַע מִשִּׁמְךָ עוֹד there shall be sown*

nothing of thy name more, nothing which bears thy name. *γ*) Hence is manifest the proper force of the Arab. *من* 'pleonastic,' treated of by Agrell, de Variet. gen. et num. in Lingg. Orient. p. 142 sq. and corresponding to which there are similar phrases in Hebrew. In these Arabic formulas, *ما من الله الا الله*, lit. *nothing of God but God*, i. e. there is no God but God, Kor. Sur. 3, 55. 5, 77. 38, 65 (comp. the same words without *من* Sur. 3, 1. 11, 27. 20, 7); *ما من احد* *nothing of one*, not even one, Sur. 2, 96. 19, 98; *ما لهم من علم* lit. *nothing to them of knowledge*, i. e. they have no knowledge, Sur. 18, 4 (comp. without *من* 22, 70. 24, 14); in these and many other like instances, *מן* is not pleonastic, but partitive: *not a single part of God*, i. q. *no god*; *not a particle of one*, not even one; *not a particle of knowledge*, etc. In Syriac the corresponding form is *מן* *מנה* and contr. *מן* *מנה*—*nequaquam*, Gal. 5, 16.—Hence in Heb. א) *מן* *מאחד* lit. *any part of one*, i. e. *even one*, *ullus*. Deut. 15, 7 *if there be a poor man among you מאחד* *any one of your brethren*. Lev. 4, 2 *and if he doeth מזהה* *any one of them*; comp. Ez. 18, 10 where *זה* seems to be spurious. Dan. 8, 9 see in *מציורה*. ב) In the negative phrases *מאין*, *מאפס*, Is. 40, 17. 41, 24, i. e. (something) *from nothing*, *nihili quid*, as if diminutive of *nothing*, q. d. *less than nothing*, though there is here no comparative force in *מן*. Is. 40, 17 *all nations before him are מאין* *as nothing*, and they are counted to him *מאפס* *less than nothing*. 41, 24 *אתם מאין* *and your work, from (less than) nothing, and your work, from (less than) nought*; comp. v. 12. 29. The rendering *less than nothing* is rather mathematical than poetical, though it correctly expresses the fact that the idea of *nothing* is diminished by prefixing this particle. Nor is this usage peculiar to Isaiah; to it indeed belongs the form *מאין* *not one, not even one, none*, as Jer. 10, 6 *מאין כמוך* *not one is like to thee, Jehovah*. v. 7. So too I would explain the phrase *מאין* *רושב* i. q. *רושב אין*, see in *אין* no. 5. d. p. 43—But to this

idiom do not belong several passages in which interpreters have thought they discovered the *מן* pleonastic; Storr Observatt. p. 450. Thus Gen. 7, 22 *all in whose nostrils was the breath of life, מכל אשר* *of all that was on the dry land, died*; i. e. all-animated beings died. So in the anacoluthon Judg. 10, 11. 12.

e) After verbs of *taking* or *receiving* of or from any thing, i. e. a part from a whole; e. g. Gen. 2, 22 *the rib which the Lord took מאדם* *from the man*. Ex. 29, 22 *thou shalt take of the ram the fat*. Job 23, 6. So after verbs of a similar sense; as verbs of *eating*, *אכל* Gen. 25, 20. Job 31, 17; of *satiating*, *שבוע*; of *choosing from* a number Ex. 18, 25. 2 K. 10, 3. Vice versa also after verbs of *giving* Gen. 25, 30. 30, 14; so too after verbs of *filling*, as *מלא* *מן*; of *leaving* Ex. 10, 5. Lev. 6, 9; of *teaching* Is. 2, 3. Ps. 59, 13. In all these examples *מן* denotes a part, portion, some; which the Greek, French, and German express also by the genitive, as *εσθίου και πιειν τινός, prenez du sang, nimm des Blutes*.

2. From the above partitive signification comes the notion of *proceeding out of* any thing, i. e. *out of, of, from*, Gr. *ἐκ*, Lat. *ex*, implying that a thing has been in another and made as it were *part of* it. So very freq. in the proper sense after verbs signifying *to go out* e. g. from a people, city, land, gate, and the like, see in *רצה*; to draw out sc. from the water, a pit, Ps. 18, 17. 40, 3; to draw water out of a well Is. 12, 3; to deliver or save from the power of any one; see the verbs *נצח*, *הציל*, *שמר*; e. g. *מרשע* Ps. 17, 13, *ממנה* 33, 19, *מחרב* 22, 21; also to help (save) from Deut. 33, 7. Ps. 43, 1; to drive out from a land Ps. 10, 18; to cut off from a land Ez. 14, 17; to remove out of Deut. 26, 13. al. Further, to take or receive from, see *לקח*; to cry out from any place Jon. 2, 3. Hab. 2, 11. al. Trop. to pass from one state to another, e. g. to be turned from sorrow to joy, Esth. 9, 22 comp. Is. 17, 1.—Hence spoken:

a) Of the material out of which any thing as it were proceeds, is formed or made. Gen. 2, 19 *and the Lord God formed מן האדמה כל-החיה השדה* *out of*

the ground every beast of the field. v. 23. Cant. 3, 9 Solomon made a litter (palanquin) מַנְצִי הַלְבָּנוֹן of the wood of Lebanon. Ps. 16, 4. 45. 14. Hos. 12, 2.

b) Of source or origin, e. g. a) Of parents, Gen. 17, 16 kings shall be מִמֶּנָּה of her. 16, 2. 1 Sam. 2, 20 the Lord give thee seed of this woman. Judg. 11, 34 she was his only daughter, אֵין לוֹ מִמֶּנָּה he had no other of himself, of his own body. Gen. 35, 11. Lev. 21, 17. Job 14, 4 אִישׁ מִי וְהָיוּ מִמֶּנָּה who will show one pure born of the impure! see in הָיוּ no. 1. i. Is. 58, 12 מִמֶּנָּה those from thee, thy children, descendants. β) Of a people or native place; 1 Sam. 9, 1 אִישׁ מִבְּנֵימִין a man of Benjamin. Judg. 13, 2 אִישׁ מִצֹּרַח a man of Zorah. 12, 8. 17, 7. 2 K. 21, 19. Am. 1, 1. Jer. 1, 1. Neh. 7, 6. So of beasts and things; Ps. 80, 14 חֲזִיר מִיַּעַר the boar of the forest. Jer. 5, 6. Ps. 80, 9 גֶּפֶן מִמִּצְרַיִם a vine of Egypt. Comp. Ps. 72, 16. Trop. Neh. 6, 8 thou feignest them מִלִּבָּהּ out of thine own heart.

c) Of the author or agent from or by whom any thing proceeds or is done; so Gr. ἀπό i. q. ὑπό Hdot. 2. 54. Thuc. 3. 36. E. g. הָרְהָה מִן to conceive by any one Gen. 19, 36. Hos. 7, 4 אֵוֶן בִּיעָרָה heated by the baker. Ps. 9, 14 מִשִּׂנְאָתִי my sorrow from (caused by) them that hate me. 31, 12. 62, 2. Judg. 14, 4. Job 6, 25. Prov. 16, 1. 1 Chr. 13, 2. Hos. 8, 4. So with passive verbs, Ps. 37, 23. Ecc. 12, 11.—Often as marking the author of a judgment or estimate; Job 4, 17 shall mortal man be accounted just of God (מַאֲלֵהִים), a man pure of his maker? i. e. can he be just and pure in the judgment or sight of God? Num. 32, 22 מִדְּהָרִים נְקִיִּים guiltless before Jehovah. Zech. 11, 13. Contra, Ps. 18, 22 לֹא רָשָׁעִי מֵאֲלֵהִי I have not done wickedly before my God, he being judge; but others take it here as constr. prægn. I have not wickedly departed from my God. Jer. 51, 5. Deut. 32, 47.—To the same idiom may be referred Gen. 3, 14 בְּעֵינֵי כָל־אָרְוֶה אֹתָהּ מִכָּל־הַבְּהֵמָה cursed art thou of all beasts, their curses follow thee; Sept. ἀπό πάντων τῶν κτήνων, i. e. ἀπό for ὑπό, see above. Gen. 4, 11. So on the other hand בְּרִיחָהּ מִן Deut. 33, 24. Judg. 5, 24; though

both these passages may be referred to no. 5 below.

d) As the efficient cause; e. g. after active verbs, Is. 6, 4 and the posts of the door trembled at (מִן) the voice. Job 4, 9. 14, 9. Ps. 6, 8. 73, 19. After passive verbs, Is. 22, 3 אֲסָרוּ מִקִּשְׁתָּהּ they are captured by the archers. 28, 7. Ps. 78, 65. Ez. 27, 34. After substantives, Hos. 7, 5 חֶמֶת מִיַּיִן heat from (by) wine. Job 4, 13 thoughts from the visions of the night. After an adjunct. Gen. 49, 12 see in הִבְלִי לִי.

e) Of the instrument; comp. Soph. Trach. 1133 εἰς ἔμψυξιν θανάτου χερούς. Gen. 9, 11 neither shall all flesh be cut off any more by the waters of a flood, מִיַּם הַמַּבּוּל. Job 7, 14. Ps. 28, 7. So prægn. Lev. 14, 16 וְשָׂבַל הַכֹּהֵן אֶת־אֶזְבֵּעֵוֹ... מִן־הַשֶּׁמֶן and the priest shall dip and moisten his finger with the oil.

f) Of the remote cause, the ground or motive on account of, because of, for which any thing is done. Joel 4, 19 [3, 19] מִתְהַמְּסוּ בְנֵי יְהוּדָה for the violence to the children of Judah. Is. 53, 5 מִפְּשָׁעֵינוּ for (on account of) our transgressions. Prov. 20, 4. Deut. 7, 7. Josh. 22, 24. Cant. 3, 8. Zech. 8, 10. So to rejoice (שָׂמַח) or grieve on account of, at any thing, Ruth 1, 13. Ex. 2, 23. Mic. 7, 16. Also where the reason is assigned why something is not done, Lat. præ, Engl. for; Gen. 16, 10 לֹא יִסְפָּר מֵרֹב it shall not be numbered for multitude. Ex. 15, 23 they could not drink of the water for bitterness. 6. 9.—Hence מֵאֲשֶׁר because, see in אֲשֶׁר C. 3.

g) Of a law, rule, precept, according to which, in conformity with or by which, any thing is done, comp. Lat. ex more, ex lege, ex fœdere; מִסֵּר הָרֶהָוּ by command of Jehorah 2 Chr. 36, 12. Jon. 3, 7. Hence genr. according to, after, Lat. secundum; Ez. 7, 27 אֲנִי אֶעֱשֶׂה אֹתָם according to their ways will I do unto them. Job 39, 26. מִדְּרִי according to the number, as often as; see דְּרִי.

3. Very frequent, though not as is usually supposed the primary idea, is the notion of receding, departing, of motion from a place, e. g. from a place hither, from a place away, out from, off from, and the like, in any direction whatever, whether upwards or downwards; e. g. מִשָּׁמַיִם from heaven Is. 14.

12. Ps. 14, 2, 33, 14; *מן* *to descend from* a mountain; and vice versa *עלה מן* *to ascend from*; *מן* *הקיום* 1 Sam. 2, 8. So also of the voice and the senses, as exerting themselves or called into exercise from any place or distance; comp. Judg. 5, 20 *the stars fought from heaven*. Thus of the voice Is. 24, 14, 16, 42, 10; of the hearing 2 Chr. 6, 21, 25, 30, 33, 7, 14; of the sight Cant. 2, 9 comp. 5, 4.—As opposites we find: *א*) *מן*—*עד*, and *מן*—*ועד*. Lev. 13, 12 *מראשו ועד רגליו* *from his head even to his foot*. Is. 1, 6, 1 K. 6, 24, 7, 9. The same formula is often used so as to comprehend every thing without distinction, from beginning to end, from head to foot, etc. Jon. 3, 5 *מגדולכם ועד קטנכם* *from the greatest to the least*, i. e. all. Esth. 3, 13. Ex. 11, 5, 12, 12. 1 Sam. 5, 9. So too for *whether—or*, i. q. *both—and*, Ex. 9, 25, 22, 3. Deut. 29, 10. 1 Sam. 30, 19. With a negative particle, *neither—nor*, Gen. 14, 23 *אם מחוט ועד שרוף נעל* *neither thread nor shoe-latchet*, i. e. nothing at all. 31, 24. *ב*) *מן*—*אל* *from—to*, see *מן* *אל* A. J. p. 51; Ps. 144, 13 *מין אליו* *from kind to kind*, i. e. of every kind. So *ל*—*מן* id. Gen. 9, 10. *ג*) *מן*—*מה*—*מ* *from Te-man—even unto Dedan*. For *ממה והנה* and *ממה והלאה* see in *הלאה* no. 2.—In all these constructions *למן* is more common, for which see below.—Specially

א) After verbs of going away from a place, see *הלה*; of coming Gen. 16, 8; of returning, see *שוב*; of sending, as *שלח*; of fetching, as *לקח* Jer. 13, 7. Also after verbs of *departing*, receding, so *סיר*, *גור*, and others of kindred meaning, as *אבר מן*, *קבר מן*, *בגר מן*, *בגר מן* pr. to err *from* a law Lev. 4, 2. Further, of removing, *הסיר*, *הרחיק*; of repulsing, *הסיר* Ps. 44, 11; of driving out, *גרש*; of withholding, *מנע*; of restraining, *הסר* of dehorting, *נזהר*. So too after verbs of desisting, *הדל*; of ceasing, leaving off, Esth. 9, 28, and *נמד מן* Gen. 29, 35; of resting, *ניח*, *שבת*; also of forgetting, *שכח מן* Ps. 102, 5. Here too may be referred 1 K. 12, 28 *רוב לכם מעלוה* *enough to you* (i. e. desist) *from going up*. Joel 1, 12 *joy is withered away from the sons of men*. Ps. 104, 35. Prov. 25, 17. So *הקלה מעשהו*, see in *הקלה* no. 2. *a*.

b) From the notion of *departing*, receding, comes the use of *מן* after verbs of fleeing, *ברח*, *ניס*; of hiding oneself, *סתר*, *פחד*, *ירא*, *פחד*; of fearing, *פחד*, *ירא*, *פחד*; of trembling (comp. in no. 2. *d*) Is. 6, 4. Nah. 1, 5; of being aware, guarding, *שמר*, *נשמר*; of defending, protecting, Ps. 43, 1, 107, 41. All these verbs take *מן* of the person *from* whom we flee, hide, guard, defend, or *of* whom we are afraid, beware, etc. Comp. *κρυπτο από, καλύπτο από*, Matt. 11, 25. Luke 9, 45, 19, 42. Lat. 'custodire v. defendere ab,' 'tutus a periculo.'—Similar to these are: *הפשי מן* *free from* a master Job 3, 19; *מגדו מאויב* *a refuge from the enemy* Nah. 3, 11; *צל מהרב* *a shadow from the heat*, which protects from the heat, Is. 4, 6, 25, 4. Job 21, 9. So Esth. 5, 9 *he stood not up ולא זע ממנו* *nor moved for him*, i. e. for fear or reverence of him. Job 31, 23.

c) After words of receiving, *לקח מן*, *לקח מן*; of giving, Ecc. 12, 11; of seeking, *בקש*; of asking, *שאל*; here *מן* marks the person *from* whom one receives, etc. So too after a verb signifying to take vengeance *of* or *from* any one, *נקם מן* 1 Sam. 24, 13. al. Also Is. 57, 8, see in *כרה* no. 3. fin.

d) After verbs of rising or raising up *from* a place, *קום*, *הקים*, Judg. 3, 20, 2 Sam. 12, 17. So also after verbs of *consoling*, *comforting*; Gen. 5, 29 *this one shall comfort us from (under) our work and the toil of our hands*.

e) Often *מן* is prefixed to particles of place, (most of them being nouns,) and signifies *departure from* the place denoted by the particle. Thus: *א*) Before adverbs, *מאחור* *from behind*; *משם* *from there*, thence; *מאין* *whence?* *מזה*, *hence*; and so *מסביב*, *מלמעלה*, *מלמטה*. *ב*) Before prepositions, *מאחרי* *from after*; *מבני* *from amid, from within*; *מלפני*, *מנגד*, *מבול*, *מלפני* *from before*; *מאח*, *ממח*, *ממח* *from with*; *מעל* *from above*, *מתחת* *from beneath*; *מבין* *from between*, etc. Comp. Fr. *de chez, d'auprès*.

f) Put without a preceding verb, it implies distance or absence from any place or thing, *far from, away from*, comp. Gr. *ἀπ' Ἀργεος* *far from Argos*, *φίλης ἀπὸ πατρῖδος αἰῆς* Il. 2. 162. So Prov. 20, 3 *שבה מריב* *to sit away from strife*. Num. 15, 24 *מעיני העדה* *away from the eyes*

of the congregation. Is. 14, 19. Hence α) i. q. without; Job 11, 15 for then shalt thou lift up thy face **בְּמוֹם** without spot. Gen. 27, 39. Mic. 3, 6. Jer. 48, 45. β) besides, praeter, 2 Sam. 13, 16. 1 Chr. 29, 3.—Contra

g) It implies also a connection, a dependence of one thing from another, so as to seem to proceed from or out of it. Is. 40, 15 **כַּדְּמֵי הַבַּיִת** a drop from the bucket, Sept. *σταγὼν ἀπὸ κάδου*. Cant. 4, 1. See in **גָּלַשׁ**, and comp. *ἐξ ὀφθαλμοῦ καθήμιενος*; Od. 21. 420. Arab. **قرب من** prope abesse *ab aliqua re*.—Perh. Ruth. 2, 20 **הוּא מִגְּאֻלְנוּ הוּא** he is next from our Goel see in **אָלַל** I. 3. p. 170. For **מִצְּיִרְהָ** Dan. 8, 9, see in its order.

h) Often **מן** marks the place or region in or at which a thing is; as **מִמְקָם** from the east, **מִמֶּזְרָם** from the west, where in Engl. we say on the east or eastward, on the west or westward. The mind of the oriental passes from the place specified to himself; we from ourselves to the place specified. So Gen. 2, 8 and the Lord God planted a garden in Eden **מִמְקָם** eastward, i. e. in the eastern part of Eden. 12, 8 **בֵּית-אֵל מִמְקָם** Bethel on the west and **אֵי מִמְקָם** Ai on the east, i. e. those coming from the west would pass by Bethel, and those from the east by Ai. So **מִצְפּוֹן** on the north Judg. 7, 1. In like manner the following: **מִבְּרִיחַ** on the inside, within; **מִחוּץ** on the outside, without, as Gen. 6, 14; **מִמִּלְפָּנֶיךָ** from before, i. e. in front; **מִתַּחַת** from beneath, i. e. below. So Gr. *πρός ῥότου*, Lat. *a fronte, a tergo*; Fr. *dessous, dessus, dedans, dehors, derrière* for *d'arrière*.—When followed by a genitive or by **לְ**, the following forms arise: **מִצֵּד** at the side of any one; **לְ** **מִימִינֵךְ** at or on the right of any one, **לְ** **מִשְׁמָלֵךְ** on the left; **לְ** **מִעַל** above, upon, i. q. **לְ** **מִתַּחַת** beneath, under, i. q. **תַּחַת**; **לְ** **מִחוּץ** i. q. **חוּץ**, etc. see in **לְ** A. 4. d. p. 502. Thesaur. p. 805.

i) Any thing at which we look, may also be said to look towards us, e. g. a place at some distance; hence in Lat. *e regione, ex adverso, over against*. So also in Hebrew, **מִמְקָם** *e regione, over against*. Gen. 21, 16. Num. 2, 2; **מִרְחוֹק** *e longinquo afar off*. 1 Sam. 26, 13. Comp. *ἐστηθένα μακρόθεν*.

k) Sometimes forms of this sort, as **מִמְקָם** from the east for in the east, and **מִרְחוֹק** from afar for afar off, are even put after verbs of motion to mark the terminus or place whither; so Is. 22, 3 **וְהָיוּ מִרְחוֹק בָּרְחוּ** they have fled afar off, far away. 23, 7 **רַגְלֶיהָ** her own feet shall carry her **מִרְחוֹק** afar off to sojourn. Gen. 13, 11 **וַיֵּצֵא לוֹט מִמְקָם** and Lot journeyed eastward. Such phrases seem to be taken as in the accus. of place whither, q. d. **אֶל-מִרְחוֹק**.

4. Of time, as marking: a) The terminus a quo, a time from which onward; as **מִן הַיָּמִים הָהֵוא** from that time forth Neh. 13, 21; **מֵאָז** from times of old; **מֵעַתָּה** from now, henceforth; **מִמְעַטְרִים** from childhood 1 Sam. 12, 2. 1 K. 18, 12; so too **מִבְּטֶן אִמִּי** from my mother's womb, from my birth, Judg. 16, 17. Is. 46, 3.—When prefixed to a word implying a space or period of time, the reckoning is always from the beginning and not from the end, like the Gr. *ἀφ' ἡμέρας, ἀπὸ νυκτός*, Lat. *de die, de nocte*. Lev. 27, 17 **הַיּוֹם הַזֶּה** Vulg. well, *statim ab initio incipientis jubilei*, opp. **אַחַר הַיּוֹם** v. 18. Is. 38, 12 **לְלֵילָה עַד** from morning till night, i. e. the whole day. **מֵימֵיךָ** since thy days, i. e. since the beginning of thy life, Job 38, 12. 1 Sam. 25, 28. **מֵימֵם** from time on, from the beginning of time or of the world, Sept. *ἀπ' ἀρχῆς*, Is. 43, 13.

b) Of the time in or at which any thing takes place, comp. **מן** no. 3. h; Ps. 94, 13. 1 Sam. 25, 28. So **מִמָּחָרָה** on the morrow Gen. 19, 34. Ex. 9, 6. **מֵעוֹלָם** a long time ago, i. e. of old, Is. 42, 14. Prov. 8, 23. **מִקְדָּם**, **מִרְאֲשִׁית**, Is. 46, 10.

c) Of the time which next follows another, immediately after, comp. in no. 3. g; so Gr. *ἐξ ἀπίουτου*, Lat. *ab itinere, ex consulatu*. Ps. 73, 20 **בְּחֵלֹם** **מֵהִקְיֹץ** as a dream after (when) one awakes. Prov. 8, 23 **מִקְדָּמֵי אֲרֶץ** immediately from (after) the beginnings of the earth; **מֵימֵיךָ** after two days Hos. 6, 2; **מִסָּפֵן** at the end, see **סָפֵן**. Simply after, **מֵאַחַר** after a time, in process of time, Judg. 11, 4. 14, 8; **מֵרִבְּבַיִם** Josh. 23, 1. **מֵאַחַר** after three months Gen. 38, 24. Here too may be referred **מֵאַחַר** beyond (after) the appointed time 2 Sam. 20, 5.

5. From the idea of *proceeding from or out of* (see no. 2), in which is included the notion of *taking or choosing out of*, comes the use of מן as a *comparative*, to mark any thing as prominent or pre-eminent in any way above other things *from or out of* which it is taken. Comp. Lat. *egregius, eximius*; Gr. *ἐκ πάντων μάλιστα* II. 4. 96; also *ἐκ πασίων* II. 18. 431. Hebr. מן בָּחַר Ps. 84, 11. The same usage is found in the Syriac and Arabic.—So Deut. 14, 2 *a people מְבַלְהֵעַמִּים out of all nations*, q. d. chosen out, superior to them. 1 Sam. 9, 2 *גְּבוּהָהּ מִכָּל־הָעָם taller than any of the people*, pr. in this respect eminent *out of*, above, all the people. 10, 23. *מִכָּל דְּעִיבָה deceitful above all things*, i. e. the most deceitful of all, Jer. 17, 9; comp. 1 Sam. 18, 30. 2 K. 10, 3. 2 Chr. 9, 22. Ez. 31, 5. Ps. 45, 8. al.—In other examples a thing is said to be in some way *eminent*, distinguished, *above* another, to surpass it, e. g. *טוֹב מִבְּלָק better than Balak*, distinguished above him for goodness, Judg. 11, 25; *מְרוֹס sweeter than honey* 14, 18; *חָכֵם מִדָּנִיָּאל wiser than Daniel* Ez. 28, 3. Also with a verb implying virtue or vice, Judg. 2, 19 *הִשְׁחִירוּ מֵאֲבוֹתָם they did worse than their fathers*. Gen. 19, 9. 29, 30. 38, 26. Jer. 5, 3. al. So too the phrases: *הָסֵר מִן to have less than another* Ps. 8, 6; *נָפַל מִן to fall more than another*, to yield, Job 12, 3; *עָמַד מִן to stand more than another*, not to yield, Dan. 11, 8.—Not much different is the view of those who refer this comparative use of מן back to the idea of *receding*; see Thes. p. 806.—The following uses may also be noted: a) The *tertium comparationis* is sometimes omitted, but may be easily supplied: Is. 10, 10 *מְסִילֵיהֶם מִכִּסְיֵיהֶם their idols surpass those of Jerusalem* sc. in multitude and power. Mic. 7, 4. Ps. 62, 10. Job 11, 17. b) A thing is said to be *above* or *greater than* any one, when it surpasses his powers; as Deut. 14, 24 *רִבְּבָה מִמֶּךָ הַדֶּרֶךְ the journey is greater than thou*, i. e. exceeds thy powers, is too long for thee. Gen. 4, 13. 18, 14. Job 15, 11. 35, 5. Is. 49, 6. Num. 16, 9. Judg. 7, 2. See Lehrs. p. 690. c) There is a close connection between the comparative use of מן and its negative power (no. 6. b); e. g. Hos. 6, 6

הָסֵר הַפִּצְחִי וְלֹא זָבַח וְדַעַת אֱלֹהִים מֵעֹלוֹת *I delight in goodness, and not sacrifice, in the knowledge of God MORE THAN in burnt-offerings.*

6. Before an *infinitive*, מן signifies: a) *on this account that, because*; comp. no. 2. f. Deut. 7, 8 *מֵאַהֲבַת יְיָ אֲהַבְכֶם because Jehovah loveth you*. b) Most frequently, *so as not, so that not, lest*, with a negative sense, from the signification of *receding* (no. 3), after verbs which in any way imply restraint, hindrance, etc. e. g. verbs of restraining, *הִנְיָא Num. 32, 7*; of guarding, of caution and care, Ps. 39, 2. Gen. 31, 29; of dehorting Is. 8, 11; of rejecting 1 Sam. 8, 7; of shutting up Is. 24, 10. Zech. 7, 12; (comp. Gen. 27, 1. Ps. 69, 24;) of dismissing Ex. 14, 5; of forgetting Ps. 102, 5. Is. 49, 15. Thus Num. 32, 7 *מֵעֲבֹר מִיִּשְׂרָאֵל אֲלֵהֶם from going over, etc.* i. e. so that they go not over. Gen. 27, 1 *הָיוּ עֵינָיו כְּעֵינֵי מֵת so that he could not see*. Is. 49, 15 *אֵשׁ מִרְחֵם בְּוִיבִטְנָהּ can a woman forget her sucking child* so, as not to have compassion, etc. So Is. 54, 9 *אֵשׁ מִקֶּצֶף עֲלֶיךָ not to be wroth with thee*, i. e. the oath restrains me from it.—In this sense, a noun is often found instead of the inf. and then מן is for the fuller *מהיות*; so 1 Sam. 15, 23 *הִרְשִׁית מִמֶּלֶךְךָ from being king*, i. e. so that thou art no longer king. Jer. 48, 2 *אֲנִי מְנוּרָה מִנֹּרָה so that it shall be no more a nation*. Is. 52, 14 *מִשְׁחָה מֵאִישׁ מִשְׁחָה so as to be no man*, so as scarcely to have the appearance of a man. Also Is. 17, 1. 23, 1. 25, 2. Jer. 2, 25. 1 K. 15, 13. Job 34, 30. c) Of time, e. g. *from which, since*, see no. 4. a. Is. 44, 7 *מֵעַתָּה מֵעַתָּה since I created the ancient people*. Num. 24, 23. Job 20, 4. 1 Chr. 8, 8. 2 Chr. 31, 10. Also *after*, when, see no. 4. c. Ps. 73, 20.

7. Once מן is found as a *Conjunction* before the future, i. q. Syr. *عَنْ*, Arab.

مِنْ أَنْ, in the sense of *lest*, comp. no. 6. b. Deut. 33, 11 *מִן־יִקְוִמוּן*, Sept. *μη ἀναστήσονται*, Vulg. *non consurgant*. Comp. Lehrs. p. 636.

לֹא מִן, i. q. *מִן* (which is only found in certain forms, as *מִלְמַעְלָה*, *מִלְמַטָּה*, and corresponding en

tirely to the Lat. *inde* for *de-in*. It is put for מן in the signif. no. 3. *α-δ*, marking a terminus *a quo*, *from*; so of place, לְמַרְהוֹק *from afar* Job 26, 3. 39, 29; also of time 2 Sam. 7, 19. 2 K. 19, 25. 1 Chr. 27, 23 לְמִבְּנֵי שְׁנָה וְלְמִשָּׁה *from twenty years old and under*. 1 Chr. 17, 10. Mal. 3, 7.—Most frequently followed by עַד or וְעַד, *from—to, even to*, Zech. 14, 10. Mic. 7, 12; of time, Judg. 19, 30. 2 Sam. 7, 6. Jer. 7, 7. Also i. q. *whether—or*, 2 Chr. 15, 13 לְמֵאִישׁ וְעַד אִשָּׁה *whether man or woman*. Esth. 1, 20; and so with a negative particle, *neither—nor*, Ex. 11, 7. 2 Sam. 13, 22.—Here however does not belong לְמִבֵּית Num. 18, 7, nor לְמִתַּחַת 1 K. 7, 32, which are for מִבֵּית לְ, מִתַּחַת לְ, including the idea of *motion* to a place; comp. אֶל-מִחֵץ.

מֵאִתּוֹ i. q. מֵעִם, pr. *from with, from near by* any person or thing, Syr. مِّنْ, Arab. مِنْ عِنْدِ; hence genr. *from*, of a terminus *a quo*, 1 K. 6, 33; espec. after verbs or nouns of departing or sending *from* any place, Gen. 8, 8. 26 31; also of receiving Job 2, 10; of buying Gen. 17, 27. 23, 20; of asking *from* any one 1 Sam. 1, 17; of performance *from* (by) any one, Ex. 29, 28 *this shall be to Aaron a perpetual statute* מֵאִתּוֹ בְּנֵי יִשְׂרָאֵל *from the children of Israel*, i. e. to be performed by them. Josh. 11, 20 מֵאִתּוֹ יְיָ הַיְהוָה *from Jehovah is this*. Ps. 22, 26 מֵאִתְּךָ הַהַלְלָתִי *from thee is my song*, i. e. I owe to thee my deliverance, the cause of my song. In Is. 54, 15 מֵאוֹתִי is for מֵאִתִּי v. 17; see in אֵת II.—In Is. 44, 24 Keri מֵאִתִּי is i. q. Gr. ἑαυτοῦ John 5, 30, *of myself*, by my own authority, Arab. مِنْ عِنْدِي, Syr. مِّنْ عِنْدِي, Heb. מִמֶּנִּי Hos. 8, 4. Comp. on this idiom Gesen. Anecdota Orient. I. p. 66.

מְנִי Chald. Ezra 6, 14, c. suff. מְנִי, מְנִיָּה, מְנִיָּה, i. q. Heb.

1. *part* of any thing, pr. constr. state of the noun *in*. Its partitive power is apparent in examples of this sort: Dan. 2, 33 *as to his feet* מְנִיָּהוֹן דִּי פְרָזֶל *his feet were iron* and *a part of them clay*. Comp. Syr. مِّنْ مِّنْ—مِّنْ 2 Tim. 2, 20. Barhebr. p. 171, 200.

2. *from out of*, pr. proceeding out of, etc. Hence: a) Of the *author*, from whom as a source any thing proceeds, after the passive, Ezra 4, 21. b) Of the moving cause, motive, *on account of, because of*, Dan. 5, 19; מְנִיָּה *because*, Dan. 3, 22. c) Of a rule or law *according to* which any thing is done, Ezra 6, 14. 7, 23. Hence קֶשֶׁט מְנִיָּה *of a truth*, in truth, *truly*, Dan. 2, 47; מְנִיָּה *of a certainty*, i. e. certainly, Dan. 2, 8. Comp. Gr. ἐκ as used in periphrasis for adverbs, e. g. ἐξ ἐμφανούς i. q. ἐμφανώς, ἐξ ἴσου.

3. *from*, with the notion of receding, departing, see Heb. מן no. 3; hence to require punishment *from* any one, Ezra 7, 26; to be in fear *of* any one Dan. 5, 19. Of time, *from a time onward*, Dan. 4, 23 [26]. Ezra 5, 12.—Often followed by other prepositions, e. g. מִן לְוָה i. q. Heb. מֵאֵת, מֵאֵת, see לְוָה מִן הַקָּדָם i. q. Heb. מִלְפָּנַי, מִפְּנֵי i. q. Heb. מִן אֲדָרָן i. q. מֵאֲדָרָן *from then*, from that time, see אֲדָרָן.—Here too belongs the privative or negative signification, on which see in Heb. מן no. 6. b. Dan. 4, 13 לְבַבָּהּ מִן רִשְׁוֹן *his heart shall be changed from a man's heart*, i. e. *so as to be no longer the heart of a man*.

4. Comparat. *above, more than*, Dan. 2, 30.

מְנָא Chald. see מְנָה.

מְנָאוֹת parts, plur. of מְנָה q. v.

מְנִיָּנָה f. (ר. נָנָה) i. q. נְנִיָּנָה no. 3, a *song*, espec. of derision, a *satire*, Lam. 3, 63.

מְנִיָּה Chald. f. *tribute*, i. q. Chald. מְנָה q. v.

מְנִיָּדַע Chald. m. i. q. Heb. מְדַע, the *Dag*. being resolved in the Chaldee manner into נ. R. יְדַע, fut. יְדַע.

1. *knowledge*, Dan. 2, 21. 5, 12.
2. *understanding, intellect*, Dan. 4, 31. 33.

* מְנָה fut. הִמְנָה, pr. *to divide out, to measure out*; kindred are מְנִין and מְנִיָּה. Comp. by transpos. Gr. μέω.—In Kal

1. *to allot, to appoint*, c. לְ Is. 65, 12.
2. *to number out, to count*, e. g. money 2 K. 12, 11; the stars Ps. 147, 4; the dust Gen. 13, 16. Num. 23, 10; a people

by a census 2 Sam. 24, 1. 1 Chr. 21, 1. 17. 27, 24 (c. ב). 1 K. 20, 25 and number thee an army, etc. Part. מוֹנֵה the numberer, counter, i. e. inspector of flocks, Jer. 33, 13.—Chald. and Syr. מַנָּה id.

NIPH. pass. of Kal no. 2, to be numbered, Gen. 13, 16. 2 Chr. 5, 6. Ecc. 1, 15; to be numbered with, c. אַחַד Is. 53, 12.

PIEL מָנָה, fut. apoc. וַיִּמְנֵן, imp. apoc. מְנֵן. Only in the later Heb.

1. to allot, to appoint, i. e. to divide out to any one, Dan. 1, 10; with הָ of person, Dan. 1, 5. Job 7, 3.

2. to appoint, i. e. to constitute, to prepare, spoken of God, Jon. 2, 1. 4, 6. 8. Followed by a finite verb ἀστυθείωσ, Ps. 61, 8 מִן יִנָּצְרֶהוּ appoint (cause that) they may preserve him. With עַל, to appoint over, to set over, Dan. 1, 11.

PUAL pass. to be appointed, to be set over, 1 Chr. 9, 29.

Deriv. מְנִי, מְנָה, pr. n. הַמְנָה, and the four following.

מְנָה and מְנָה Chald. to number; Dan. 5, 26 God hath numbered thy kingdom, i. e. the years of thy reign. Part. pass. מְנָה v. 25, 26.

PA. מְנִי, to constitute, to appoint to an office, Dan. 2, 24. Ezra 7, 25; c. עַל over Dan. 2, 49. 3, 12. Imper. מְנִי Ezra 7, 25.

Deriv. מְנִי.

מְנָה m. (r. מְנָה) plur. מְנִים, pr. part, portion, number; spec. maneh, mina,

Gr. μῶν, (Syr. مَن, Arab. مَن) a weight of a hundred shekels, as we may gather from 1 K. 10, 17. 2 Chr. 9, 16.—Another and somewhat obscure specification is given Ez. 45, 12: twenty shekels, twenty-five shekels, fifteen shekels, shall be your mina; spoken either of a triple mina of 20, 25, and 15 shekels; or of a single mina of sixty shekels, distributed into three parts, 15+20+25. The latter is best.

מְנָה f. (r. מְנָה) constr. מְנָה, plur. מְנָה, c. suff. Kamets impure מְנִיָּה Esth. 2, 9.

1. a part, portion, Ex. 29, 26. Lev. 7, 33; mostly of food, 1 Sam. 1, 4. 5. 9, 23. מְנָה to send portions from a feast, Neh. 8, 10. 12. Esth. 9, 19. 22.

2. a lot, i. q. הֶלֶק, Jer. 13, 25. Arab. مَن fate.

מְנָה only in plur. מְנִים parts, i. e. times, Gen. 31, 7. 41. R. מְנָה.

מְנָה m. the driving of a chariot, 2 K. 9, 20. R. נָהַג.

מְנָהָה f. (r. נָהַר to flow,) a fissure, cleft, in mountains or rocks, hollowed out by the water; such were used by the Israelites in times of distress as dens, recesses, retreats, once Judg. 6, 2.

See Thesaur. p. 858.—Arab. مَنَهْر and مَنَهْرَة fossa aquæ; see Schult. ad Job p. 49.

מְנֹד m. (r. נִיד) a nodding, shaking. Ps. 44, 15 מְנֹד ראש a shaking of the head, i. e. concr. one at whom men shake the head, an object of derision.

מְנֹחָה m. (r. נִיח) plur. c. suff. מְנֹחָהי Ps. 116, 7.

1. a resting, a settling down in a fixed place; e. g. of the ark 1 Chr. 6, 16 [31]. See the root Kal and Hiph. no. 1.

2. rest, quiet; מְצָא מְנוּחָה to find rest Gen. 8, 9. Is. 34, 14. Lam. 1, 3; comp. Deut. 28, 65. הָלַךְ בְּקֶשֶׁת מ' to seek rest for a female, sc. in matrimony, Ruth 3, 1; comp. Liv. 3. 45.

3. Manoah, pr. n. of the father of Samson, Judg. 13, 2 sq.

מְנֹחָה f. also מְנֹחָה Gen. 49, 15 (r. נִיח) c. suff. מְנֹחָהי Is. 11, 10; plur. מְנֹחָהי Is. 32, 18.

1. a resting, a settling down for rest (comp. נִיח no. 1); hence, 'place where any thing settles down;' Zech. 9, 1 the oracle of Jehovah is against the land of Hadrach, and Damascus is the resting thereof, i. e. Damascus is the place where it settles down, on which it rests; comp. Num. 11, 25. 26. Is. 11, 2.

2. rest, quiet; מ' איש a man of quiet, i. e. pacific, 1 Chr. 22, 9; מֵי מְנוּחוֹהוּ waters of quietness, i. e. still, placid, Ps. 23, 2. Adv. quietly, without noise or tumult, Judg. 20, 43.—Also i. q. comfort, consolation, 2 Sam. 14, 17. Hence מְצָא מ' to find comfort Jer. 45, 3; but also of a female, to find rest sc. in matrimony, Ruth 1, 9; comp. 3, 1.

3. place of rest, resting-place, Num. 10, 33. Mic. 2, 10. Plur. Is. 32, 18. Spec. of the temple, as the abode of Jehovah,

Ps. 132, 8. 14. בְּיַד מ' 1 Chr. 28, 2. Is. 66, 1; comp. Is. 11, 10. Also of the Holy Land, in which the people of God found rest. Deut. 12, 9. 1 K. 8, 56. Ps. 95, 11 מְנוּחָהּ *my rest*, i. e. conceded by me (God) to them. Is. 28, 12. Gen. 49, 15.—Jer. 51, 59 שׂוֹר מְנוּחָהּ, an officer of Nebuchadnezzar's court; according to Kimchi, *chamberlain*, who attended the king when he retired to rest; better perh. *chief of the quarters* for the king and his army, q. d. *quartermaster-general*. Comp. Num. 10, 33. Syr. **وَكْ صَمْرَدًا** chief of the camp.

מְנוּךְ m. (ר. מִנּוּךְ) *a child, offspring*. Once, Prov. 29, 21 *when any one bringeth up his servant delicately from childhood, וְאַחֲרֵיהֶוּ יִהְיֶה מְנוּךְ he will afterwards be as a child*. So the Heb. intpp. and many early commentators. Others, abstr. *condition of a child*.

מְנוּסָה m. (ר. מִנוּסָה) c. suff. 2 Sam. 22, 3; see Lehrs. p. 161.

1. *flight*, Jer. 46, 5.
2. *refuge*, i. e. place of flight or retreat, Ps. 142, 5. Job 11, 20. al. Of God as the refuge of man, 2 Sam. 22, 3. Jer. 16, 19.

מְנוּסָה fem. of the preceding, *flight* Lev. 26, 36. Is. 52, 12.

מְנוּרָה m. (ר. מִנּוּרָה) *a yoke, jugum*, pr. a ploughman's yoke; hence trop. מְנוּרָה אֲרָגִים *jugum textorium, a weaver's beam*, 1 Sam. 17, 7. 2 Sam. 21, 19. Syr.

قَمَرٌ id. Arab. **نِمْرٌ** jugum aratorium, **نِمْرَةٌ** jugum textorium. But in this latter signif. Syr. and Arab. have more commonly كَمْرٌ, كَمْرٌ, with *r* softened.

מְנוּרָה and מְנוּרָה f. (ר. מִנּוּרָה) *a candlestick, candelabra*; spoken of the great chandelier in the tabernacle, Ex. 25, 31 sq. 30, 27. 37, 17. 40, 4. 24. al. Plur. of the candelabras in the temple, 1 K. 7, 49. 1 Chr. 28, 15. Jer. 52, 19.

מְנוּרָה id. Arab. **مَنَارَةٌ**

מְנוּרָה m. plur. (ר. מִנּוּרָה, Dag. euphon.) *princes*, i. q. מְנוּרָה, Nah. 3, 17.

* מְנוּחָה obsol. root, Arab. **مَنَحَ** I, II, *to give, to bestow*, pr. to divide out, to distribute, kindr. with מְנוּחָה, מְנוּחָה. Hence

מְנוּחָה f. constr. מְנוּחָה, c. suff. מְנוּחָה; plur. c. suff. מְנוּחָה Gen. 32, 14.

1. *a gift, present*, Gen. 32, 14. 19. 21. 43, 11. 15. 25. 26. al. Espec. of presents offered to nobles and kings, Judg. 3, 15. 1 Sam. 10, 23. 2 Chr. 17, 5. 11. Ps. 45, 13. Is. 39, 1. 1 K. 10, 25.

2. *tribute*, which was extracted from a subject nation under the milder name of a *present*, see Diod. Sic. 1. 58. So 2 Sam. 8, 2. 6. 1 K. 5, 1 [4, 21]. 2 K. 17, 4. Ps. 72, 10.

3. *an offering to God, a sacrifice*, Is. 1, 13. 1 Chr. 16, 29. Spoken espec. of a bloodless offering, *meat-offering*, opp. to זָבַח a bloody sacrifice; it consisted of flour, meal, or cakes, with oil and frankincense, and was burned upon the altar either by itself or in connection with the bloody sacrifice; so Lev. 2, 1. 4. 5. 6. 6, 7 [14] sq. 7, 9. al. Hence זָבַח וּמְנוּחָה Ps. 40, 7. Jer. 17, 26. Dan. 9, 27; מְנוּחָה וּנְסִיחָה Joel 1, 9. 13. 2, 14. As offered to idols, Is. 57, 6. 66, 3.

מְנוּחָה Chald. i. q. Heb. no. 3, Dan. 2, 46. Ezra 7, 17.

מְנוּחָה see מְנוּחָה.

מְנוּחָה (consoler, r. מְנוּחָה) *Menahem*, pr. n. of a king of Israel, r. 772–761 B. C. 2 K. 15, 17–22. Sept. *Μαναήμ*, Vulg. *Manahem*.

מְנוּחָה (rest, r. מְנוּחָה) *Manahath*, pr. n. a) Of a man Gen. 36, 23. b) Of a place otherwise unknown 1 Chr. 8, 6.

מְנוּחָה m. (ר. מְנוּחָה, see Is. 65, 12,) *fate, fortune, destiny*, Arab. **مَنْيَةٌ**, **مَنْأ**; with the art. **الْمَنْي**, *Meni*, as the name of an idol which the Jews in Babylonia worshipped along with *Gad* (see מְנוּחָה), by *lectisternia*, Is. 65, 11. Probably the planet *Venus* is intended, which, as the source of good fortune (سعد الاصغر *bona fortuna minor*), was regarded by the ancient Semitic nations as coupled with *Gad* or the planet *Jupiter*. It seems to be the same as the goddess **مَنَاة** of the heathen Arabs, mentioned

in the Koran, Sur. 53. 19. 20. See on these points, Comm. on Is. 1. c.

I. **מני** Jer. 51, 27, *Minni*, pr. n. of an Armenian province, coupled with **אַרְרָט**. According to Bochart, Phaleg lib. I. c. 3. p. 19, 20, it is i. q. *Mivvās*, a region of Armenia, Nicol. Damasc. ap. Jos. Ant. 1. 3. 6; perh. the region of the *Manavasæi* near the centre of Armenia, see St. Martin Mém. sur l'Arménie I. p. 249.—For Ps. 45, 9, see in **מן** no. 2.

II. **מני** poet. for **מן** with Yod paragogic, Judg. 5, 14. Is. 46, 31; see **מן** init. For the form **מני** Is. 30, 11, see **מן** no. 1. **מְנִירָה**, see **מָנַח**.

מְנִירָה, see **מָנַח**.

מְנִירָה, see **מָנַח**.

מְנִירָה Chald. m. *number*, Ezra 6, 17. Syr. **مَنْبَرَا**. R. **מְנִירָה**.

מְנִירָה (r. **מְנִירָה**) *Minnith*, pr. n. of a place in the territory of the Ammonites, Judg. 11. 33. Hence wheat was brought to the Tyrian market, Ez. 27, 17.

מְנִירָה m. (r. **מְנִירָה**) c. suff. **מְנִירָה**, once in Job 15, 29 **לֹא רִשָּׁה לְאַרְץ מְנִירָה** *their possessions spread not abroad in the land*, i. e. their flocks. Thus usually; but the root **מְנִירָה** is very doubtful, see in art. **מְנִירָה**.—The reading **מְנִירָה** is also doubtful, and we ought perhaps (with one Ms.) to restore **מְנִירָה** from **מְנִירָה** i. q. **מְנִירָה**, *their fold*, poet. for *their flocks*.

* **מְנִירָה** obsol. root, Arab. **مَنَّ**, to divide out, to allot, kindr. with **מְנִירָה** and **מְנִירָה**.—Hence **מְנִירָה**, **מְנִירָה**, constr. **מְנִירָה**, plur. **מְנִירָה**, and pr. n. **מְנִירָה**.

* **מְנִירָה** fut. **מְנִירָה**, to keep back, to withhold, to restrain. Arab. **مَنَّع** id. Chald. id. The primary syllable is **נַע**, which has a negative power, see r. **נִיא**.—Construed: a) With acc. of thing and **מן** of pers. to withhold from any one; Gen. 30, 2 **אֲשֶׁר מְנִיעַ מִפְּרִי בֶּטֶן 2** *who hath withheld from thee the fruit of the womb*. Job 22, 7 **תְּמַנִּיעַ** *bread from the hungry*. 2 Sam. 13, 13. 1 K. 20, 7. Prov. 3, 27. Neh. 9, 20. Am. 4, 7. al. Rarely with **ל** of pers. Ps. 84, 12; absol. Ps. 21, 3. b) With acc. and **מן** of thing, to restrain or withhold from

any thing. Jer. 31, 16 **מְנִיעַ קוֹלָהּ מִבְּכִי** *refrain thy voice from weeping*. 48, 10 **מְנִיעַ חֶרְבּוֹ מִדָּמַם** *who keepeth back his sword from blood*. Prov. 1, 15. So with **מן** before an infin. 1 Sam. 25, 26. 34 **אֲשֶׁר מְנִיעַ מִיָּדָה אֶהָה**; also concisely, Jer. 2, 25 **מְנִיעַ רַגְלָהּ מִיָּדָה** *withhold thy foot from being unshod*, see in **מן** no. 6. b.—But to withhold a person from a thing is the same as to withhold any thing from him, as in lett. a. So Num. 24, 11 **מְנִיעַ הַיְיָ הַלֹּד מִכְבוֹד** *the Lord hath kept thee back from honour*, i. e. hath withheld honour from thee. Job 31, 16. Ecc. 2, 10.—Absol. Ez. 31, 15 **מְנִיעַ הַיְיָ הַמַּיִם** *I restrained the floods thereof*. Prov. 11, 26. Job 20, 13.

NIPH. to be withheld, restrained; e. g. the rain Jer. 3, 3; with **מן** of pers. Job 38, 15; **מן** c. infin. Num. 22, 16.

Deriv. pr. n. **מְנִירָה**, **מְנִירָה**.

מְנִירָה m. (r. **מְנִירָה**) a bolt, bar, Cant. 5, 5. Neh. 3, 3. 6.

מְנִירָה m. id. Deut. 33, 25.

מְנִירָה m. plur. *dainties, delicacies*, Ps. 141, 4. R. **מְנִירָה**.

מְנִירָה m. plur. (r. **מְנִירָה**) Vulg. *sistra*, 2 Sam. 6, 5; a musical instrument or rattle, which gave a tinkling sound on being shaken; so Gr. *σειστρον*, from *σειω*. The *sistrum* was used in Egypt in the worship of Isis; see the description and figures of it in Wilkinson's *Mann.* and *Cust.* of the Anc. Egyptians II. p. 323 sq.

מְנִירָה f. (r. **מְנִירָה** q. v.) only in plur. **מְנִירָה** *sacrificial dishes, bowls for libation*, Ex. 25, 29. 37, 16. Num. 4, 7.—Syr. **مَنْبَرَا** id.

מְנִירָה for **מְנִירָה**, see **מְנִירָה** Hiph.

מְנִירָה see **מְנִירָה**.

מְנִירָה (who makes forget, r. **מְנִירָה** I; see Gen. 41, 51,) pr. n. *Manasseh*, Gr. *Μανασσης*. a) The son of Joseph, adopted by Jacob, Gen. 48, 1 sq. For the territories of the tribe of Manasseh which were partly beyond and partly on this side the Jordan, see Num. 32, 39 sq. 34, 14. 15. Josh. 13, 29–32. 17, 7 sq. Patronym. **מְנִירָה** *Manassite*, Deut. 4, 43. b) A king of Judah, r. 699–644 B. C. son of Hezekiah, and notorious for his

idolatry, superstition, and cruelty towards those who worshipped God, 2 K. 21, 1-18. 2 Chr. 33, 1-20. c) Judg. 18, 30 Cheth. d) Ezra 10, 30. e) v. 33.

מְנָה f. (for מְנָאָה, מְנָאָר, r. מְנָה) constr. מְנָה; plur. מְנָאוֹת Neh. 12, 44, and מְנִירוֹת 12, 47. 13, 10, (Kamets impure,) a part, portion, 2 Chr. 31, 4, comp. v. 3. Ps. 63, 11 מְנָה חֲרִיבִים is מְנָה שֶׁעָלִים Ps. 11, 6 a scorching wind is מְנָה פֹּסֵם the portion of their cup, i. e. is poured out to them. 16, 5. So of portions of food, Neh. 1. c. Syr. مَنَّا id.—For the form see Lehrs. p. 509, 606.

מִסְּ m. one pining, consumed, sc. under calamities, one afflicted, Job 6, 14. R. מִסֵּס, see Niph. lett. b.

מִסְּ m. plur. מִסִּים, tribute; commonly derived from r. מִסֵּס to pine away, because tribute is 'a consuming of strength,' *confectio virium*, which is hardly tolerable. Better to regard מִסֵּס as contr. from מִסֵּס tribute, tax, from r. מִסֵּס to number, like fem. מִסָּה number, for מִסָּה. Instances of the letters *ks* or *ξ* at the end of words being softened by dropping the *k*, exist in multitude in Greek and Latin, as *Ajax, Aias; pistrix, pistris, πιστρις; ὄρνις, Dor. ὄρνιξ; mixtus, mistus; sestertius for sextertius*; also of *x* and *ss* between two vowels, like Heb. *micsa, missa*; *Ulixes, Ulysses; μαλίσσω, malaxo*; further, *maximus* and Ital. *massimo*; *Alexander* and *Alessandro*.—Spoken mostly of tribute to be rendered in service, *tribute-service*, fully מִסֵּס עֲבָד, 'tribute of one serving' 1 K. 9, 21; and concr. of a levy of men as labourers; 1 K. 5, 27 [13] and king Solomon let come up a levy (מִסֵּס) out of all Israel, and the levy (הַמִּסֵּס) was thirty thousand men; comp. 9, 15. 2 Chr. 8, 8. Frequent in the phrases: הָיָה לְמִסֵּס Deut. 20, 11. Judg. 1, 30. 33. 35. Is. 31, 8, also הָיָה לְמִסֵּס עֲבָד Gen. 49, 15. Josh. 16, 10, to become subject to tribute-service. So הָיָה לְמִסֵּס Josh. 17, 13 מִסֵּס לְמִסֵּס Judg. 1, 28, and מִסֵּס עַל Esth. 10, 1, to impose tribute-service upon any one. Also אֲשֶׁר עַל הַמִּסֵּס 'the prefect over the tribute-service,' *tribute-master*, 2 Sam. 20, 24. 1 K. 4, 6. 12, 18; plur. שָׂרֵי מִסִּים *service-masters task-masters*, Ex. 1, 11.

מִסֵּב m. (r. סֵבֵב) c. suff. מִסֵּבוֹ; plur. מִסֵּבוֹת, constr. מִסֵּבֵי.

1. Subst. *consessus, triclinium, divan* of the orientals, i. e. a company of persons seated round about a room, Cant. 1, 12. Comp. r. סֵבֵב 1 Sam. 16, 11.

2. Adv. *round about*, 1 K. 6, 29. Plur. מִסֵּבוֹת id. Job 37, 12.

3. Plur. constr. as Prep. *round about*, 2 K. 23, 5 מִסֵּבֵי יְרוּשָׁלַם *round about Jerusalem*.

מִסְגֵּר m. (r. סָגַר) pr. part. Hiph. 'shutting up;'; hence

1. Of a person who *shuts up*, closes, etc. a *locksmith, smith, artisan*, 2 K. 24, 14. 16. Jer. 24, 1. 29, 2.

2. That which shuts up, a *prison*, Ps. 142, 8. Is. 24, 22. 42, 7.

מִסְגָּרָה f. (r. סָגַר) c. suff. מִסְגָּרָהוּ, plur. מִסְגָּרוֹת.

1. *close places*, i. e. *strong-holds*, poet. of fortified cities, Ps. 18, 46. Mic. 7, 17.

2. a *border, margin*, so called as surrounding and enclosing any thing, Ex. 25, 25 sq. 37, 14.

3. 1 K. 7, 28. 29. 31. 32. 35. 36. 2 K. 16, 17, ornaments on the brazen stands or pedestals of the lavers, which appear from v. 28. 29. 31, to have been square shields decorated with sculpture upon the four sides of the stand.

מִסָּד m. a *foundation*, sc. of a building, 1 K. 7, 9. R. מִסָּד, in the manner of verbs מָסָה.

מִסְדָּרוֹן m. (r. סָדַר) a *porch, portico*, so called from the *rows* of columns which inclose it; comp. סָדַר, שְׂדָרָה, row. Once Judg. 3, 23, where it is the open gallery or balcony, from which there was access to the עֲלִיָּה or private apartment.

* מִיָּסָה i. q. מִסֵּס and מִסָּס, to melt, to flow down. Chald. מִסָּס, Syr. مَصْفَا dissolutus est, computruit; Eth. ጠፀ to melt.

Hiph. fut. apoc. וְהָמַס Ps. 39, 12, to cause to flow, to dissolve. to melt; Ps. 6, 7 מִדְּמַעְתִּי עָרַשִׁי אֲמָסָה with my tears I make my couch to flow. So of ice Ps. 147, 18.—Trop. to cause the heart to melt sc. with fear, plur. הַמְסִיו by Chald. for הִמְסוֹ Josh. 14, 8.

מִסָּה f. (r. נָסָה) constr. מִסָּה, plur. מִסּוֹת.

1. *temptation, trial*, e. g. a) Of men from God, viz. the mighty works of God intended to excite and prove the faith of his people, Deut. 4, 34. 7, 19. 29, 2. So too when these consist of calamities sent upon them; hence *calamity, evil*. Job 9, 23; so *πειρασμός* in N. T. b) On the other hand, *temptation* of Jehovah is i. q. *complaint, murmuring* against him, Ps. 95, 8.—Hence

2. *Massah*, pr. n. of a place in the desert, Ex. 17, 7. Deut. 6, 16. 9, 22. 33, 8.

מִסָּה f. (contr. for מִבְּסָה, as מַס for מִבְּס, r. נָסַס) pr. *number*; hence constr. מִסָּה as Prep. pr. 'according to the number,' i. e. *according as, pro ratione*; once Deut. 16, 10 *מִסָּה נְדָבָה יָדְךָ* *according as thy hand is able to give*; Sept. *καθὼς ἡ χεὶρ σου ἰσχύει*.—Syr. *ܡܫܫܐ*. Chald. *ܡܫܫܐ* for Heb. *מִסָּה*. See in *מס*.

מִסְנֶה m. (r. סָנָה) *a covering, veil*, for the face, Ex. 34, 33. 34. 45. So all the versions, and so the context seems to demand; and Jarchi remarks that *מסוה* is used also in the Gemara of a veil.

מִסְכָּה f. for מִשְׁכָּה, *a hedge, thorn-hedge*, Mic. 7, 4. R. שִׁוְיָהּ.

מִסָּח m. (r. נָסַח) *a keeping off, removing*, sc. of people, a crowd, 2 K. 11, 6.

מִסְחָר m. (r. סָחַר) *trade, traffic*, 1 K. 10, 15.

* **מִסְכָּה** *to mix, to mingle*, i. q. מִינֵג.

This root is widely spread both in the Semitic and Indo-European languages, and also in the Slavic. See Arab.

مشج, مشج, مشج mid. Ye

miscuit, مَسْمَاش, مَسْمَاش, Engl.

mishmash; Aram. מִסְכָּר, מִינֵג, מִינֵג; Sanscr.

maksh, miṣ, miṣr, Pers. اميزیدن,

اميزیدن, Gr. *μισγω*, Lat. *miscuo*, Polish

mieszam, Bohem. *smisseti*, Germ.

mischen, Engl. *to mix*.—Ps. 102, 10. Is.

19, 14 יהוה מסה בקרבה רוח מניגים *Jehovah hath mixed in the midst of her*

(Egypt) *a spirit of perverseness*, i. e. Jehovah hath implanted in the Egyptians

a perverse disposition.—Spec. *to mix wine*, i. e. to prepare it with spices, Prov 9, 2. 5. Is. 5, 22. So the Mishna, *Maaser Sheni* 2, 1; see fully in *Thesaur.* p. 808.

Deriv. מִמְסָה, and

מִסְכָּה m. *mixed wine*, i. e. spiced, Ps. 75, 9. Comp. in מִינֵג.

מִסְכָּה m. (r. סָכָה, Kamets impure) constr. מִסְכָּה, *a covering*, 2 Sam. 17, 19. Ps. 105, 39. Spec. of the *veil or curtain* before the entrance of the tabernacle, Ex. 26, 36 sq. 39, 38. 40, 5, and of the court 35, 17. 39, 40; more fully פָּרְכָה מִסְכָּה 35, 12. 39, 34. 40, 21.—Trop. Is. 22, 8 וַיִּגַּל אֶת מִסְכָּה יְהוּדָה *and he uncovers the covering (veil) of Judah*, i. e. exposes Judah to reproach; the figure being taken from a virgin whose veil wanton and violent men have torn away. The Arabs make use of the same figure, Schult. de Defect. § 258. See *Thesaur.* p. 953.

מִסְכָּה f. (r. סָכָה) *a covering*, that with which one is covered, Ez. 28, 13.

I. **מִסְכָּה** f. (r. נָסָה I) constr. מִסְכָּת, plur. c. suff. מִסְכָּהִם; *a pouring out, effusion*.—Hence

1. *fusion* of metals; e. g. *מִסְכָּה* *a molten calf* Ex. 32, 4. 8. *מִסְכָּה* *molten gods* Ex. 34, 17. Lev. 19, 4. Spec. *a molten image*, Deut. 9, 12. Judg. 17, 3. 4. al. sæp.

2. *a truce, league*, *σπονδή*, made with libations, Is. 30, 1.

II. **מִסְכָּה** f. (r. נָסָה II) *a covering*, Is. 25, 7. 28, 20.

מִסְכֵּן m. (r. סָכַן no. 4) *poor, needy, wretched*, Ecc. 4, 13. 9, 15. 16. Chald.

id. Syriac مَسْكِينًا, Arab. مَسْكِينٌ,

مَسْكِينٌ, Eth. ለሆኑ. Hence the

new verbs ለሆኑ to be poor, מִסְכֵּן,

מִסְכֵּן, to make poor. Several modern

languages have adopted this word, prob.

through the Arabic, as Ital. *meschino*,

meschinello, Portug. *mesquinho*, abstr.

mesquinhez, Fr. *mesquin*, abstr. *mesquinerie*. Hence

מִסְכָּנוּת f. *poverty, misery*, Deut. 8, 9 See the preced. art.

מִסְכָּנֹת f. plur. *stores, magazines*, by transp. for a form מִכְּנִסוֹת from r. כָּנַס. Ex. 1, 11. 1 K. 9, 19. 2 Chr. 8, 4. 16, 4. 17, 12. 32, 28.

מִסְכָּת f. (r. נָסַךְ II) *thread, the warp*, in weaving, Judg. 16, 13. 14.

מִסְלָה f. (r. סָלַל) constr. מְסַלָּה, plur. מְסַלּוֹת.

1. *a raised way, causeway, highway*, for public use, Judg. 20, 31. 32. 1 Sam. 6, 12. Is. 40, 3. 49, 11. Jer. 31, 21. al. Ps. 84, 6 בְּלִבְבָם מְסַלּוֹת in whose hearts are the ways sc. to the sanctuary, comp. v. 7. 8. Poet. of the paths of locusts Joel 2, 8; of the courses of the stars Judg. 5, 20.—Trop. way of life Prov. 16, 17.

2. *a staircase, stairs*, i. q. סָלַם, 2 Chr. 9, 11; Sept. ἀνάβασις. See Biblioth. Sac. 1846, p. 612.

מִסְלָב m. (r. סָלַל) *a raised way, highway*, Is. 35, 8.

מִסְמָר m. (r. סָמַר) only in plur. מְסַמְרִים Is. 41, 7, מְסַמְרוֹת Jer. 10, 4, also מְסַמְרִים 1 Chr. 22, 3, מְסַמְרוֹת 2 Chr. 3, 9, *nails*; comp. Arab. مسمار nail.—

Once written with ש, i. e. מְשַׁמְרוֹת trop. Ecc. 12, 11 the words of the wise are... *nails fastened*, i. e. they sink deep into the heart.

* מִיֶּסֶס to melt, to flow down; in Kal once trop. of a person *wasting away* by disease, Is. 10, 18.—Chald. מִסַּס. Kindred are מָסָה, מִיֶּסֶס, also מַסַּח to dissolve, to macerate; comp. too r. מוֹאֵ, מוֹג.

NIPH. נָמַס, in pause נָמַס and נָמַס; fut. יִמַּס; inf. הִמַּס 2 Sam. 17, 10; part. נָמַס Nah. 2, 11; to melt, e. g. as manna Ex. 16, 21; wax Ps. 68, 3; hyperb. of mountains flowing with blood Is. 34, 3. Judg. 15, 14 the bands melted from his hands, were loosened and fell from his hands. Of diseased or mangy cattle and flocks 1 Sam. 15, 9.—More freq. trop. to melt, to faint. a) For fear, 2 Sam. 17, 10. Mic. 1. 4. Ps. 97, 5; often of the heart, Deut. 20. 8. Josh. 2, 11. 5, 1. al. The primitive force of this construction is preserved in Josh. 7, 5: the heart of the people melted לָמַס and became as water. b) For grief, sor-

row, Ps. 22, 15. 112, 110. Comp. Ovid ex Ponto 1. 2. 57: "sic mea perpetuis liquescunt pectora curis, Ignibus admotibus ut nova cera solet."

HIPH. causat. of Niph. lett. a, to make faint-hearted, to discourage, Deut. 1, 28. Deriv. מָס, הָמַס.

מִסָּע m. (r. נָסַע) 1. *a stone-quarry*, see the root Hiph. no. 3. 1 K. 6, 7 אָבֵן מִסָּע שְׁלֵמָה stones whole (not hewn) from the quarry; comp. Heb. Gr. § 112. 1. n. Sept. λίθοις ἀκροτόμοις ἀργοῖς.

2. *a dart, arrow*, Job 41, 18. Arab. مَنْرَع id. from نزع attraxit s. tendit acum, Kor. 79. 1; the letters ס and ז being interchanged. See Thesaur. p. 892.

מִסָּע m. (r. נָסַע no. 2) plur. constr. מְסַעֵי, c. suff. מְסַעֵי, *a breaking up, departure, journeying*, pr. of a nomadic or other encampment, and also of single persons, as of Moses Deut. 10, 11 לְמַסַּע הָעָם לִפְנֵי הָעָם for departing before the people. Num. 10, 2 אֶת־הַמַּחֲנֵה לְמַסַּע for the breaking up, departure, of the camps.—Plur. of the breaking up of different tribes or bands successively (Num. 10, 4 sq. 14 sq.) Ex. 40, 36. Num. 10, 6. 12. 28.—Hence 'place of breaking up,' station, Ex. 17, 1. Gen. 13, 3. Num. 33, 1. 2.

מִסְעָד m. (r. סָעַד) *a support, balustrade*, 1 K. 10, 12; comp. 2 Chr. 9, 11.

מִסְפָּד m. (r. סָפַד) constr. מְסַפְּדִי, c. suff. מְסַפְּדִי Ps. 30, 12, *wailing, lamentation*, Gen. 50, 10. Am. 5, 16. 17. al. Sep' κοπιτός.

מִסְפּוֹא m. (r. סָפָא) *fodder for cattle*, Gen. 24, 25. 32. 42, 27. 43, 24. Judg. 19, 19.

מִסְפָּחָה f. i. q. סָפָחָה q. v. *scurf, scab*, an eruption not dangerous, Lev. 13, 6. 7. 8. R. סָפָח.

מִסְפָּחוֹת f. plur. (r. סָפָח) *cushions, quilts, mattresses*, so called from being spread, Ez. 13, 18. 21. Symm. ὑπαιχίνα, Vulg. cervicalia.

מִסְפָּר m. (r. סָפַר) constr. מְסַפְּרִי, c. suff. מְסַפְּרִי; plur. constr. מְסַפְּרִי.

1. *a telling, narration*, Judg. 7 15; comp. the root in Pi.
2. *number*, Num. 1, 2. 9, 20. al. s̄ep.

Freq. in acc. adverbially for: *according to the number*, Ex. 16, 16 **מִסְפַּר נַפְשֵׁיכֶם** *according to the number of your persons*. Job 1, 5. Elsewhere, like Gr. *ἀριθμῶ*, *ἀριθμῶν*, used pleonast. with numerals, as 2 Sam. 21, 20 **עֲשָׂרִים וָאַרְבַּע מִסְפָּר** *twenty-four in number*.—Hence **אֵין מִסְפָּר** Gen. 41, 49. Cant. 6, 8, **לֹאֵין מִסְפָּר** 1 Chr. 22, 4, and **עֲד־אֵין מִסְפָּר** Job 5, 9, 9, 10, *without number, innumerable*. Contra, **מְתֵי מִסְפָּר**, **אָנָּשֵׁי מִסְפָּר**, *men of number*, i. e. *few*, easily numbered, Gen. 34, 30. Deut. 4, 27. Ps. 105, 12. Jer. 44, 28. 1 Chr. 16, 19; and by apposit. **יָמִים מִסְפָּר** *days which are a number, which may be numbered, few*, Num. 9, 20. In Deut. 33, 6 **וְיִהְיֶה מְתֵי מִסְפָּר**, a negative particle is implied from the preceding clause, so as to translate: *and let not his men be a number*, i. e. let them be many, innumerable. Comp. Arab. **أَيام معدودات** *dies numerati*, i. e. *few*, Kor. 2. 180.

3. *Mispar*, pr. n. m. Ezra 2, 2; for which **מִסְפָּרָה** Neh. 7, 7.

מִסְפָּרֶת *Mispereth*, pr. n. m. see in **מִסְפָּר** no. 3. R. **סַפָּר**.

* **מָסַר** a doubtful root, found only twice, Num. 31, 5, 16; prob. i. q. **נָזַר** (or perh. **בָּזַר** q. v.) *to separate, to separate oneself*. Hence in Kal, Num. 31, 16 **לְמַעַן מִסַּר מִיְהוָה** *to fall away treacherously from Jehovah*, i. q. **לְמַעַן מִיְהוָה** which occurs in the parallel passages Num. 5, 6. 2 Chr. 36, 14. Ez. 4, 13; unless perhaps the same reading is to be restored in Num. l. c.—Others: *to venture defection from Jehovah*, comp. Syr. **مَسَّر** *ausus est, opus aggressus est*.—In a different connection is

NIPH. Num. 31, 5 **וַיִּמְסְרוּ מֵאַלְפֵי רֵשֵׁת** *and there were separated (set apart) out of the thousands of Israel, a thousand for every tribe*, as Saadias well renders. More freely Onk. and Syr. *electi sunt*. Sept. *ἐξοικισθησαν*, perh. from a reading **וַיִּסְפְּרוּ**, or according to the Samaritan usage, in which *מסר* is i. q. Heb. **פָּקַד**.

NOTE. In Talm. *מסר* is *tradidit, prodidit*; Syr. Ethp. *accusatus est*; neither of which is applicable to the passages in the O. T.

מִסָּר i. q. **מוֹסָר**, *admonition, instruction*, Job 33, 16. R. **וְסָר**.

מִסְרוֹת Job 39, 5, see **מוֹסָר**.

מִסְרוֹת f. contr. for **מַאֲסָרֶת** (r. **אָסַר**) *a band, bond*, Ez. 20, 37.

מִסְתּוֹר m. (r. **סָתַר**) *a hiding-place, refuge*, Is. 4, 6.

מִסְתָּר m. (r. **סָתַר**) plur. c. suff. **מִסְתָּרָיו**, *a hiding-place, lurking-place*, Ps. 10, 9. Hab. 3, 14; elsewhere only plur. **מִסְתָּרִים**, Jer. 13, 17. 49, 10. **מִתְמַנֵּי מ' hidden treasures** Is. 45, 3. Spec. a place for lying in wait, Ps. 10, 8. 64, 5. Hab. 3, 14; of the dens of wild beasts Ps. 10, 9. 17, 12. Lam. 3, 10.

מִסְתָּר see in r. **סָתַר** Hiph. no. 1.

מִצָּא Chald. see **מָצָא**.

מִעֲבָר Chald. m. (r. **עָבַר**) c. suff. **מִעֲבֹדָהּ**, *work*, i. q. Heb. **מַעֲשֵׂה**, Dan. 4, 34. Once by Chaldaism in Heb. context, Job 34, 25.

מִעֲבָה m. (r. **עָבָה**) *density, compactness*. 1 K. 7, 46 **בְּמִעֲבָה הָאֲדָמָה** *in the compact soil, prob. clayey*.

מִעֲבָר m. (r. **עָבַר**) 1. *transit, then place of passing, viz.* a) *à ford of a stream*, Gen. 32, 23. b) *A narrow valley, pass, gorge, in mountains*, 1 Sam. 13, 23.

2. *a passing over, overwhelming*; Is. 30, 32 **כָּל-מִעֲבָר מִטָּה מוֹסְדָהּ** *so often as the appointed staff shall pass over them*. i. e. so often as punishment from God overwhelms them.

מִעֲבָרָה f. (r. **עָבַר**) plur. **מִעֲבָרוֹת**, also **מִעֲבָרוֹת** (from **מִעֲבָרָה**) as absol. Josh. 2, 7, and as constr. Judg. 3, 28; i. q. **מִעְבָּר** no. 1, viz. a) *a passage, ford*, Is. 16, 2. Jer. 51, 32. Judg. 3, 28. al. b) *a mountain-pass, gorge*, Is. 10, 29. 1 Sam. 14, 4.

מִעֲבָל m. (r. **עָבַל**) constr. **מִעֲבָל**; plur. constr. **מִעֲבָלֵי**, c. suff. **מִעֲבָלָהּ** Ps. 65, 12, oftener **מִעֲבָלוֹהָ** Ps. 17, 5. al.

1. *a track, rut, in which wheels roll*, Ps. 65, 12.—Hence, *a way, path*, Ps. 140, 6. Prov. 2, 18. al. Often metaph. like **דֶּרֶךְ**, *way or path of life and conduct*, Ps. 23, 3. Prov. 4, 11. Ps. 17, 5. Is. 59, 8.

2. Denom. from מַגְלָה wagon, a wagon-rampart, a defence or bulwark formed of the wagons and other vehicles of an army, 1 Sam. 26, 5. 7. With ה loc. מַגְלָה id. 1 Sam. 17, 20.

* מַעֲדָה to waver, to be unsteady, to totter; not found in the kindred dialects; kindr. are מוֹט, מוֹד, Arab. **مان**. Spoken of the ankles 2 Sam. 22, 37. Ps. 18, 37; of the step Ps. 37, 31; of the whole man Ps. 26, 1. Job 12, 5 מוֹעֲדֵי רַגְלֵי whose feet waver, are not firm. Prov. 25, 19 מוֹעֲדָה רַגְלֵי a wavering foot, unsteady, for מוֹעֲדָה, the ו being shortened into ו, comp. Lehrs. p. 309.

Hiph. to make waver, to cause to shake; e. g. the loins Ps. 69, 24.

מיד see מוֹעֲדָה.

מַעֲדָי (for מַעֲדָיָה q. v.) *Maadai*, pr. n. m. Ezra 10, 34.

מַעֲדָיָה (for מַעֲדָיָה ornament of Jehovah, r. עָדָה) *Maadiyah*, pr. n. m. Neh. 12, 5; for which in v. 17 מוֹעֲדָיָה (festival of Jehovah). The passages are consistent if we point the former as מַעֲדָיָה.

I. מַעֲדָן m. (r. עָדָן) only in plur. מַעֲדָנִים, c. suff. מַעֲדָנִי Jer. 51, 34, also מַעֲדָנִים adv. 1 Sam. 15, 32.

1. delicacies, dainties, Gen. 49, 20. Jer. 51, 34. Lam. 4, 5.

2. delights, pleasures, Prov. 29, 17. Acc. מַעֲדָנִים as adv. with delight, cheerfully, 1 Sam. 15, 32.

II. מַעֲדָנוֹת m. by transp. for מַעֲדָנוֹת (r. עָדָן) bands, ligatures; Job 38, 31 מַעֲדָנוֹת הַבְּרִיָּה the bands of the Pleiades; see in בְּרִיָּה.

מַעֲדָר m. (r. עָדָר) a weeding-hook, hoe, Is. 7, 25.

* מַעֲדָה obsol. root. prob. to be soft, like Arab. **معي** V, to be soft, as the skin, **معي** soft, tender, as food, from r. **معي**; kindr. perh. are **معي** to flow, **معي**, and also **معي**; see in r. **معي**.—Hence

מַעֲדָה m. only plur. מַעֲדָה, constr. מַעֲדָה, c. suff. מַעֲדָה, also מַעֲדָה (for מַעֲדָה) Ez. 7, 19; once מַעֲדָה Is. 48, 19. See note:

1. the bowels, intestines, 2 Sam. 20, 10.

2 Chr. 21, 15. Jon. 2, 1. Chald. מַעֲדָה the belly, plur. מַעֲדָיָה, מַעֲדָיָה. Syr. **عنداء** intestine. Arab. **معي**, **معي**, plur. **امعاء**,

id. Eth. **አጭር** id.—Spec. put for: a) the stomach, the receptacle of the food, Num. 5, 22. Job 20, 14. Ez. 7, 19, comp. Jon. 2, 1. 2. b) the womb, Gen. 25, 23. Ruth 1, 11. Is. 49, 1. Ps. 71, 6. c) As the seat of generative power in the father; whence **רצא ממעי ב' to come forth out of the bowels of any one**, i. q. to be begotten of him, Gen. 15, 4. 2 Sam. 7, 12. 16, 11. d) Trop. like the breast, heart, etc. for the inmost part. as the seat of grief, pity, affection. Job 30, 27. Lam. 1, 20. 2, 11. Cant. 5, 4. Is. 16, 11. 63, 15; or of piety, Ps. 40, 9. etc.

2. the belly, externally, Cant. 5, 14; comp. Dan. 2, 32.

NOTE. The plur. f. מַעֲדָה occurs in the vexed passage Is. 48, 19, which I would explain thus: *thy seed shall be as the sand, וְצִפְצָפֵי מַעֲדָיָה בְּמַעֲדָיָה and the offspring of thy bowels like the offspring of its bowels* sc. the bowels of the sea (v. 18). for the fuller מַעֲדָיָה מַעֲדָיָה, i. e. like the fishes of the sea generated in its bowels. Plur. מַעֲדָה is i. q. מַעֲדָה. but the fem. form implies a figurative use.—The ancient versions render מַעֲדָיָה incorrectly: *as the stones thereof*, sc. of the sand. This is hardly supported by referring to the Chald. **nummulus**, **obolus**, perh. **lapillus**, and Arab. **ماعية** minutim trita res.

מַעֲדָה or מַעֲדָה Chald. only in plural i. q. Heb. מַעֲדָה no. 2, the belly, i. e. the exterior, c. suff. מַעֲדָה Dan. 2, 32.

מַעֲדָה m. (r. עָדָה) i. q. עָדָה. a round of bread, bread-cake, 1 K. 17, 12, comp. v. 13. Hence Ps. 35, 16 מַעֲדָה לְצִרֵי scurræ placenta, cake-buffoons, i. e. parasites; see adj. לְצִרֵי. Gr. **ψωμοκλάκις**, **κυσσοκόλακις**.

מַעֲדָה m. rarely מַעֲדָה (r. עָדָה) Kamets impure, c. suff. מַעֲדָה, מַעֲדָה, plur. מַעֲדָה, constr. מַעֲדָה Dan. 11, 19, c. suff. מַעֲדָה for מַעֲדָה Is. 23, 11 (like עֲזֻבָה for עֲזֻבָה, see art. עֲזֻבָה and Thesaur. p. 340); a strong or fortified place, fortress, Judg. 6, 26. Dan. 11, 7. 10. al. מַעֲדָה עֲרֵי fortified cities Is. 17, 9. 23, 4

הַמָּצוֹר *the fortress of the sea*, i. e. Tyre. Ez. 30, 15. אֱלֹהֵי הַמְּצֻדוֹת *the god of fortresses* Dan. 11, 38. a deity of the Syrians obtruded upon the Jews, prob. Jupiter Capitolinus, for whom Antiochus built a temple at Antioch, Liv. 41. 20; others Jupiter Olympius, comp. 2 Macc. 6, 2. Liv. l. c. Trop. Ps. 60, 9 *Ephraim is the fortress of my head* i. e. my helmet. Prov. 10, 29 *a fortress to the upright is the way of God*, i. e. religion, piety. Often of Jehovah, as Ps. 27, 1 *Jehovah is the fortress (bulwark) of my life*. 31, 5. 37, 39. 43, 2. Is. 25, 4. Joel 4, 16. Nah. 1, 7.

מְעוֹךְ (breast-band? r. מְעָה) *Maoch*, pr. n. m. 1 Sam. 27, 2; comp. מְצָכָה no. 2. a.

מְעוֹן m. (r. עוֹן) constr. מְעוֹן, c. suff. מְעוֹנוֹ; plur. מְעוֹנוֹת 1 Chr. 4, 41 Keri.

1. *a habitation, dwelling*, e. g. of God, the temple, Ps. 26, 8. 2 Chr. 36, 15; heaven Ps. 68, 6. Deut. 26, 15. al. Of men Zeph. 3, 7. Also of wild beasts, *a den, lair*, Nah. 2, 12. Jer. 9, 10. 10, 22. 51, 37.—Acc. *in one's dwelling, at home*, like בַּיִת, 1 Sam. 2, 29. 32.

2. *a refuge*, Ps. 71, 3. 90, 1. 91, 9.

3. *Maon*, pr. n. a) A town in the tribe of Judah, southeast of Hebron, Josh. 15, 55. 1 Sam. 25, 2; in its vicinity was the מְדַבְר־מְעוֹן 1 Sam. 23, 24. 25. Now *Ma'in מעיין*, see *Bibl. Res. in Palest. II. p. 193 sq.* b) An Arabian tribe coupled Judg. 10, 12 with the Amalekites, Sidonians, and Philistines, and 2 Chr. 26, 7 with the Arabians properly so called; Plur. מְעוֹנוֹת 2 Chr. l. c. and 1 Chr. 4, 41 Keri. At the present day there exists a town *Ma'an מעאן*, with a castle, in Arabia Petraea to the south of the Dead Sea; see Seetzen in *Zach's Monatl. Corresp. XVIII. p. 382.* Burckhardt's *Travels in Syria, etc. p. 437 sq.* *Bibl. Res. in Palest. II. p. 572.*—That the *Minæi* of Arabia are a different people, has long since been shown by Bochart, *Phaleg. II. 23.* c) A man, 1 Chr. 2, 45.

מְעוֹן see מְעוֹן בְּעַל בֵּיתוֹ, in בְּרַח no. 12. e. p. 129.

מְעוֹנָה and מְעוֹנָה f. (r. עוֹן) *a habitation, dwelling*, Jer. 21, 13; e. g. of Jeho-

vah, the temple, Ps. 76, 3. Also of wild beasts, *den, lair*, Ps. 104, 22. Am. 3, 4. Nah. 2, 12. Job 37, 8. al. Of an *asylum, refuge*, Deut. 33, 27

מְעוֹנוֹת *Meunim*, pr. n. a) See מְעוֹן no. 3. b. b) Masc. Ezra 2, 50. Neh. 7, 52.

מְעוֹנָתִי (my dwellings) *Meonothai*, pr. n. m. 1 Chr. 4, 14.

מְעוֹה m. (r. עוֹה) *darkness*, Is. 8, 22 מְעוֹה צִיָּקָה.

מְעוֹר m. (r. עוֹר II) only plur. מְעוֹרוֹת, *puleda*, Hab. 2, 15.

מְעוֹת see מְעָה.

מְעוֹז see מְעוֹז.

מְעוֹזָה and מְעוֹזָהּ (consolation of Jehovah, r. عَزَى to console) *Maaziah*, pr. n. m. 1 Chr. 24, 18. Neh. 10, 9. Comp. in רְצוּיָאֵל.

* מְעִטָּה fut. רְמַעַט 1. i. q. Arab. مِعْطًا *to be smooth, naked; then, to be polished,*

to be sharp, see מְעַט. Trans. مِعْطَ pr. *to scrape, to scrape off*, (comp. مِعْس fruit, also מְרַט, since the letters ט and ר are kindred), whence מְעִטָּה pr. *a scraping, scrap*, and then *a little*. From this comes the denom. signif.

2. *to be little, few*; Lev. 25, 16 לְפָרִי מְעִטָּה הַשָּׂנִיִּים according to the fewness of years. Ex. 12, 4. Also *to be made few, to be diminished, to vanish away*, Ps. 107, 39. Is. 21, 17. Prov. 13, 11. al.

3. *to be light*, Neh. 9, 32.

PIEL מְעִט intrans. i. q. Kal, *to become few*, Ecc. 12, 3.

HIPH. הִמְעִיט 1. *to make small or few, to diminish*, Lev. 25, 16. Num. 26, 54. 33, 54. Jer. 10, 24 פֶּן־הִמְעִיטֵנִי lest thou make me (the people) few, bring me to nothing. Ez. 29, 15.

2. *to make or do little*, i. e. to do any thing in a slight degree, to a small amount. Num. 11, 32 אָסַף עֲשָׂרָה הַמְּעִיטִים he who did little (i. e. gathered little) gathered ten homers. Ex. 16, 17. 18. 2 K. 4, 3 borrow empty vessels, אֶל־הַמְּעִיטִים and make not scant sc. to borrow, i. e. borrow not a few. Spec. to give little, few, Num. 35, 8. Ex. 30, 15.

מעט, in pause **מַעַט** Deut. 7, 22. al. plur. **מַעֲטִים**, pr. a scraping, scrap, see r. **מַעַט** no. 1; hence *a little, a few*.

1. Subst. a) Absol. *a little*, not much, *ὀλίγον*. Gen. 30, 30 **לָךְ הָיָה הַמֶּעַט** it was *little that thou hadst*. Ps. 37, 16. Prov. 16, 8. Hagg. 1, 9. Opp. to **הַרְבֵּה** much Ecc. 5, 11. Jer. 42, 2; **רַב** Num. 13, 18. Also *few*, Gen. 47, 9 *few and evil have been the days*. Josh. 7, 3. 1 Sam. 14, 6. Job 10, 20. al. With the art. **הַמֶּעַט**, *ὀλίγοι*, c. **לְ** pref. Num. 26, 54. 33, 54. b) With other nouns, e. g. before a genit. **מַעַט מַיִם** *a little water* Gen. 18, 4. 24, 17. **מַעַט אֲכָל** *a little food* 43, 2. Also put in the gen. after a noun, as **מַעַט מְחִי** *men of fewness, few men*, Deut. 26, 5; **מַעַט עֵזֶר** *little help* Dan. 11, 34. Joined also with nouns by apposition, Is. 10, 7 **מַעַט לֹא גוֹיִם** *nations not a few*, i. e. by litot. *many*. Neh. 2, 12. Ecc. 9, 14.

2. Adv. *a little, not much*, Ps. 8, 6; of space, 2 Sam. 16, 1. Often of time, *for a little, a little while*, Job 10, 20. 24, 24. Hagg. 2, 6. **וְ עַד מַעַט יָ** *yet a little while and*, i. e. soon, shortly, Ex. 17, 4. Ps. 37, 10. Hos. 1, 4. Repeated **מַעַט מַעַט** *little by little*, Fr. *peu à peu*, by degrees, Ex. 23, 30. Deut. 7, 22.—Spec. **הַמֶּעַט הֲיִשׁוּר** *is it little?* is it not enough? Gen. 30, 15. Num. 16, 13; with **מִן** of pers. **הַמֶּעַט מִמֶּנִּי** *is it little for you?* not enough? Num. 16, 9. Job 15, 11. Is. 7, 13. al. **לְ** of pers. id. Josh. 22, 17. But Ez. 16, 20 **הַמֶּעַט מְהוֹנְהוֹתָהּ** *was it little this of thy whoredoms?*

3. Adj. rarely, *small, few*; plur. **מַעֲטִים** *few*, Ps. 109, 8. Ecc. 5, 1.

4. With Prefixes: a) **בְּמַעַט** *in a little*, i. e. *a) nearly, almost*, little is wanting, Gen. 26, 10. Ps. 73, 2. 119, 87. **שׁוּ בְּמַעַט** *little that, shortly that, for scarcely*. Cant. 3, 4. *β)* Of time, *shortly, soon*, Ps. 81, 15. 94, 17; *quickly, suddenly*, Ps. 2, 12. Job 32, 22. Comp. in art. **בְּ** B. 3. fin. *γ)* i. q. **מַעַט** but intensive, *ὀσον ὀλίγον, very little*, see art. **בְּ** B. 4. Prov. 10, 20. 1 Chr. 16, 19 *a few men, yea, בְּמַעַט very few*. Ps. 105, 12; of space. *a very little*, 2 Sam. 19, 37. In apposit. Is. 1, 9. 26, 20. Ezra 9, 8.

b) **לְמַעַט** (pr. 'according to the fewness,' comp. **לְבָר**) i. q. **מַעַט**, Hagg. 1, 9. 2 Chr. 29, 34.

מַעֲטָה adj. fem. **מַעֲטָה** once Ez. 21, 20, *smooth, bare*, and hence *polished, sharp*, of a sword, i. q. **מָרַט** v. 15. 16. R. **מַעַט** no. 1.

מַעֲטָה m. (r. **עָטָה**) constr. **מַעֲטָה**, *a vestment, garment*, Is. 61, 3.

מַעֲטָפָה f. (r. **עָטָה**) *a cloak, mantle*, Is. 3, 22. Arab. **عِطَافٌ** and **مِعْطَفٌ** id.

See Schræd. de Vest. mul. Heb. p. 235.

מַעֲרֵי m. (for **מַעֲרֵי**, r. **עָרָה**) *a heap of rubbish, ruins*, i. q. **עֵר**, Is. 17, 1. The prophet here employs an unusual form in allusion to the preceding **מַעֲרֵר**.

מַעֲרֵי (perh. *πλαγχνίζομενος*, comp. **מַעֲרָה**) *Maai*, pr. n. m. Neh. 12, 36.

מַעֲרֵל m. (r. **מַעַל**) *an upper garment, robe*, spec. an exterior tunic, fuller and longer than the common one, but without sleeves; that of kings' daughters was with long sleeves. **מַעֲרֵל פְּסִים** 2 Sam. 13, 18. It was worn by women, 2 Sam. 1. c. by men of birth and rank Job 1, 20. 2, 12; by kings and princes 1 Sam. 18, 4. 24, 5. 12; by priests 1 Sam. 15, 27. 28, 14. Ezra 9, 3. 5; and especially by the high-priest under the ephod, whence **מַעֲרֵל הָאֵפוֹד** Ex. 28, 31. 39, 22. Comp. Ex. 28, 32 sq. Lev. 8, 7. See Braun de Vest. sacerdot. II. p. 436 sq. Schræder de Vest. mulierum Heb. p. 267. Hartmann Hebræerin III. p. 312 sq.

מַעֲרֵם *bowels*, see **מַעָה**.

מַעֲרֵן m. (denom. from **עָרַן**) constr. **מַעֲרָנוּ**, poet. c. Vav parag. **מַעֲרָנוּ** Ps. 114, 8; c. suff. **מַעֲרָנוּ** Hos. 13, 15; Plur. **מַעֲרָנִים**, constr. **מַעֲרָנֵי**; also plur. **מַעֲרָנוֹת**, constr. **מַעֲרָנוֹת**.

1. *a place of fountains*, watered with springs, Ps. 84, 7; see more under art. **בְּקָא**.

2. *a fountain*, i. q. **עֵיִן**, Gen. 7, 11. 8, 2. Ps. 74, 15. 114, 8. Joel 4, 18. 2 K. 3, 25. al. Syr. **صَنْبُو** id.—Metaph. *source of the highest delight, pleasure, bliss*, Ps. 87, 7; comp. Is. 12, 3.

מַעֲרָנִים 1 Chr. 4, 41 Cheth. i. q. **מַעֲרָנוֹת**, see **מַעֲרָנוֹת** no. 3. b.

* **מַעֲרָן** *to press, to compress*. only Part. pass. 1 Sam. 26, 7 **מַעֲרָן מַעֲרָהּ**

הָרָרָץ *his spear was pressed* (i. e. fixed, stuck) *into the ground*. Hence הָרָרָץ spoken of an animal emasculated by *compressing, bruising* the testicles, Lev. 22, 24; Sept. ἐπιεθλιμμένος, Vulg. *contritis testiculis*.

PUAL to be *pressed*, handled, e. g. the breasts of an immodest woman, Ez. 23, 3.

Deriv. pr. n. הָרָרָץ, also

הָרָרָץ and הָרָרָץ Josh. 13, 13 (oppression) *Maachah*, pr. n.

1. Of a city and region at the foot of Hermon, not far from Geshur a district of Syria (see גֶּשׁוּר and גֶּשׁוּרִי, 2 Sam. 10, 6. 8. 1 Chr. 19, 6. 7. Josh. 13, 13. Hence the adjacent portion of Syria is called אֶרֶץ הָרָרָץ *Syria of Maachah* 1 Chr. 19, 6. [It prob. stretched from Mount Hermon eastwards on the south of the plain of Damascus.—R.]—The gentile noun is הָרָרָתִי *Maachathite*, put also for the people, Deut. 3, 14. Josh. 12, 5. 13, 11. 2 K. 25, 23.—Comp. בֵּית הָרָרָתִי, also הָרָרָתִי, also הָרָרָתִי.

2. Of several persons, male and female. a) A man 1 K. 2, 39. 1 Chr. 11, 43. 27, 16; also called הָרָרָתִי q. v. b) Gen. 22, 24, where the sex is doubtful. c) The wife of Rehoboam, 1 K. 15, 2. 10. 13. 2 Chr. 11, 20. In 2 Chr. 13, 2 she is called הָרָרָתִי. d) A wife of David, 2 Sam. 3, 3. e) Fem. 1 Chr. 2, 48. f) Fem. 1 Chr. 7, 15. 16.

* הָרָרָץ, fut. הָרָרָץ Prov. 16, 10, 10. הָרָרָץ Lev. 5, 15.

1. *to cover*, whence הָרָרָץ.

2. Trop. *to act covertly, treacherously, to be faithless*, Prov. 16, 10. 2 Chr. 26, 18. 29, 6. Neh. 1, 8; more fully הָרָרָץ Lev. 5, 15. 2 Chr. 36, 14. Ez. 14, 13. Spec. a) With הָרָרָץ of pers. *to deal treacherously, faithlessly, with any one*, e. g. an adulterous woman against her husband, Num. 5, 12. 27; so too הָרָרָץ *to deal treacherously with Jehovah, to sin against him*, Deut. 32, 51. 2 Chr. 12, 2. 30, 7. Neh. 13, 27. al. Often in the construction הָרָרָץ הָרָרָץ 1 Chr. 10, 13. 2 Chr. 28, 19. Ez. 17, 20. b) With הָרָרָץ of thing, *to take by stealth, to steal any thing*, Josh. 7, 1. 22, 20. 1 Chr. 2, 7.—Comp. under the verb הָרָרָץ. Corresponding are Arab. مَعَل to whisper, to back-

bite, مَعَالَة perfidy, fraud; also مَعَل to steal.

Deriv. הָרָרָץ and

I. הָרָרָץ m. c. suff. הָרָרָץ, *treachery* against God, *transgression, sin*, Job 21, 34. 2 Chr. 29, 19. 33, 19. Ezra 9, 2; מ' הָרָרָץ Ezra 9, 4. 10, 6; מ' בֵּית הָרָרָץ Josh. 22, 22. Also in the formula הָרָרָץ הָרָרָץ, see the examples in r. הָרָרָץ no. 2. For Num. 31, 16 see in הָרָרָץ.

II. הָרָרָץ m. (apoc. for הָרָרָץ, r. הָרָרָץ) pr. *the uppermost, upper part*, and then as Adv. *above, over*. Found only with prefixes and affixes.

1. הָרָרָץ *from above* Is. 45, 8. Job 3, 4; also simply *above* (comp. הָרָרָץ 3. h), Deut. 5, 8. Am. 2, 9. Ps. 78, 23.—With הָרָרָץ, i. e. הָרָרָץ, i. q. הָרָרָץ and simpl. הָרָרָץ, *above, upon*, (on the upper part of any thing,) as Gen. 22, 9 הָרָרָץ הָרָרָץ *upon the wood*. Dan. 12, 6 הָרָרָץ הָרָרָץ *upon the waters of the river*. Also *near by*, Is. 6, 2 הָרָרָץ הָרָרָץ, Sept. ἀνω αὐτοῦ. Comp. הָרָרָץ of a multitude thronging around a chief or prince, Ex. 18, 13. 14. Judg. 3, 19; espec. Job 1, 6; and see in הָרָרָץ no. 3. a, b.

2. With הָרָרָץ loc. הָרָרָץ *upwards*; opp. הָרָרָץ. Deut. 28, 43 הָרָרָץ הָרָרָץ *upwards upwards, higher and higher*. Judg. 1, 36. Of space, 1 Sam. 9, 2 *from his shoulder and upwards*. 10, 23. 1 K. 7, 31.—Of time, *upwards, above, over*; Ex. 30, 14 *from twenty years old and above*. Num. 1, 3. 18. 20. 3, 15. 22. al. Also *onward, forward*; 1 Sam. 16, 13 *from that day forward*. 30, 25. Hagg. 2, 15. 18.

3. הָרָרָץ a) *upwards*; opp. הָרָרָץ. Ex. 25, 20. 37, 9. Is. 8, 21. Ps. 74, 5. With verbs הָרָרָץ *to lift upwards, on high*, 1 Chr. 14, 2; הָרָרָץ *to ascend upwards* Ecc. 3, 21; הָרָרָץ *to let grow upwards, to greatly magnify*, 1 Chr. 29, 25. 2 Chr. 1, 1. Judg. 7, 13 *and overthrew it* (the tent) הָרָרָץ *upwards, i. e. by tearing up the tent-pins, etc.* Deut. 28, 13. הָרָרָץ הָרָרָץ Ez. 41, 7. Of time, *upwards, above, over*, 1 Chr. 23, 27. 2 Chr. 31, 17. b) With a subst. following, *above, over*; Ezra 9, 6 הָרָרָץ *over our head*. With הָרָרָץ, *above, over and above*, 1 Chr. 29, 3. Also הָרָרָץ *even to the highest point, to the utmost*,

i. e. exceedingly, 2 Chr. 16, 12. 17, 12. 26, 8.

4. מִלְמַעְלָה a) *from upwards, from above*; Gen. 7, 20 *fifteen cubits מִלְמַעְלָה from above*, i. e. measured from the surface of the waters downwards to the tops of the mountains. 6, 16. Josh. 3, 13. 16. So מִלְמַעְלָה ד' *to place upon any thing from above*, q. d. *above upon any thing*, Ex. 25, 21. 26, 14. 40, 19; comp. 1 K. 7, 25. Ez. 1, 26. 10, 19. b) *above, on high*, i. q. מִצְעַל, Jer. 31, 37.

מִעַל for עַל, see in עַל C. 2.

מִעַל Chald. m. (r. עַל to go in) *the going down of the sun*, plur. constr. מִעְלֵי Dan. 6, 15.

מִעַל m. (apoc. for מַעְלָה, מִעְלָה, r. עָלָה) *a lifting up of the hands*, Neh. 8, 6.

מִעְלָה m. (r. עָלָה) constr. מַעְלָה, sing. c. suff. מִעְלָיו, Heb. Gr. § 91. 9. n; comp. in מִרְעָה.

1. *ascent, place of ascent*; Neh. 12, 37 מִ' לְחוּמָה *the ascent to the wall*. With suff. מִעְלָיו sing. Ez. 40, 31 *the ascent of (to) it had eight steps*. v. 34. 37.

2. Spoken of any elevated place: a) *a platform, suggestus, for speaking*, Neh. 9, 4. b) *an ascent, acclivity, cliff*, Josh. 10, 10. Is. 15, 5. Jer. 48, 5. 1 Sam. 9, 11 מִ' הַצִּיר. Hence the pr. names of acclivities or hills:

α) מַעְלֵה הַזַּיִתִּים *the ascent or mount of Olives* 2 Sam. 15, 30.

β) מִ' אַדְמוּמִים *the hill of Adummim (the red)*, on the confines of Judah and Benjamin, Josh. 15, 7. 18, 17.

γ) מִ' הַצִּירִץ *the cliff of Ziz (blossoms)*, prob. the difficult pass of En-gedi, 2 Chr. 20, 16; see *Bibl. Res. in Palest. II. p. 208, 215*. Also 2 Chr. 32, 33. 2 K. 9, 27.

δ) מִ' עֲקָרְבִים (cliff of scorpions) *Maa-leh-akrabbim*, south of the Dead Sea, Num. 34, 4. Josh. 15, 3. Judg. 1, 36; see *Bibl. Res. in Palest. II. p. 501, 611*.

ε) מִ' הַחֶרֶס (cliff of the sun) Judg. 8, 13.

מִעְלָה f. (r. עָלָה) plur. מַעְלוֹת 1. a *going up, ascent*, to a higher region, e. g. from Babylon, Ezra 7, 9.—*Metaph.* Ez. 11, 5 מַעְלוֹת רֵוְחַכֶּם *the risings of your mind*, i. e. the things, thoughts, that arise in your mind; comp. the phrase עַל לֵב עָלָה Ez. 38, 10.

2. *a step, stair, by which one ascends*; plur. 1 K. 10, 19 מַעְלוֹת שֵׁשׁ *six steps*. Ex. 20, 26. Neh. 3, 15. Ez. 40, 26. al.—*Trop.* plur. put for *the degrees of a dial*, 2 K. 20, 9–11. Is. 38, 8; hence מַעְלוֹת אֲחָז *the degrees of Ahaz, for the dial of Ahaz*, sc. as divided into degrees, 2 K. 20, 11. Is. l. c. Others here understand the *steps of a staircase*, but less well: so *Sept. Syr. and Jos. Ant.* 10. 11. 1.

3. Any elevated place, as *an upper chamber*, i. q. עֲלִיָּה, Am. 9, 6. Also in the difficult passage 1 Chr. 17, 17 and *hast regarded me מַעְלָה הַמָּדָם in the manner of men on high*, i. e. in heaven, from heaven; comp. the parall. 2 Sam. 7, 19 וְזֶאת הַדָּרָה הַמָּדָם *and this is the manner of men*, not of God.

4. The phrase מַעְלוֹת הַמִּצְלוֹת, found in the inscription of fifteen Psalms (120–134), is of doubtful meaning. The interpretations proposed may be arranged under three classes. a) *a song of degrees or steps*, *Sept. ὠδαὶ τῶν ἀναβαθμῶν, Vulg. carmina graduum*; referred by later Hebrew intpp. to the *place* where they were supposed to be sung, viz. the steps leading up from the outer to the inner court of the temple. b) Others with better reason refer this name to the *argument of these Psalms, viz. a song of the ascents* (comp. no. 1), *Theod. ἄσμα τῶν ἀναβασιῶν, Symm. Aqu. ὠδὴ εἰς τὰς ἀναβάσεις*. These *ascents or ascendings* are explained in a twofold manner: α) As referring to the *return from the Babylonish exile under Zerubbabel and Ezra*; comp. *Ezra 7, 9 in no. 1*. So *Syr.* This can mean only that these Psalms were composed at or about the time of the return, for the contents have no allusion to the return itself. β) As referring to the annual journeys of the Israelites up to Jerusalem (q. d. *pilgrim songs*), in respect to which עָלָה is used Ex. 34, 24. 1 K. 12, 27. 28. Ps. 122, 4; and to which Ps. 122 evidently refers. So *Herder, Eichhorn, and others*. The contents of Ps. 124–128 suit well to these journeyings as undertaken after the exile; but some of the rest, as Ps. 120, 132, 134, do not favour this hypothesis. c) Others again suppose them to be so called because of a certain *number or rhythm* which they exhibit. Thus *Saadas*

45, 4. 63, 17; לְמַעַן for my own sake, i. e. in order to vindicate my name, Is. 43, 25. 48, 11. In this sense we find the fuller construction: וְלְמַעַן שְׁמִי—וְלְמַעַן תְּהַלֵּל אֶת שְׁמִי for my name's sake—and for my glory's sake Is. 48, 9; comp. לְמַעַן שְׁמִי Ps. 79, 9, which is immediately explained: עַל דְּבַר כְּבוֹד שְׁמִי for the glory of thy name, and 106, 8 לְמַעַן שְׁמוֹ לְהוֹדִיעַ אֶת-גְּבוּרָתוֹ for his name's sake, that he might show his power. A different sense of this phrase occurs 1 K. 8, 41: the stranger who cometh from a distant land לְמַעַן שְׁמִי for thy name's sake, i. e. to behold thy glory.—In the Psalms, God is often said or besought to do something because of his enemies Ps. 8, 3, or because of the psalmist's enemies Ps. 5, 9. 27, 11. 69, 19, i. e. in order that these may be put to shame, q. d. לְמַעַן יִבְשׁוּ.—With an infin. in order that, Am. 2, 7. Jer. 7, 10. 44, 8. Deut. 29, 18. al. In some passages interpreters have preferred to understand לְמַעַן of the event or result, and render it so that, i. e. with such and such a result; which however is to destroy the force of language. The idea of purpose or aim is every where to be retained, e. g. Amos l. c. a man and his father go in unto the same maid (harlot) לְמַעַן חַלֵּל אֶת-שֵׁם קֹדְשִׁי in order to profane my holy name, i. e. with such wantonness and atrocity of iniquity do they purposely provoke the divine punishment; or, to use a Heb. proverb, with such cords of sin do they draw down punishment, Is. 5, 18; comp. below in B. [Yet the frequent and undeniable ecclastic use of *ὡνα* and *ὄρωσ* in the N. T. not improbably arose from their supposed correspondence to Heb. לְמַעַן etc. for which they are put in the Sept. To assert for לְמַעַן in all cases a telic power is equally to destroy the force of language; e. g. Am. l. c. Jer. 44, 8, etc.—R.

B) Conj. לְמַעַן אֲשֶׁר Gen. 18, 19. Lev. 17, 5. Num. 17, 5. Deut. 20, 18. 27, 3. Josh. 3, 4. 2 Sam. 13, 5. al. also simply לְמַעַן, to the end that, in order that, with a fut. Gen. 27, 25. Ex. 4, 5. Is. 41, 20. al. sæp. and so in all the examples. לְמַעַן לֹא that not, lest, with fut. Ps. 125, 3.—We subjoin here some examples as to which interpreters have hesitated;

Gen. 18, 19 וְדַעְתִּי לְמַעַן אֲשֶׁר יִצְוֶה for I have chosen him (Abraham, in order) that he may command, etc. see רָדַד no. 1. b. Is. 66, 10. 11 rejoice ye with Jerusalem... לְמַעַן תִּרְנְקוּ וְשִׂבְעֵתֶם that ye may suck, etc. i. e. declare your joyful sympathy with Jerusalem, in order that ye may partake of her rejoicing and abundance. Hos. 8, 4 they have made them idols לְמַעַן יִכָּרְתוּ that they may be cut off, i. e. they rush headlong as it were to their own destruction. Ps. 30, 12 thou hast turned my mourning into dancing... 13 to the end that my heart may extol thee, sc. God. Is. 28, 13. 36, 12. 44, 9. Jer. 27, 15, where some understand לְמַעַן of the event; see at the close of A. 2. above. So also *τελικως*, Ps. 51, 6 against thee only have I sinned... לְמַעַן תִּצְדַּק בְּדִבְרֶיךָ that thou mightest be just in thy sentence, i. e. to this end have I been left to sin, that thy justice might be manifest.

מַעֲנָה m. (r. עָנָה I. 3) constr. מַעֲנָה.

1. an answer, response, Prov. 15, 1. 23. Hence a) answer of prayer, i. e. the hearing and granting of prayer, Prov. 16, 1. b) reply, refutation, Job 32, 3. 5.

2. counsel, purpose, whence apoc. מַעֲנָה, Prov. 16, 4. Comp. Arab. *عنى* intendit. See r. עָנָה I. 4.

מַעֲנָה f. (r. עָנָה II) a furrow; 1 Sam. 14, 14 there fell... about twenty men מַעֲנָה צִמְד שָׂדֶה in about half the furrow of a yoke of land, i. e. a furrow drawn through the length of a yoke of land.—Plur. Ps. 129, 3 Cheth.

מַעֲנִית f. id. Ps. 129, 3 Keri.

מַעֲנֵה f. dwelling, see מַעֲנֵה.

* מַעֲצָן obsol. root, i. q. *مَعَضَ*, to be angry, whence

מַעֲצָן (anger) *Maaz*, pr. n. m. 1 Chr. 2, 27. Comp. אַחֲרֵי-מַעֲצָן.

מַעֲצָבָה f. (r. עָצַב) pain, sorrow, Is. 50, 11.

מַעֲצָד m. (r. עָצַד) an axe, adz, Is. 44 12. Jer. 10, 3. Arab. *مِعْضَد* id.

מַעֲצוֹר m. (r. עָצַר) restraint, hindrance. 1 Sam. 14. 6.

מִצְעָר m. (r. צָצַר) *restraint*, i. e. power of restraint, Prov. 25, 28.

מִצְעָה m. (r. צָקָה) *a ledge, parapet*, around the flat roof of an oriental house to prevent persons from falling off, Deut. 22, 8.

מִצְעָשִׁים m. plur. (r. צָקַשׁ) *crooked ways or places*, opp. מִישׁוּר, Is. 42, 16.

מִצְר m. (for מִצְרָה, r. צָרָה) 1. *nakedness, pudenda*, i. q. צָרוּהָ, Nah. 3, 5.

2. *naked space, empty room*. 1 K. 7, 36 **בְּמִצְרַי אֵיִשׁ** according to the room of each border.

I. מִצְרֵב m. (r. צָרַב I) a mercantile word: found only in Ez. c. 27 in several senses: a) Pr. *barter*, and so *trade, traffic*, v. 9. 27. b) Place of barter, *market, mart*, v. 12. 13. 17. 19. c) *gain, wealth*, acquired by traffic, i. q. סָחָר and עֵצוֹן no. 2; or perh. *precious wares*; v. 27. 34. Plur. v. 33.

II. מִצְרֵב m. (r. צָרַב II) *the occident, the west*, place where the sun goes down, Ps. 75, 7. 103, 12. 107, 3. Is. 43, 5. al. With ה loc. מִצְרָבָה *westward* 1 Chr. 26, 30; with לְ, *on the west of*, 2 Chr. 32, 30. 33, 14.

מִצְרָבָה f. i. q. מִצְרֵב II, *the occident, the west*, Is. 45, 6. R. צָרַב II.

מִצְרָה m. (r. צָרָה) *a naked place*, i. e. a field or plain without trees and dwellings, Judg. 20, 33. Comp. Arab. مَعْرَاةٌ the environs of a city, pr. a naked tract around it.

מִצְרָה f. (r. עוּר III) constr. מִצְרָה Gen. 23, 9. plur. מִצְרוֹת, *a cave, cavern*, Gen. 19, 30. 1 Sam. 24, 4. 8. 9. 1 Chr.

11, 15. Is. 32, 14. al. Arab. مَعَارَاةٌ.—In Josh. 13, 4 some take it as a pr. name, Vulg. *Maara*, Engl. *Mearah*.

מִצְרוֹת f. plur. 1 Sam. 17, 23 Cheth. prob. an error for the Keḥf מִצְרֵבוֹת, which is expressed by all the ancient interpreters.

מִצְרָה m. (r. צָרָה) *arrangement, disposition*. Prov. 16, 1 מִצְרֵבֵי לֵב *disposings of the mind, counsels*.

מִצְרָבָה f. (r. צָרָה) 1. *arrangement, disposition, order*, e. g. הַמִּצְרָבָה *the*

lamps set in order sc. upon the sacred candelabra, Ex. 39, 37.

2. Spec. *a heap, pile*, of wood arranged on an altar Judg. 6, 26; comp. the verb Gen. 22, 9.

3. *array*, i. e. an army in battle-array, host, 1 Sam. 4, 2. 12. 16. 17, 22. 48. 1 Chr. 12, 38.

מִצְרָבָת f. (r. צָרָה) plur. מִצְרָבוֹת, constr. מִצְרָבוֹת.

1. *a row, pile*, arranged in order, as of the shew-bread or loaves set out in rows before Jehovah in the temple, Lev. 24, 6 bis. Hence הַלֶּחֶם הַמִּצְרָבָת in the later books, *the shew-bread*, pr. 'the bread of arrangement' Neh. 10, 34. 1 Chr. 9, 32. 23, 29, i. q. הַלֶּחֶם הַפְּנִיּוֹת in the earlier; also without הַלֶּחֶם 2 Chr. 2, 3. So too הַלֶּחֶם מִצְרָבָת 13, 11. שֻׁלְחַן הַמִּצְרָבָת *the table of the shew-bread*, on which the loaves were arranged, 2 Chr. 29, 18.

2. Plur. *ranks of an army, array, army* in battle-array, host, 1 Sam. 17, 8. 10. 23, 26. 36. 45.

מִצְרָמוֹם m. plur. (r. עָרַם I) *nakedness*, for coner. *the naked*, 2 Chr. 28, 15.

מִצְרָעָה f. (r. עָרַץ) *terror, sudden violence*, Is. 10, 33.

מִצְרָת (i. q. מִצְרָה, r. צָרָה) *Maarath*, pr. n. of a place in the mountains of Judah, Josh. 15, 59.

מִצְעוּה m. (r. עָשָׂה) constr. מִצְעוּהָ, c. suff. מִצְעוּהָ; Plur. מִצְעוּשִׁים Gen. 20, 9, c. suff. מִצְעוּרֵי Ecc. 2, 4. 11, which same form is also sing. Ps. 45, 2 (comp. in מִרְאָה, and Heb. Gr. § 91, 9. n); מִצְעוּיָה plur. Ps. 92, 6, also sing. Ex. 23, 12. Ps. 66, 3; מִצְעוּרֵי plur. Ps. 103, 22, sing. 1 Sam. 19, 4; מִצְעוּרֵיכֶם plur. also sing. Gen. 47, 3.

1. *work*, i. e. *labour, business, occupation*, pr. noun of action of the verb עָשָׂה. Gen. 47, 3 מַה-מִּצְעוּרֵיכֶם *what is your occupation?* 1 Chr. 23, 28 מִצְעוּה פְּנֵי הַיְהוָה *the labour (doing) of the temple-service*. Ex. 5, 4 *why do ye call off the people מִמִּצְעוּרֵי from their labour?* Ez. 46, 1 יְמֵי הַמִּצְעוּהָ *the days of labour*, as opp. to the sabbath.—Hence spoken of any general *mode of acting, conduct*, almost i. q. דָּרָה; Ex. 23, 24 לֹא תַעֲשֶׂה לְאֵל תְּעֲשֶׂהם *thou shalt not do according to their works*, i. e. thou shalt not do as

they do, sc. the gentiles. 18, 20. Lev. 18, 3. Mic. 6, 16. Ecc. 4, 3 *who hath not seen אַרְה־הַמַּעֲשֵׂה הָרַע אֲשֶׁר נַעֲשָׂה תַחַת הַשָּׁמֶשׁ the evil work, conduct, wickedness, that is done under the sun.* Absol. of evil works, wicked conduct, Job 33, 17.

2. *a work, i. e. a deed, act, something done, e. g.* a) Of God, Judg. 2, 10. Ps. 86, 8. b) Of men, *deed, action*, chiefly in a bad sense; Gen. 44, 15 *מַה הַמַּעֲשֵׂה מָה הָיָה אֲשֶׁר עָשִׂיתֶם what deed is this that ye have done?* Plur. Gen. 20, 9. 1 Sam. 8, 8. 2 K. 23, 19. Ecc. 1, 14. Absol. of an *evil deed*, 1 Sam. 20, 19 *מַעֲשֵׂה הַיּוֹם in the day of that deed*, sc. when Saul was on the point of killing David; others, *working day*, opp. to a festival day.

3. *a work, i. e. something made, created.* a) Of God, *מַעֲשֵׂי יָדָיו the works of his hands*, (fingers Ps. 8, 4,) which he created, e. g. heaven, earth, all living things, Ps. 8, 7. 19, 2. 103, 22. In sing. *הַמַּעֲשֵׂה הַיְהוָה the work of Jehovah*, spec. of the judgments of God upon the wicked, Is. 5, 19. 10, 12. 28, 21. Ps. 64, 10; also *מַעֲשֵׂה יָדָיו id.* Is. 5, 12. 29, 23. Ps. 28, 5. Comp. *פְּעֵל*. b) Of men, *מַעֲשֵׂה יָדָיו the work of men's hands*, often said of idols, Deut. 4, 28. Ps. 115, 4. 135, 15. Spec. of *works of art*, as *מַעֲשֵׂה הַדָּמָשׁ damask-work* Ex. 26, 1. 31; *מַעֲשֵׂה אֲרָנִים woven-work* 28, 32; *מַעֲשֵׂה רֶשֶׁת net-work* 27, 4. Inverted, 2 Chr. 16, 14 *בְּמַרְקָחַת מַעֲשֵׂה בְּמַרְקָחַת the work of a poet*, *ποίημα*, Ps. 45, 2.—Metaph. of the *fruit, effect*, of any thing, Is. 32, 17 *מַעֲשֵׂה צְדָקָה שְׁלוֹמִים the work (fruit) of righteousness is peace.* Hab. 3, 17.—Difficult is Job 37, 7 *לִדְרֹשׁ כָּל־אָנָשִׁי מַעֲשָׂהוּ that all men of his (God's) work may know him*, i. e. that all men as his creatures may know him. But it is better with Reiske and A. Schultens to divide the words differently: *לִדְרֹשׁ כָּל־אָנָשִׁים עֲשָׂהוּ that all men may know their Maker.*

4. *work, i. e. the fruit of one's labour, goods, effects, property, i. q.* *מְלָאכָה* no. 3. Is. 26, 12 *כָּל־מַעֲשֵׂינוּ all our goods.* Jer. 48, 7. Spec. of fruits, produce, Ex. 23, 16; of cattle 1 Sam. 25, 2.

מַעֲשֵׂה (contr. for *מַעֲשֵׂהוּ* work of Jehovah) *Maasai*, pr. n. m. 1 Chr. 9, 12.

מַעֲשֵׂהוּ and *מַעֲשֵׂיהוּ* (work of Jehovah) *Maaseiah*, pr. n. of several men,

Jer. 21, 1 (comp. 37, 3). 29, 21. 35, 4. 1 Chr. 15, 18. 20. 2 Chr. 23, 1.

מַעֲשֵׂר m. (denom. from *עָשָׂר* ten) constr. *מַעֲשֵׂר* Num. 18, 24, also *מַעֲשֵׂר* Lev. 27, 30. 32, c. suff. *מַעֲשֵׂרוֹ*; plur. *מַעֲשֵׂרוֹתֶיכֶם* Neh. 12, 44, c. suff. Num. 18, 28; *a tenth part, tithe*, of fruits and produce, of flocks and herds, to be paid to the Levites, etc. see Lev. 27, 30–33. Num. 18, 21. 24. Neh. 13, 5. 12; also Num. 18, 26 sq. Neh. 10, 38. al. Genr. Gen. 14, 20. 28, 22. *מַעֲשֵׂר הַמַּעֲשֵׂר the tithe of the tithes* Neh. 10, 39. Also *שְׁנַת־הַמַּעֲשֵׂר the tithe-year*, every third year, in which the tithes were to be applied in giving entertainments at home, Deut. 26, 12; comp. 14, 22–28.

מַעֲשָׂקוֹת f plur. (r. *עָשָׂק*) *oppressions, exactions*, Prov. 28, 16.

מֶפֶחַ *Moph* Hos. 9, 6 and *נֹפֶחַ* *Noph* Is. 19, 13. Jer. 2, 16. Ez. 30, 13. 16, pr. n. *Memphis*; a very ancient and splendid city of Egypt, the royal seat of four dynasties, and from the time of Psammetichus the metropolis of all Egypt; surrounded with lofty mounds to guard against the inundations of the Nile and also against hostile assaults; and embellished with splendid edifices, among which was a celebrated temple of Vulcan or *Pthah* enlarged and decorated by many kings, Hdot. 2. 99, 136, 153. Diod. Sic. 1. 50, 51, 67. Not far distant are the pyramids; and the long ranges of tombs stretching far to the south of these were doubtless once the necropolis of the ancient city, which lay between them and the Nile. After the founding of Alexandria, Memphis fell into decay, and in Strabo's time was partly in ruins, XVII. p. 807. In the thirteenth century there were still here extensive and splendid remains; see Abdallatif p. 184 ed. De Sacy. At present the site is marked by large mounds and a few slight architectural remains. It bears the name of the nearest village, *Mitraheny*, fully *منية رهينة* *Minyet Rahineh*. See Jomard in *Descr. de l'Egypte* V. 1 sq. 531 sq. Champollion *l'Egypte sous les Pharaons* I. 336 sq. Comp. *Bibl. Res. in Palest.* I. p. 40, 41.—The ancient hieroglyphic name is read *MA-*

Μ-ΡΗΤΑΗ, *the place of Phtah or Vulcan*; and later Πανουρι PANOURI, *the temple of the good god*. From the ancient form *Ma-m-phtah* came the Coptic **Ⲭⲉⲙⲃⲉ**, **Ⲭⲉⲙⲓ**, Gr. *Μέμφις*, Arab.

منف *Menf*, and prob. Heb. **מָנַף**; while from *Panouf* came Heb. **נָפַח**. The true signif. of the name was known to Plutarch, de Isid. et Osir. p. 369: *τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὄρομον ἀγαθῶν ἐρομηγύουσιν, οἱ δὲ ὡς τάφον Ὀσίριδος*, i. e. both these interpretations arose out of the proper signif. *the place of the good god* i. e. Osiris, or *place (sepulchre) of the good*. Comp. Lepsius *Lettre à Rossellini* p. 52. See *Thesaur.* p. 812.

מַפְבִּשֶׁת pr. n. see in **מַפְיִבֶשֶׁת**.
מַפְנֵעַ m. (r. פָּנַע) *attack, assault*; concr. object of assault, *mark*, Job 7, 20.

מַפְחָה m. (r. נָפַח) constr. Job 11, 20 **נָפַח מַפְחָה**, *a breathing out, expiration of the soul*, i. e. death. Comp. **נָפַח מַפְחָה** Jer. 15, 9. Job 31, 39.

מַפְחָה m. (r. נָפַח) *the bellows of a forge*, Jer. 6, 29. Arab. **مِنْفَاح** id.

מַפְיִבֶשֶׁת and **מַפְבִּשֶׁת** (contr. for **מַפְיִבֶשֶׁת** 'extermination of idols' acc. to Simonis, r. פָּצָה,) *Mephibosheth*, pr. n. m. a) 2 Sam. 21, 8. b) 2 Sam. 4, 4. 9, 6.

מַפְיָם see in **שְׂפופָם**.

מַפְיָץ m. (pr. part. Hiph. r. פָּיַץ) *a mallet, maul, war-club*, Prov. 25, 18. Comp. **מַפְיָץ**.

מַפְלָה m. (r. נָפַל) 1. *a falling*, i. e. that which falls off or away, *refuse*. Am. 8. 6 **בַּר מַפְלָה** *the refuse of the grain, chaff, straw*.

2. Any thing *pendulous, a flap*; Job 41. 15 **מַפְלֵי בָשָׂרוֹ** *the pendulous parts of his flesh*, i. e. on the belly of the crocodile, the flabby parts, flaps.—So the Latin poets employ *cadere* of any thing pendulous, see Gronov. ad Stat. Silv. 36. Sil. Ital. Pun. 13. 333.

מַפְלְאוֹת f. (r. פָּלָא) once plur. constr. **מַפְלְאוֹת**, *miracles, wondrous works*, Job 37, 16, i. q. **נִפְלְאוֹת**. The poet prob. chose this unusual form because of the like sounding **מַפְלְשִׁי** in the other clause.

מַפְלְגָה f. (r. פָּלַג) *a division, class*, 2 Chr. 35, 12.

מַפְלָה f. Is. 17, 1, and **מַפְלָה** Is. 23, 13. 25, 2 (r. נָפַל) *fallen buildings, ruins*. Syr. **مفلة** id.

מַפְלֵט m. (r. פָּלַט) *escape*, Ps. 55, 9.

מַפְלֵצָה f. (r. פָּלַץ) pr. *terror*; then *an idol*, as inspiring terror, 1 K. 15, 13. 2 Chr. 15, 16.

מַפְלֵשׁ m. (r. פָּלַשׁ i. q. פָּלַס) *a poisoning, balancing of the clouds*, Job 37, 16.

מַפְלָה f. (r. נָפַל) c. suff. **מַפְלְהוֹ**.
 1. *fall, ruin*, of a man Prov. 29, 16; of a kingdom, Ez. 26, 15. 18. 27, 31, 16.
 2. *a ruin*, spoken of a fallen tree, Ez. 31, 13.
 3. *a carcass*, as *cadaver* from *cadere*, **πῶμα** from **πλω**, Judg. 14, 8.

מַפְעֵל m. Prov. 8, 22, and **מַפְעֵלָה** f. Ps. 46, 9. 66, 5, *work, sc. of God*. R. **פָּעַל**.

מַפְעֵת see **מַיְפֵעֵת**.

מַפְעֵץ m. (r. נָפַץ) *a smiting in pieces*; Ez. 9, 2 **כְּלֵי מַפְעֵץ** i. e. a deadly weapon, i. q. **כְּלֵי מַשְׁהִיחַ** v. 1. Comp. v. 5. 6.

מַפְעֵץ m. (r. נָפַץ) *a mallet, maul, war-club*, Jer. 51, 20. Comp. **מַפְיָץ**.

מַפְקָד m. (r. פָּקַד) 1. *a review, numbering, census of a people*, 2 Sam. 24, 9. 1 Chr. 21, 5.

2. *an appointment, mandate*, 2 Chr. 31, 13.

3. *an appointed place*, Ez. 43, 21.

4. *Miphkad*, pr. n. of a gate of Jerusalem, Neh. 3, 31.

מַפְרָץ m. (r. פָּרַץ) *haven, harbour*, pr. a rent, opening in the coast, Judg. 5, 17, —Arab. **فُرْصَة** inlet from a river where water is drawn up, also an anchorage for ships.

מַפְרָקָה f. (r. פָּרַק) *the neck*, pr. the joints or vertebrae of the neck, 1 Sam. 4, 18. Chald. **פַּרְקָא**, **פַּרְקַיָּה**, id. Syr. **فِرْقَة** vertebra.

מַפְרָשׁ m. (r. פָּרַשׁ) *a spreading out expansion*. Job 36, 29. Ez. 27, 7.

מַפְרָשָׁה f. (r. פָּרַשׁ) *a step, stride*, meton. for *the upper part of the legs or the buttocks* 1 Chr. 19, 4; by euphemism for **שְׁהוֹת** in the parall. 2 Sam. 10, 4.

מפתח see מפתח.

מפתח m. (r. פתח) a key, pr. the opener, Judg. 3, 25. Is. 22, 22. 1 Chr.

9, 27. Arab. مِفْتَاح id.

מפתח m. (r. פתח) an opening; Prov. 8, 6 the opening of my lips, what my lips utter.

מפתח m. (r. פתח) the sill, threshold, 1 Sam. 5, 4. 5. Ez. 9, 3. 10, 4. 18. al.

מוץ see מוץ.

* מוצא, 1 pers. מוצאתי, also מוצאתי Num. 11, 11; fut. ימוצא, imp. מוצא, inf. constr. מוצא, c. suff. מוצאי, but מוצאכם (for מוצאכם) Gen. 32, 20; part. מוצא once מוצא like verbs ליה Ecc. 7, 26, fem. מוצאה, מוצאה 2 Sam. 18, 22. Cant. 8, 10.

1. to come to, i. e. to attain to, to arrive at, to reach any thing, c. יד Job 11, 7. Chald. and Syr. מוטא, موطأ, Eth. ማላ, id. Arab. مضى to go away, kindr. مشى to go.—Hence to acquire, to get; to receive; with acc. of thing, Gen. 26, 12 Isaac in this year received a hundred measures, i. e. he harvested a hundred-fold. 2 Sam. 20, 6 פון מוצא לו lest he get possession of fortified cities.

2. to find, to find out, a person or thing, Sept. εὐρίσκω, and this is the most freq. usage of the word; pr. to come upon, to fall in with. So of persons Gen. 38, 20. 23. Num. 35, 27. Deut. 22, 27. 1 Sam. 10, 2. al. Of things Gen. 36, 24. 2 K. 23, 24; espec. things lost Lev. 5, 22. 23. 1 Sam. 9, 4; either with search Gen. 31, 33 sq. Ex. 15, 22. 16, 27. al. or without Gen. 11, 2. 26, 32. Deut. 24, 1. al. 1 K. 13, 14 and found him sitting under an oak. 2 K. 19, 8.—Hence in various senses:

a) to find, i. q. to attain unto, to get, to gain. comp. in no. 1; so in a good sense, (like Lat. 'invenire laudem, cognomen.') e. g. to find good, happiness, Prov. 8, 35. 18. 22; wisdom 3, 13. 8, 9; favour, see in הן no. 1; wealth Hos. 12, 9; a vision from God Lam. 2, 9, comp. Ez. 3, 1; the grave i. e. death Job 3, 22; rest Jer. 6, 16. 45. 3. Lam. 1, 3. (But in Ruth 1; 9 to find rest is said of a woman in respect to marriage, i. q. מוצא שולחם Cant. 8, 10.)

Job 33, 24 מוצאתי כפר I have found a ransom, λύτρον, comp. Od. 19. 403 θανάτου λύσειν εὐρίσκω, also Heb. 19, 12. Absol. 2 Sam. 18, 22 מוצאה אין בשורה מצאה no tidings finding sc. favour, i. e. no grateful message, none which will bring reward to the bearer. Also in a bad sense, (like Gr. εὐρίσκειν κακόν Od. 21. 304. ib. 24. 462,) e. g. to find evil, trouble, sorrow, i. e. to fall into adversity, calamity, Ps. 116, 3. Prov. 6, 33. Hos. 12, 9.

b) to find out sc. by thinking, mentally, e. g. an answer Job 32, 3. Neh. 5, 8. Ecc. 3, 11. 8, 17. (See Ecc. 11. ec. in עולם B.) So to find out a riddle, to solve it, Judg. 14, 12.

c) The phrase ידִי מוצאה דבר my hand findeth any thing, is found in a threefold sense: a) to get for oneself, to acquire, i. q. to possess any thing. Lev. 25, 28 אם לא מוצאה קרו דו הקשר לו if he cannot get enough to restore it to him. 12, 8, comp. 25, 26. Job 31, 25; c. ל Is. 10, 14 and my hand hath found (possessed), as a nest, לחיל העמים the riches of the nations. β) Spoken of what happens incidentally, what comes to hand; e. g. 1 Sam. 10, 7 יה אשר תמצא רעה do what thy hand shall find, i. e. act as occasion shall serve. 25, 8. Judg. 9, 33. Similar is Ecc. 9, 10 whatsoever thy hand findeth to do, do it with thy might, i. e. whatever is incumbent upon thee. γ) Of enemies, to find out, to get into one's power; 1 Sam. 23, 17 the hand of Saul shall not find thee out, i. e. shall not get thee into his power. With ל of pers. Ps. 21, 9. Is. 10, 10.

d) to find or discover a fault or wrong of which one is accused; c. ב of pers. 1 Sam. 29, 3 לא מוצאתי בו מאומה I find in him nothing, no fault. Ps. 17, 3; more fully Job 19, 28, comp. Luke 6, 7. Different is 2 K. 9, 35 לא מוצאה בה they found nothing of her but the skull, etc. here ב is partitive, comp. Job 20, 20.

e) to find God, i. e. to find him propitious, ready to hear and answer prayer, Deut. 4, 29. Here belongs Ps. 32, 6 one shall pray unto thee מצא לכת in a time of finding thee, i. e. a time when thou art propitious; see Niph.

f) to find one's heart, to take heart, to take courage, 2 Sam. 7, 27; comp. Ps. 76. 6.

g) As in Engl. *to try to find, to seek*; 1 Sam. 20, 21 **לֵךְ מִצֵּא אֶת־הַחֲצִיזִים** go, find (seek) the arrows. v. 36. Job 33, 10. Ecc. 7, 27. So of pleasure, *to find out, to seek after*, Is. 58, 3. 13.

3. *to come upon any one, to befall, to happen to*, with acc. of pers. (comp. בוא c. acc. no. 2. d.) Ex. 18, 8 *all the travail אשר מצאתם בדרך* that had come upon (befallen) them in the way. Gen. 44, 34. Num. 20, 14. 32, 23. Josh. 2, 23. Judg. 6, 13. Ps. 116, 3. 119, 143. Comp. εὐρίσκειν τῷ Tob. 12, 7.

4. *to suffice for anything, c. dat.* Num. 11, 22. Judg. 21, 14. Comp. Engl. *to reach*, Germ. *hinreichen, hinlangen, hinlänglich seyn*, Gr. *ἰκνούμενος, ἰκανός* sufficient, from *ἰκνέομαι*.

NIPH. מצא, 2 pers. נמצאת; fut. ימצא; part. נמצא, plur. נמצאים 1 Sam. 13, 15, in pause נמצאים Ezra 8, 25.

1. Pr. a) Pass. of Hiph. or i. q. Kal no. 1, *to come to any one, to be brought*. Jer. 15, 16 **נִמְצְאוּ דְבָרַיךָ** thy words were brought sc. to me. b) Pass. of Kal no. 1, *to be acquired*, with ל of pers. Deut. 21, 19 **כֹּל־אֲשֶׁר רָמְצָא לוֹ** all that has been acquired by him, all that he hath. Josh. 17, 16. Prægn. Job 28, 12 *wisdom, מֵאֵיךְ הַמִּצְאָה* whence shall it be acquired?

2. *to be found*, pass. of Kal. no. 2, 1 Sam. 10, 2. 16. 21. Gen. 41, 38. Ps. 37, 36. Josh. 10, 17. al. So of a thief, *to be detected, caught*, Ex. 22, 1. 6. 7. Deut. 24, 7. Jer. 2, 26. Often with an adjunct of place where, Gen. 18, 29 sq. 44, 16. 17. 2 K. 20, 13. Is. 39, 2. al.—Spec. a) With מן *to be found and selected out of a number*, i. q. Engl. *to be found among*, Dan. 1, 19. Ezra 10, 18. b) Of good and evil; 1 K. 14, 13 **בֹּיב בּוֹ דָּבָר טוֹב** there is found in him some good thing. 1, 52 **אִם רָקָה הַמִּצְאָה בּוֹ** 1 Sam. 25, 28. Ez. 23, 15; also with עם 2 Chr. 19, 3; 36, 8; ל Deut. 22, 20. c) God is said *to be found* of men, when he is propitious, or hears and answers prayer c. ל 1 Chr. 28, 9. 2 Chr. 15, 2. 4, 15. Jer. 29, 14. Is. 55, 6. 65, 1. Comp. Rom. 10, 20 *εὐρέθη τοῖς ἐμὲ μὴ ζητοῦσιν*.

3. *to be found*. i. e. *to be, to exist, to be present* in any place. a) With an adjunct of place where; 1 Sam. 13, 19 **לֹא רָמְצָא בְּכָל יִשְׂרָאֵל** there was no smith (found) in all Israel, i. e. none

existed. 1 Chr. 29, 17 **עַמָּה הַנִּמְצְאוֹתֶינָה** thy people which are here present. 2 Chr. 34, 32. 2 Sam. 17, 12. 13. Is. 65, 8. al. Of things, Gen. 47, 14 *all the money that was (found) in the land of Egypt*. b) Absol. Gen. 19, 15 **שְׁתֵּי בְנוֹתֶיהָ הַנִּמְצְאוֹת** thy two daughters present, opp. to those absent v. 14. Ezra 8, 25. Is. 22, 3. 1 Sam. 13, 15.—Dan. 11, 19 *and he shall stumble and fall וְלֹא יִמְצָא* and shall be (found) no more, i. q. וְאֵינֶנּוּ.

HIPH. הִמְצִיא 1. Causat. of Kal no. 1, *to make come to*; with בִּיר *to deliver up or over*, 2 Sam. 3, 8. Zech. 11, 6. Also *to bring to, to present*, with אֵל Lev. 9, 12. 13. 18.

2. *to let acquire, to let receive*, i. e. *to allot to any one*, Job 34, 11. 37, 13.

מִצְאָה see מִצְאָה.

מִצְבָּה m. (ר. נִצַּב) constr. מִצְבֵּה, a station, i. e. place where one stands, Josh. 4, 3. 9; a military post, garrison, 1 Sam. 13, 23. 14, 1. 4. 2 Sam. 23, 14; office, post, Is. 22, 19.

מִצְבֵּה m. (part. Hoph. r. נִצַּב) a station of troops, post, Is. 29, 3. Here too we may refer Judg. 9, 6 **אֵלֶּן הַמִּצְבָּה אֲשֶׁר בְּשֵׁכֶם** the oak of the garrison which is at Shechem, so called prob. from a military post established there. Others here take מִצְבָּה in the sense of a monument, pillar, i. q. מִצְבֵּה.

מִצְבֹּה 1 Sam. 14, 12, and מִצְבֵּה Zech. 9, 8, i. q. מִצְבָּה, a military post. R. נִצַּב.

מִצְבֵּה f. (ר. נִצַּב) constr. מִצְבֵּה; plur. מִצְבוֹת, constr. מִצְבוֹת, pr. 'something set upright.' Spec.

1. a pillar, cippus, of stone, Gen. 28, 18. 22. Ex. 24, 4. Is. 19, 19. Jer. 43, 13 **מִצְבוֹת בֵּית שֶׁמֶשׁ** the columns of Bethshemesh, i. e. the obelisks of Heliopolis.

2. a statue, idol-image, e. g. מִצְבַּח הַבַּעַל the image of Baal 2 K. 3, 2. 10, 26. 27. 18, 4. 23, 14; gener. Mic. 5, 12. Hos. 10, 1. al.

מִצְבֹּיָה Mezobaiah, pr. n. of a place otherwise unknown, 1 Chr. 11, 47.

מִצְבֵּה f. (ר. נִצַּב) 1. i. q. מִצְבֵּה, a monument, cippus. Gen. 35. 14. 20. 2 Sam. 18, 18. In this sense it is also found in Phœnician inscriptions.

2. trunk, stump of a tree, Is. 6, 13.

מָצֵד m. (r. צוּד) plur. מְצֻדוֹת, Kamets impure, a fastness, castle, stronghold, on a hill or mountain, so called as a place of lying in wait and watching. 1 Chr. 11, 7 and David dwelt בְּמָצֵד in the stronghold (castle, citadel); ... therefore it was called, the city of David. Plur. strongholds, fastnesses, 1 Sam. 23, 14. 19. 24, 1. Is. 33, 16 מְצֻדוֹת סְלָמִים Jer. 48, 41. 51, 30. Coupled with caverns Judg. 6, 2. Ez. 33, 27. Chald. מְצֻדָּא

id. Arab. مَصَاد mountain-top; comp. *Masada* the name of Herod's strong castle Jos. B. J. 7. 8. 2.

מְצֻדָּה, מְצֻדָּה, see מְצֻדָּה, מְצֻדָּה.

* מְצֻדָּה fut. conv. וּמְצֵץ Judg. 6, 38.

1. Pr. i. q. מְצֵץ, מְצָה, to suck, then to suck out, to drink out greedily, to drain. Is. 51, 17 the inebriating cup thou hast drunk, thou hast sucked it out. i. e. hast drunk it greedily even to the dregs. Ps. 75, 9. Ex. 23, 34.—Syr. مَضُو id. مَضُو epotatio.

2. to press or squeeze out moisture, with מִן from any thing, Judg. 6, 38. Chald. Syr. Pa. id.

NIPH. 1. Pass. of Kal no. 1, Ps. 73, 10.

2. Pass. of Kal no. 2, Lev. 1, 15. 5, 9.

I. מְצֻה f. (r. מְצֵץ) pr. *sweetness*, concr. *sweet*, i. e. not fermented, *unleavened*, ἀζύμων. Lev. 2, 5 מְצֻה הַחֵמֶה it shall be unleavened. Often in genit. הַלֶּחֶם מְצֻה an unleavened cake Lev. 8, 26. Num. 6, 19; רְקִיקֵי מ' Num. 1. c. In plur. הַלֶּחֶם מְצֻה unleavened cakes Num. 6, 15 (for the double plur. see in יוֹבֵל no. 1, note. Heb. Gr. § 106. 3); רְקִיקֵי מ' Lev. 2, 4. 7, 12; עֲגוֹת מְצֻה Ex. 12, 39. Here belongs also לֶחֶם מְצֻה unleavened bread Ex. 29, 2, and simpl. מְצֻה id. Gen. 19, 3; also often מְצֻה לֶחֶם to eat unleavened bread Ex. 13, 6. 7. 23, 15. Lev. 6, 9. Deut. 16, 3. 8; comp. Lev. 10, 12. 1 Sam. 28, 24. So הַמְצֻה חַג the festival of unleavened bread, the Passover, Ex. 23, 15. 2 Chr. 8, 13. 30, 13. 21; ellipt. הַמְצֻה id. Gr. τὰ ἀζύμα, Ex. 12, 17, comp. 23, 15.

II. מְצֻה f. (r. נָצָה) contention, quarrel, Prov. 13, 10. 17, 19. Is. 58, 4.

מְצָה (perh. for מְצָא fountain) *Mozah*, pr. n. of a place in the tribe of Benjamin, Josh. 18, 26.

מְצֻהָה f. (r. צָהַל) a neighing, snorting, Jer. 8, 16. 13, 27.

מְצֻד m. (r. צוּד) constr. מְצֻדוֹ, c. suff. מְצֻדוֹ Job 19, 6; plur. מְצֻדוֹת.

1. capture, i. e. prey, gain, Prov. 12, 12.

2. a net, sc. of a hunter, Ecc. 7, 26. Job 19, 6. Syr. مَضُو, Arab. مَضِيْد, net.

3. i. q. מְצָד, a fortress, bulwark. a besieging tower, Ecc. 9, 14. Two Mss. read מְצֻרוֹת, which accords better with the context; comp. Deut. 20, 20. Ez. 4, 2. Mic. 4, 14.

מְצֻרָה f. (r. צוּד) i. q. masc. מְצֻרוֹ.

1. a net, sc. of a fisherman, Ecc. 9, 12.

2. a fortress, castle, on a hill or mountain, Is. 29, 7. Plur. מְצֻרוֹת Ez. 19, 9.

מְצֻרָה f. also מְצֻרָה Ez. 13, 21 (r. צוּד) constr. מְצֻרָה, c. suff. מְצֻרָהוּ.

1. capture, prey, Ez. 13, 21.

2. a net, of a hunter, Ez. 12, 13. 17, 20. Ps. 66, 11.

3. i. q. מְצָד, מְצֻרָה, a fortress, castle, stronghold, Job 39, 28. מ' צִיּוֹן the citadel of Zion 2 Sam. 5. 7. 9. 1 Chr. 11, 5; genr. 1 Sam. 22. 4. 5. 24, 23. So with art. הַמ' of a fortress near the plain of Rephaim north of Bethlehem 2 Sam. 5, 17. 23, 14. 1 Chr. 11, 16.—Trop. God is said to be a fortress, i. e. a defender, protector, Ps. 18, 3. 31, 4. 71, 3. 91, 2. 144, 2; and so מְצֻרוֹת Ps. 31, 3.

מְצֻוָּה f. (r. צָוָה) constr. מְצֻוָּה, c. suff. מְצֻוָּה; plur. מְצֻוֹת, once מְצֻוֹת Neh. 9, 14, c. suff. מְצֻוֹת; a command, precept, law, Sept. ἐπιτολή. Spoken: a) Of human commands, מְצֻוֹת הַפֶּלֶא Is. 36, 21. Esth. 3, 3. 2 Chr. 8, 15. 30, 12; also Jer. 35, 18. Is. 29, 13. b) Of the divine commands, either singly or of the whole divine law, comp. הַצִּוְוֹת, הַצִּוְוֹת. Lev. 4, 13 one of the commandments of Jehovah that are not to be done, i. e. a prohibitory command, interdict. Most freq. in plur. מְצֻוֹת the commandments of Jehovah, often coupled with the synon. עֲוֹת, מְשֻׁפְּטִים, הַצִּוְוֹת, הַקְּוֹת, הַקְּוֹת. Gen. 26, 5. Ex. 16, 28. Deut. 6. 2. 1 K

2, 3. al. sæp. Collect. *the law*, Deut. 5, 28. 6. 1. 8. 1. 17, 20. 27, 1. al. Meton. *המצוה* *the commandment of the Levites*, i. e. what was commanded to be given to them, Neh. 13, 5.

מצולה f. Ex. 15, 5. Neh. 9, 11. Ps. 88, 7, also *מצולה* f. i. q. *צולה*, a depth, deep place, e. g. of the sea, Jon. 2, 4. Mic. 7, 19; trop. Ps. 88, 7; of a river, Zech. 10, 11; of mire, Ps. 69, 3. R. *ציל* q. v.

מצוק m. (r. *צוק* I) *straitness, distress*, Ps. 119, 143. Jer. 19, 9. Deut. 28, 53. 55. 57. *איש מ' one in distress* 1 Sam. 22, 2.

מצוק m. (r. *צוק* II. 2) plur. constr. *מצקי*, a pillar, column; Kimchi well, *מצקי*. 1 Sam. 2, 8 *אֲרָץ מַצְקֵי* *the pillars of the earth* i. q. *אֲרָץ עֲמֻדֵי*. Trop. of a rock or cliff isolated like a column; 1 Sam. 14, 5 *הצוק* *the one crag against Michmash*. See Bibl. Res. in Palest. II. p. 116.—In the Talmud *צוק* is a high and steep mountain.

מצוקה f. (r. *צוק* I) *straitness, distress*, Job 15, 24. Zeph. 1, 15. Plur. Ps. 25, 17. 107, 6. 13. 19. 28.

I. *מצור* m. constr. *מצור*, c. suff. *מצורקה* Ez. 4, 8. R. *צור* I.

1. *straitness, distress*, Deut. 28, 53 sq. Jer. 19, 9.

2. *siege*. Ez. 4, 2. 7. Zech. 12, 2. *בוא במצור* *to be besieged*, of a city, 2 K. 24, 10. 25, 2. al.

3. *a mound, bulwark*, of besiegers, Deut. 20, 20. Mic. 4, 14. Ez. 4, 2. Hence

4. *a fortification, fortress*, Hab. 2, 1. *צור מצור* *a fortified city* Ps. 31, 22. 60, 11; plur. 2 Chr. 8, 5. Mic. 7, 12.

II. *מצור* pr. n. for *Egypt*. and apparently for *Lower Egypt*; thrice *אֲרָץ מצור* *the streams or canals of Egypt*. the branches of the Nile, Is. 19, 6. 37, 25. 2 K. 19, 24.—Under the name *מצור* there seems to lurk the Egyptian *μετοπισ* *kingdom*, as in *פְּרִיזוֹ* the word *φορισ* *king*. But the Hebrews doubtless ascribed to it a domestic origin, prob. as signifying *a border, limit*, (r. *מצר*.) i. q. Arab. *مصر*, perh. as sing. of the dual

מצור *the two Egypts*, q. v. Others, e. g. Bochart in Phaleg IV. 24, suppose *Egypt* to be so called as being strong and fortified, i. q. *מצור* I. 4; see Diod. Sic. 1. 31.

מצורה f. (r. *צור* I) plur. *מצורות*. *מצורה*. 1. *a mound, bulwark*, of besiegers, i. q. *מצור* no. 3, Is. 29, 3.

2. *a fortress, fortified city*, 2 Chr. 11, 11; more fully *מצורה* 14, 5; *צרי* *מצורות* 11, 10. 11. 23. 12, 4. 21, 3.

מצות f. (r. *נצה*) i. q. *מצה* II, *quarrel, strife*. Is. 41, 12 *אֲנָשֵׁי מְצִוְתָהּ* *thy adversaries, enemies*.

* *מצה* a root not in use, perh. *to shine*, i. q. *נצח* and *נצח*, comp. *נצח* to be cheerful, and by transp. *נצח* to shine. Hence the two following:

מצח m. (Is. 48, 4 proves nothing for the fem.) c. suff. *מצחתי*, plur. constr. *מצחות*; *the forehead*, 1 Sam. 17, 49. 2 Chr. 26, 19. *מצח* *אשה זונה* *the (shameless) brow of a harlot* Jer. 3, 3. Ez. 3, 7. *מצח* *הזקי* *of an impudent forehead*. v. 8. 9. Is. 48, 4 *מצחך* *thy brow is brass, brazen*. Plur. Ez. 9, 4.

מצחה f. *a greave, greaves, armour for the legs*, q. d. *frontlets of the leg*, constr. *מצחה* 1 Sam. 17, 6. R. *מצה*.

מצלה f. (r. *צל* I) only plur. *מצלות*, bells, upon horses and camels for ornament, Zech. 14, 20. See in *מצלה*.

מצלה f. (r. *צל* II) *a shady place, shade*, Zech. 1, 8.

מצלת f. (r. *צל* I) only in dual *מצלתים*, cymbals, for accompanying music. 1 Chr. 13, 8. Ezra 3, 10. Neh. 12, 27. al. So in Greek, dual *κυμβάλοισι*, -οισι. See in *מצלתים*.

מצנפת f. (r. *צנה*) *turban, tiara*. of the high priest Ex. 28, 4. 39. 29. 6. Lev. 8, 9. 16, 4; of a king Ez. 21, 31. For the form of it, see Braun de Vestitu sacerdot. Heb. p. 624 sq. Jos. Antiq. 3. 7. 3. B. J. 5. 5. 7.

מצע m. (r. *רצע*) *a couch, bed, something spread down*, Is. 23, 20.

מצעד m. (r. *צעד*) plur. constr. *מצעדי*, *step, walk*, Ps. 37, 23. Prov. 20, 24.

בְּמַצְעָדָיו *in his steps*, i. e. in his company, Dan. 11, 43. Comp. בְּרַגְלָיו Judg. 4, 10.

מַצְעִירָה f. (צַעֲרָה and מֵן) pr. 'what is next to a little,' i. e. *subparvum, parvulum, a little thing*, מֵן אֲחֵז מֵן Dan. 8, 9; see Lehg. § 123, also art. מֵן no. 3. g.—Better: *even a little one*, according to the idiom noted in מֵן no. 1. a. γ; see Thesaur. p. 805. g.

מַצְעָר m. (ר. צַעַר) constr. מַצְעָר.

1. Pr. *smallness*; hence any thing *small, little*, Gen. 19, 20. Job 8, 7; of a small number, 2 Chr. 24, 24 מַצְעָר אֲנָשִׁים *few men*; of a short time, Is. 63, 18 מַצְעָר לְמַצְעָר *for a little while*.

2. *Mizar*, pr. n. of a summit prob. in the ridge of Anti-Lebanon or Hermon, Ps. 42, 7.

מִצְפָּה m. (ר. צָפָה) constr. מִצְפָּה.

1. *a watch-tower*, Is. 21, 8. Also a *lofty place*, whence one can see far and wide around, whether furnished with a watch-tower or not. 2 Chr. 20, 24.

2. *Mizpeh*, pr. n. of several towns and cities, in elevated situations: a) In the plain of Judah, Josh. 15, 38. b) In Benjamin, Josh. 18, 26; see מִצְפָּה no. 2. c) In Moab, 1 Sam. 22, 3. d) In Gilead Judg. 11, 29, see מִצְפָּה no. 1. This may be the same with מִצְפָּה הַרְמֵי Josh. 13, 26. e) A valley in the high region of Lebanon Josh. 11, 8, comp. 11, 3.

מִצְפָּה (watch-tower, lofty place, r. צָפָה) always with the art. הַמִּצְפָּה, with ה loc. הַמִּצְפָּה, *Mizpah*. pr. n.

1. A town or city of Gilead, Judg. 10, 17. 11, 11. 34. Hos. 5, 1. Some refer hither Judg. 11, 29 מִצְפָּה־הַגִּלְגָּד, but see in מִצְפָּה no. 2. d. For the origin of this place, see Gen. 31, 49.

2. A city of Benjamin, where the people were wont to convene, Judg. 20, 1. 3. 1 Sam. 7, 5–16. al. It was afterwards fortified by Asa to protect the border against the kingdom of Israel, 1 K. 15, 22. 2 Chr. 16, 6. Later it was the residence of the Chaldean governor, Jer. 40, 6 sq. comp. Neh. 3, 7. 15. 19. Once written הַמִּצְפָּה Josh. 18, 26. [Prob. the high point two hours north-west of Jerusalem, now called *Nehy Samwil*; see Bib. Res. in Palest. II. p. 143, 144.—R.

מִצְפָּנִים m. plur. (ר. צָפָן) *hidden places*, Obad. 6.

* מִצְעַץ fut. קִמַּץ 1. *to suck, to suck out*, i. q. מָצָה and מָזָה. Arab. مَصَّ, Chald. מִצְעַץ, Syr. مَضَى, id. all of which imitate the sound, as also Gr. μύζω, μύζωω, μάζος. Hence *to draw out with relish, to taste*, Is. 66, 11; comp. רִנַּק v. 12.—Things sweet and pleasant are wont to be sucked out, hence

2. *to be sweet*, whence מָצָה sweet i. e. unleavened. Comp. מָתַק, which also has both significations.

מִצְעָק see in מִצְעָק.

* מִצְרָה obsol. root, which seems to have had the same power as the kindr. נָצַר, *to shut in, to restrain*; whence Chald. מִצְרָה, Arab. مِصْرٌ limit, border, and Heb. מִצְרָה II, מִצְרָה.

מִצְרָה m. (ר. צָרָה, as מִסָּב from סָבַב) *straitness, distress*, Ps. 118, 5. Plur. מִצְרָהִים, constr. מִצְרָהִי, Lam. 1, 3. Ps. 116, 3.

מִצְרָה, see in מִצְרָה.

מִצְרָיִם dual pr. n. for *Egypt*, Gen. 46, 34. 50, 11; often more fully אֶרֶץ מִצְרָיִם *the land of Egypt*, fem. Gen. 45, 20. 47, 6. 13. Also for the people, *the Egyptians*, in prose, and mostly with plur. Gen. 45, 2. 47, 15. 20. 50, 3. Ex. 1, 14; rarely with sing. masc. 14, 25. 31; poet. with sing. masc. Is. 19, 16. 25. Jer. 46, 8, and fem. Hos. 9, 6. Joel 4, 19. With ה loc. מִצְרָיִם Gen. 26, 2. al.—Sing. מִצְרָה *Lower Egypt* q. v. Hence the dual מִצְרָיִם seems to have originally denoted *the two Egypts*, i. e. *Lower and Upper Egypt* (the latter pr. מִצְרָיִם) by zeugma, as we now say *the two Sicilies*, for Sicily and Naples; although this origin being afterwards left out of view, the dual מִצְרָיִם is sometimes so employed as not to include Pathros or upper Egypt, Is. 11, 11. Jer. 44, 15. Others ineptly refer the dual form to the two parts of Egypt as divided by the Nile. The Arabs have the sing. مِصْرٌ *Misr, Egypt*, pr. limit, border; Syr. has the dual although rare

in this language, **مِصْرَيم**.—The gentile noun is **מצרים** an *Egyptian* Gen. 39, 1; f. **מצריה** Gen. 16, 1. Plur. m. **מצרים** Gen. 12, 12. 14; f. **מצריהו** Ex. 1, 19.—[Engl. Vers. as pr. n. of pers. *Mizraim*, Gen. 10, 6. 13. 1 Chr. 1, 8.—R.

מצרף m. (ר. **צרף**) a *fining-pot, crucible*, Prov. 17, 3. 27, 21.

מץ m. (ר. **מץ**) *rottenness, putridity*. Is. 3, 24 **בשם מץ יהיה** instead of a sweet smell there shall be rottenness, i. e. the fætor of putrid ulcers. 5, 24 *the root shall be as rottenness* i. e. rotten wood.

מקבה f. (ר. **קב**) a *hammer, mallet*, pr. the pointed hammer of the stone-cutter and smith, 1 K. 6, 7. Is. 44, 12. Jer. 10, 4.—Hence prob. the name *Muz-sabaios*, **מקברי**, the *hammerer*; comp. the French name *Charles Martel*.

מקבת f. (ר. **קב**) 1. i. q. **מקבת**, a *hammer*, Judg. 4, 21.

2. a *mine, quarry*, broken in the rock, Is. 51, 1.

מקדה (place of shepherds, ר. **קד**) *Makkedah*, pr. n. of a place in the plain of Judah, anciently a royal city of the Canaanites, Josh. 10, 10. 12, 16. 15, 41.

מקדש m. (ר. **קדש**) once **מקדש** Dag-euph. Ex. 15, 17; c. suff. **מקדשו**, once irreg. **מקדשו** Num. 18, 29; plur. **מקדשים**, constr. **מקדשי**.

1. *any thing sacred, hallowed*, Num. 18, 29.

2. a *holy place, sanctuary*, espec. the sacred tabernacle of the Israelites, Ex. 25, 8. Lev. 12, 4. 21, 12. Num. 10, 21. 18, 1; the temple 1 Chr. 22, 19. 2 Chr. 29, 21. Dan. 11, 31. al. Often more fully, **מכון מקדש** Is. 60, 13; **מכון מקדש** Dan. 8, 11. **מקדש מלך** the *king's sanctuary*, i. e. set apart and sacred to himself, Am. 7, 13. Plur. **מקדשי ביה** Jer. 51, 51 *sanctuaries* (sacred places) of the temple; **מקדשי אל** Ps. 73, 17 id. But **מקדשי ישראל** the *sanctuaries of Israel*, i. e. idolatrous and unlawful, Am. 7, 9.

3. an *asylum*, the temple and sacred places among the Hebrews having the privilege of an asylum, as also among the Greeks, Is. 8, 14. Ez. 11, 16; comp. 1 K. 1, 50. 2, 28. See 2 Macc. 4, 34. Pausan. Corinth. 13.

מקהלים m. plur. Ps. 26, 12, and **מקהלות** f. plur. Ps. 68, 27. R. **קהל**.

1. *assemblies*, chiefly of those praising God, *choirs*, Ps. ll. cc.

2. *Makheloth*, pr. n. of a station of the Israelites in the desert, Num. 33, 25.

מקנה m. also **מקנא** 2 Chr. 1, 16 Cheth. once **מקנה** 1 K. 10, 28; constr. **מקנה** 2 Chr. 1, 16. R. **קנה**.

1. *expectation, hope, confidence*, 1 Chr. 29, 15. Ezra 10, 2. Also one in whom confidence is placed, of God Jer. 14, 8. 17, 13. 50, 7.

2. a *gathering together, collection*, see r. **קנה** Niph. a) Of waters, Gen. 1, 10. Ex. 7, 19. Lev. 11, 36. b) a *band, company*, of men and animals, e. g. of horses, a *caravan*; so prob. in 1 K. 10, 28 **ומקנה סחרי המלך קנהו מקנה במהיר** and a company of the king's merchants brought from Egypt a company of horses at a price; also 2 Chr. 1, 16. There is a play of words in the double use of the word **מקנה** for a band of merchants and a troop of horses. So Piscator and Vatablus; but interpreters have here very widely differed; see Bochart Hieroz. T. I. p. 171. 172. Michaelis Supplem. p. 1271. Mos. Recht III. p. 331.

מקנה f. (ר. **קנה** Niph.) *gathering-place* for waters, a *pool, reservoir*, Is. 22, 11.

מקום, also **מקם** Ex. 29, 13 (ר. **קום**) constr. **מקום**, c. suff. **מקומו** Gen. 29, 3; plur. **מקומות**, c. suff. **מקומותם**; comm. gen. rarely fem. Gen. 18, 24. Job 20, 9, in plur. 2 Sam. 17, 12 Cheth.

1. *place*, pr. station, from standing.

etc. Arab. **مَقَام**, Eth. **ቆቆቆ**, id. Phen. **מקם** place, town.—Gen. 1, 9. 13, 3. 14. 22, 3. 28, 11. 17. Ecc. 3, 20. 6, 6. al. sæp. Gen. 24, 23 a *place for us to lodge in*. v. 25. 31. **מקום צר** a *narrow place* Num. 22, 26; **מ'קדוש** a *holy place* Ex. 29, 31; **מ'טהור** a *clean place* Lev. 4, 12. 6, 4; **מ'טמא** an *unclean place* Lev. 14, 40. **מקום** **בכל מקום** in every place, every where, Num. 18, 31. Prov. 15, 3. **נתן מקום** to assign a place to any one, e. g. for sitting 1 Sam. 9, 22, or dwelling Josh. 20, 4. 1 Sam. 27, 5; but also to give place to any one, i. e. to give way to yield, Judg. 20, 36. **מקום** **ל** to av-

point a place to any one, sc. as a refuge Ex. 21, 13, or for dwelling 2 Sam. 7, 10. 1 K. 8, 21. With genit. מקום הדָשֵׁן *the place of ashes* Lev. 1, 16; מ' מִקְנֵה *a place of (for) cattle* Num. 32, 1; מ' דָּוִד *David's place, seat*, 1 Sam. 20, 25. 27.—Spec. *the place of any one*, i. e. a) *a dwelling-place, habitation, home*, Gen. 29, 26. 30, 25. Num. 24, 11. Judg. 11, 19; also Ex. 3, 8. Ps. 44, 20. Is. 18, 7. Proverbially Job 7, 10 וְיִדְעוּ עוֹד מְקוֹמוֹ *his place shall know him no more*, i. e. he shall be wholly forgotten. Ps. 103, 16; comp. Job 20, 9. Ps. 37, 10. Also Job 16, 18 אֵל יְהוָה מְקוֹם לְזַעֲקָתִי *let there be no abiding-place for my cry*, i. e. no delay, but let it ascend at once to God. b) *A place where any thing is found, finding-place*, as מ' לְהֵבֵא Job 28, 1 (parall. מִצּוֹא). v. 6. Comp. v. 12. 23.—The constr. state is often found before אֲשֶׁר, espec. in the phrase בְּמִקְוֹם אֲשֶׁר *in the place where*, Lev. 4, 24. 33. 6, 18. 2 Sam. 15, 21. 1 K. 21, 19. Jer. 22, 12; also אֶל־מְקוֹם שֵׁי id. Ecc. 1, 7; and with וְהָ as relat. Ps. 104, 8. Sometimes the absol. is retained, as אֲשֶׁר בְּלִי־מְקוֹם אֲשֶׁר Josh. 1, 3. Deut. 12, 13. Ex. 21, 13. al. In the later books מְקוֹם אֲשֶׁר, or מְקוֹם שֵׁי, *the place where*, is sometimes used redundantly for *where* (בְּאֲשֶׁר), *wherever*; Ecc. 11, 3 מְקוֹם שֶׁיִּפֹּל אֲשֶׁר, *where the tree falleth there it shall be*. Esth. 4, 3. 8, 17. Ez. 6, 13; so too Gen. 39, 20. 40, 3.—Adv. with genit. i. q. *in place of, instead of*, Is. 33, 21. Hos. 2, 1 [1, 10]. Ecc. 3, 16. Comp. Arab. مكان, Syr. ܡܟܢ, locus et adv. loco.

2. *a place*, i. e. *a town, village*, Gen. 18, 24. 19, 12. 14. 29, 22. 23, 17. אֲנָשֵׁי הַמְּקוֹם *the men of the place*, the inhabitants, Judg. 19, 16; שְׂעֵר מְקוֹמוֹ Ruth 4, 10. Also *a region, district*, Judg. 18, 10. מְקוֹם שֵׁכֶם *the region of Shechem* Gen. 12, 6.

מְקוֹר m. (r. קוּר) constr. מְקָר Lev. 12, 7; c. suff. מְקוֹרוֹ, מְקָרָה Lev. 20, 17; *a fountain*, pr. opened by digging, Hos. 13, 15. Jer. 51, 36. Zech. 13, 1. מְקוֹר הַחַיִּים *a fountain of living waters* Jer. 2, 13. 17, 13.—Trop. *fountain of tears*, i. e. the eye, Jer. 8, 23; *fountain of blood*, by euphemism for pudenda muliebri, Lev. 12, 7. 20, 18 (where הַיָּמִים is omitted); *fountain of life* or happiness Ps. 36, 10. Prov. 10, 11. 13, 14. 14, 27.

16, 22; *fountain of wisdom* Prov. 18, 4. In a different sense, Ps. 68, 27 מְמַקְוֵי יִשְׂרָאֵל *ye from the fountain of Israel*, i. e. who are the posterity of Israel; comp. מֵרֵם Is. 48, 1.

מִקְחָה m. (r. לָקַח) *a taking, receiving, of gifts* 2 Chr. 19, 7.

מִקְחוֹת f. plur. (r. לָקַח no. 2) *wares, merchandise*, Neh. 10, 32, comp. v. 31. Talm. מִקְחָה emtio.

מִקְטָר m. (r. קָטַר I) *incense*, Ex. 30, 1.

מִקְטָרֶת f. (r. קָטַר I) *a censer*, for burning incense, 2 Chr. 26, 19. Ez. 8, 11.

* מִקְלֵל obsol. root, prob. i. q. Ethiop. ቢቆል and ቢቆል *to germinate, to sprout*, (ב and מ being interchanged,) whence ቢቆል *a sprout, scion, twig*. From this again comes the secondary verb ተቢቆል *to punish*, pr. obviously, *to smite with a rod*, although Ludolf separates these roots in his Lex. p. 238. Comp. also Syr. ܡܩܠܐ. The Lat. *baculus* is not here to be drawn into comparison; for this comes from βῆλος, and is pr. *a walking-stick*, comp. βυκτίσιον.—Hence the two following:

מִקְלֵל m. constr. מִקְלֵל Jer. 1, 11, and מִקְלֵל Gen. 30, 37, c. suff. מִקְלֵלוֹ, מִקְלֵלָם; plur. מִקְלֵלוֹת; *a shoot, rod*, Gen. 30, 37 sq. Jer. 1, 11. Then, *a staff* (comp. חֹטֵר), which one carries in his hand, Gen. 32, 11. Ex. 12, 11. 1 Sam. 17, 40. 41; with which an animal is beaten Num. 22, 27; *the crook of a shepherd* Zech. 11, 7 sq. מִקְלֵל יָד *a dart or javelin* Ez. 39, 9. Chald. מִקְלֵל spiculum, Castell.—Of a divining rod, ῥαβδουμαντία, Hos. 4, 12.

מִקְלוֹת (perh. for מִקְלוֹת staves) *Mikloth*, pr. n. m. a) 1 Chr. 27, 4. b) 1 Chr. 8, 32. 9, 37. 38.

מִקְלֵט m. (r. קָלַט no. 2) *a refuge, asylum*, Num. 35, 12. 15. Josh. 20, 3. יָרֵי מִקְלֵט *a city of refuge*, for homicides to flee to, Josh. 21, 13. 21. 27. 32. 36; plur. יָרֵי מִקְלֵט Num. 35, 6. Josh. 20, 2. 1 Chr. 6, 42. 52.

מִקְלָעֶת f. (r. קָלַע II) *sculpture, carved work*, sc. in relief, 1 K. 6, 18. Plur. מִקְלָעוֹת, constr. מִקְלָעוֹת, 1 K. 6, 29. 32. 7. 31.

מקם see in מקום.

מקנה m. (r. קנה) once fem. Ex. 34, 19; constr. מקנה, c. suff. מקנה, מקנה, מקנה; also sing. with rad. Yodh retained (see under מצפה, מראה, Heb. Gr. § 91. 9. n), as מקני my flock Num. 20, 19, מקני thy flock Is. 30, 23; but plur. where the suff. is plur. and refers to more than one, as מקניכם your flocks 2 K. 3, 17. Josh. 1, 14; מקניהם their flocks Gen. 36, 7. 46, 6. 47, 17. Jer. 49, 32.

1. a purchase, i. e. things bought, Gen. 49, 32.

2. possessions, riches, wealth, but always of cattle, in which alone the wealth of nomadic tribes consists; comp. Gr. κτήνος, pr. i. q. κτήμα, possession; οἰς i. q. Lat. *ovis* and *ops* (whence *opilio*),

plur. *opes*; Arab. مَال, Syr. مَسَمَة, opes et oves; comp. also Germ. *das Gut* used in Holstein for cattle, see Voss on Virg. Ecl. 10. 19.—So Gen. 13, 2. 7. 29, 7. Ex. 9, 4. 6. Is. 30, 23. al. sēp. אנשי מקנה men of cattle, herdsmen, shepherds, Gen. 46, 32. 34. ארץ מקנה a land for cattle, adapted for pasturage, Num. 32, 1. 4. The word מקנה is strictly used only of sheep, goats, and neat cattle, (צאן ודבאר,) excluding beasts of burden; Gen. 26, 14 ומקנה הצאן ובמקנה הדבאר. 47, 17 and Joseph gave them bread בסוסים ובמקנה הצאן ובמקנה הדבאר Ecc. 2, 7. 2 Chr. 32, 29. Gen. 36, 6. Num. 31, 9. More rarely asses and camels are also comprehended, e. g. Job 1, 3.

מקנה fem. of מקנה 1. purchase Lev. 27, 22; מקנה ספר a bill of purchase Jer. 32, 11 sq. Concr. thing purchased, as מקנה כסף purchase of money, a slave bought with money, Gen. 17, 12. 13. 23. Ex. 12, 44. Also price of purchase, Lev. 25, 16. 51.

2. a possession, Gen. 23, 18.

מקנהיה (possession of Jehovah) Mikneiah, pr. n. m. 1 Chr. 15, 18. 21.

מקסם m. (r. קסם) divination, Ez. 12, 24. 13, 7.

מקץ (end, r. קצץ, like קסה from סכה) Makaz, pr. n. of a place in Dan or Judah 1 K. 4, 9.

מקצוע m. also מקצע Ez. 46, 21 (r. קצע) plur. מקצעה, constr. מקצוטי, c. suff. מקצוטי; an angle, corner, Ex. 26, 24. 36, 29. Neh. 3, 19. 20. 24. 25. Mostly an internal angle, Ez. 46, 21. 22. Neh. 3, 24.

מקצועה f. (r. קצע) a chisel, carving-tool, with which wooden images were carved out; Plur. מקצועות Is. 44, 13. Targ. אֲזַמְל a knife, cutter.

מקצה, see in קצה no. 2.

* מִקָּק in Kal not used, to melt, to pine away, comp. kindr. מיה, מיה, מיה, q. v. Chald. id. Comp. among occidental roots *maceo*, *macer*.

NIPH. מִקָּק fut. ימקו 1. to be melted, to melt. Is. 34, 4 נמקו כל-צבאות השמים and all the stars of heaven shall melt, be melted, sc. like wax candles, to which the poet thus compares them; so Vitranga well explains this image. Hence to flow, to run, of ulcers, Ps. 38, 6 נמקו חבורתי my sores run sc. with matter.

2. to pine away, to consume away, of the eyes and tongue, Zech. 14, 12; of men, Lev. 26, 39. Ez. 24, 23. 33, 10.

HIPH. המק causat. to cause to pine away, Zech. 14, 12.

Deriv. מק.

מקר see in מקור.

מקרא m. (r. קרא) plur. constr. מקראי.

1. a calling together, convocation; Num. 10, 2 למקרא הנהגה for convoking the assembly. Hence a) a convocation, assembly, sc. of the people for worship and for the performance of the sacred rites, πανήγυρις, Is. 1, 13. Often מקרא קדש Lev. 23, 3. 7. 8. 24. 27. Num. 28, 25. 26. b) place of convocation, plur. holy places, Is. 4, 5.

2. a reading, reading aloud. Neh. 8, 8 they gave attention to the reading.

מקרה m. (r. קרה) 1. hap, chance, accident, 1 Sam. 6, 9. 20, 26. Ruth 2, 3.

2. lot, fortune, event, which happens to any one. Ecc. 2, 14 מקרה אחד יקרה להם the same event happens to them all. v. 15. 3, 19. 9, 2. 3.

מקרה m. (r. קרה) pr. part. Pi. frame, frame-work of beams, joists, etc. Ecc. 10, 18.

מֵרָרָה f. (ר. קָרַר) a cooling, refreshing, Judg. 3, 20. 24.

מֵרָרָה see מֵרָרָה.

מֵרָרָה m. (ר. קָשָׁה II) pr. turned work, opus tornatum, i. q. fem. מֵרָרָה. Once, Is. 3, 24 מֵרָרָה מֵרָרָה מֵרָרָה turned work, lit. 'work of turned work,' ironically of the hair dressed in artificial curls. Other interpretations see in Thesaur. p. 1243.

I. מֵרָרָה f. of the preced. turned work, opus tornatum, both of wood Ex. 25, 18, and of gold and silver Ex. 25, 31. So of the golden candelabra Ex. 25, 31. 36. 37, 17. 22. Num. 8, 4; of the silver trumpets, Num. 10, 2; of a column, Jer. 10, 5; of the cherubim, Ex. 25, 18 מֵרָרָה הַצִּיָּבָה אֲהֵם with turned work shalt thou make them, sc. the cherubs. These were of oleaster-wood covered with gold, as appears from 1 K. 6, 23, comp. v. 28; hence the signification of solid, beaten gold, assigned by some to מֵרָרָה, as if from r. קָשָׁה no. I, is false.

II. מֵרָרָה m. (for מֵרָרָה, denom. from מֵרָרָה cucumber) a field of cucumbers, Is. 1, 8. Arab. مَمْرَاة.

מֵרָר m. (ר. מֵרָר). A) From the root no. 1, subst. a drop, Is. 40, 15.

B) From the root no. 2. 1. Adj. with fem. מֵרָרָה, bitter, Is. 5, 20. Prov. 27, 7; of brackish water, bitter, acrid, Ex. 15, 23.—Metaph. a) sad, sorrowful, Ez. 3, 14; often of the mind Job 21, 25; מֵרָר bitter in spirit, sad at heart, 1 Sam. 1, 10. 22, 2. Job 3, 20. Prov. 31, 6. b) bitter, of a cry, of grief, etc. i. e. vehement; צַעֲקָה גְדוֹלָה יִמְרָה a great and bitter cry Gen. 27, 34. Esth. 4, 1. Ez. 27, 31 מֵרָר מֵסַפֵּר bitter lamentation i. e. vehement. Also of a bitter or cruel fate, Jer. 4, 18. Prov. 5, 4. Am. 8, 10. c) For fierce, vehement, raging, i. q. Arab. مَرِي (whence also we see how יָזוּ strong can stand in antithesis to sweet Judg. 14, 14,) Hab. 1, 6; מֵרָר נַפְשִׁי id. Judg. 18, 25. 2 Sam. 17, 8. d) deadly, destructive, Ps. 64, 4. Jer. 2, 19. Ecc. 7, 26; comp. in no. 2. c.

2. Subst. a) bitterness, as of death 1 Sam. 15, 32. b) מֵרָר נַפְשִׁי the bitterness of my soul, sadness, Job 7, 11. 10. 1. Is. 38, 15. c) bitter lot, calamity, Is.

38, 17. Hence deadliness, destruction, Num. 5, 24. 27; מֵי הַמְּרָרִים the deadly waters v. 18. 19. 24.

3. Adv. bitterly; so מֵרָר Is. 33, 7. Zeph. 1, 14; מֵרָרָה Ez. 27, 30.

מֵרָר m. fully מֵרָר Cant. 4, 6. 5, 5, c. Makk. מֵרָר Ex. 30, 23; myrrh, so called from its flowing, distilling, see r. מֵרָר no. 1, Arab. مَرْمَر, Gr. μύρρα (as if from a fem. מֵרָרָה) also μύρρα; a substance which distils in tears from a tree growing in Arabia, resembling the Egyptian thorn according to Dioscor. I. 17. These tears then harden into a bitter aromatic gum, which was highly prized, and used in incense Ex. 30, 23; in perfumes Ps. 45, 9. Prov. 7, 17. Cant. 3, 6; in unguents Esth. 2, 12. Cant. 5, 5; and among the Greeks for strengthening wine, Mark 15, 23. 36. The best kind was called מֵרָרָה Cant. 5, 5, and מֵרָרָה Ex. 30, 23, as distilling of itself from the tree, and therefore most highly prized, μύρρα σταυρή, Sept. μύρρα ἐλαστή. So צִרְוֵר הַמְּזִיר a bag of myrrh, worn for the sake of its perfume (as בֵּיתָה נִפְשִׁי Is. 3, 20) suspended from the neck of a female, Cant. 1, 13. (Others understand here a bundle of the flowers or leaves of myrrh, against the common usage of the words.) Of the tree, however, which produces the myrrh, we have had until recently no accurate account. Ehrenberg discovered it in Arabia, and has fully described it. The name is balsamodendron myrrha; see Nees v. Esenbeck Plant. Officin. Tab. 357. Comp. Dioscor. l. c. with Sprengel's commentary. Celsii Hierobot. T. I. p. 520.

* I. מֵרָרָה i. q. מֵרָרָה, مَرِي 1. to lash, to whip, e. g. a horse into a more rapid course; see Hiph.

2. to be perverse, rebellious. Part. fem. מֵרָרָה, i. q. מֵרָרָה, rebellious, Zeph. 3, 1.

Hiph. once of the ostrich rising from her nest, and by the flapping of her wings lashing herself up into her course. Job 39, 18 בְּמֵרָרָה הַמְּרָרָה yet now she lashes herself up on high. Comp. שָׁנָה and שָׁנָה.—All the ancient intpp to raise oneself up, to rise up, as if מֵרָרָה were by transp. for רָאָה, רָם.

* II. מָרָא or מַרְאָה, a root not found in the verb, to be well fed, to be fat. Arab. مَرَّ and مَرِّي bene profecit s. bene cessit cibus, مَرَو fortis (pr. pin-guis), virilis fuit, whence مَرَّ, Chald. מַרְא, a man. Kindred are מַרְא Hiph. to feed, to fatten, מַרְא fat, which we have referred (see מַרְא) to the idea of cutting up, and so of eating. But perhaps this signif. may come rather from the notion of filling, since מַרְא, מַרְא, approach near to מלא q. v. Comp. the Sanscr. *pri. pri.* to fill, nourish, sustain.—Hence מַרְא fat. מַרְא crop. of a bird, and pr. n. מַרְא.

מָרָא (i. q. מָרָה sad) *Mara*, pr. n. f. Ruth 1, 20 Cheth. See in מָרָה II. 2. b.

מַרְא Chald. m. *dominus, lord*, Dan. 2, 47. 4, 16. 21. 5, 23. Syr. مَرَّ, Arab.

مَرَّ, id. pr. man. R. מָרָא II.

מָרָא see מָרָא.

מַרְאָה *Merodach*, see מַרְאָה.

מַרְאָה (Merodach i. e. Mars his lord; according to Bohlen i. q. Pers. *vir laudatus*, but less well.) *Merodach-Baladan*. pr. n. of a king of Babylon, Is. 39, 1, according to Berosus (in Euseb. Chron. Vers. Arm. ed. Aucher. T. I. p. 42, 43), a viceroy of the king of Assyria, who rebelled and seized the kingdom of Babylon for himself; see Comm. on Isa. l. c. Hitzig supposes the *Merodach-Baladan* of Berosus to have been a different person.—He is also called מַרְאָה בַּלְאָדָן q. v. the *ב* being exchanged for *ב*.

מַרְאָה m. (r. רָאָה) constr. מַרְאָה, c. suff. מַרְאָה Cant. 2, 5, מַרְאָה 2, 14, מַרְאָה Lev. 13, 34, מַרְאָה v. 4, 20; more frequently with suffix forms apparently plural, but of which the Yod is nevertheless radical (see מַרְאָה, מַרְאָה, and Heb. Gr. § 91. 9. n), as מַרְאָה Cant. 2, 14, מַרְאָה Job 41. 1. and מַרְאָה, מַרְאָה, which are construed with the sing. Gen. 41, 21. Lev. 14, 37. Dan. 1, 15; but מַרְאָה Dan. 1, 13 constr. with a plur. verb. Plur. constr. מַרְאָה Ecc. 11, 9 Cheth. in Keri מַרְאָה.

1. *sight, aspect, view*, the act of looking upon, Gen. 41, 2. Cant. 2, 14. al. *sæp.* Arab. مَرَّ id.—Lev. 13, 12 מַרְאָה לְכָל-מַרְאָה *according to all the viewing of the priest*, i. e. so far as the priest can see. Deut. 28, 34 מַרְאָה עֵינֶיךָ *what thine eyes behold*. v. 67. Is. 11, 3. Ez. 23, 16. Ecc. 11, 9.

2. *appearance, form*, Engl. *looks*, Ex. 24, 17. Ez. 1, 16. 28. Often in the gen. after an adj. רֵפָה מַרְאָה Gen. 12, 11. 29, 17, מַרְאָה טוֹבָה 24, 16. 26, 7, i. e. *of a fair appearance, fine form*; and so with לְ as מַרְאָה לְמַרְאָה *of a pleasant appearance, form*, Gen. 2, 9; מַרְאָה יְדוּלָה Josh. 2, 10; hence put simpl. for *comeliness, beauty*, Is. 53, 2.—In the prophetic style, the *form of a thing is something like that thing*, comp. in דְּמִיָּה no. 3. Dan. 10, 18 וַיִּגְעַב־בִּי בְּמַרְאֵה אָדָם *there touched me something like the form of a man* i. e. having the semblance of a man. Ez. 8, 2, and so Ez. 1, 26 דְּמִיָּה בְּמַרְאֵה.

3. *sight, thing seen, vision*, Ex. 3, 3. Ez. 8, 4. 11, 24. 43, 3. Dan. 8, 16.

מַרְאָה f. (r. רָאָה) 1. *a vision*, Num. 12, 6. 1 Sam. 3, 15. Dan. 10, 7. 8. 16. מַרְאָה הַלַּיְלָה *nocturnal visions* Gen. 46, 2. מַרְאָה אֱלֹהִים *visions from God* Ez. 1, 1. 8, 3. 40, 2.

2. *a mirror*, i. e. a polished plate of metal, i. q. רָאָה, plur. Ex. 38, 8.—Arab. مَرَّ id.

מַרְאָה f. (r. מָרָא no. II) *the crop, craw*, of birds, Lev. 1, 16. Arab. مَرِّي id.

מַרְאָה Josh. 15, 44, (i. q. מַרְאָה, q. d. on the top of a hill, denom. fr. רָאָה) constr. מַרְאָה 1 Chr. 4, 21. 2 Chr. 11, 8. 14, 8. 9. Mic. 1, 15; *Mareshah*, pr. n. a) A fortified city in the plains of Judah, Josh. Chr. ll. cc. Gr. Μαρησαύ Jos. Ant. 8. 10. 1; Μαρησαύ 12. 8. 6. Euseb. and Jerome place its ruins “in secundo lapide Eleutheropoleos,” Onomast. art. Μαρησαύ; and the remains of an ancient site are still visible on a hill about a Roman mile and a half southeast from Beit Jibrin, the ancient Eleutheropolis; see Bibl. Res. in Palest. II. p. 422, comp. p. 397. b) A man, 1 Chr. 2, 42.

מְרָאֵשׁ f. (denom. fr. ראש) pr. *at the head*, what is at the head, comp. מְרָגְלוֹת at the feet. Plur. מְרָאֵשׁוֹת id. and poet. *the head itself*; Jer. 13, 18 קָרַד מְרָאֵשׁוֹתֵיכֶם (from) *your heads shall come down the crown of your glory*; here קָרַד is followed by the acc. of that *from which*, like רָצָה, קָלָה. Sept. Vulg. and Syr. seem to have read מְרָאֵשׁוֹת *from at your heads*, with the same vowels as מְרָאֵשׁוֹת 1 Sam. 26, 12, which is also well. See the next art.

מְרָאֵשׁוֹת f. plur. (denom. fr. ראש) i. q. מְרָאֵשׁ, pr. *place at the head*, as 1 Sam. 19, 16; opp. מְרָגְלוֹת. Put in the accus. as Adv. *at the head* of any one; c. suff. מְרָאֵשׁוֹתָי *at his head* 1 K. 19, 6. 1 Sam. 26, 7. 11. 16; also *under the head* of any one, 1 Sam. 19, 13. 16. Gen. 28, 11. 18. With a genit. 1 Sam. 26, 12 *he took the spear... מְרָאֵשׁוֹתָי שְׂאוֹל from at the head of Saul*, where מְ seems to imply *removal*, diff. from v. 11 אֶת־הַחֶבֶרֶת אֲשֶׁר בְּמִיַּם; and we must suppose, either that מְרָאֵשׁוֹת is here for מְמָרָאֵשׁוֹת, one מְ being dropped; or that מְרָאֵשׁוֹת is here put for מְרָאֵשׁוֹתָי. For the double plur. comp. בְּמִוְתָי p. 139, note.

מֵרַב (increase, r. רָבַב, as מָסַב from סָבַב) Merab, pr. n. of a daughter of Saul, 1 Sam. 14, 49. 18, 17. 19.

מְרַבִּים m. plur. (ב without Dag.) *coverings, coverlets*, as spread upon beds, Prov. 7, 16. 31, 22. R. רָבַד.

מְרֻבָּה m. (r. רָבַח) 1. *enlargement, increase*, Is. 9, 6.

2. *greatness, abundance*. Is. 33, 23 מְרֻבָּה שְׁלָל *a great spoil*.

מְרֻבָּה f. (r. רָבַח) *largeness, amplitude*, coner. *ample, large*, Ez. 23, 32.

מְרֻבֵּית f. (r. רָבַח) 1. *greatness, multitude*, 2 Chr. 9, 6. 30, 18. With suff. מְרֻבֵּיתָם *the multitude of them*, i. e. the greater part, 1 Chr. 12, 29.

2. *increase of a family, offspring*, 1 Sam. 2, 33.

3. *increase on money, interest, usury*, Lev. 25, 37. Comp. Gr. τόκος from τίξω, Lat. *fenus* from *feo* i. e. *fero, pario*, whence *fetus, secundus*; see Gellius 18. 13. Arab. رَبَا *fenus*, رَبَا IV *fenervit*. Syr. رُفِعَ.

מְרֻבֵּץ m. (r. רָבַץ) *crouching-place lair*, of animals Zeph. 2, 15; of flocks, constr. מְרֻבֵּץ Ez. 25, 5. See Lehrs. p. 578.

מְרֻבֵּץ m. (r. רָבַץ) *stall, stable*, in which cattle are tied, Am. 6, 4. עֵגֶל מְרֻבֵּץ *a stalled calf, fattened*, 1 Sam. 28, 24. Jer. 46, 21. Mal. 3, 20.

* מְרַבֵּג obsol. root, prob. i. q. נָרַג, Arab. قَتِيرَج, so far as can be gathered from the derivatives, viz.

1. *to roll rapidly, to revolve*, whence מְרַבֵּג threshing-roller or sledge; unless perhaps מְרַבֵּג in this noun is i. q. מְרַבֵּחַ, מְרַבֵּחַ, *to rub*, to rub in pieces.

2. *to talk rapidly*, pr. 'to roll out discourse,' as babblers, tale-bearers, whence מְרַבֵּעַ, נָרַעַן, a whisperer, tale-bearer.

מְרֻבֵּעַ m. (r. רָבַע) *rest, place of rest*, Jer. 6, 16.

מְרָגְלוֹת f. plur. (denom. fr. רָגַל) *place at the feet* of any one, opp. מְרָאֵשׁוֹת q. v. Ruth 3, 4. 7. Dan. 10, 6. Acc. as adv. *at the feet* of any one, Ruth 3, 8. 14.

מְרֻבְּמָה f. (r. רָבַע) *a heap of stones*;

Arab. رَجَمٌ a heap of stones to mark a grave, tumulus. Prov. 26, 8 בצִּדּוֹר אֶבֶן מְרֻבְּמָה *as a bag of gems in a heap of stones*, a proverbial expression similar to that in Matt. 7, 6.—Sept. *a sling*, as if from r. רָבַע to throw stones; hence the version: ὅς ἀποδεσμίει λίθον ἐν σφαιροδόνῃ.

מְרֻבְּמָה f. (r. רָבַע) *rest, quiet*, Is. 28, 12.

* מְרֻדֵּי fut. יִמְרֹד *to be disobedient, perverse, to rebel, to fall away from one's allegiance*; absol. Gen. 14, 4. Neh. 6, 6; with בְּ of pers. *against whom* 2 K. 18, 7. 20. 24, 1. 20. Is. 36, 5. Jer. 52, 3; כָּל Neh. 2, 19. 2 Chr. 13, 6; rarely with acc. (comp. מְרָה) Josh. 22, 19. Job 24, 13 מְרֻדֵּי־אוֹר *rebels against the light*, enemies of the light. מְרֻדֵּי בֵיהוָה *to rebel against* (fall away from) *Jehovah*, by idolatry, Josh. 22, 16 sq. Ez. 2, 3. Dan. 9, 9.—Syr. مَرَد id. Arab. مَرَدٌ perversus, contumax fuit. Kindred is מְרָה.

Deriv. the four following, and pr. n. נִמְרֹד.

5C. 107, 11. Ez. 5, 6. Often in the formula *המרה אתפני יהוה* for which see in Kal, Deut. 1, 26. 43. Josh. 1, 18; and in the same sense *המרה אתרונה פ'* Ps. 106, 33, also *ה' שינה ירי* q. d. to provoke the eyes of Jehovah Is. 3, 8.

Deriv. מרה I, מורה, מרי, and pr. n. מורה, מורה, מריה, מריה, מרה, מרה.

I. מרה f. (ר. מרה) only dual, Jer. 50, 21 *ארץ מרההם* land of double rebellion or contumacy, i. e. Babylonia, in which first the Assyrians and then the Babylonians detained and afflicted the people of God. Others *Merathaim*, as a symbolic pr. name.

II. מרה f. (ר. מרה) 1. Adj. fem. of מר, bitter; hence as subst. bitterness, i. e. calamity, misfortune, 2 Sam. 2, 26. Adv. bitterly, Ez. 27, 30.

2. Marah, pr. n. a) A bitter or brackish fountain in the peninsula of Sinai, Ex. 15, 23. Num. 33, 8. Most probably, as Burckhardt supposes, the same which is now called *عين هواة* 'Ain Hawarah; not the 'Ayûn Mûsa *عيون موسى*, as Pococke and Niebuhr thought. See Burckh. Trav. in Syria, etc. p. 472. Bibl. Res. in Palest. I. p. 96 sq. b) A name assumed by Naomi, Ruth 1, 20 Keri.

מרה (mōrrah) f. bitterness, grief, Prov. 14, 10. R. מרה.

מרה f. id. Gen. 26, 35 *גrief מרה רנה* grief of mind. R. מרה.

מרוד m. (ר. רוד) c. suff. מרודי, plur. מרודים, pr. a wandering, the condition of a person driven from home and wandering about destitute and afflicted. Lam. 1, 7. 3, 19.—Concr. one wandering, having no home; Is. 58, 7 to deal thy bread to the hungry, and to bring home bread to the hungry the needy wanderers. Sept. well ἀστυγοί, Vulg. vagi.

מרוד (prob. for מארוד, Arab. ^سمأرز) refuge, r. (ארז) Meroz, pr. n. of a place in the northern part of Palestine, Judg. 5, 23.

מרוד m. (ר. מרה) pr. one bruised, crushed; Lev. 21, 20 *מרודת אניתה* crushed as to his testicles, i. e. emasculated by crushing. Gr. *φλαδιαι, φλαβιας*. But Sept. *μωροξυς*. Vulg. herniosus.

מרום m. (ר. רום) constr. מרום, plur. מרומים.

1. height, altitude, elevation, e. g. of a mountain, hill, Is. 37, 24. Jer. 49, 16. Put in the gen. after nouns; הר מרום *הר מרום* the high mount of Israel, i. e. Zion, Ez. 17, 23. 20, 40. 34, 14. *במרום* on high Job 39, 18, and מרום in acc. id. Is. 37, 23 *והשניא מרום עיניך* and lifted up thine eyes on high. Concr. the Most High, excelsus, of God Ps. 92, 9; and collect. the high, i. e. princes, Is. 24, 4. Poetically, height, a high thing, said of what is far above; Ps. 10, 5 *מרום* high above him are thy judgments.

2. a high place, height, Hab. 2, 9; *מרומי הקנה* the high places of the city Prov. 9, 3. 14; *מ' טרה* Judg. 5, 18. Acc. in a high place Is. 22, 16. Spec. of heaven, Ps. 18, 17. Is. 24, 18. 21. 40. 26. 57, 15. 58, 4. Jer. 25, 30; plur. *מרומים* id. Job 16, 19. Of the lofty seat of Jehovah in Zion, Ps. 7, 8; of an inaccessible fortress Is. 26, 5. Trop. Ps. 73, 8 *מרום* they speak loftily; also of high condition Job 5, 11; plur. id. Ecc. 10, 6.

3. elation of mind, pride; as adv. proudly, Ps. 56, 3.

מרום (height, high place, r. רום) מרום *מרום* the waters of Merom Josh. 11, 5. 7, pr. n. of the upper or highest lake on the Jordan; Gr. *Σιμυωνιτις* Jos. Ant. 5. 5. 1. Arab. *الحولة el-Hûleh*. See Bibl. Res. in Palest. III. p. 339 sq.

מרוץ m. (ר. רוץ) a race, running, Ecc. 9, 11.

I. מרוצה f. (ר. רוץ) i. q. *מרוץ*, a running, 2 Sam. 18, 27. Jer. 8, 6. 23, 10.

II. מרוצה f. (for מרצה, ר. רצין) oppression, Jer. 22, 17.

מרוקים m. plur. (ר. מרק) purifications, Esth. 2, 12.

מרות (bitterness, bitter fountains) Maroth, pr. n. of a place in the tribe of Judah, once Mic. 1, 12. R. מרה.

מרודת Jer. 10, 5, constr. *מרודת* comp. Lehrs. p. 578; an outcry, either for joy, shouting. Am. 6, 7; or also in sorrow wailing, Jer. 1. c. Comp. *הלל* and *רנה* used both of joy and sorrow. R. רנה.

* **מָרַח** 1. *to rub, to bruise, to crush* by rubbing; see **מְרוּחַ**. Kindred are **מָרַק**, **מָרָה**, and with **ר** softened **מִלַּח** II.

Arab. ⁵ **مَرَح** a tree from which fire is kindled by rubbing.

2. i. q. Arab. **مَرَح** *to rub over, to anoint*, e. g. the body with oil; IV. *to soften*. Kindred is **מָשַׁח**, the **ר** being changed for a sibilant. In Heb. once of a cataplasm or plaster laid upon a sore; Is. 38, 21 *Isaiah had said, let them take dried figs, וַיִּמְרְחוּ עַל-הַשְּׁחִין*, prægn. and lay them softened upon the ulcer. Sept. *καὶ τρίψον καὶ κατέπλασαι*.

מְרָחָב m. (ר. רחב) *wide place, breadth*, plur. constr. **מְרָחְבֵי אָרֶץ** Hab. 1, 6. Often metaph. of freedom and deliverance, opp. to straitness. straits, **צָר**; see in r. **רָשַׁע**. Ps. 18, 20 *וַיּוֹצֵאֲנִי לְמְרָחֵב* he brought me out into a large place. delivered me out of straits. 31, 9. 118, 15. Once in a bad sense, Hos. 4, 16 **כַּבֵּשׁ בְּמְרָחֵב** as a lamb in a wide place, where it can easily wander from the flock.

מְרָחָק m. (ר. רחק) plur. **מְרָחָקִים** and **מְרָחָקִים** Is. 33, 17. Jer. 8, 19; *farness, remoteness, distant place*, e. g. **אֶרֶץ מְרָחָק** a distant land Is. 13, 5. Plur. **מְרָחָקִים** Zech. 10, 9, **אֶרֶץ מְרָחָקִים** Is. 33, 17. Jer. 8, 19, **מְרָחֵב־אֶרֶץ** Is. 8, 9. *far countries, distant lands*.—Also **מְרָחָק** a) *from afar* Ps. 138, 6; after verbs of coming Is. 10, 3. 30, 27. b) *afar off* Jer. 31, 10; comp. מן no. 3. h. c) i. q. **מְרָחֹק**, see in **רָחֹק** aa. β; Is. 17, 13 **וַיִּסְמְרוּ מְרָחָק** and they shall flee from afar, i. e. while yet afar off.

מְרָחֶשֶׁת f. (ר. רחש) a pot, kettle, for boiling, Lev. 2, 7. 7, 9.

* **מָרַט** kindr. with **מָלַט** q. v. pr. *to make smooth*; hence

1. *to polish, to sharpen*, e. g. a sword, Ez. 21, 14. 33.

2. *to make smooth* the head of any one, *to make bald*, i. e. *to tear out the hair, to pluck*, e. g. in chastisement Neh. 13, 25; in scorn Is. 50, 6 (where **מְרָטִים** are those who pluck the beard); in grief Ezra 9, 3.—Ez. 29, 18 **כָּל-בִּהְמָה** **מְרָטָהּ** every shoulder is made bald, i. e. by bearing heavy burdens.

מָרַט NIPH. *to become bald*, Lev. 13, 40. 41.

מָרַט PUAL 1. *to be polished*, of metal 1 K. 7, 45.

2. *to be sharpened*, i. e. *to be sharp*, of a sword; Part. fem. **מְרָטָהּ** for **מְרָטָהּ** (Dag. euphon.) Ez. 21, 15. 16.

3. Is. 18, 2. 7 **עַם מְרָטָהּ וְנֹדָד** (for **מְרָטָהּ**) a people drawn out and smooth, i. e. tall and naked, sc. the Ethiopians. Others sharp, fierce, as **חָדָד** Hab. 1, 8.

מָרַט Chald. i. q. Heb. no. 2, *to pluck*; præt. pass. *to be plucked*, e. g. wings Dan. 7, 4.

מְרָטָהּ see in r. **מָרַט** Pu. no. 2.

מָרַר m. (ר. מרה) in pause **מָרִי**, c. suff. **מְרָרָהּ** Deut. 31, 27, **מְרָרָם** Neh. 9, 17.

1. *contradiction, outcry*, as the expression of discontent and indignation, q. d. *protest*; Job 23, 2 **עַתָּה מְרָרִי טָהִיר** even now is my speech outcry, i. e. I cannot but cry out or complain of injustice. Others: *even now doth my complaint seem rebellion?* Or: *even now is my complaint bitterness*; so Targ. **מְרָרִי**, as if r. **מָרָה** were i. q. **מָרַר**. Neither is appropriate, much less necessary.

2. *perverseness, rebelliousness*, sc. against God, Deut. 31, 27. 1 Sam. 15, 23. So **בַּיִת מְרָרִי** a rebellious house, i. e. people, Ez. 2, 5. 8. 3. 9. 26. 27. 12. 2. 3. 9; **בְּנֵי מְרָרִי** rebels Num. 17, 25 [10]; **עַם מְרָרִי** Is. 30, 9. Also concr. **מְרָרִי** rebellious Prov. 17, 11; for plur. Ez. 2, 7. 44, 6.—Hence

מְרִי בַעַל *Meri-Baal*, pr. n. of a son of Jonathan, 1 Chr. 9, 40; just before called **מְרִיב בַּעַל** *Merib-Baal* (contender against Baal); which seems to be the correct form.

מְרִיא m. adj. (ר. מרא) *fat, fatted*. Ez. 39, 18. Subst. *a falling*, spec. a fatted calf, **μῶσκος σιτεντός**; often coupled with the words **שׂוֹר** and **בָּקָר**. 2 Sam. 6, 13. 1 K. 1, 9. 19. 25. Is. 11, 6. Plur. **מְרִיאִים** Is. 1, 11. Am. 5, 22.

מְרִיבָהּ f. (ר. ריב) 1. *quarrel, strife*. Gen. 13, 8. Ex. 17, 7. Num. 27, 14.

2. *Meribah*, pr. n. a) A fountain flowing from a rock in the desert of Sin on the western gulf of the Red Sea. Ex. 17, 1-7. b) **מֵי מְרִיבָהּ** waters of strife, another fountain of the same kind in the desert of Zin at Kadesh, Num. 20, 13

24. Deut. 33, 8. Ps. 81, 8. 106, 32; fully מִי מְרִיבֹה קָדֵשׁ Num. 27, 14. Deut. 32, 51. Ez. 47, 19. Simpl. Ps. 95, 8. See Bibl. Res. in Palest. II. p. 581 sq.

מֶרִי see next after מְרִי.

מְרִיָּה (rebellion against Jehovah. r. מְרִיָּה) *Meraiah*, pr. n. m. Neh. 12, 12.

מְרִיָּה Gen. 22, 2 and מוֹרִיָּה 2 Chr. 3, 1, *Moriah*, pr. n. of one of the hills of Jerusalem, on which Solomon built the temple. It lay northeast of Zion, from which it was separated by the valley Tyropæon, Jos. Ant. 8. 3. 9. B. J. 5. 5. 1. Most commonly the name Zion embraced also the temple on Moriah; and the latter name seldom occurs, not even 1 K. 6, 1. See genr. Bibl. Res. in Palest. I. pp. 393, 413, 416.—Gen. 22, 2 אֶרֶץ מוֹרִיָּה *the land of Moriah*, i. e. the region around that mount, its vicinity, q. d. the fields of Moriah, comp. אֶרֶץ חֲשֵׁי Josh. 8, 1.—As to the etymology of the word, the sacred writers themselves (Gen. 22, 8. 14. 2 Chr. I. c.) refer it to the root מָרָה, and this is confirmed by regarding מְרִיָּה as for מְרִיא־יָהּ *the chosen of Jehovah*, an appropriate name for a place of sacrifice or sanctuary. But so far as the form is concerned, מְרִיָּה may be part. fem. from r. מָרָה pr. *the resisting*, i. e. a fortress, castle.

מְרִיּוֹת (rebellions, r. מְרִיָּה) *Meraioth*, pr. n. m. a) 1 Chr. 5, 32. 6, 37. Ezra 7, 3. b) 1 Chr. 9, 11. Neh. 11, 11. c) Neh. 12, 15; but this is apparently for מְרִמּוֹת in v. 3, the letters י and מ in the ancient character being similar.

מְרִיָּם (rebellion, i. q. מְרִי with the formative syll. מ־, as in אֲוֵלָם, סֵלָם) pr. n. f. *Miriam*, Gr. Μαριάμ, Μαρία. a) The sister of Moses, a prophetess, Ex. 15, 20. Num. 12, 1 sq. Mic. 6, 4. b) 1 Chr. 4, 17.

מְרִירוּת f. (r. מָרַר) *bitterness, bitter grief*, Ez. 21, 11 [6].

מְרִירִי m. adj. (r. מָרַר) *bitter*, then *poisonous*. Deut. 32, 24. Comp. in מְרִרָה no. 2.

מְרִירִים, see in כְּמְרִירִים.

מְרִיָּה m. (r. רָבַה, as מָרַר from מְרִירִי) pr. *softness, trop. timidity, fear*, Lev. 26, 36; Sept. δούλα, Vulg. pavor.—The Rabbinic נחמד mollescere, is a secondary form, derived from this noun.

מְרִיבָּה m. (r. רָבַב) 1. *a chariot*, 1 K. 5, 6.

2. *a seat in a chariot or other vehicle*, Cant. 3, 10. Lev. 15, 9.

מְרִיבָּה f. (r. רָבַב) 2 Sam. 15, 1. 1 K. 7, 33; estr. מְרִיבָּה Gen. 41, 43; c. suff. מְרִיבָּהוּ Gen. 46, 29. 1 Sam. 8, 11; Plur. מְרִיבָּוֹת Zech. 6, 1. Joel 2, 5; constr. מְרִיבָּוֹת Ex. 15, 4; c. suff. מְרִיבָּהוּ Mic. 5, 9; *a chariot*, either for war, Ex. 14, 25. Josh. 11, 6. 9. Judg. 4, 15. 1 K. 10, 29; or as used by persons of high rank, etc. Gen. 41, 43. 46, 29. 1 Sam. 8, 11. al Sing. collect. Hagg. 2, 22.

מְרִיבָּלָת f. (r. רָבַל) *a market, mart*, Ez. 27, 24.

מְרִמָּה f. (r. רָמָה Pi.) 1. *deceit, fraud*, Gen. 27, 35. 34, 13. Prov. 12, 5. 17, 20. 14, 8. 24, 24. Ps. 36, 4. al. אִישׁ מְרִמָּה *a deceitful man* Ps. 5, 7. אֲבִנֵי מְרִמָּה *false weights* Mic. 6, 11. מֵאֲזֵנֵי מְרִמָּה *a false balance* Prov. 11, 1. So *to work or frame deceit* Dan. 11, 23. Ps. 50, 19; *to speak deceit* Ps. 34, 14; comp. also Ps. 17, 1. 52, 6. 109, 2. So *to swear* לְמִרְמָה *deceitfully, falsely*, Ps. 24, 4. Meton. *wealth got by fraud* Jer. 5, 27. Plur. מְרִמּוֹת Ps. 10, 7. 35, 20.

2. *Mirmah*, pr. n. m. 1 Chr. 8, 10.

מְרִמּוֹת (heights, r. רוּם) *Meremoth*, pr. n. m. a) Ezra 8, 33. Neh. 3, 4. 21. 10, 6. 12, 3; for which מְרִיּוֹת v. 15. b) Ezra 10, 36.

מְרִמָּם m. (r. רָמַם) *a treading down, something trodden under foot*, Is. 5, 5. 7, 25. 10, 6. Ez. 34, 19. al.

מְרִנְתִּי n. *Meronothite*, a gentile name elsewhere unknown 1 Chr. 27, 30. Neh. 3, 7.

מְרִם *Meres*, pr. n. of a Persian prince, Esth. 1, 14. Comp. Sanscr. *mārsha* dignus, from r. מָרַשׁ, Zend. *meresh*; so Benfey p. 200.

מְרִסְנָא *Marsena*, pr. n. of a Persian prince, Esth. 1, 14. Comp. in מְרַס; Sanscr. *mārsha*, with the ending *nā*, Zend. nominat. *nar*, man; so Benfey l. c.

מְרִיעַ m. (apoc. for מְרִיעָה, r. רָעָה no. 5, as רַעַע for רָעָה) pr. *friendship*, then concr. i. q. רַעַע, *a friend, companion*; always c. suff. מְרִיעָהוּ Judg. 15, 2. מְרִיעָהוּ 14, 20

15, 6. Gen. 26, 26. al. Plur. מרעים Judg. 14, 11; c. suff. מרעהו for מרעיהו Prov. 19, 7.

מרעה m. (r. רעה) c. suff. מרעהו Job 39, 8, מרעכם Ez. 34, 18, *pasture*, i. e. place of pasture Is. 32, 14; also *pasture, feed* for cattle, Joel 1, 18. Gen. 47, 4. 1 Chr. 4, 39 sq. מרעה טוב Ez. 34, 18. מ' מ' v. 14. Of wild beasts, a *feeding-place*, haunt, Nah. 2, 12. Arab. مَرَعَى, مَرَعَاءَة, id.

מרעה f. (r. רעה) 1. a *pasturing, feeding*, Hos. 13, 6; צאן מרעיהו *sheep of my pasturing*, which I tend, Jer. 23, 1. Ps. 74, 1. 79, 13. 100, 3. עם מרעיהו *the people whom he (God) feeds* Ps. 95, 7. 2. a *flock*, Is. 49, 9. Jer. 10, 21. 25, 36.

מרעלה (trembling, perh. earthquake, r. רעל) Maralah, pr. n. of a place in the tribe of Zebulun, Josh. 19, 11.

מרפא m. once מרפיה Jer. 8, 15. R. רפא to heal.

1. *healing, cure* of diseases, 2 Chr. 21, 18. 36, 16. Jer. 14, 19; *remedy*, means of cure, Jer. 33, 6.—Hence a) *refreshment, health*, Prov. 4, 22. 12, 18. 13, 17. 16, 24. b) *remedy, help, deliverance*, sc. from calamity, Prov. 6, 15. 29, 1. Mal. 3, 20.

2. *tranquillity, placidness* of mind; see r. רפא no. 3. Prov. 14, 30 מרפא לב *a placid mind*. 15, 4 לשון מרפא *quietness of tongue*, i. e. gentle and quiet speech. Ecc. 10, 4 *for quietness hindereth many offences*.

מרפש m. (r. רפש) pr. a *treading*; coner. *water made foul by treading*, Ez. 34, 19.

* מרץ. in Kal not used, and of doubtful signification. Kimehi, *to be strong, forcible, vehement*. and this is not ill. Better with Cocceius and Simonis, *to be sharp, active, vehement*; comp. Arab. transp. مضر to be acrid, sour.

HIPH. 'to make vehement,' i. e. *to provoke, to irritate*. Job 16, 3 מהימרצתה *what so provoketh thee?*

NIPH. *to be strong, vehement, sore*. Job 6 25 מהימרצת אחרוניו *how forcible are right words!* 1 K. 2. 8 קללה

נקרצה a *vehement curse*. Mic. 2, 10 חבל נקרץ *sore destruction*.

מרצע m. (r. רצע) *an awl*, for boring piercing, Ex. 21, 6. Deut. 15, 17.

מרצפה f. (r. רצה) a *parvment, paved floor*, 2 K. 16, 17.

* מרק pr. *to rub*, comp. kindr. מרה, and Gr. ἀμέργω, ὑμοσγυῖω. Hence 1. *to polish, to scour*, as metal; 2 Chr. 4, 16 נחשה מרוק *polished brass*. Imper. Jer. 46, 4 מרקו הרמחים *furbish the spears*.

2. *to cleanse, to purify*, by washing, anointing, comp. המרוקים. Syr. مَرْفَ abstersit.

PUAL מרק pass. of no. 1, *to be scoured*, Lev. 6, 21.

Deriv. המרוק, המרוק, מרוקים.

מרק m. *broth, soup*, Judg. 6, 19. 20.

Is. 65, 4 Keri. Arab. مَرَق and مَرَقَة id.

—The native form of the word is פרק q. v. from the root פרק, the letters פ and מ being interchanged.

מרקה m. (r. רקה) plur. *aromatic herbs*, Cant. 5, 13.

מרקה f. (r. רקה) 1. a *spicing, seasoning*, Ez. 24, 10.

2. *unguent-kettle*, for preparing ointment, Job 41, 23.

מרקה f. (r. רקה) 1: *ointment, unguent*, 1 Chr. 9, 30.

2. *unguent-kettle*, i. q. מרקה no. 2, Ex. 30, 25. 2 Chr. 16, 14; comp. Job 41, 23. Or, it may be *unguent-shop*, but less well.

* מרר praet. מר, 3 fem. מרה; fut. ימר Is. 24, 9, see Heb. Gr. 66. n. 3.

1. *to flow, to distil*, whence מר a drop, מר myrrh, and prob. מררה bile. Arab.

מרמר to make flow, מרמרَة frequent

rain, ممر a canal. The trilit. מר often

has the sense of going, passing away, which in many roots is connected with that of flowing; see חלה no. 4. רבל,

جرى to run, to flow, Aram. רהט to run, whence רהטים canals.

2. *to be bitter*. Arab. مَر fut. A, id. and so in all the kindred languages;

often found in the inscriptions of threatening oracles or denunciations, Jerome, Luther, the Engl. Version, and others, have rendered it, even in the above cases, *burden* (see no. 2. c), meaning a prophecy which is burdensome or threatening; see Jerome Prol. ad Habac. et ad Jes. 13, 1. But it is used also in reference to good, Zech. 12, 1. Mal. 1, 1. Allusion is made to both the significations, *burden* and *oracle*, in Jer. 23, 33 sq. Ez. 12, 10.

c) *משא נפש* the *lifting up of the soul*, i. e. that which the soul desires, longs for, Ez. 24, 25; see r. *נשא* no. 1. g.

2. From the signif. *to bear*, r. *נשא* no. 4. a) Inf. *to bear*; Num. 4, 24 *לְבַדּוֹ לְשָׂרָא* *to serve and to bear*, for serving and for bearing sc. burdens, as porters. 2 Chr. 20, 25; comp. 35, 3. b) Subst. *a bearing*, the act or service of bearing burdens, *portage*, Num. 4, 19. 27. 31. 32. 47. c) What is borne, *a burden, load*, 2 K. 5, 17. Neh. 13, 15. 19. Is. 22, 25. Jer. 17, 21 sq. 2 K. 8, 9. *הָרָה לְמִשָּׂא* *to be a burden to any one*, 2 Sam. 15, 33. Job 7, 20; with *אֵל* 2 Sam. 19, 36. Metaph. of heavy care, Num. 11, 11.

3. *a gift*, see *נשא* Pi. no. 2, 3; hence *tribute*, i. q. *מִנְחָה* no. 2. 2 Chr. 17, 11.

4. *Massa*, pr. n. of a son of Ishmael, Gen. 25, 14. 1 Chr. 1, 30.

משא (pron. *massô*) m. 2 Chr. 19, 7 *מִשָּׂא פָּנִים* *respect of persons*, partiality; see r. *נשא* no. 3. b.

משאָה f. (r. *נשא*) *a burning, conflagration*, so called from the rising of the smoke, Is. 30, 27. Comp. *משאָה* no. 1. b.

משארות f. plur. Ps. 74, 3 in some editions; see *משארות*.

משאח f. (for *משאָה*, r. *נשא*) constr. *משאח* Gen. 43, 34; plur. *משאח*.

1. *a lifting up*, e. g. a) Of the hands Ps. 141, 2. b) *a rising, ascending*, as of smoke in burning, Judg. 20, 38. 40; comp. *משאָה*. c) Concr. *a sign, signal*, which is elevated, i. q. *נס*, Jer. 6, 1. Perh. a signal given by fire; comp. also the Talmudic *משראיה* of signals by fire given at the time of the new moon; see Mishn. Rosh hashana 2. § 2. d) i. q. *משא* no. 1. b. *effatum, oracle*, Lam. 2, 14. e) Zeph. 3, 18 *הֲרָפָה מִשָּׂאָה* *a lifting up*

of reproach, concr. for 'those on whom reproach is lifted up or cast,' i. e. the objects of reproach.

2. *a gift, present*, i. q. *משא* no. 3, Esth. 2, 18. Jer. 40, 5. Am. 5, 11. Spec. a portion of food presented to a guest (Hom. *γέρας*) Gen. 43, 34. 2 Sam. 11, 8. Also *tribute*, 2 Chr. 24, 6. 9. Ez. 20, 40.

NOTE. *משארות* Ez. 17, 9 is infin. Aram. of Kal. for *משא*, ending irregularly in *ות* like inf. Pi. *מִנְחָה* for *מִנָּה*; see in *נשא* Kal no. 2.

משגב m. (r. *שגב*) constr. *משגב*, c. suff. *משגב*.

1. *height, altitude*, as of walls, Is. 25, 12.

2. *a height, rock, crag*, affording security and refuge, and hence absol. *a refuge*, Is. 33, 16; often of God, Ps. 9, 10. 18, 3. 48, 4. 59, 10. 18. 94, 22. al.

3. With the art. *Misgab*, pr. n. of a town (on a height) in Moab; Jer. 48, 1.

משוכה f. (r. *טוּף*) Prov. 15, 19, also *משוכה* Is. 5, 5 in some editions, *a hedge thorn-hedge*. The latter form would be from r. *שָׁכָה*.

משור m. *a saw*, Is. 10, 15. R. *נשר*.

משורה f. *measure*, sc. of liquids, Lev. 19, 35. Ez. 4, 11. 16. 1 Chr. 23, 9. R. *משור*.

משוש m. (r. *שׂוּשׁ*) constr. *משוש*, *joy, rejoicing*, Is. 24, 8. 32, 13. 66, 10. Meton. *the object and ground of joy*, Ps. 48, 3. Is. 60, 15. al. Also Job 8, 19 *משוש דרכו* *the joy of his way*, i. e. his joyful lot.—Poetically Is. 8, 6, subst. for the finite verb.

משחק m. (r. *שָׁחַק*) *derision*, meton. the object of it, Hab. 1, 10.

משטמה f. (r. *שָׁטַם*) 1. *a snare, trap*, for the feet, prob. of iron, parall. *פַּח*, Hos. 9, 8. Hence

2. *destruction*, Hos. 9, 7; comp. *מוֹקֵשׁ*.

משכיל m. (pr. part. Hiph. r. *שָׁכַל*) subst. *a poem, song*, Ps. 47, 8; and so in the titles of Psalms 32. 42. 44. 45. 52. 53. 54. 55. 74. 78. 88. 89. 142. Here *משכיל* prob. implies *a poem or song enforcing intelligence, wisdom, piety*, (see the root Hiph. no. 3, 5,) which is true of all these Psalms; not excepting Ps. 45, in which every thing is referred to the goodness of God, v. 3. 7. 8.

מִשְׁכָּבִים f. (ר. שִׁכְבָּה) 1. *an imag., fig-ure*; Ez. 8, 12 **מִשְׁכָּבֵי הַדְּרִי** *chambers of imagery*, i. e. of images, chambers of which the walls are painted with the figures of idols, comp. v. 10. 11. **אֶבֶן מִשְׁכָּבֵי** *a stone or cippus with the image of an idol*, as Baal, Astarte, or the like, Lev. 26, 1; and so plur. **מִשְׁכָּבִיִּם** Num. 33, 52. Prov. 25, 11 **בַּמִּשְׁכָּבִיִּם זָהָב בְּמִשְׁכָּבֵי כֶסֶף** *apples of gold with figures of silver*. Others, *in baskets of silver*, assigning to **מִשְׁכָּבִים** this signification as if from **שִׁכְבָּה** to braid.

2. *imagination, conceit*, Prov. 8, 11. Plur. Ps. 73, 7.

מִשְׁכֻּרֹת f. (ר. שָׁכַר) *wages*, Gen. 29, 15. 31, 7. 41; *reward* Ruth 2, 12.

מִשְׁמְרוֹת f. plur. *nails*. Ecc. 12, 11. See **מִסְמַר**. R. שָׁמַר i. q. סָמַר.

מִשְׁפָּח m. *a shedding of blood, bloodshed*, Is. 5, 7. R. שָׁפַח i. q. סָפַח.

* **מִשֵּׁר** obsol. root, of doubtful signif. perhaps i. q. Arab. مَشَرَ II, *to divide*. Hence **מִשְׁרָה**.

מִשְׁרָה f. *dominion, empire*, Is. 9, 5. 6. R. שָׁרָה no. 2.

מִשְׁרָפָה f. (ר. שָׂרָה I) only plur. constr. **מִשְׁרָפוֹת**.

1. *burnings*, e. g. of spices at funerals Jer. 34, 5, see in r. שָׂרָה no. 1. b; of lime in a kiln Is. 33, 12.

2. **מִשְׁרָפוֹת מַיִם** *Misrephoth-maim*, pr. n. of a place or district near Sidon, Josh. 11, 8. 13, 6.—The name signifies pr. ‘burnings of water,’ which Kimchi understands of warm baths. More prob. it means ‘burnings by the water,’ either lime-kilns or smelting-furnaces situated near water.

מִשְׁרָקָה (vineyard of noble vines, see **שָׂרָק**) *Masrekah*, pr. n. of a place apparently in Idumea, Gen. 36, 36. 1 Chr. 1. 47.

מִשְׁרָח *a frying-pan* 2 Sam. 13, 9. Chald. **מִשְׁרַחָא**, **מִסְרַחָא**, **מִסְרַחָא**, id. The etymology is uncertain, and it is even doubtful whether ח is radical or servile. But prob. it is servile, and then the root may be שָׁרַח or שָׁרַח i. q. שָׁרַי *to shine, to glitter*; whence then **שְׁרָיוֹן** or **שְׁרָיוֹן**, and **מִשְׁרָח** a metal pan, so called from being kept bright. See r. שָׂרַח.

מֶשֶׁשׁ *Mash*, pr. n. of a people (and region) sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10, 23. Most interpreters, following Bochart (Phaleg II. 11), understand the inhabitants of *Mount Masius*, Arab.

جودي, which lies north of Nesibis, and forms part of the chain of Taurus separating Mesopotamia from Media, Josephus confounds this name with **מֶשֶׁשׁ**, Ant. 1. 6. 4.

מִשְׂאָה m. (ר. נָשָׂא II) 1. *usury*, Neh. 5, 7. 10.

2. *debt, loan, money borrowed*, i. q. **מִשְׂאָה**. Neh. 10, 32 **מִשְׂאָה כָּל-יָד** *the debt of every hand*, i. e. every debt, perh. so called either because the debtor promised to pay by giving his right hand, or because the hand is the instrument and emblem of deposit, trust. Some editions read here **מִשְׂאָה** *burden*, which is less well.

מִשְׂאָה *Mesha*, pr. n. of a place mentioned in describing that part of Arabia inhabited by the descendants of Joktan; Gen. 10, 30 *their dwelling was מִשְׂאָה* **מִשְׂאָה הַר הַקָּדִים** *from Mesha even unto Sephar* (and beyond even unto) *the mountains of Arabia*. Here *Mesha* might be taken as *Moṣṣa* or *Moṣṣu*, a celebrated city and harbour on the western coast of Arabia, not far from Mocha, where now lies **موزع** *Mūza'a*, or perhaps **موسج** *Mūsij*, Niebuhr Arabien p. 223, 224, 225. *Mesha* would then constitute the western limit of the Joktanidæ. *Sephar* is the city **ظفار**, the chief place of the district *Shehr* in the province of Hadramaut; see in art. **סָפַר**. The *mountains of Arabia* are prob. the chain running across the middle of Arabia, from the vicinity of Mecca and Medina to the Persian gulf, called at the present day **نجد** *Nejd*, highlands; see Jomard Notice sur le Pays de Nedjd ou l'Arabie centrale, Paris 1823. Svo.—But as the Arabic names above given, *Mūsa'a*, or *Mūsij*, cannot well be compared with *Mesha*, it may be better with J. D. Michaelis (Suppl. 1561. Spicileg. II. 214), to understand *Mesene*

(ميسان *Meisân*, ميسان), situated among the mouths of the Pasitigris, where this river empties into the Persian gulf. The sacred writer would then begin with the *eastern* limit of the Joktanidæ, and end with the western and northern; so that סָפָר must be sought between them. See סָפָר.

מִשְׁאָב m. (ר. מִשָּׂב) only plur. מִשְׁאָבִים, *troughs, watering-troughs*, into which water is drawn for cattle, Judg. 5, 11.

מִשְׁאָה f. (ר. מִשָּׂה II) *debt, loan, money lent*, i. q. מִשָּׂא no. 2, Deut. 24, 10. Prov. 22, 26.

מִשְׁאָוֶן m. *deceit, dissimulation*, Prov. 26, 26. R. מִשָּׂא I.

מִשְׁאוֹחַ Ps. 74, 3, see מִשְׁאוֹחַ.

מִשְׁאָל (entreaty, ר. מִשָּׂאֵל) *Mishal*, pr. n. of a Levitical city in the tribe of Asher, Josh. 19, 26. 21, 30. Contr. מִשְׁאֵל *Mashal* 1 Chr. 6, 59 [74], as if from מִשָּׂאֵל.

מִשְׁאָלָה f. (ר. מִשָּׂאֵל) *a petition, request*, Ps. 20, 6. 37, 4.

מִשְׁאָרָה f. (ר. מִשָּׂאֵר) *a kneading-trough*, in which also the dough is leavened and swells, Ex. 7, 28. 12, 34. Deut. 28, 5. 17.

מִשְׁבָּה, see מִשְׁבָּבָה.

מִשְׁבָּצוֹת f. plur. (ר. מִשְׁבָּץ) 1. *textures*, and with זָהָב *textures of gold*, i. e. stuffs inwrought with gold, in which threads of gold are interwoven, *brocade*, Ps. 45, 14; see the root in Piel.

2. *settings, bezels*, in which gems are set, Ex. 28, 11. 13. 14. 25. 39, 13. 16. See the root in Pual.

מִשְׁבֵּר m. Is. 37, 3. 2 K. 19, 3, constr. מִשְׁבְּרֵי Hos. 13, 13, pr. 'place of breaking forth,' spoken of *the mouth of the womb*, which the fœtus *breaks* open at birth. R. מִשְׁבֵּר.

מִשְׁבֵּר m. (ר. מִשְׁבֵּר) only in plur. מִשְׁבְּרִים, *waves which break upon the shore, breakers, billows*, Ps. 42, 8. 88, 8. Jon. 2, 4. מִשְׁבְּרֵי-הַיָּם *billows of the sea* Ps. 93, 4. מִן מוֹתָה 2 Sam. 22, 4. Comp. Gr. *κίματος ἀγῆ* from ἀγνῶ, ἀγνυμι. to break.

מִשְׁבָּח m. only in plur. c. suff. מִשְׁבָּחִים, *destructions, calamities*, Lam. 1, 7. Comp. r. מִשְׁבָּח Hiph. no. 4.

מִשְׁגָּה m. (ר. מִשְׁגָּה) *an error, oversight*, Gen. 43, 12.

* I. מִשָּׂה 1. *to draw, to draw out*, e. g. from the water, Ex. 2, 10. Syr. מִסִּי id. Arab. مَسَى. Kindr. is מִשְׁתָּה.

Hiph. i. q. Kal, 2 Sam. 22, 17. Ps. 18, 17.

Deriv. מִשָּׂר, pr. n. מִשָּׂה, נְמִשָּׂר.

* II. מִשְׂתָּה obsol. root, Arab. مَسَا *vesperi fecit*, whence the subst. מִשְׂתָּה evening, yesternight, q. v.

מִשֶּׁה pr. n. *Moses*, Sept. and Josephus Μωϋσῆς, the great leader, lawgiver, and prophet of the Hebrews, the son of Amram and Jochebed, of the tribe of Levi, Ex. 6, 20. The narrative of his life and actions occupies the four last books of the Pentateuch. A common appellation is, *the servant of God, of Jehovah*, Josh. 1, 1. 2. 15. 1 K. 8, 53. 56. 2 Chr. 1, 3. Dan. 9, 11; once in Pentat. Deut. 34, 5; also *the man of God* Ps. 90, 1. His law is called: *the law of מִשֶּׁה the law of Moses* Ezra 3. 2. 7. 6. 2 Chr. 23, 18: סֵפֶר הַתּוֹרָה מִשֶּׁה *the book of the law of Moses* Josh. 23, 6. 2 K. 14, 6. Neh. 8, 1; also simply סֵפֶר מִשֶּׁה 2 Chr. 25, 4. Neh. 13, 1. (Chald. לְיָדוֹה מִשֶּׁה Ezra 6, 18.) *tables of the Mosaic law* 1 K. 8, 9.—Is. 63, 11 *he remembered the days of old*, מִשֶּׁה עַמּוֹ *Moses, his people*, i. e. *Moses and his people*.

As to the etymology, in Ex. 2, 10 the name מִשֶּׁה is expressly derived from the idea of his being *drawn out* of the water. But the form of the name is active, *drawing out*; not pass. *drawn out*; and further, it is hardly probable that the daughter of Pharaoh would have given him a name derived from the Hebrew language. Hence the Alexandrine Jews assigned to the name Μωϋσῆς an Egyptian origin with a Greek flexion, viz. *μῶ, water*, and ΟΥΨΑΔΙ or ΟΥΨΑΕΙ, *ὑσῆς, saved*, i. e. *water-saved*, saved from the water; so Joseph. Ant. 2. 9. 6. c. Apion. 1. 31. Philo T. II. p.

63 Mang. Some such derivation may also lie in the Heb. form מִשָּׂה. Other etymologies proposed, see in Thesaur. p. 824.

מִשָּׂה m. (r. נָשָׂה II) *a debt, loan*, Deut. 15, 2. See in מִצָּא no. 2.

מִשְׁוֹאָה f. (r. שׂוֹאָה) i. q. שׂוֹאָה with which it is every where coupled, *desolation, ruin*, Zeph. 1, 15. Concr. *desolate places, wastes*, Job 30, 3, 38, 27.

מִשְׁוֹאוֹת f. plur. *desolations, ruins*, Ps. 73, 18. 74, 3. The etymology is doubtful, and hence the orthography varies; e. g. Ps. 74, 3 in the edition of Athias reads מִשְׁוֹאוֹת with Sin. Most prob. מִשְׁוֹאוֹת is merely a Chaldaizing or Rabbinic form for מִשְׁוֹאוֹת (see מִשְׁוֹאָה, r. שׂוֹאָה); comp. the futures רָלִין for רָלִין, רָלִיז for רָלִיז, and subst. מִשְׁוֹט i. q. מִשְׁוֹט; Heb. Gr. § 71. note 9.—The form מִשְׁוֹאוֹת (with Sin) would be from נָשָׂא in the sense *to destroy*, as Job 32, 22. Ez. 17, 9; see in נָשָׂא no. 2.

מִשְׁוֹבָב (returned, r. שׁוּב) *Meshobab*, pr. n. m. 1 Chr. 4, 34.

מִשְׁוִיבָה, מִשְׁבָּה, f. (r. שׁוּב) c. suff. מִשְׁוִיבָה, *a turning away, defection, apostasy*. Prov. 1, 32 מִשְׁוִיבָה פְּהַיִם *the turning away of fools from wisdom*. Spec. *defection from Jehovah*, Jer. 8, 5. Hos. 11, 7 מִשְׁוִיבָהי *defection from me*. Plur. מִשְׁוִיבוֹת Jer. 2, 19.—Concr. מִשְׁבָּה מִשְׁוִיבָה וְיִשְׂרָאֵל *apostatizing Israel* Jer. 3, 6. 8. 11. 12.

מִשְׁוִיבָה f. c. suff. מִשְׁוִיבָהי, *error*, once Job 19, 4. R. שׁוּב.

מִשְׁוֹט Ez. 27, 29, and מִשְׁוֹט ib. v. 6, *an oar*. For the Dagesh in מִשְׁוֹט see in מִשְׁוֹאוֹת. R. שׁוּב.

מִשְׁוֹפָה Is. 42, 24 Cheth. for מִשְׁפָּה q. v. *a spoiling, plundering*.

מִשְׁוֹר, see r. שׁוּר.

* מִשְׁוֹה fut. מִשְׁוֹה, inf. absol. מִשְׁוֹה, constr. מִשְׁוֹה, once מִשְׁוֹה Ex. 29, 29, pr. *to stroke, to draw the hand over any thing*.

Arab. مَسَح id. also to wipe off with the hand, to stroke the face, to strike with a sword. Chald. Syr. id. Monosyllabic roots are: מַשׁ whence מַשֵּׁשׁ, and מַח

whence מָחָה, מָחָה, *to stroke, to wipe off, to strike*.—Hence

1. *to spread over with any thing, to smear*, e. g. with colours, *to paint*, c. בָּ of colour, Jer. 22, 14. Spec. *to rub over with oil, to oil, to oint*, (Arab. مَسَح, Syr. مَسَح, id.) e. g. cakes Ex. 29, 2. Lev. 2, 4. 7, 12; so too a shield, to render the leather more tough and less penetrable by weapons, Is. 21, 5. 2 Sam. 1, 21.—Mostly *to anoint*, as a sacred rite, *to consecrate by unction* to any office or use, e. g. a priest Ex. 28, 41. 40, 15; a prophet 1 K. 19, 16. Is. 61, 1; a king 1 Sam. 10, 1. 15, 1. 1 K. 1, 34. Also a stone or column as consecrated to God Gen. 31, 13; an altar Ex. 29, 36. Lev. 8, 11; a sanctuary Ex. 30, 26. 40, 9. Dan. 9, 24; vases and utensils consecrated to God Num. 7, 1. The full construction is מִשְׁחָה פֶּלֶא לְמָנָה *to anoint* (i. e. consecrate) any one *as king*, Judg. 9, 15. 1 Sam. 9, 16. 1 K. 19, 15. 2 K. 9, 3; with כָּל, Judg. 9, 8. 2 Sam. 19, 11 *Absalom אשר מִשְׁחָהוּ זְלִינִי whom we anointed* (constituted king) *over us*. Is. 61, 1 *because Jehovah hath anointed* (i. e. consecrated, appointed) *me לְבַשֵּׂר to announce*. 2 Chr. 22, 7.—That with which one is anointed, as oil, ointment. etc. is put with בָּ Ex. 29, 2. Ps. 89, 21; accus. Ps. 45, 8. Am. 6, 6.

2. *to spread out, to expand*, by rubbing or smoothing with the hand, see מִמְשָׁה. Hence also *to measure*. e. g. things long or broad, as cloth by moving the hand over it. Syr. مَسَح, Chald. מִשָּׁה, Arab. مَسَح. Hence מִשְׁחָה מִשְׁחָה.

NIPH. Pass. of Kal no. 1, *to be anointed*, i. e. *to be consecrated by unction*, Lev. 6, 13. Num. 7, 10. 84. 88. 1 Chr. 14, 8.

Deriv. מִשְׁחָה, מִשְׁחָה, and the three here following.

מִשָּׁה Chald. m. *oil*, Ezra 6, 9. 7, 22. Often in the Targums. Syr. مَسَح.

מִשְׁחָה f. (r. מִשָּׁה) 1. *an anointing, unction*; שֶׁמֶן הַמִּשְׁחָה *the anointing-oil* Ex. 25. 6. 29, 7. 21. al. שֶׁמֶן מִשְׁחָה קֹדֶשׁ *an oil of sacred unction, holy anointing-oil*, Ex. 30, 25. 31; comp. Lev. 10, 7. 21, 12.

2. a part, portion, as measured out, Lev. 7, 35; see the root no. 2.

מִשָּׁחָה f. 1. Inf. of the root מִשָּׁח to anoint; see above.

2. a part, portion, Ex. 40, 15. Num. 18, 8; see מִשָּׁחָה no. 2.

מִשְׁחֵיהָ pr. part. Hiph. (r. שָׁחָה) plur. מִשְׁחֵיהֶם, *destroying, which destroys*; hence Subst.

1. a destroyer, desolater, Jer. 22, 7. Spec. in war, collect. הַמִּשְׁחֵיהָ the destroyers, troops in ambush rushing forth to destroy, 1 Sam. 13, 17. 14, 15.

2. destruction, Ex. 12, 13. 2 Chr. 20, 23. 22, 4. Dan. 10, 8. Ez. 5, 16. 25, 15. 21, 36 [31] מְשַׁחֵיהָ הַרְשֵׁי מְשַׁחֵיהָ artificers of destruction, skilled to destroy. Spec. of arms and weapons for destroying, Is. 54, 16; also of snares, traps, Jer. 5, 26.—So מְשַׁחֵיהָ אִישׁ a man of destruction, a destroyer. Prov. 28, 24. But מְשַׁח בְּצַל מִשְׁׁחָה Prov. 18, 9 is one who brings destruction on himself, a waster, prodigal.—Also הַר מְשַׁחָה the mount of destruction; spoken of the mount of Olives or its southern part, on account of the idol-worship set up there by Solomon, 2 K. 23, 13, Vulg. *mons offensiohis*. Also of Babylon for the like reason, Jer. 51, 25.

מִשְׁחָרָה m. i. q. שָׁחָר, the dawn, aurora, Ps. 110, 3; see in art. מַל. R. שָׁחָר I.

מִשְׁחָה i. q. מְשַׁחָה no. 1, destruction, once Ez. 9, 1. R. שָׁחָה.

מִשְׁחָה m. (r. שָׁחָה) constr. מְשַׁחָה, destruction, defacement; for concr. destroyed, disfigured, once Is. 52, 14.

מִשְׁחָה m. (r. שָׁחָה) c. suff. מְשַׁחָהֶם, destruction, i. e. something destroyed or disfigured, i. q. defacement, blemish, Lev. 22, 25.

מִשְׁטָחָה m. (r. שָׁטָח) Ez. 47, 10, constr. מְשַׁטָּחָה Ez. 26, 5. 14, a spreading, i. e. place for spreading.

מִשְׁטָרָה m. c. suff. מְשַׁטָּרָה, dominion, empire, influence. Job 38 33 אִם תִּשְׁטָרָה אֶת הַשָּׁמַיִם dost thou assign the dominion (of the heavens) over the earth? R. שְׁטָרָה.

מִשְׁׁחָה m. Ez. 16, 13, in pause מְשַׁחָה v. 10, according to the Heb. intpp. silk, a garment of silk. Sept. ἡλιχάριον i. e. ac-

ording to Hesychius τὸ βομβύλιον ἡλιχάριον. Jerome, 'a garment so fine as to seem equal to the finest hair.' From the root מִשָּׁח to draw) we can derive no other sense than 'something finely drawn,' e. g. a fine thread, stuff composed of fine threads.

מִשָּׁחָה see מִשְׁׁחָה.

מִשְׁׁחָה (delivered of God, r. שָׁחָה Chald.) Meshezabeel, pr. n. m. Neh. 3, 4. 10, 22. 11, 24.

מִשְׁׁחָה m. (r. מִשָּׁח) constr. מְשַׁחָה, c. suff. מְשַׁחָהֶם.

1. Adj. verbal pass. χριστός, ointed, anointed, of a shield 2 Sam. 1, 21; מְשַׁחָה הַנִּיר the anointed prince i. e. Cyrus, Dan. 9, 25; מְשַׁחָה הַקֹּדֶשׁ the anointed priest, the high priest, Lev. 4, 3. 5. 16. 6, 15.

2. Subst. ὁ Χριστός, the Messiah, the anointed, the prince consecrated by unction, Dan. 9, 26.—More fully מְשַׁחָה יְהוָה the anointed of Jehovah, Sept. ὁ Χριστός Κυρίου, a name of honour given to the Jewish kings, as being consecrated by anointing, and therefore most sacred, 1 Sam. 2, 10. 35. 12, 3. 5. 16, 6. 24, 7. 11. 26, 9. 11. 23. 2 Sam. 1, 14. 16. 19. 22. 23, 1. Ps. 18, 51. 20, 7. 28, 8. al. Once of Cyrus king of Persia Is. 45, 1. Not used of the great Deliverer predicted by the prophets; although his usual name (מְשַׁחָה ὁ Μεσσίας) among the later Jews and in the N. T. is drawn from passages like Ps. 2, 2. Dan. 9, 26; comp. John 1, 42. 4, 25. Buxtorf. Lex. Chald. art. מְשַׁחָה. [Yet Ps. 2, 2 is referred directly to the Saviour in Acts 4, 26 sq.—R.] Plur. the anointed of Jehovah, spoken of the patriarchs, Ps. 105, 15. 1 Chr. 16, 22.

* מִשָּׁךְ, fut. יִמְשֹׁךְ; imper. מִשְׁׁךְ, plur. מְשַׁכּוּ Ex. 12, 21, and מְשַׁכּוּ Ez. 22, 20.

1. to draw, to drag, Arab. مَسَك id see Lette ad Cant. Deb. pag. 96; in Golius and Freytag this signification is wanting. Kindred is מִשָּׁח.—With an acc. of pers. to draw any one to a person or place, with אֶל or אֶל of place, Judg. 4, 7. Ps. 10, 9; comp. Cant. 1, 4. Contra, to draw out of a pit, of the water, with מִן Gen. 37, 28. Job 40, 25. Jer. 38, 13.

Absol. *to draw to oneself, to draw down upon oneself*, Is. 5, 18. Hos. 11, 4. So with **ב** of manner, *to draw in the yoke*, Deut. 21, 3.—Spec.

a) *to draw the bow*, 1 K. 22, 34. 2 Chr. 18, 33. Is. 66, 19 **מִשְׁכֵּי קֶשֶׁת**. Eth. **ሙሽሽ** id.

b) *to draw out the seed*, i. e. to scatter it regularly along the furrows, to sow, Am. 9, 13; comp. in **מִשְׁכֵּי** no. 1.

c) *to draw out the trumpet*, i. e. to sound, i. q. **תִּקְבַּע בְּשׂוֹפְרוֹתָה** in Josh. 6, 4. 8. 9. 13. 16. 20, comp. v. 5; pr. to draw out the breath (to blow) with force into the horn or trumpet of jubilee; comp. Germ. *heftig losziehen*. In both places it is spoken of a signal given with the trumpet of jubilee or rejoicing; see in **יִזְבַּל** no. 1. Compare Arab. **جلب** traxit, also Conj. I, II, IV clamorē extulit, in clamavit, increpavit.

d) Hos. 7, 5 **הֵסֵד אֶת-לְצַצִּים** *he draws out his hand with scorners*, spoken contemptuously of intercourse with impious men; comp. in Engl. to give the hand, to join hands with.

e) *to draw out*, i. e. *to protract, to continue, to prolong*, Ps. 36, 11 **מִשְׁכֵּה הַסֵּדָה לְיִדְּיָרָה** *prolong thy loving-kindness unto them that know thee, thy worshippers*. 85, 6. 109, 12. Jer. 31, 3 **מִשְׁכַּחֲדָה חֶסֶד** *I have prolonged loving-kindness towards thee*. Ellipt. Neh. 9, 30. Comp. Syr. **ل** to draw, whence subst. **ل** long continuance.

f) *to prolong the body*, i. e. *to make it durable, robust, firm; to strengthen*. Ecc. 2, 3 **לְמַשׁוֹךְ בְּיָדִי אֶת-בְּשָׂרִי** *to strengthen (cherish) my body with wine*. Syr. **صخر** arefecit.

g) Intrans. like Engl. *to draw on, to draw towards*, i. e. *to move, to march, to advance*, Germ. *ziehen*. Judg. 4, 6 *go and draw towards Mount Tabor*; Sept. **ἀπελεύσθη εἰς ὄρος Θαβώρ**. 20, 37 *the ambush drew out*, advanced. Prob. also Job 21, 33. Ex. 12, 21.

2. *to lay hold of, to take, to hold*, c. **ב** Judg. 5, 14. Arab. **مسك** id.—Intrans. *to take away*, i. e. *to remove, to*

destroy, Job 24, 22. Ps. 28, 3. Ez. 32, 20.

NIPH. *to be protracted, delayed, deferred*, Is. 13, 22. Ez. 12, 25. 28.

PUAL 1. i. q. Niph. spoken of hope deferred, Prov. 13, 12.

2. The Ethiopians are called, in Is. 18, 2, 7, **גֹּיִר מִמְּשָׁה** *a people drawn out*, extended, i. e. *tall of stature*, a quality ascribed to them in Is. 45, 14. Hdot. 3. 20, 114.—Arab. **مسك** X, to be firm, robust, is also spoken of the body, but in a different sense. Vit. Tim. I. 420.

Deriv. **מוֹשְׁכוֹת** and

מִשְׁכָּה m. (r. **מִשְׁכָּה**) 1. *a drawing*; Ps. 126, 6 **מִשְׁכָּה הַחֲרִיעַ** *the drawing out of seed*, i. e. the scattering it regularly along the furrows; see in **מִשְׁכָּה** no. 1. b. Comp. Am. 9, 13.

2. *possession*, from the signification of holding, Job 28, 18; see the root no. 2.

3. *Meshech*, pr. n. prob. the *Moschi*, a barbarous people inhabiting the Moschian mountains between Iberia, Armenia, and Colchis, Ps. 120, 5, (Strabo XI. p. 344, 378,) usually coupled with the neighbouring Tibareni (**תִּבְרֵנִי**, **תִּבְרֵנִי**) Gen. 10, 2. Ez. 27, 13. 32, 26. 38, 2. 3. 39, 1. So too Herodotus, 3. 94 and 7. 78, **Μόσχοι καὶ Τιβαρηνοί**. The Sam. Cod. exhibits a pronunciation approaching nearer to the Greek form, **מוֹשֶׁךְ**, **מוֹשֶׁךְ**, Sept. **Μοσώχ**, Vulg. *Mosoch*.

מִשְׁכָּב m. (r. **שָׁכַב**) constr. **מִשְׁכָּב**, c. suff. **מִשְׁכָּבִי**; plur. constr. **מִשְׁכָּבַי**, c. suff. **מִשְׁכָּבוֹתַי**.

1. *a lying down, reclining*, e. g. for sleep, 2 Sam. 4, 5 **הַצְּהָרָם בְּנֹחַת הַצֶּלֶק** *sleep at noon*; also of a sick person Ps. 41, 4.—Spec. *a lying with, concubitus*; Lev. 18, 22 *thou shalt not lie with a man* **מִשְׁכָּבֵי-אִשָּׁה** *the lying with a woman*, i. e. as with a woman. Lev. 20, 13. Num. 31, 17. 18. 35.

2. *a couch, bed*, Ex. 7, 28. Lev. 15, 4. 5. 6. Job 33, 15. 2 Sam. 17, 28.—For the dead, *a coffin, bier*, 2 Chr. 16, 14. Is. 57, 2.

מִשְׁכָּב Chald. m. *a couch, bed*, i. q. Heb. no. 2. Dan. 2, 28. 29. 4, 2. 7. 10. 7, 1. R. **שָׁכַב**.

מוֹשְׁכוֹת, see **מוֹשְׁכוֹת**.

מִשְׁכָּח f. (ר. שְׁכַח) 1. Part. Piel, see the root, Pi. no. 2.

2. *abortion, miscarriage*, 2 K. 2, 21; see the root as above.

מִשְׁכָּן m. (ר. שָׁכַן) constr. מִשְׁכָּנָי, c. suff. מִשְׁכָּנָי; plur. constr. מִשְׁכָּנָי; often plur. מִשְׁכָּנוֹת, constr. מִשְׁכָּנוֹת; construed c. fem. Ps. 84, 2.

1. *a habitation, dwelling*, as of men Job 18, 21. Ps. 87, 2. Once of man's long home, the grave, sepulchre, Is. 22, 16; comp. 14, 18. Of animals, *a haunt, lair*, Job 39, 6. Plur. poet. of God, i. e. *the temple*, with its courts, Ps. 46, 5. 84, 2. 132, 5.

2. Spec. *a tent, tabernacle*, 2 Sam. 7, 6. Cant. 1, 8. Often of the sacred tabernacle of the Israelites, Ex. 25, 9. 26, 1 sq. 40, 9 sq. Fully מִשְׁכַּן הַבְּרִית *the tabernacle of the law* Ex. 38, 21. Num. 1, 50. 53. 10, 11. For the distinction in the descriptions of the tabernacle between מִשְׁכָּן and אֹהֶל, see in אֹהֶל; hence מִשְׁכָּן אֹהֶל מוֹדֵד *the framework of the sacred tent*, over which the covering of skins was spread, Ex. 39, 32. 40, 2. 6. 29.

מִשְׁכָּן Chald. *the dwelling of God*, the temple, Ezra 7, 15. R. שָׁכַן.

* מִשַּׁל fut. יִמְשַׁל I. *to rule, to have dominion*; not found in the other Semitic dialects, except Phenic. מִשַׁל prince, Monumm. Phœn. p. 448. Corresponding is Gr. βασιλ-εύς.—Constr. a) Absol. of a king Prov. 12, 24. 29, 2. Dan. 11, 3. 4. 5; of God Ps. 66, 7; with an adjunct of place *where* Zech. 6, 13. Josh. 12, 2; c. dat. comm. Is. 40, 10. b) With אֶל, *to rule over* any one, as a king over his people Deut. 15, 6. Judg. 8, 22. 23. 2 Sam. 23, 3. Is. 3, 4. 12; or over a land or kingdom Josh. 12, 5. 1 K. 5, 1. 2 Chr. 9, 26; also of a viceroy or prefect Gen. 45, 8. 26; a man over his wife Gen. 3, 16; a servant set over household affairs Gen. 24, 2. Ps. 105, 21; of a people over another people Judg. 14, 4. 15, 11; and of God who rules over all things Ps. 103, 19. 1 Chr. 29, 12. Ps. 89, 10. Spoken also of rule over incorporeal things, as one's own spirit Prov. 16, 32; sin Gen. 4, 7. Ascribed likewise to things, as to the sun and moon, Gen. 1, 18 מִשַּׁל בְּיוֹם וּבְלַיְלָה; comp. Plin. 2. 4. Cic. Tuscul.

1. 68 'omnium moderator et dux sol.' c) Rarely with אֶל over Prov. 28, 15. d) With inf. c. לָא *to have power to do any thing*, Ex. 21, 8 לֹא יִמְשַׁל לְמִדְבָּרָה *he shall have no power to sell her*.—PART. מוֹשֵׁל *a ruler prince*, Prov. 6, 7. 23, 1. 28, 15. Ecc. 9, 17. Jer. 51, 46. Ez. 19, 11; also Is. 16, 1. Ps. 105, 20; of the Messiah Mic. 5, 1; of animals Hab. 1, 14. Also in a bad sense, *a master, tyrant*, Is. 14, 5. 49, 17. 52, 5; comp. נְדַרְבִּים Is. 13, 2.

II. *to liken, to make like*; intrans. *to be like*; see Niph. Hiph. and the nouns

מִשָּׁל, מִשַּׁל; Arab. مَثَل to be like, to make like, مِثْل likeness, simile, مِثْل like. Ethiop. ለማለት to deem, to seem to any one, ለማለት likeness. Aram. מְשַׁל id.—The various senses of this verb in Kal are all drawn from the noun מִשָּׁל, viz.

1. *to propose a parable*, with אֶל to any one, Ez. 17, 2. 24, 3.

2. *to use a proverb* Ez. 18, 2; with אֶל concerning any one Ez. 16, 44.

3. *to use a by-word or song of derision*, Ez. 12, 23; with אֶל Joel 2, 17.

4. Part. plur. מְשַׁלִּים *poets*, as using the diction of parables, proverbs, etc. Num. 21, 27.

NOTE. Various attempts have been made to show the point of connection between the two significations, *to rule* and *to liken*; see Schultens ad Prov. 1, 1. Michaelis ad Lowth de Sacr. Poesi p. 41. Simonis Lex. etc. Two conjectures formerly proposed by me, see in Thesaur. p. 828. But not improbably two roots of different origin have coalesced under this form; one, corresponding to the verbs מִשַׁל, מְשַׁל, *to liken*; the other, in Arabic مَسَلَ, having perh. the signif. *to be strong, valiant*, which is still found in مَسَلَ fortis, strenuus fuit, مَسَلَ vir strenuus, in Gr. βασιλ-εύς

NIPH. pr. *to be made like*; hence *to be like, to be similar to any thing*, c. אֶל Is. 14, 10; אֶל Ps. 49, 13. 21; אֶל Ps. 28, 1. 143, 7.

PIEL i. q. Kal no. II. 1, *to use parables*, Ez. 21, 5 [20, 49].

HIPH. I. *to cause to rule, to give dominion to*, with acc. of pers. and ב of thing, Ps. 8, 7. Dan. 11, 39. Inf. subst. מְשֻׁלָּה *dominion* Job 25, 2.

II. *to compare*, c. dat. Is. 46, 5.

HITHP. i. q. Niph. *to become like*, c. ב Job 30, 19.

Deriv. מְשַׁלֵּת, מְשַׁלֵּת, and the three following.

I. מְשֻׁלָּה m. (r. מְשֻׁלָּה) c. suff. מְשֻׁלָּה plur. מְשֻׁלָּהִים, constr. מְשֻׁלָּהֵי. — Arab. مَمْتَل, Chald. מְשֻׁלָּה.

1. *a similitude, parable* Ez. 17, 2. 24, 3.—See too Judg. 9, 7 sq. 2 Sam. 12, 1 sq. 2 K. 14, 9.

2. *a sentence, γνώμη, a sententious saying, apothegm*, such as consists in the ingenious comparison of two things, sentiments, etc. see in Prov. 25, 3. 11. 12. 13 sq. 26, 1. 2. 3. 6. 7. 8. 9. 11. 14. 17.—E. g. Prov. 1, 1. 6. 10, 1. 25, 1. 26, 7. 9. Ecc. 12, 9. Job 13, 12. 1 K. 5, 12.—As this sort of sayings often pass into proverbs (1 Sam. 24, 14), hence מְשֻׁלָּה is also

3. *a proverb, παροιμία*, e. g. 1 Sam. 10, 12. Ez. 12, 22. 18, 2. 3. Comp. παροβολή Luke 4, 23.

4. Genr. *a poem, song, verse*, the members of which, by the laws of parallelism, consisted of two hemistichs similar in form and sense. Spec. of prophecy Num. 23, 7. 18. 24, 3. 15. 20 sq. of a didactic discourse or poem Job 27, 1. 29, 1. Ps. 49, 5. 78, 2; often of a satirical poem, song of derision, Is. 14, 4. Mic. 2, 4. Hab. 2, 6. So לְמִשְׁלֵי וְלִשְׁבָּחֵי הָהָרָה *to become a song and a by-word*, Deut. 28, 37. 1 K. 9, 7. Jer. 24, 9. Ps. 69, 12; also Ps. 44, 15. 2 Chr. 7, 20; comp. Ez. 14, 8.—Arab. مَمْتَل parable, fable, sentence, plur. مَمْتَلَات fables, verses.

II. מְשֻׁלָּה pr. n. see מְשֻׁלָּה.

מְשֻׁלָּה m. (r. מְשֻׁלָּה) I. *rule, dominion*, Zech. 9, 10.

II. *likeness, similitude*, for coner. *like*, Job 41, 25.

מְשֻׁלָּה inf. as subst. i. q. מְשֻׁלָּה no. 4, *a song of derision*, Job 17, 6.

מְשֻׁלָּה m. (r. מְשֻׁלָּה) only in constr. מְשֻׁלָּהֵי.

1. *a sending forth*, i. e. place to which any thing is sent. Is. 7, 25 מְשֻׁלָּה שׂוֹר i. e. a place to which cattle are driven.

2. With יָד or יָדָם 'that to which the hand is put,' *business*, Deut. 12, 7. 18. 15, 10. 23, 21. 28, 8. 20.

מְשֻׁלָּה, מְשֻׁלָּה, m. (r. מְשֻׁלָּה) 1. *a sending*, Esth. 9, 19. 22.

2. With יָד, 'that on which hand is laid,' *prey, booty*, Is. 11, 14.

מְשֻׁלָּהֵי fem. of the preceding.

1. *a sending*, i. e. *a troop, host*, of angels, Ps. 78, 49.

2. *a sending away, discharge*, from war or captivity, Ecc. 8, 8.

מְשֻׁלָּה (friend sc. of God, r. מְשֻׁלָּה Pu. no. 3) *Meshullam*, pr. n. of several persons, Ezra 8, 16. 10, 15. 29. Neh. 3, 4. 6. 30. al.

מְשֻׁלָּמוֹת (for מְשֻׁלָּמוֹת retribuentes, r. מְשֻׁלָּה Pi.) *Meshillemoth*, pr. n. m. a) 2 Chr. 28, 12. b) Neh. 11, 13; for which מְשֻׁלָּמוֹת 1 Chr. 9, 12.

מְשֻׁלָּמָה and מְשֻׁלָּמָה (for מְשֻׁלָּמָה, whom Jehovah repays, or whom Jehovah treats as a friend, r. מְשֻׁלָּה Pi.) *Meshelemiah*, pr. n. m. 1 Chr. 9, 21. 26, 1. 29; for which מְשֻׁלָּמָה 26, 14.

מְשֻׁלָּמִית, see in מְשֻׁלָּמוֹת.

מְשֻׁלָּמֶת (friend sc. of God, r. מְשֻׁלָּה Pu.) *Meshullemeth*, pr. n. of the wife of king Manasseh, 2 K. 21, 19.

מְשֻׁלָּה for מְשֻׁלָּה, see מְשֻׁלָּה.

מְשֻׁמָּה f. (r. מְשֻׁמָּה) plur. מְשֻׁמָּהֵי.

1. *astonishment, amazement*, Ez. 5, 15.

2. *desolation*, as מְשֻׁמָּה וּמְשֻׁמָּה Ez. 6, 14. 33. 28. 35, 3. Plur. Is. 15, 6. Jer. 48, 34.

מְשֻׁמָּן m. (r. מְשֻׁמָּן) *fatness*; Is. 17, 4 שְׂרֹו מְשֻׁמָּן *the fatness of his flesh*, his body.—Plur. מְשֻׁמָּנִים a) *fat places*, fertile fields, Dan. 11, 24. b) *Coner. fat ones*, i. e. stout, robust warriors, Λιπαοί, Ps. 78, 31. Is. 10, 16. Comp. מְשֻׁמָּן Judg. 3, 29.

מְשֻׁמָּנָה (fatness, r. מְשֻׁמָּן) *Mishmanah*, pr. n. m. 1 Chr. 12, 10.

מִשְׁמִינִים m. plur. (ר. שְׁמִין) *fatnesses*, i. e. the fat pieces of flesh, delicacies, tidbits, Neh. 8, 10.

מִשְׁמָעָה m. (ר. שְׁמַע) 1. *a hearing*, i. e. the thing heard, Is. 11, 3.

2. *Mishma*, pr. n. m. a) Gen. 25, 14. b) 1 Chr. 4, 25.

מִשְׁמִיעָה f. (ר. שְׁמַע) 1. *a hearing, audience*, i. e. admission to the private hearing of a king. 1 Sam. 22, 14 וְכָרַח אֶל-מִשְׁמִיעָהּ and *hath access to thy private audience*. 2 Sam. 23, 23. 1 Chr. 11, 25.

2. *obedience*, for concr. *obedient, subject*, Is. 11, 14.

מִשְׁמָרָה m. (ר. שְׁמַר) constr. מְשַׁמֵּר; plur. c. suff. מְשַׁמְרָיו.

1. *watch, guard*, i. e. a) *ward, prison, imprisonment*, Gen. 40, 3 sq. 42, 17. Lev. 24, 12. Num. 15, 34. b) The station of a watch, post, Neh. 7, 3. Jer. 51, 12. Concr. *the watch or guards themselves*, Neh. 4, 3. 16. Job 7, 12. c) Meton. *what is guarded, kept*; Prov. 4, 23 *keep thy heart מִכָּל-מִשְׁמָר above all that is kept*, above all things else.

2. *observance*, what is observed or kept, *usage, rite*, Neh. 13, 14. Concr. *one who is observed*, treated with reverence, spoken of a prince, Ez. 38, 7.

מִשְׁמָרָה, fem. of the preceding, c. suff. מְשַׁמְרָהּ; plur. מְשַׁמְרוֹת, constr. מְשַׁמְרוֹת.

1. *watch, guard, custody*, i. e. a) The act of guarding, 2 K. 11, 5. 6. b) Place of a watch, *station, post*, Is. 21, 8. Hab. 2. 1. Concr. of *the watch, guards*, themselves, Neh. 7, 3. 12, 9. 13, 30. c) Concr. an object kept, preserved in safety, 1 Sam. 22, 23.

2. *a keeping, preservation*, Ex. 12, 6. 16. 32. 33. 34.

3. *a keeping, observance, performance* of a duty, office, charge, Neh. 12, 45. 1 Chr. 23. 32. Num. 4, 27. 31 מִשְׁמָרָה וְזֶה מִשְׁמָרָהּ *this is the observance (charge) of their portorage*, this is what they have to bear. 3, 31 מִשְׁמָרָהּ הָאָרוֹן *their charge of the ark*. Plur. of the single duties of the sacred office, etc. Num. 8, 26. 2 Chr. 7, 6. 8, 14.—Hence מִשְׁמָרָה שְׁמַר מִשְׁמָרָה מִן הַקֹּדֶשׁ Num. 1, 53. 31, 30. 47, or הַמְשַׁכֵּן

3, 28. 32. 38, or יְהוָה מ' Lev. 8, 35, *to keep the charge of the tabernacle*, etc. i. e. to perform the service in the sacred tabernacle.

4. The object of observance, *a charge, law, usage, rite*, Gen. 26, 5. Lev. 18, 30. Josh. 22, 3. 1 K. 2, 3. Zech. 3, 7. Mal. 3, 14. al.

5. שְׁמַר מִשְׁמָרָה פ' pr. *to observe the observance of any one*, i. e. *to keep one's duty to him, to follow the party of any one*. 1 Chr. 12, 29 מְרַבֵּימָם וְשָׁמְרוּ מִשְׁמָרָה בֵּית שָׁאוּל, Vulg. *magna pars eorum adhuc sequebatur domum Saul*.

מִשְׁנָה m. (ר. שְׁנָה) constr. מְשַׁנֵּה, c. suff. מְשַׁנְהוֹ.

1. *twofold, double, the double*, Ex. 16, 22. Is. 61, 7. Job 42, 10. Zech. 9, 12. מְשַׁנֵּה-כֶסֶף *the double in money*, double money, Gen. 43, 15. But מְשַׁנֵּה v. 12 is *a second money*, i. q. אֲחֵר כ' *other money v. 22*.

2. *a duplicate, a copy*, of an original, Deut. 17, 18. Josh. 8, 32.

3. *second rank, second place*, in order, dignity, honour, etc. Often in the gen. after a noun, as כֹּהֵן הַמְשַׁנֵּה *the second priest*, who stands next to the high priest (כֹּהֵן הָרִאשׁ) 2 K. 25, 18. Jer. 52, 24. Plur. כֹּהֲנֵי הַמְשַׁנֵּה *the priests of the second order*, 2 K. 23, 4. So מְרַבְּבָה הַמְשַׁנֵּה *the second chariot in order* Gen. 41, 43. הַחֵיָר הַשֵּׁנִי *the second part of the city* Neh. 11, 9, and simpl. מְשַׁנֵּה id 2 K. 22, 14. Zeph. 1, 10.

4. Concr. *the second*, one who holds the second place, c. gen. of the person to whom he thus stands next, *the next*, e. g. הַמְּשַׁנֵּה הַמֶּלֶךְ *the next to the king* 2 Chr. 28, 7, comp. 1 Sam. 23, 17. Esth. 10, 3. Tob. 1, 22. Spec. *the second or next brother*, 2 Chr. 31, 12. Neh. 11, 17. 1 Sam. 8, 2; fully אָחִיהוּ מְשַׁנֵּה *his second or next brother* 2 Chr. 31, 12. Plur. אָחֵיהֶם הַמְּשַׁנִּים *their younger brethren*, opp. to the first-born 1 Chr. 15, 18.—Also כְּפֹרֵי כֶסֶף מְשַׁנִּים *silver cups of a second quality* Ezra 1, 10. So 1 Sam. 15, 9 הַמְּשַׁנִּים *cattle of a second quality*, (opp. מֵיֻטֵּב,) or perhaps lambs of the second birth, i. e. autumnal lambs, and therefore weaker and less valuable.

מְשֹׁאָה f. (r. מְשָׂאָה) plur. מְשֹׁאָה, *plunder, prey, booty*; Jer. 30, 16. 2 K. 21, 14. מְשֹׁאָה לְמִשְׁפָּחָה Is. 42, 24 Keri. Plur. Hab. 2, 7.

* מְשֵׂע obsol. root, perh. i. q. **משע**, (comp. מְשֵׂשׁ, Arab. **مَشَّ** abstersit,) to make clean, to cleanse, e. g. cotton by picking; then also to pour out clean, to milk clean, to eat off clean (from a plate); also to plunder clean, i. e. to desolate, comp. נִקְּחָה Is. 3, 26. Not found in the Heb. verb; but adduced by Abulwalid and many intpp. as the root of מְשִׁיעִי q. v. See Thesaur. p. 829.

מְשִׁיעוּל m. (r. מְשִׁיעַ) a narrow path, hollow way. Num. 22, 24 מְשִׁיעוּל הַבְּרָמִים a narrow way between two vineyards.

מְשִׁיעִי ἀπαξ λεγόμεν. Ez. 16, 4 לֹא רָחַצְתָּ לֵאלֹהֵי מְשִׁיעִי, of a new-born infant. Here מְשִׁיעִי is referred by Abulwalid and many others to r. מְשֵׂע q. v. as if a cleansing, q. d. nor wast thou washed to cleansing i. e. clean, the form מְשִׁיעִי being taken for מְשִׁיעִיהָ. But no such form can be derived from מְשֵׂע; and I would therefore rather refer it to r. מְשָׂה to look, i. e. מְשִׁיעִי i. q. מְשָׂה, Yod radical being preserved, comp. מְחַלְלִים 2 Chr. 24, 25; and then the sense would be: nor wast thou washed for looking upon, i. e. for presenting to thy parents and others, which is not done until after the infant is washed and swathed.

מְשִׁיעַ (swift-going, r. מְשָׂע) Misham, pr. n. m. 1 Chr. 8, 12.

מְשִׁיעַן m. (r. מְשִׁיעַ) constr. מְשִׁיעַן, a stay, support, prop, Is. 3, 1. Trop. Ps. 18, 19. 2 Sam. 22, 19.

מְשִׁיעַן m. id. Is. 3, 1 מְשִׁיעַן וּמְשִׁיעַנָה stay and support, i. e. support of every kind, as immediately explained, e. g. food and drink v. 1, comp. סָעַד; also the chief persons of the nation on whom the people lean, v. 2. 3, comp. בָּנָה. For this use of the masc. and fem. in connection to express universality, see Comm. on Is. l. c.

מְשִׁיעַנָה fem. of the preced. stay, support, Is. 3, 1; see in מְשִׁיעַן.

מְשִׁיעַנָה f. 2 K. 4, 31, constr. ib. 18, 21, c. suff. מְשִׁיעַנָהי; plur. c. suff. מְשִׁיעַנָהם;

a staff, on which one leans, Judg. 6, 21. Ez. 29, 6. Zech. 8, 4. Ps. 23, 4. R. שֵׁנָן.

מְשִׁפָּחָה, f. (r. מְשִׂפָּח) constr. מְשִׁפָּחָה, c. suff. מְשִׁפָּחָהי; plur. מְשִׁפָּחוֹת Ps. 107, 44, constr. מְשִׁפָּחוֹת.

1. gens, i. e. a tribe, clan, Gen. 10; 18. 20. 31. 32. 12, 3. Also of a whole people, nation, Ez. 20, 32. Jer. 8, 3. 25, 9. Mic. 2, 3.

2. In the subdivisions of the Hebrew people, spec. a family, several of which were comprehended in one tribe (מְשִׁבֵּת, מְשִׁבָּה), as on the other hand one family contained several households, fathers' houses, (בֵּית אָבוֹת, see בֵּית no. 11,) Ex. 6, 14 sq. Num. 1, 20 sq. 26, 5 sq. Lev. 20, 10. 41. Josh. 21, 4. 20 sq. 1 Sam. 9, 21. 10, 21. 20, 29 זָבַח מְשִׁפָּחָה לָנוּ we have a family (subdivision) sacrifice, comp. v. 6.—Used rarely and laxly for tribe, מְשִׁבֵּת, as Josh. 7, 17 מְשִׁפָּחַת הַיְהוּדָה, for מְשִׁבֵּת יְהוּדָה in v. 16. Judg. 13, 2. 18, 2. 11.

3. genus, kind, of animals Gen. 8, 19; also of inanimate things Jer. 15, 3.

מְשִׁפֵּט m. (r. מְשִׂפֵּט) constr. מְשִׁפֵּט, c. suff. מְשִׁפֵּטִי; plur. מְשִׁפֵּטִים, constr. מְשִׁפֵּטֵי.

1. judgment, i. e. a) The act of judging, Lev. 19, 15 ye shall do no injustice במשפט in judgment. Deut. 1, 17 לֹא תִשְׁפֹּט לְאֱלֹהִים הוּא for to God belongeth judgment. Is. 28, 6 יוֹשֵׁב עַל הַמְּשִׁפֵּט who sitteth in judgment. Ez. 21, 32 יָבֹא אֲשֶׁר לִי הַמְּשִׁפֵּט until he shall come to whom judgment belongeth. b) The place of judgment, i. q. מִקְוֵי הַמְּשִׁפֵּט Ecc. 3, 16. So יָבֹא בְּמִשְׁפַּט עִמָּךְ to go into judgment with, to summon before a judge, Job 9, 32. 22, 4. Ps. 143, 2; comp. Job 14, 3. Ecc. 11, 9. c) a cause, suit, before a judge, Num. 27, 5. עָרָה מְשִׁפֵּט to order or set forth a cause, Job 13, 18. 23, 4. עָרָה (שִׁפֵּט) מְשִׁפֵּט to carry on (judge) the cause of any one, to be his patron, Deut. 10, 18. Ps. 9, 5. (Comp. דִּין and רִיב.) דָּבַר מְשִׁפֵּטִים to litigate or contend with any one, Jer. 12, 1. בָּעַל מְשִׁפֵּטִי my opponent, adversary, pr. who has a suit with me. Is. 50, 8. d) the sentence of a judge, 1 K. 3, 28. 26, 40. Ps. 17, 2. Plur. מְשִׁפֵּטֵי יְהוָה the judgments of Jehovah Ps. 19, 10. 119

75. 137. Sometimes משפט is (God's) favourable sentence, kindness, Is. 59, 9. 14. Oftener unfavourable, inflicting punishment, Is. 53, 8. Jer. 1, 16. 4, 12. 39, 5. 2 K. 25, 6. e) charge, guill, crime, for which one is judged, Jer. 51, 9. Ez. 7, 23 משפט a capital crime. So משפט מורה guill worthy of death, capital, Deut. 19, 6. 21, 22. Jer. 26, 11. 16.

2. right, rectitude, justice, what is just, lawful, conformable to law, Is. 5, 7. 32, 1. 33, 5. Ps. 30, 5. 111, 7. Prov. 1, 3. So משפט הטה to wrest justice Deut. 16, 19. 27, 19. 1 Sam. 8, 3. טשה משפט וצדקה to do right and justice Jer. 22, 15. 23, 5. 33, 15. Deut. 32, 4 משפט כבדו all his ways are rectitude i. e. right, just. מאזני משפט a just balance Prov. 16, 11. Also למשפט according to justice Jer. 30, 11; according to right, as is right, Jer. 46, 28; and so the opp. בלא משפט without right Jer. 22, 13.—Spec. a) a law, statute, as a rule of judging. i. q. חוק. Ex. 21, 1. 24, 3. Plur. often רי משפטי of the divine laws, Lev. 18, 4. 5. 26. 19, 37. 20 sq. Deut. 4, 1. 7, 11. 12. So collect. the law, the body of laws, as we say: 'the Mosaic law,' 'the common law;' e. g. משפט רי Is. 51, 4. 58, 2, and simply משפט 42, 1. 3. 4, the divine law, (i. q. הורה,) the religion of Jehovah. b) That which belongs to any one by law, a right, privilege, due, e. g. gener. as משפטי my right Ps. 17, 2. Is. 49, 4. Job 27, 2. 40, 8; so גזל משפט פ' to take away one's right Is. 10, 2. In a stricter sense, משפט הגאולה the right of redemption Jer. 32, 7; מ' הבכורה the right of primogeniture Deut. 21, 17. Collect. משפט המלך the royal privilege, i. e. the rights and prerogatives of the king, 1 Sam. 8, 9. 11. 10. 25. Spec. what one receives by right; משפט העם the priests' due from the people Deut. 18, 3. 1 Sam. 2, 13. c) Since laws proceed not only from the will of the lawgiver, but often also from the manners and customs of a people, hence משפט is also manner, custom, prescription; as 2 K. 11, 14 and to! the king stood upon a stand כמשפט according to custom. 17. 33. 34. 40. Gen. 40, 13 כמשפט הראשון in the former manner. Comp. Arab. ⁵دين and Gr. δίκη. Hence d) manner, i. e. fashion, sort,

kind. 2 K. 1, 7 מה משפט האיש what was the fashion of the man? what sort of a man was he? Judg. 13, 12 מה יהיה מה משפט הנער what will be the manner of the child (i. e. what sort of a child will he be) and what will he do? Also manner, way, Ecc. 8, 5. 6.

משפתי dual, folds, enclosures, open above, often made of hurdles, in which during the summer months the flocks are kept by night; Gen. 49, 14. Judg. 5, 16; i. q. שפתים no. 2, where see fully. R. שפה.

* משק obsol. root, prob. i. q. משק to hold, and then to possess, כ and ק being interchanged; comp. משק.—Hence משק possession, and

משק ἄπ. λέγου. possession, Gen. 15, 2; i. q. משק. The interpretation of this vexed passage may then be thus presented: ובן-משק ביתי הוא המשק אליעזר and the son of possession (i. e. the possessor) of my house or of my domestic property will be Eliezer of Damascus. The sacred writer seems to have chosen this less frequent form משק, in order to form an assonance with the word המשק; a kind of play upon words not unknown even to the prose writers of the O. T. see in מקנה no. 2. For a like reason he puts simply המשק for בן-משק a Damascene; comp. פנזן no. 3.—Others derive משק from the root שקק to run, (as מרר from מרר,) and translate: filius discursitationis, i. q. house-steward. But in this connection there would be little force in the words: I am childless and the steward of my house (or my head-servant) is Eliezer of Damascus. See more in Thesaur. p. 829.

משק m. constr. משק, a running about, Is. 33, 4. From r. שקק, formed in the Chaldee manner for משק.

משקה m. (r. שקה) constr. משקה, c. suff. משקרו sing. 1 K. 10, 5. see Heb. Gr. § 91, 9; plur. משקים; pr. part. Hiph.

1. a cup-bearer, butler. Gen. 40. 1. 2. 5. 9. 41, 9. Chald. משקרי, also שקרי משקה; Syr. عَصَا, Arab. ساق, id.

2. *drink*, espec. wine, Gen. 40, 21. Lev. 11, 34. 1 K. 10, 21 מִשְׁקָה בְּלִי מִשְׁקָה *drinking-vessels*.

3. *a well-watered region*, Gen. 13, 10. Ez. 45, 15.

מִשְׁקָל m. (r. שָׁקַל) *weight*, Ez. 4, 10.

מִשְׁקוֹת m. (r. שָׁקַת) *a lintel*, the upper part of a door-way, Ex. 12, 7. 22. 23.

מִשְׁקָל m. (r. שָׁקַל) constr. מִשְׁקָל.

1. *a weighing, act of weighing*; 2 K. 25, 16 לֹא הָיָה מִשְׁקָל לְנֹחַשֶׁת *there was no weighing of the brass*, i. e. it could not be weighed for abundance. 1 Chr. 22, 3 אֵין מִשְׁקָל *so that there was no weighing it*. v. 14.

2. *weight*, definite weight, Gen. 24, 22. Josh. 7, 21. Judg. 8, 26. 1 K. 10, 14. Lev. 26, 26.

מִשְׁקֶלֶת Is. 28, 17, and מִשְׁקֶלֶת 2 K. 21, 13, f. *a plumb-line, plummet*, used in levelling; so called from its poisoning. R. שָׁקַל.

מִשְׁקָע m. (r. שָׁקַע) constr. מִשְׁקָע, *defecation, settling*, of waters. Ez. 34, 18 מִשְׁקָע־מַרְם הַשָּׁמַיִם, Vulg. *aquam purissimam*.

מִשֵּׁר, see מִשֵּׁר.

מִשְׁרָה f. (r. שָׁרָה I) *maceration, steeping*. Num. 6, 3 מִשְׁרַחֲנִיבִים *the steeping of grapes*, i. e. a drink prepared from macerated grapes.

מִשְׁרוֹקֶתָה Chald. m. (r. שָׁרַק) *a pipe, syrinx*, Dan. 3, 5. 7. 10. 15.

מִשְׁרָעִי *Mishraite*, gentile n. from מִשְׁרָה *Mishra*, a town or district elsewhere unknown; collect. 1 Chr. 2, 53. The latter name might signify, 'slippery place,' i. q. Chald. מִשְׁרֹעַ.

* מִשֵּׁשׁ fut. רָמַשׁ *to touch, to feel*, c. acc. Gen. 27, 12. 22; prob. also אֶמְשֶׁה v. 21 (Dagesh being dropped), which is commonly referred to r. מִשֵּׁשׁ.—Chald.

מִשֵּׁשׁ, מִשְׁמֵשׁ, Zab. مَسَّ, Arab. مَسَّ, Ethiop. with ר inserted. ܡܫܫܐ id. Gr. μᾶσσω. Kindr. are מִשֵּׁשׁ II, גָּשַׁשׁ, q. v.

PIEL מִשֵּׁשׁ, *to feel in the dark, to grope*. Deut. 28, 29. Job 5, 14; c. acc. *to feel out, to explore with the hand*, Gen.

31, 34. 37. Job 12, 25 יִמְשְׁשׁוּ הַטֶּהָה *they feel out the darkness*.

HIPH. id. c. acc. Ex. 10, 21.

מִשְׁתָּה m. (r. שָׁתָה) constr. מִשְׁתָּה, c. suff. מִשְׁתָּהוּ Dan. 1, 5. 8; and מִשְׁתָּהֶם v. 10, מִשְׁתָּהֶם v. 16; all in sing. Heb. Gr. § 91. 9.

1. *a drinking*, Esth. 5, 4. 7, 2. So בֵּית מִשְׁתָּה הַיָּוֵן *the chamber of drinking wine*, the banqueting-hall, Esth. 7, 8; יָוֵן מִשְׁתָּהוּ *the wine of his drinking*, i. e. which the king drank, Dan. 1, 5. 8. 16.

2. *drink*, Dan. 1, 10. Ezra 3, 7.

3. *a banquet, feast*, συμπόσιον, Esth. 1, 3. 2, 18. 8, 17. Is. 5, 12. al.

מִשְׁתָּי Chald. m. emphat. מִשְׁתָּא, id. Dan. 5, 10 בֵּית מִשְׁתָּא *the banqueting-hall*; see in Heb. מִשְׁתָּה no. 1.

מַת in sing. not used, *a man*, Lat. *mas*, commonly referred to the root מָתָה, pr. extended, grown up, *adult*, see Ewald's Gram. § 382; comp. אִישׁ מָתָה. Eth. ܡܝܬ vir, spec. maritus; comp. Lat. *mas*. In the Hebrew itself there are traces of the singular number in the pr. names מְהַוְשֵׁלַח, מְהַוְשֵׁלַח, (מָהוּ being a construct form, like אָב Chald. constr. אָבו; שָׁמַיִם, whence מְשַׁמְּאֵל; שָׁמַיִם, whence מְשַׁמְּאֵל) as also in Punic words e. g. *Metuastartus* מַתוּ עַשְׁהַרַּה i. e. a man or worshipper of Astarte, *Methymatnus* מַתְנוּ i. e. a gift-man, comp. Theodorus, Diodorus. See Thesaur. p. 830.

PLUR. מְתִים m. twice defective *few men*, Deut. 2, 34. 3, 6, *men*, i. e. *males*, opp. to women and children, Deut. 2, 34 מְתִים וְהַנָּשִׁים וְהַטַּיְלָוִת *the men and women and children*. 3, 6. Job 11, 3. Is. 3, 25. Often c. genit. מְתִי מְסָפָר *a few men* Gen. 34, 30; מְתִי מִתִּי שָׁוָא *men of falsehood* Ps. 26, 4; מְתִי אֶתְלִי *my tent-companions* Job 31, 31. etc.—In Is. 41, 14 the words מְתִי יִשְׂרָאֵל are well rendered by Sept. ὀλιγοστός Ἰσραὴλ, Luther *du armer Haufe Israel*; though this notion of fewness and misery lies not in the word מְתִי, but comes from the preceding הַלְבָּשָׁה.—For Judg. 20, 48 see in art. מְתִים; and for the phrase מְתִי עִיר see in עִיר I. 1. b.

מַת *dead*, part. of r. מוֹת, where see.

מַתְּבֵן m. (from subst. **תְּבֵן**) collect. *straw, heap of straw*, Is. 25, 10.

* **מָתַג** obsol. root, perh. either to *stretch, to extend*, comp. kindr. **מָתַח**, **מָתָה**; or else i. q. **מָשַׁג**, to *draw, to drag*.—Hence

מָתַג m. c. suff. **מָתַגִי**, a *bit, curb*, 2 K. 19, 28. Is. 37, 29. Ps. 32, 9. Prov. 26, 3. Metaph. 2 Sam. 8, 1; see in **מָתָה** no. 3.

* **מָתָה** obsol. root, prob. i. q. **מָתִי**, **מָתָה**, and **מָתָה**, to *stretch, to extend*, e. g. a cord. Kindred is **מָתַח**, also **מָרַד**, **מָרָה**. Deriv. **מָתָה** (מָתָה), **מָתִי**, pr. n. **מָתִישָׁאֵל**, **מָתִישָׁלָה**.

מָתוֹק m. adj. (r. **מָתַק**) fem. **מָתוֹקָה**, plur. **מָתוֹקִים**, see Heb. Gr. § 27. n. 1; *sweet*, Judg. 14, 18. Ps. 19, 11. Prov. 24, 13. 27, 7. Cant. 2, 13. Neut. *sweet, sweetness*, Ez. 3, 3. Judg. 14, 14.—Metaph. *pleasant*, Ecc. 5, 11. 11, 7.

מָתוֹשָׁאֵל (man of God, comp. from **מָתָה** man, see in **מָתָה** i. q. **אֲשֶׁר**, and **אֵל**) **Methushael**, pr. n. of one of the patriarchs, descended from Cain, Gen. 4, 18.

מָתוֹשָׁלָה (man of the dart, see preceding art.) **Methuselah**, pr. n. of a patriarch before the flood, the son of Enoch and grandfather of Noah, who died at the age of 969 years, Gen. 5, 21 sq.

* **מָתַח** fut. **יִמְתַּח**, to *stretch, to extend*, as a tent, the heavens, Is. 40, 22.—Syr. Chald. id. Eth. **ጠጥሐ** for **ጠጥጥሐ** induit, velavit; whence derivatives signifying *pallium*. Kindred roots are **לָתַח**, Sam. **נָתַח**, to *expand*; also **מָתַח**, **מָתַע** proventus fuit dies.

Deriv. **מָתַח** a sack.

מָתִי pr. subst. *extension, space of time*; then as an interrogative adverb, *when?* Arab. **مَتِي**, Syr. **أَمْتِي**, Chald. **אֲמִיתִי**.—Gen. 30, 30. Ps. 42, 3. 94, 8. 119, 82. 84. Am. 8, 5. al. Without interrogation (Syr. **أَمْتِي**?) Prov. 23, 35 **מָתִי אֲרִיץ** when I awake. Ps. 101, 2.

With prefixes: a) **מָתִי לְמָתִי** i. q. **מָתִי** (see **לְ** B. 2. a), *at what time, when*, without interrog. Ex. 8, 5 [9]. Sept. **πότε**.

b) **עַד-מָתִי** until when? i. e. *how long?* 1 Sam. 16, 1. Ex. 10, 3. 7. Ps. 80, 5. Jer. 4, 14. 21. al. Poet. in aposiopesis: Ps. 6, 4 and thou Jehovah, **עַד-מָתִי** how long? sc. wilt thou delay to help. 90, 13; comp. Is. 6, 11.

c) **אַחֲרַי מָתִי** after how long? i. e. *when?* Jer. 13, 27.

מָתוּם plur. of **מָתָה** q. v.

מָתְבֵנָה f. (r. **תְּבֵן**) c. suff. **מָתְבֵנָהוּ**, *measure*, Ez. 45, 11; a *daily task, tale*, Ex. 5, 8, comp. **תְּבֵן** v. 18. Ex. 30, 32 **בְּמָתְבֵנָהוּ** according to its measure, i. e. the proportion of the parts of which it is composed. 2 Chr. 24, 13 and they rebuilt the house of God **עַל מָתְבֵנָהוּ** according to its former measure.

מָתְלָאָה Mal. 1, 13 for **מָתְלָאָה**; see **מָתָה** note, lett. c. p. 541.

מָתְלָעוֹת f. plur. by transposition for **מָתְלָעוֹת**, *biters, teeth*, only constr. Job 29, 17. Joel 1, 6. See **מָתְלָעוֹת**.

מָתְלָעִים Nah. 2, 4, see in r. **תְּלַע** Pu.

מָתָם m. (r. **תָּמַם**) *wholeness, soundness*, e. g. of body, Ps. 38, 4. 8. Is. 1, 6.—In Judg. 20, 48 instead of **מָתָם** is to be read **מָתָם** men, as found in several Mss. See in **מָתָה**.

* **מָתִן** obsol. root, Arab. **مَتْن**, to be *strong, firm*; comp. kindr. **מָתִן**.—Hence **מָתְנִים**, **אֲמָתְנִי**.

מָתֶן m. (r. **תָּנָה**) constr. **מָתֶן**, Kamets impure, Prov. 18, 16.

1. a *gift*, Gen. 34, 12. Num. 18, 11. Prov. 18, 16. **אִישׁ מָתֶן** a liberal man Prov. 19, 6.

2. **Mattan**, pr. n. a) A priest of Baal 2 K. 11, 18. 2 Chr. 23, 17. b) Jer. 38, 1.

מָתְנָה Chald. f. i. q. Hebr. **מָתְנָה**, a *gift*, plur. **מָתְנֶן** Dan. 2, 6. 48, 5, 17.

מָתְנָה f. (r. **תָּנָה**) constr. **מָתְנָה**; piur. **מָתְנָהוֹת**, constr. **מָתְנָהוֹת**.

1. a *gift, present*, Esth. 9, 22. 2 Chr. 21, 3. Gen. 25, 6; spec. a *bride*, i. q. **שָׂחַד**, Ecc. 7, 7. Also a *gift* offered to God Ex. 28, 38. Lev. 23, 38. Num. 18, 6. 7. 29. Ps. 68, 19; to idols Ez. 20, 31. 39.

2. **Mattanah**, pr. n. of a place between

the desert and the borders of Moab, Num. 21, 18, 19.

מַתַּנִּי (apoc. for מַתְּנִיָּה) *Mattenai*, pr. n. m. a) Neh. 12, 19. b) Ezra 10, 33. c) Ezra 10, 37.

מַתְּנִי *Mithnite*, a gentile name elsewhere unknown, 1 Chr. 11, 43.

מַתְּנִיָּה and מַתְּנִיָּהוּ (gift of Jehovah, r. נָתַן) *Mattaniah*, pr. n. of several men, 2 K. 24, 17. 1 Chr. 9, 15. 25, 4. 16. 2 Chr. 20, 14. 29, 13. Ezra 10, 26. 27. 30. 37. Neh. 11, 17. 12, 8. 25. 13, 13.

מַתְּנִים m. dual, (r. נָתַן) *the loins*, the lower part of the back, so called as the seat of strength, Gr. ὀσφύς, to be distinguished from רֵגֶל the thigh, see in רֵגֶל no. 1.—1 K. 12, 10. מַי מַתְּנִים *waters to the loins*, reaching thus far, Ez. 47, 4. Spec. *the loins* are that part of the body around which the girdle is worn 2 K. 1, 8. 9, 1. Is. 11, 5. Jer. 1, 17. Gen. 37, 34; on which burdens are sustained Ps. 66, 11; in which is the seat of the pains of travail Is. 21, 3. Nah. 2, 11. Also the seat of strength, (see above and comp. Lat. *elumbis, delumbare* for *debilitare*.) whence מַחֲץ מַתְּנֵי פ' *to shatter the loins of any one*, i. e. to crush him wholly, Deut. 33, 11, comp. Ez. 21, 11; *to cause the loins to waver, shake*, of one verging to ruin, Ps. 69, 24. Ez. 29, 7. Arab.

מַתְּנָן and Syr. مَتْنَان id. more rarely also sing. مَتْن one side of the loins or lower region of the back protuberant with flesh and muscles.

* מַתְּקָן fut. יִמְתֵּק 1. *to suck*, i. q. Syr. مَحْص to suck as a child; hence *to feed upon with relish*, comp. מִצַּץ Job 24, 20 מִתְּקוֹ רֵגְלוֹ when *the worm feeds sweetly on him*.

2. *to be or become sweet*, sweet things being wont to be sucked; Prov. 9, 17. Ex. 15, 25. Metaph. Job 21, 33 מִתְּקוֹ

לֹא רֵגְלֵי-נַחֲלָל *sweet to him are the clods of the valley*, the earth is light upon him.

HIPH. 1. *to make sweet or pleasant*. Metaph. Ps. 55, 15 אֲשֶׁר נִחְדָּו יַמְתִּיק סוּד (we) *who made sweet together our familiar discourse*, i. e. who as familiar friends held sweet discourse together.

2. Intrans. *to be sweet*, (pr. to cause sweetness, see Heb. Gram. § 52. 2. n,) Job 20, 12.

Deriv. מְתוֹק, מְמַתְּקִים, and the three here following.

מְתוֹק m. *sweetness, trop. pleasantness*, Prov. 16, 21. 27, 9. R. מְתַק.

מְתַק m. *sweetness* Judg. 9, 11. R. מְתַק.

מִתְּקָה (sweetness, r. נָתַן; prob. sweet fountain, opp. מְרֵה) *Mithkah*, pr. n. of a station of the Israelites in Arabia Petræa, Num. 33, 28. 29.

מִתְּרֵדָת Persian pr. n. *Mithredath*, Gr. Μιθραδάτης, Μιθριδάτης, *Mithridates*, i. e. a *Mithra datus*, Mithra being the genius of the sun. a) A treasurer of Cyrus the king, Ezra 1, 8. b) An officer of Artaxerxes in Samaria, Ezra 4, 7.—See more in Thesaur. p. 832.

מַתָּה f. (contr. for מַתְּנָה, r. נָתַן) a *gift, present*, 1 K. 13, 7. Prov. 25, 14. Ecc. 3, 13. 5, 18. מַתָּה יָדוֹ *the gift of his hand*, i. e. as much as he is able to give, Ez. 46, 5. 11. Only in the constr.

מַתְּתָה (contr. for מַתְּתִיָּה) *Mattathah*, pr. n. m. Ezra 10, 33. Gr. Ματθαῖός Luke 3, 31.

מַתְּתִיָּהוּ and מַתְּתִיָּה (gift of Jehovah, r. נָתַן) pr. n. *Mattithiah*, a frequent name after the exile: a) Ezra 10, 43. b) Neh. 8, 4. c) 1 Chr. 9, 31. 15, 18. 21. 16, 5.—Gr. Ματθαῖος 1 Macc. 2, 1; Ματθίας Acts 1, 23. 26; also Ματθαῖος the evangelist.

נ

(7)

Nun, the fourteenth letter of the Hebrew alphabet, as a numeral denoting 50. The name נון signifies in Syriac, Chaldee, and Arabic, a fish, which seems to have been represented by the primitive form of this letter; see Monumm. Phœn. p. 37 sq.

It is interchanged: a) With other liquids, as *Lamed*, see lett. ל; *Mem*, see lett. מ; more rarely *Resh*, as נבוּכַדְנֶאֱצַר and נבוּכַדְרֶאֱצַר; נֶרַח, Chald. הַנַּח, the sun is risen; שְׁנַיִם, Aram. תְּרִין two; Arab. فرسين and فرسيس purple. b) As the weakest of the liquids it is often softened into *Yod*, so that very many verbs פִּן and פִּי exist side by side with the same signification, as נָאָה and נָאָה to be beautiful, נָצַב and נָצַב to set, נָקַשׁ and נָקַשׁ to lay snares, comp. Lehrs. § 112. 2. a; and for the affinity of verbs פִּן with other biliterals, as פִּי, פִּי, פִּי, see ibid. no. 2. 3. The primary monosyllabic root of verbs פִּן, and also of verbs פִּי, is often the last syllable, whence נָהָם i. q. הָמָה to roar; נָרַח i. q. הָרַח, נָסַג and נָסַג to depart; נָפַח and נָפַח to blow; נָקַב and נָקַב to curse; נָשַׁל and נָשַׁל, etc.

Nun is very often dropped at the beginning and in the middle of words; also sometimes at the end. On the other hand, in Chaldee, Arabic, and Ethiopic, instead of doubling a letter, *Nun* is frequently inserted before the letter which would otherwise be doubled, e. g. אָנְבַּהּ for אָבַהּ, see אָב; מְנַדַּע for מְדַע; also אָנְבַּלַּח, Arab. سُنْبَلَة, ear of grain; אָנְבַּח, Eth. ሰንበት, etc. see Thesaur. p. 833.

I. נָּ a particle of incitement and also of request, entreaty, Engl. *now*, often rendered *I pray thee*, Lat. *quæso*, Gr. δῆ, Germ. *doch*.—Syr. ܢܐ, ܢܐ, id. although rarely used and sometimes misunderstood by the Syrians themselves; Sam. אָנְ, אָנְ. In Ethiopic the corresponding word is ለገገ go to, come,

usually declined like an imperative, f. ለገገ, plur. ለገገ, ለገገ; comp. ለገገ, ለገገ, ለገገ, lo! Amhar. ለገገ. The whole verb is prob. preserved in the Egyptian ለገገ to come. See Thesaur. p. 833.—The particle נָּ is joined

1. With the Imperative, both simple, as נָּ-קַח Gen. 22, 2; and paragogic or intensive, as נָּ-לָכָה Judg. 19, 11. Num. 22, 6. It thus expresses: a) Incitement, as נָּ-לָחַץ-נָּ רַחֵק put forth now thy hand Job 1, 11. 2, 5. b) Command, but gently and mildly, as we say: 'do now,' 'do now this or that.' Gen. 24, 2 put now (נָּ-שִׁים) thy hand under my thigh. 13, 14. Num. 22, 6. Job 4, 7 זָכַר-נָּ remember now. 12, 7 שָׂא-נָּ ask now. 33, 1. So in the language of God; Gen. 22, 2 הָרַע-נָּ אֶת-בְּנֵי take now thy son. Is. 7, 3. Ex. 11, 2. c) Admonition, and even rebuke and threat; Num. 16. 26 depart now (סוּרוּ-נָּ) from the tents of these wicked men. 20, 10 hear now (שְׁמַע-נָּ), ye rebels. Ps. 50, 22. d) Entreaty, very often; Gen. 27, 19 קוּם-נָּ אִשָּׁה arise now, sit and eat. 24, 45 let me drink, I pray thee. 12, 13. 13, 9. 32, 30. 37, 16. 50, 17. Judg. 19, 9. al. sæp. With a certain degree of asperity, Is. 47, 12 עֲמִידֵי-נָּ בַחֲבֵרֶיךָ persist now in thine enchantments.

2. With the Future. a) In the first person often together with ה paragogic which has a like power; here it serves chiefly for incitement. Jer. 5, 24 נִירָא-נָּ let us now fear Jehovah. So sing. also of oneself. Gen. 18, 21 אֲרָדָה-נָּ I will go down now, i. q. come, I will go down. Ex. 3, 3. 2 Sam. 14, 15. Cant. 3, 2. 1 Chr. 22, 5. The same form is used by those who speak with others and ask their leave; 1 Sam. 20, 29 אָמְלִטָה-נָּ let me hasten away, I pray thee. Num. 20, 17. 1 K. 1, 12. Ex. 4, 18. Is. 5, 1. 5. Ruth 2, 2. Once נָּ is found separated from its verb, or rather the verb is to be repeated before it, נָּ... אֲשַׁלְּמֶם Ps. 116, 14. b) In the third person, and here

it expresses: α) Incitement, provocation; Jer. 17, 15 *where is the word of the Lord?* נָא רְבוּא *let it come now*, at last; comp. Is. 5, 19. β) Wish and entreaty; Gen. 47, 4 *let thy servants dwell now* (וְשָׁבוּ-נָא), i. e. suffer us to dwell. Ps. 124, 1. 129, 1. Cant. 7, 9. 2 K. 2, 9. γ) Asking leave; Gen. 18, 4 וְקַח-נָא *let there be brought now*, permit me to bring. 44, 18.

3. Once with the Præter; Gen. 40, 14 וְעִשְׂתִּי-נָא עִמָּדִי חֶסֶד *and show kindness, I pray thee, unto me*, deal now kindly with me, where נָא gives to the Præter the force of the Optative; comp. in אִם בְּרִי B. 3. p. 462.

4. With Interjections: a) הִנֵּה-נָא *behold now! lo now!* Gen. 12, 11. 16, 2. Job 40, 15. 16. al. b) וְאִי-נָא *wo now!* Jer. 4, 31. 45, 3. Lam. 5, 16. c) From נָא אֵי-נָא comes contr. אָנָּא and אָנָּה *ah now!* see p. 70.

5. With an interrog. Adverb, אֵי-נָא *where now?* Ps. 115, 2.

6. With Conjunctions: a) אֶל-נָא *nay now; not, I pray thee;* with fut. and implying a wish or asking leave that something may not take place. So with the first pers. Job 32, 21 אֶל-נָא אֲשֶׁנָּא פָּנַי *let me not, I pray, accept any man's person*, i. e. let me now remain impartial. With the second pers. Gen. 18, 3 אֶל-נָא *pass not away, I pray thee.* 19, 7. Num. 10, 31. Also with the third pers. Gen. 18, 32 לְאֹדְנִי *Ab-sol. אֶל-נָא not so now, Oh not so!* Gen. 19, 18.

b) אִם-נָא *if now, if indeed*, Gr. εἰ ποτε, εἰάν ποτε, used by those who modestly and timidly presuppose any thing. So in the phrase אִם-נָא מָצְאוּתִי הֵן בְּעֵינַיִךְ *if now I have found favour in thine eyes*, which I hope rather than venture to assume, Gen. 18, 3 (Sept. εἰ ἄρα). 33, 10. 47, 29. 50, 4. Ex. 33, 13. 34, 9. In Gen. 30, 27 the apodosis is wanting after this phrase, q. d. 'tarry, I will do all that thou requirest.'—Once נָא is separated from the conjunct. Gen. 24, 42 אִם-רָשָׁה *if now thou do prosper my way.*

NOTE. In the language of courtesy and submission this particle is often used repeatedly; e. g. Gen. 18, 3. 19, 7. 8. 18. 19. 50, 17. 2 K. 20, 3. Is. 38, 3.

II. נָא m. adj. (r. נָא) *raw, half-cooked, rare*, as flesh, Ex. 12, 9. Arab. نَسِي id.

נָא Ez. 30, 14. 15. 16. Jer. 46, 25, fully נָא-אֲמֹנִן Nah. 3, 8, *No, No-Ammon*, p. n. for the Egyptian *Thebes* or *Diospolis*, the ancient and splendid metropolis of Upper Egypt, called by Homer *ἑκατόμυλος* Il. 9. 383, one hundred and forty stadia in circuit, situated on both sides of the Nile, and celebrated for the multitude and splendour of its temples, obelisks, statues, etc. see Diod. Sic. 1. 45–50. Strabo 17. 1. 45. p. 816 Casaub. In the time of the prophet Nahum (l. c.) it was already destroyed, before Nineveh, probably by the Assyrians, Is. 20, 4; it was afterwards in part restored by the Ptolemies and the Romans. Its splendid ruins, which are named after the modern villages *Medinet Abu, Luxor, Karnak*, are depicted in the great work: *Descr. de l'Égypte* T. II. III. Wilkinson's *Topography of Thebes*, etc. Lond. 1843. *Comp. Bibl. Res. in Palest.* I. p. 28 sq.—Sept. in Ez. l. c. *Διόσπολις*, in Nahum l. c. *μεγίστη Ἀμμών*, which last is a literal interpretation of the supposed Egyptian form *No-Ammon*, viz. נָא, Egypt. *HOOC* or *HOYC*, i. e. *σχοῖνος*, a measuring line, then part, portion measured, and אֲמֹנִן (Jupiter) Ammon, see אֲמֹנִן III; whence נָא אֲמֹנִן *the portion of Ammon*, i. e. the possession of the god Ammon, as the chief seat of his worship; see Jablonski *Opuscula* ed. te Water, T. I. p. 163–168. But the ancient Egyptian form was more probably *HOOC-AMMON* *quod Ammonis est*, or better *HOOC-AMMON* *the place of Ammon*, since *m* and *n* were often interchanged, as in *Moph* and *Noph*.

* נָאד obsol. root; either i. q. Arab.

נָאד ^ע to give forth water, i. e. the earth, whence נָאד a land yielding water; or better i. q. נָאד, to be shaken, agitated.—Hence

נָאד m. also נָאד for נָאד Judg. 4, 19; plur. נָאדוֹת, a bottle, i. e. a skin or leathern sack for milk Judg. 4, 19; for wine

1 Sam. 16, 20. Josh. 9, 4, 13. The skins for preserving wine were suspended in the smoke, Ps. 119, 83.—So called either as being used for liquids; or better, from being *shaken* in order to make butter from milk; see Bibl. Res. in Palest. II. p. 180, 440.

* נָאָה in Kal not used, i. q. נָוָה, *to sit, to dwell*, comp. Gr. *νῦω, νῦός*. The primary notion seems to be that of *rest, quiet*, see Hab. 2, 5, comp. Eth. **ἴσῦρ** respiravit, requievit; and it therefore has affinity with נָוָה.—Hence נָאָה plur. constr. נָאוֹה.

PII. נָאוֹה Ps. 93, 5 (comp. שָׁהָה Hithpal. (הִשְׁתַּחֲוֶה), plur. constr. נָאוֹה for נָאוֹי).

1. With לְ, *to be proper, suitable, becoming to any one*; pr. 'to sit well' on any one, comp. Plin. Panegy. 10 *quam bene humeris tuis sederet imperium*, the metaphor being drawn from a garment. So in Engl. and also Germ. *jemandem gut sitzen*, formerly taken in the widest sense, whence the word *Sitte*. (Others take נָאוֹה as Niph. of the verb נָוָה, pr. *to be desired*, and hence *to be agreeable, decorous*, etc.) Ps. 93, 5 לְבִירְהָהּ נָאוֹה holiness *becometh thine house*. Comp. adj. נָאוֹה.

2. Absol. *to be decorous, becoming*, i. e. *to be comely, beautiful*, Cant. 1, 10. Is. 52, 7.—Hence נָאוֹה.

נָאוֹה f. (r. נָאוֹה) i. q. נָוָה, *only in plur. constr. נָאוֹה, a poetic word, seats, dwellings, habitations*, viz. a) Of men or of God, as נָאוֹה רַעֲקִב Lam. 2, 2; נָאוֹה הַמֶּס Vulg. *domus iniquitatis* Ps. 74, 20. נָאוֹה אֲלֵהִים 83, 13. b) Of flocks and herds, *pastures*, in which they remain, lie down, rest; see the root נָוָה. Jer. 25, 37. Am. 1, 2. נָאוֹה מִדְבָּר *pastures of the desert* Ps. 65, 13. Jer. 9, 9. al. נָאוֹה הַשָּׂמַר *green pastures* Ps. 23, 2.

נָאוֹה adj. (for נָאוֹה, r. נָאוֹה) fem. נָאוֹה. 1. *becoming, suitable, proper*, c. לְ Ps. 33, 1 לְרִשְׁרִים נָאוֹה הַהֶלֶה *praise becometh the upright*, i. e. praise to God. 147, 1. Prov. 17, 7, 19, 10, 26, 1.

2. *comely, beautiful*, Cant. 1, 5, 2, 14, 4, 3, 6, 4.

* נָאָם i. q. נָהַם, הִמְהָה, Gr. *μῦω, to marmur, to mutter, to whisper, to speak*

in a low voice; Arab. نَام id. Spec. of the supernatural voice which was supposed to whisper oracles in the ear of a prophet; see נָאָם and comp. נָלוּה אֶזְנִי p. 192.—Once of false prophets, Jer. 23, 31 נָאָם יִרְנָאֲמוּ *they mutter (false) oracles*.—Hence

נָאָם m. (r. נָאָם, after the form גְּבוּל) *effatum, a declaration, revelation, oracle*.

a) Of God; once in st. absol. Jer. 23, 31. Very freq. in the phrases: נָאָם יְהוָה, נָאָם יְרֵ צְבָאוֹת, (so is) *the oracle of Jehovah*; usually inserted in the words of the prophets themselves, as in Engl. *saith Jehovah, saith the Lord*, Am. 6, 8, 14, 9, 12, 13. al. or else added at the end of a sentence Am. 2, 11, 4, 3, 5, 8–11. Is. 3, 15, 14, 23. So very often in Ezekiel, e. g. 5, 11, 12, 25, 13, 16, 14, 11, 14, 16, 18, 20, 15, 8, 16, 8; constantly in Jeremiah, e. g. 2, 9, 12, 22, 29. al. in Isaiah less frequently, e. g. 3, 15, 14, 22, 23. More rarely found at the beginning of a sentence, 1 Sam. 2, 30 bis. Is. 1, 24. Ps. 110, 1. On this and similar phrases see Kleinert üb. die Echtheit der Jes. Weis-sagungen T. I. p. 246. b) Rarely spoken of men, e. g. Num. 24, 3 נָאָם בְּלָעָם *the saying (oracle) of Balaam*. v. 4, 15, 16. So of poets, *a saying, song, poem*, 2 Sam. 23, 1. Prov. 30, 1. Ps. 36, 2 נָאָם פִּשְׁעֵי *a song of wickedness*, i. e. concerning the wicked. Or perhaps in such instances this genit. may be taken passively, e. g. *a revelation to Balaam*, which he received by inspiration.

* נָאָה fut. יִרְנָאֵה; and PIEL נָאָה, part. מִנְאָה, *to commit adultery*, spoken both of man and woman, absol. Ex. 20, 14. Deut. 5, 17. Hos. 4, 2, 13, 14. Part. נָאָה Job 24, 15 and מִנְאָה *an adulterer* Is. 57, 3. Ps. 50, 18; fem. נָאָפֶת Ez. 16, 38 and מִנְאָפֶת *an adulteress* Prov. 30, 20. With acc. to commit adultery *with* a woman, Prov. 6, 32. Lev. 20, 10. Jer. 29, 23. Contra, with accus. of the adulterer, trop. Jer. 3, 9 see below.—Like נָנָה it is often transferred to the apostasy of Israel from the true God to idolatry; Jer. 3, 8 אֲשֶׁר נָאָפֶה מִשְׁבַּח יִשְׂרָאֵל *because rebellious Israel commits adultery*. 5, 7, 9, 11, 23, 14. With acc. Jer. 3, 9 יִרְנָאֵה

וְאֵתְּוֹתָהּ בְּאֶבֶן וּבְעֵץ and commits adultery with stone and wood. Ez. 23, 37.

Deriv. the two following.

נִפְסָרִים m. plur. adulteries Jer. 13, 27. Ez. 23, 43. R. נָפָה.

נִפְסָרִים m. plur. (ר. נָפָה) adulteries; Hos. 2, 4 נִפְסָרֶיהָ מִבֵּין שְׁדָרֶיהָ.... הִסֵּר let her put away her adulteries from between her breasts. Here the open bosom of an immodest woman stands for the seat of lust and unchaste solicitation; as elsewhere the *collum resupinum* is the seat of pride Ps. 73, 6, and the neck the seat of strength Job 41, 14.

* נִפְצָץ fut. יִפְצָץ, to deride, to despise, to reject with derision and contempt, as instruction, admonition, c. acc. Jer. 33, 24. Prov. 1, 30. 5, 12. 15, 5; the divine counsel Ps. 107, 11. Often of God as rejecting men Deut. 32, 19. Lam. 2, 6; absol. Jer. 14, 21 reject not, for thy name's sake! Comp. נָפַץ and נִפְצָץ.

PIEL נִפְצָץ, fut. יִפְצָץ 1. i. q. Kal to despise, to contemn, Is. 60, 14; chiefly God Ps. 10, 3. 13. 74, 18. Is. 1, 4. 5, 24. Num. 14, 23. 16, 30. al.

2. Causat. to cause contempt, to give occasion for calumny or blasphemy, 2 Sam. 12, 14.

HIPH. fut. יִנְפָצֵץ (by Syriasm for יִפְצָץ) intrans. to excite disgust, to be spurned; Ecc. 12, 5 הַשֶּׁקֶר יִנְפָצֵץ the almond is spurned, rejected, by an old and toothless man; comp. הַשֶּׁקֶר no. 2.—Sept. Vulg. Syr. to flourish, as if from נִיץ, but against the context.

HITHPO. part. מִנְפָצֵץ for מִנְפָצֵץ Is. 52, 5, despised, contemned, pr. exposed to contempt, one who must put up with contempt.

Deriv. the two following:

נִפְצָה f. reproach, reviling, Is. 37, 3. 2 K. 19, 3. R. נָפַץ.

נִפְצָה f. (verbal of Pi. r. נִפְצָץ) plur. נִפְצָהוּ, reproach, reviling, Neh. 9, 18. 26; c. suff. נִפְצָהוּהָ Ez. 35, 12.

* נָפַץ onomatopoe. i. q. kindr. נָפַץ q. v. to groan, to cry out from pain and anguish, Ez. 30, 24. Job 24, 12.—Hence

נִפְצָה f. constr. נִפְצָהוּ, a groaning, outcry of the oppressed, Ex. 2, 24. 6, 5. Judg. 2, 18. Plur. constr. נִפְצָהוּ Ez. 30, 24.

* נָפַץ in Kal not used; kindr. with

נָפַץ to curse. Arab. نَفَرَ mid. Waw abhorruit ab aliqua re, refugit, نَعِر adversatus est, restitit, noluit.

PIEL נָפַץ, to abhor, to reject, Lam. 2, 7. Ps. 89, 40.

נָבָה (perh. for נִבְּהָ a height, hill, r. נִבְּהָ) Nob, pr. n. of a city belonging to the priests in the vicinity of Jerusalem. 1 Sam. 22, 11. 19. Neh. 11, 32. Is. 10, 32. With He parag. נִבְּהָ (for נִבְּהָ) towards Nob, 1 Sam. 21, 2. 22, 9. See Bibl. Res. in Palest. II. p. 149, 150.

* נִבְּהָ in Kal not used, pr. i. q. נָבַע the ב being softened into נ, to boil up, to boil forth. as a fountain; hence to pour forth words, like those who speak with fervour of mind or under divine inspiration,

as prophets and poets. Arab. نَبَأَ I, II, indicavit, nunciavit, i. q. أَخْبَرَ

Conj. II, spec. of a prophet who announces, reveals, to men the words of God. It is a wrong etymology to make the primary notion that of extolling, celebrating.

NIPH. נִבְּהָ, 2 pers. נִבְּהָה and once נִבְּהָה (like verbs לָהּ) Jer. 26, 9; part. נִבְּהָה, plur. נִבְּהָה. also נִבְּהָה Jer. 14, 14. 16, as if from sing. נִבְּהָה after the analogy of verbs לָהּ; which is also followed by the infin. c. suff. הִנְבְּהָהוּ Zech. 13, 4.

1. to speak under a divine influence, as a prophet, to prophesy, Gr. προφητεύω. The Hebrews used the passive forms Niph. and Hithp. in this verb, because they regarded the prophets as moved and affected by a higher influence, rather than by their own powers. The same class of notions the Romans also expressed by deponent verbs; see Ramshorn De verbis deponentibus Latinor. p. 24; comp. also the Lat. verbs of speaking passively expressed, as loqui, fari, vociferari, concionari, vaticinari, etc. Ramshorn l. c. p. 26.—This is the usual word for the utterance of the prophets, whether as reproving the wicked, or as predicting future events, or as announcing the commands of God. Construed: a) Absol. Jer. 23, 21 לֹא דִבַּרְתִּי לֹא דִבַּרְתִּי אֲלֵיהֶם הָיָה נִבְּהָהוּ I have not spoken to (commanded) them, yet do they prophesy.

Am. 3, 8 *if the lion roars, who doth not fear? if Jehovah speaks, who shall not prophesy?* Joel 3, 1. Ez. 11, 13. 37, 7. 1 K. 22, 12. Jer. 19, 14. b) With the name of the people or country to which the prophecy refers, c. לְ Jer. 14, 16. 20, 6. 23, 16. 27, 16. 37, 19. With עַל often in a hostile sense, of threats, Jer. 25, 13. 26, 20. Ez. 4, 7. 11, 4. 13, 17. 25, 2. 29, 2. 34, 2. 35, 2. 39, 1; also in a good sense where the prophecy holds out consolation and hope of future good, Ez. 37, 4. With אֶל in a bad sense Jer. 26, 11. 12. 28, 8. Ez. 6, 2. 13, 2. 16. 21, 2; in a good sense Ez. 36, 1. 37, 9. c) With acc. of that which the prophet utters, Jer. 20, 1. 25, 13. 28, 6; e. g. נָבֵא שֶׁקֶר *to prophesy lies* Jer. 14, 14. 23, 25. 26. 27, 10. 14; נ' הַלְמוּת שֶׁקֶר *to prophesy with a lie*, as a false prophet, Jer. 5. 31. 29, 9. The words of the prophet are often given after לְאמֹר Jer. 32, 3, or וְאָמַר Ez. 21, 33. 30, 2. d) With מִן of the source whence the prophet is inspired; hence the prophets of God are said to prophesy בְּשֵׁם יְיָ Jer. 11, 21. 14, 15. 23, 25. 26, 9. 27, 15. 29, 21; and the prophets of Baal בְּבַעַל Jer. 2, 8. e) With לְ referring to the object of the prophecy (as in lett. c) Jer. 23, 9; also to the time to which the prophecy relates Ez. 12, 27.

2. *to chant, to sing sacred songs, to praise God*, sc. while under a divine influence, 1 Sam. 10, 11. 19, 20. 1 Chr. 25, 2. 3; comp. Luke 1, 67.

חִיטְרָא. הַהֲנִיבָא, also הֲנִיבָא Jer. 23, 13. Ez. 27, 10; 2 pers. once הַהֲנִיבִיהָ 1 Sam. 10, 6, also infin. הַהֲנִיבוּהָ 1 Sam. 10, 13, both imitating verbs לָהּ. Syr. ܢܒܐ, Eth. ተንብ.

1. i. q. Niph. no. 1, *to prophesy*. absol. Num. 11, 25–27. 1 K. 22, 10. Ez. 37, 10; with acc. of thing and עַל of pers. 1 K. 22, 8. 18; עַל of pers. Jer. 14, 14. 2 Chr. 20, 37 הַהֲנִיבָא בְּבַעַל *to prophesy by authority of Baal* Jer. 23, 13; ה' הַלְבוּ *to prophesy out of one's own heart*, without inspiration, Ez. 13, 17.

2. *to chant, to sing, to praise God*, while under a divine influence; spoken of the sons of the prophets and of Saul 1 Sam. 10, 6. 10. 13. comp. 1 Sam. 19,

20–24. Of the frantic ravings of the prophets of Baal, 1 K. 18, 29; comp. v. 28.—Hence

3. *to rave*, Gr. μαίνεσθαι, *to be or become mad*, 1 Sam. 18, 10. The prophets, when under the power of inspiration, appear to have been greatly agitated and to have exhibited writhings and spasmodic affections of the body like delirious persons; hence the true prophet in 2 K. 9, 11 is called in scorn *insane*, a madman; and in Jer. 29, 26 the two ideas are conjoined, מְשֻׁעָ וְנִבְיָא *raving and prophesying*, spoken of a pretended prophet. For a like reason the Greeks and Latins apply words connected with raving, as μῦνις from μύλωμαι, *furor*, *furere*, to the frenzied manner of soothsayers, poetic oracles, etc.

Deriv. נְבוּאָה, נְבוּיָה, נְבוּאָה, also נְבוּ no. 1, and its compounds.

נָבֵא Chald. ܢܒܐ. *to prophesy* Ezra 5, 1.

* נָבַב *to bore through, to make hollow*, i. q. הָלַל. Only Part. pass. נְבוּב *hollow* Ex. 27, 8. 38, 7. Jer. 52, 21. Metaph. *hollow, empty, foolish*, Job 11, 12 where see under לָבַב Niph.

Deriv. בָּבְהָ for נְבָהָ gate, pupil of the eye. Others refer both forms to r. בּוּב.

* נָבָה *obsol. root*, prob. i. q. Arab. نَبَّأ *to be prominent, high*. Hence pr. n. נָבָה for נָבָה, נְבוּיָה, perh. נְבוּ no. 2.

נְבָהָ f. see in r. בָּהָה Niph. no. 4.

נְבוּ *Nebo*, pr. n. 1. The planet *Mercury*, (Syr. and Zab. ܢܒܘ,) which the Chaldeans (Is. 46, 1) and ancient Arabs worshipped as the celestial scribe or writer; see Comm. on Isa. II. p. 344, 366. The etymology of the name accords well with the office of Mercury, viz. נְבוּ for נְבוּא i. q. נְבוּיָה *interpreter of the gods*, from the root נָבֵא. The divine worship paid to Mercury by the Chaldeans and Assyrians is attested by the many compound proper names of which this name forms part, as *Nebuchadnezzar, Nebuzaradan, Nebushazban*, see below; and others mentioned in classic writers, *Nabonedus, Nabonassar, Naburianus, Nabonabus, Nabopolassar*, etc.

2. Of places, e. g. a) A mountain

in the confines of Moab, Deut. 32, 49. 34, 1; and of a town near it, Num. 32, 3. 38. Is. 15, 2. al. Prob. not the *Jebel 'Attarús* of Burckhardt and others; see *Bibl. Res. in Palest. II. p. 306.* b) A town in the tribe of Judah, Ezra 2, 29. 10, 43; more fully, in order to distinguish it from the preceding, נְבוֹ אַחַר Neh. 7, 33.—Both this and the preceding place may have been so called from the worship of Mercury; or better, the name may here come from r. נְבָה to be high.

נְבוּאָה f. (r. נְבָה) a prophecy Neh. 6, 12. 2 Chr. 15, 8. Also of a prophetic writing or book, 2 Chr. 9, 29.

נְבוּאָה Chald. id. Ezra 6, 14.

נְבוּזַרְאֲדָן Chald. pr. n. *Nebuzaradan*, (Mercurii dux dominus, i. e. chief whom Mercury favours; from נְבוֹ זַר i. q. שַׁר prince, and אֲדָן i. q. אֲרוֹן lord; comp. *Sardanapalus*, i. e. princeps dominus magnus), a general of Nebuchadnezzar's army 2 K. 25, 8. Jer. 39, 9 sq. 40, 1. 41, 10. al.

נְבוּכַדְנֶצַּר *Nebuchadnézzar* 2 K. 25, 22. 2 Chr. 36, 6. 7. 10. Ezra 2, 1; rarely נְבוּכַדְרֶצַּר *Nebuchadrezzar* Jer. 39, 1. 11. 43, 10. Ez. 29, 18, pr. n. of the king of Babylon who destroyed Jerusalem and carried the Jews into exile. Other less usual forms are: defect. נְבֻכַדְנֶצַּר 2 K. 24, 1. 10; with א dropped נְבוּכַדְרֶצַּר Esth. 2, 6. Dan. 1, 18; also twice נְבוּכַדְרֶצַּר Cheth. Jer. 49, 28. Ezra 2, 1. Sept. *Ναβουχοδονόσορ*, but *Ναβουχοδονόσορος* in Beros. ap. Jos. c. Ap. 1. 20, 21, *Ναβοκοδοσόρορος* Strabo XV. 1. 6; Vulgate *Nabuchodonosor*;

Arab. contr. *نَبُو خَنْصَر*.—The signification of the name seems to be: *Mercurii rex princeps*, compounded of נְבוֹ; *khodna* or *khodan* gods, in plur. majest. like Pers. *خداوند*; and *zar* prince; comp. the other names beginning with *Nebu*. Lorsbach explains it: *نَبُو خَدَانِ سر* *Nebo deorum princeps*, Archiv. für morgenländ. Litteratur II. p. 247; Bohlen *نَبُو خَدَا اَدْر* *Nebo deus ignis*. See Thesaur. p. 840. [In the cuneiform inscription at Behistun this name is writ-

ten *Nabukhadraçhara*; Rawlinson in *Journ. of Asiat. Soc. Vol. X. P. I. pp. v. xxxix.—R.*

נְבוּשַׁזְבָּן *Nebushazban* (comp. of נְבוֹ and Pers. *چسپان chespân*, adherent of Mercury,) pr. n. of a chief of Nebuchadnezzar's eunuchs, Jer. 39, 13.

נְבוֹת (fruit, produce, r. נָבָה) *Naboth*, pr. n. of a Jezreelite put to death by the arts of Ahab, 1 K. 21, 1 sq. 2 K. 9, 21. 25. 26.

נְבֻזָּה Chald. f. a gift, present, largess; Dan. 2, 6 *מְהֵנָּה וּנְבֻזָּה gifts and largess*, Theod. *δοματα και δωρεάν*, Vulg. *præmia et dona*, Syr. and Heb. intpp. 'gifts and riches.' Plur. c. suff. Dan. 5, 17 *וּנְבֻזָּהֶּהָ . . . מְהֵנָּה thy gifts . . . and thy largesses*.—There can be little doubt, but that the ancient intpp. have rightly referred this word to the root נְבֻזָּה, Chald. Pilp. נְבֻזָּה to make great expense, to squander, see in נְבֻזָּה p. 121; hence pr. *expense, largess*, in honour of any one. For the Nun formative, comp. *نَحْسَمَلُ* and *נַחְשׁוּל*; and for the omission of the second ז in the last syllable, comp. *שֵׁרֶשֶׁה* chain for *שֵׁרֶשֶׁה*, *Γολγοθῆ*, Arab. *جَلْجَلَة*, Syr. *عَنْزِيم* for *عَنْزِيم*, etc.—There is then no need of appealing to the Persian; much less to the Greek *νόμισμα*.

* *נְבָה* to bark, as a dog, onomatopoeic, once Is. 56, 10. Arab. *نبح*,

Syr. *نص*, id. The primary syllable is *בח*, which (like *בך*, *בק*) expresses the idea of *striking, pulsation*; comp. *פָּלַב*, *פָּלַב*. So Sanscr. *bukh*, Engl. *to bark*.—Hence

נְבָה (a barking, r. *נָבָה*) *Nobah*, pr. n. of a man Num. 32, 42; from whom the city Kenath (*קִנְיָת*) also received the same name, Judg. 8, 11. See *נָבָה*.

נִבְהָז *Nibhaz*, pr. n. of an idol of the Avites 2 K. 17, 31, to which the Hebrew interpreters have chosen to assign the figure of a dog, prob. deriving it by conjecture from r. *נְבָה* to bark, although there are no traces of any idol with this figure anciently worshipped in Syria; see Iken Dissert. de idolo Nibchas. in

his Dissertations, Bremen 1743, p. 143 sq.—In the Zabian books נבט (i. e. נבאו) is the name of an evil demon, who sits on a throne upon the earth, while his feet rest on the bottom of Tartarus; but it is doubtful whether this is the same name with נבחה; see Norberg Onomast. Cod. Nasar. p. 100.

* נבט in Kal not used, and not known in its Heb. signif. in the kindred dialects.

PIEL נבט to look, once c. ל to look upon, Is. 5, 30.

HIPH. הִבִּיט to look, to behold, to look at. It differs from רָאָה to see, as דִּבֵּר to speak from אָמַר to say. 1 Sam. 17, 42 and the Philistine looked (וַיִּבֹט) and saw (וַיִּרְאֶה) David. Lam. 5, 1 הִבִּיטָה אֶת־הַרְחֵמָה לִּי וַיִּרְאֶה אֶת־הַרְחֵמָה לִּי look now, and see our reproach. 1, 12. Ps. 22, 18. Is. 42, 18; contra, Lam. 1, 11 וַיִּבֹטֵהָ רִי וַיִּרְאֶה רִי וְהִבִּיטָהּ. Rarely it is so used as not to differ from רָאָה; as Num. 23, 21 לֹא הִבִּיט אֵינָן, לֹא רָאָה, par. בְּנִי־קַב, par. לֹא רָאָה. 1 Sam. 2, 32.—

Construed: a) Absol. Is. 42, 18 הִבִּיטָה לְרֹאשׁ אֲבִיטֵי 5, look, that ye may see. 63, 5 אֲבִיטֵי לְרֹאשׁ I looked (about), but there was no helper. Is. 18, 4. β) With acc. sometimes with ה local appended, to look at, to look towards; Job 35, 5 הִבִּיט טְבִימִים לְרֹאשׁ וַיִּרְאֶה look unto the heavens and see! Ps. 142, 5. Gen. 15, 5 הִבִּיטָה נָא אֶת־הַשָּׁמַיְמָה לְרֹאשׁ look now towards the heavens. γ) With ב, to look upon with pleasure Ps. 92, 12, comp. ב B. 4. a. δ) With אֶל Ex. 3, 6. Num. 21, 9; ל Ps. 104, 32; עַל of the place towards or on which one looks Hab. 2, 15. ε) With בֵּן of the place whence one looks Ps. 33, 13. 80, 15. Is. 63, 15. ζ) With אַחֲרַי to look after any one departing, to follow with the eyes, Ex. 33, 8; but אַחֲרָיו to look behind oneself, i. e. to look back, 1 Sam. 24, 9. Gen. 19, 17. With בְּאַחֲרָיו, Gen. 19, 26 וַתִּבֹט אַחֲרָיו אִשְׁתּוֹ וַתִּבֹט אַחֲרָיו and his (Lot's) wife looked from behind him; Vulg. well, post se. She was directed to follow her husband and not to look back, and ought therefore to have looked ever forwards and kept her eyes upon her husband; so that בְּאַחֲרָיו is here equivalent to אַחֲרָיהָ.

Trop. a) to look upon, i. e. to regard. to have respect to, to care for a

person or thing, c. acc. e. g. God for men Ps. 84, 10. Lam. 4, 16; for a people Is. 64, 8; sacrifices Am. 5, 22; a man for laws Ps. 119, 15. With אֶל id. 1 Sam. 16, 7, 2 K. 3, 14. Is. 66, 2. Ps. 119, 6; ל Ps. 74, 20; absol. Ps. 13, 4. b) to look to any one sc. with hope, to hope in, c. אֶל Ps. 34, 6. Is. 22, 11. 51, 1. 2; absol. Job 6, 19. c) to look upon with indifference, q. d. to suffer patiently, e. g. wickedness, c. acc. Hab. 1, 3. 13 bis. Absol. Is. 18, 4.—But, contra, in Ps. 10, 14 to look upon iniquity is to not overlook it, i. e. to punish it.

Deriv. נִבְטָה, also נִבְטָה Nebat, pr. n. of the father of Jeroboam, 1 K. 11, 26. 12, 2. 15. al.

נְבִיא m. (r. נָבֵא) c. suff. נְבִיאָה; plur. נְבִיאִים, constr. נְבִיאֵי; a prophet, vates, one who impelled by a divine influence or by the divine Spirit rebukes kings and nations, and predicts future events.

Arab. نَبِيٌّ for نَبِيٌّ, Syr. نَبَا, Eth.

נָבִי, id.—Deut. 13, 2. Judg. 6, 8. 1 Sam. 9, 9. 1 K. 22, 7. 2 K. 3, 11. 2 Chr. 28, 9. al. sæp. Found often with a genitive: a) Of the divinity in whose name the prophet speaks, as נְבִיאֵי יְיָ 1 K. 18, 4. 13. al. sæp. וְלֹא הִבְדֵּל 1 K. 18, 19. 40. 2 K. 10, 19; וְלֹא הִבְדֵּל 1 K. 18, 19. In Sing. often c. dat. as לְיְהוָה 1 K. 18, 22. 22. 7. 2 K. 3, 11. al. sæp. β) Of the people and country where the prophet belongs, e. g. a prophet of Jerusalem, of Samaria, Jer. 23, 13. 14; of Israel Ez. 13, 2; your prophets Jer. 27, 9. 16. 29, 8. al. γ) Of the king under whom a (false) prophet lived, 2 K. 3, 13.—Num. 12, 6 וַיִּהְיֶה נְבִיאֵיכֶם יְהוָה אִם יְהוָה נְבִיאֵיכֶם יְהוָה if your prophet (i. e. a prophet among you) be of Jehovah, spoken of Aaron and Miriam; Vulg. si quis vestrum fuerit propheta Domini.—Sing. as collect. prophets Dan. 9, 24. So some understand also Deut. 18, 15. 18; which passage however is referred to the Messiah in Acts 3, 22. 7, 37.

With the idea of a prophet there was also primarily connected the idea that he spoke not his own thoughts, but what he received from God. (comp. Philo T. IV. p. 116 ed. Pfeiff. προφήτης γὰρ ἰδίον μὴ οὐδὲν ἀποφθέγγεται, ἀλλότῳ δὲ πάν-

τα ἀμπαξούριος ἐτίμου. 2 Pet. 1, 20, 21.) and that he was the ambassador and interpreter of God; as is evident from the passage, in this respect classic, Ex. 7, 1, where God says to Moses: נְתַחֲמֶיךָ אֱלֹהִים לְפָרְעוֹה וְאַחֲרָיו אַחֲרֶיךָ יִהְיֶה נְבִיאִי I make thee as God to Pharaoh, and Aaron thy brother shall be thy prophet, i. e. in your intercourse with Pharaoh, thou, as the wiser, shall act as it were the part of God, and suggest to thy brother what to say; while thy brother, as more fluent of speech, shall be to thee as a prophet, and utter what he receives from thee. In the same sense it is said Ex. 4, 16 הִיא יְהִיֶה לְךָ לִפְהָ he shall be to thee for a mouth, comp. Jer. 15, 19. Those who were educated for the prophetic office were called בְּנֵי הַנְּבִיאִים the sons of the prophets, i. e. disciples, pupils, 1 K. 20, 35. 2 K. 2, 3. 5. 7. 15. 4, 1. 38. 5, 22. 6, 1. 9, 1. Comp. Pers. 'the sons i. e. disciples of the Magi.'—There were also frequently among the Israelites false prophets, who pretending to have inspiration from God flattered the ears of the people with bland promises, and were therefore severely rebuked by the true prophets, e. g. Is. 28, 7–13. Jer. 14, 13 sq. 27, 9 sq. 28, 10. sq. For these too is often put נְבִיא simply Hos. 4, 5. 9, 7. 8. Zech. 13, 2 comp. v. 3. 4.—The idea of a prophet is also frequently taken in a wider sense, so as to include any friend of God to whom God makes known his will; so of Abraham Gen. 20, 7; of the patriarchs Ps. 105, 15.

נְבִיא Chald. a prophet, Ezra 5, 1. 6, 14.

נְבִיאָה f. (ר. נְבָא) 1. a prophetess, Judg. 4, 4. 2 K. 22, 14. 2 Chr. 34, 22. Neh. 6, 14. So of a poetess, female minstrel, e. g. Miriam Ex. 15, 20; who was not in the strict sense a prophetess, see Num. 12, 1–6.

2. a prophet's wife, Is. 8, 3. So Lat. episcopa, presbytera, are used for the wife of a bishop or presbyter.

נְבִיאוֹת (heights, ר. נְבָה) Nebaioth, pr. n. a) The eldest son of Ishmael, the brother of Kedar; Gen. 25, 13. 28, 9. 36, 3. 1 Chr. 1, 29. b) A people; Nabathæi, Nabathæans, descended from Nebaioth the son of Ishmael, inhabiting northern Arabia and Arabia Petræa,

abounding in flocks, Is. 60, 7; and living otherwise by traffic and plunder, Diod. Sic. 2. 48. ib. 3. 42. ib. 19. 94.—Arab.

נִבְיָט and נִבְיָטָה, where the ט comes from the ט servile of the Hebrew. See Reland Palæstina p. 90 sq. Bibl. Res. in Palest. II. p. 558, 573.

* נָבַי obsol. root, i. q. נָבַע and נָבַח

Chald. נָבַג, to spring, to gush forth, as a fountain.—Hence

נְבַיִם, once in plur. Job 38, 16 נְבַיִם הַיָּם the springs of the sea. Sept. ἡ γῆ θάλασσης.

* נָבַל Is. 40, 7, fut. יַבֵּל, inf. constr. נִבֵּל.

1. to wilt, to wither, to fade and fall away; kindr. with נָבַח, אָבַל, also נָבַל. Spoken of leaves and flowers withering and falling, Ps. 1, 3. 37, 2. Is. 1, 30. 28, 1. 40, 7. 8. Ez. 47, 12. Poet. of the stars, Is. 34, 4 and all their hosts shall fall, as the leaves fall from the vine.

2. Trop. of men, to wither, to faint, to fall away, Ps. 37, 2. 18, 46. Ex. 18, 18. Of a land Is. 24, 4; of a mountain Job 14, 18 הַר־נִבֵּל הַר־נִבֵּל the mountain which falleth, faileth, comes to nought, cannot rise again, like one dead. Comp. the deriv. נָבַח corpse, carcass.

3. to be foolish, to act foolishly, wickedly. Prov. 30, 32; see נָבַל. The idea of withering and decay is here transferred to folly and wickedness, as elsewhere that of strength and vigour to virtue

and piety; comp. Arab. هَزَجٌ, لَغَبٌ, نَاجِدٌ, all which have the signification of flaccidity and imbecility, transferred also to dulness, stupidity.

PIEL נָבַל, to lightly esteem, to despise, Deut. 32, 15. Mic. 7, 6. Comp. Arab. حَمِقٌ stultus fuit; VII, vilis, abjectus fuit.

2. to disgrace, to treat with contempt, Nah. 3, 6. Jer. 14, 21 אֲלֵה־נִבֵּל בִּסֵּא כְבוֹדִי do not disgrace the throne of thy glory. Comp. נְבִלָה.

HIPH. see in בָּלַל Hiph. p. 136.

Derive the six here following.

נָבַל adj. fem. נְבִלָה. 1. stupid, foolish Prov. 17, 7. 21. Jer. 17. 11. al

2. As among the Hebrews the idea of *wisdom* included also *virtue* and *piety* (see in **הַקֶּם**, **הַחֲכָמָה**), so a *foolish* person is often put to express the idea of one *wicked, abandoned, impious*, (comp. **אָוִיל**.) 1 Sam. 25, 25. 2 Sam. 3, 33.

3, 13. Job 30, 8. Is. 32, 5. 6. al. Spec. *impious, ungodly*, Job 2, 10. Ps. 14, 1. 53, 2 **אָמַר נָבַל בְּלִבּוֹ אֵין אֱלֹהִים** *the ungodly hath said in his heart, There is no God.* 39, 9. 74, 18. 22.

3. *Nabal*, pr. n. m. 1 Sam. 25, 3 sq.

נָבַל and **נִבְלָה** m. (ר. **נָבַל**) plur. **נִבְלִים**, constr. **נִבְלֵי**, c. suff. **נִבְלֵיהֶם** Jer. 48, 12.

1. *a bottle*, i. e. a skin, leathern sack, so called perh. from its flaccidity, see the root **נָבַל**; Sept. twice *ἀσμός* 1 Sam. 10, 3. Jer. 13, 12. Used for wine 1 Sam. 1, 24. 10, 3. 25, 18. 2 Sam. 16, 1. Poet. Job 38, 37 *the bottles of heaven*, for the clouds, a metaphor common among the Arabs.

2. As bottles of skin were used for water, milk, wine, hence **נָבַל** is trop. put for any vessel for liquids, of whatever material, e. g. genr. *a vessel, pitcher, flask, water-pot*, etc. Is. 30, 14 **נָבַל יִצְרִים** *a potter's vessel*. Lam. 4, 2 **נִבְלֵי הָרֶשֶׁת** *earthen vessels*, comp. Jer. 13, 12. 48, 12. More fully **כְּלֵי הַנְּבָלִים** *utensils of bottles* Is. 22, 24, opp. **כְּלֵי הַאֲזִינוֹת** basins.

3. An instrument of music. Greek *νάβλα* (**נָבְלָא**), *νάβλυ*, Lat. *nablium*, a species of *harp*, or *lyre*; see Strabo X. p. 471 Casaub. Athen. IV. p. 175 Casaub. Ovid. A. A. 3. 327. Often joined with the **בְּנֹוֹר**, Ps. 57, 9. 81, 3. 92, 4. 108, 3. Is. 5, 12. Am. 5, 23. 6, 5; pleon. **כְּלֵי נָבַל** Ps. 71, 22, plur. **כְּלֵי נִבְלִים** 1 Chr. 16, 5.—Josephus describes this instrument, Ant. 7. 12. 3, as having *twelve* strings, and as played with the fingers and not with a plectrum; but the Hebrew words **נָבַל עֶשְׂרִי** Ps. 33, 2. 144, 9, would seem to indicate an instrument with *ten* strings. Jerome says its figure was triangular, resembling an inverted Delta, *∇*, which also was the form of the *sambuca* or harp, Vitruv. 6. 1; and harps of this form are often found upon Egyptian monuments; see Wilkinson Mann. and Cust. of the anc. Egyptians II. pp. 280, 282, 287.

נִבְלָה f. (ר. **נָבַל**) 1. Adj. fem. *foolish*, Job 2, 10.

2. Subst. *folly*, with the notion of *improbability, wickedness*, see in **נָבַל** no. 2; Is. 32, 6. 1 Sam. 25, 25. Hence a) *a shameful deed, crime*, as rape, incest, Judg. 19, 23. 24. 2 Sam. 13, 12. The usual formula is **עָשָׂה נְבִלָה בְּיִשְׂרָאֵל** Gen. 34, 7. Deut. 22, 21. Judg. 20, 10. Jer. 29, 23; more fully **עָשָׂה זָמָה וְנְבִלָה בְּיִשְׂרָאֵל**, Judg. 20, 6. b) Meton. *punishment* of folly and wickedness, comp. **עוֹן**; hence **עָשָׂה נְבִלָה עִם** pr. *to do punishment with any one*, i. e. to inflict upon him the punishment of his folly, Job 42, 8; comp. **עָשָׂה חֶסֶד עִם**.

נִבְלָה f. (ר. **נָבַל**) constr. **נִבְלָה**, c. suff. **נִבְלָהוּ** Is. 26, 19, elsewhere **נִבְלָהֶהּ**; *a corpse, carcass*, (see r. **נָבַל** no. 2, comp. **מִפְלָה** from r. **נָפַל**.) e. g. of men Deut. 21, 23. 1 K. 13, 24 sq. Ps. 79, 2; of beasts, Lev. 5, 2. 7, 24. Deut. 14, 21. al. Trop. of idols as broken, Jer. 16, 18; comp. **פָּגַר** Lev. 26, 30. Collect. for *carcasses, corpses*, Jer. 7, 23. 16, 4. 19, 7. Is. 26, 19; of beasts, Lev. 11, 11. 24.—Arab. **نَبِيلَة** id.

נִבְלָוֹת f. *disgrace, shame*; hence *parts of shame*, Hos. 2, 12 [9]. See the root **נָבַל** Pi. no. 2, and Chald. **נְבִיל** obscenity.

נִבְלָט (perh. for **נָבַל לַט**) *Neballat*, pr. n. of a town in the tribe of Benjamin, Neh. 11, 34.

* **נָבַע** *to boil forth, to gush out, to flow*, as a fountain. Part. Prov. 18, 4 **נִחַל נָבַע** *a gushing stream*.—Syr. **نَبَع**, Arab. **نَبِيع** and **نَبِيع** id. The primitive syllable is **בַּע**, **בַּע**, imitating like **בַּק** the sound or murmur of boiling, bubbling; comp. **בִּיעָה**, **בִּיעָה**.

HIPH. **הִבִּיעַ**, fut. **יִבִּיעַ** 1. *to gush out with, to pour forth copiously*, e. g. praise to God Ps. 119, 171. Prov. 1, 23 **אֲבִיעָה** **לְפָנַי** *I will pour out upon you my spirit*. Espec. words, 15. 2. 28 **פִּי רְשָׁעִים הִבִּיעַ רַעוּת** *the mouth of the wicked belcheth out wickedness*. Hence absol. *to belch out wicked words*, Ps. 59. 8. 94. 4.

2. *to give out, to exhale*; Ecc. 10. 1 **דַּבְּרֵי יִבִּיעַ** *cause the ointment to stink, to give out a bad smell*.

3. *to utter, to publish, to declare*. Pa.

19, 3. 78, 2. 145, 7. Comp. נָבֵא which has sprung from this root, נ being softened into נ; also נִשָּׂא.—Syr. نَصَّ Aph. vulgavit, Arab. نَبِغ id.

Deriv. מְבוֹנֵץ.

נְבֻרֵתָא Chald. f. emph. a candlestick, candelabra, Dan. 5, 5. Arab. نَبْرَسٌ, Syr. نَصَمْدَان, Rabb. נְבֻרֵשָׁה, id. It is a quadrilit. formed apparently from נבר i. q. נָוַר to shine, and אֵשׁ fire.

נִבְשָׁן (light soil, r. בָּשָׁן) Nibshan, pr. n. of a town in the desert of the tribe of Judah, Josh. 15, 62.

* נָבֵב obsol. root, Syr. Chald. and Sam. to be dry, to be dried up. Hence

נֶגֶב m. in pause also נָבֵב, the south, the southern quarter, so called from its dryness; Ex. 27, 9. Is. 21, 1. Ps. 126, 4. al. גְּבוּל נֶגֶב the southern border Josh. 15, 4, 18, 19; שַׁעַר נֶגֶב the southern gate Ez. 46, 9. etc. With genit. הַיְהוּדָה the south of Judah, southern part, 2 Sam. 24, 7. 1 Sam. 27, 10. 30, 14; in accus. south of, as הַרְוֵשָׁלַיִם נ' south of Jerusalem Zech. 14, 10. Josh. 11, 2. So אֶרֶץ הַנֶּגֶב a south land Josh. 15, 19; spec. the south of Palestine Gen. 20, 1. 24, 62. Num. 13, 29. Also הַנֶּגֶב id. Gen. 13, 1. Num. 21, 1. Deut. 34, 3; and נָבֵב 1 Sam. 30, 1. קְרִי הַנֶּגֶב the cities of the south of Palestine, Jer. 32, 44. 33, 13. Obad. 20. Poet. נָבֵב and הַנֶּגֶב the south put for Egypt Is. 30, 6. Dan. 11, 5-40. With ה parag. נִגְבָּה southward Gen. 13, 14. 28, 14. Ex. 40, 24. al. and so with מן, as מִן הַהָר נִגְבָּה מִן הָהָר southward from the hill Josh. 18, 14. With prefixes: בְּנִגְבָּה in the southward region Josh. 15, 21; לְנִגְבָּה 1 Chr. 26, 17.

* נָבֵר in Kal not used. pr. to be in front (נָבֵר, נָבֵר), to be in sight; hence to be clear, manifest. Arab. نَجَدٌ to be clear, manifest, pr. to be in sight; نَجْدٌ high land, conspicuous; Syr. نَبْر to go in front. to be a leader. Comp. נָבֵר.

НІВН. pr. to bring to light; so Job 21, 31 מִי יָבִיר עַל פְּנֵי הַרְבִּי מִי who shall bring to light his way to his face? i. e. the life and ways of the prosperous

wicked man, so as to reprove them.—Hence

1. to show, to exhibit before any one, with two acc. Ez. 43, 10 הַגִּיד אֶת-בֵּיתִי הַזֶּה לְיִשְׂרָאֵל אֶת-הַבַּיִת הַזֶּה לְיִשְׂרָאֵל show this house to the house of Israel. Also to show openly. praeseferre, Is. 3, 9.

2. Freq. to show, to declare, to tell, to announce, Sept. ἀναγγέλλω, ἀπαγγέλλω. That which is made known is put: a) In the acc. Gen. 32, 30 הַגִּידָה-נָא שְׁמֶךָ תֵּל, I pray thee, thy name. Esth. 2, 10. 20. Job 26, 4. b) With עַל, to tell of any thing, 1 Sam. 27, 11. Esth. 6, 2. Job 36, 33 הַגִּיד עָלָיו רָעוֹ his noise (thunder) showeth concerning him sc. God, and then follows: אֵה עַל עוֹלָהּ yea to the herds concerning him who goeth up on high, i. e. the thunder proclaims God even to the herds as he ascends in the tempest. c) With לְאָמַר and its clause; 1 Sam. 25, 14 הַגִּיד נֶעַר אַחֵר לְאָמַר a young man told, saying. 2 Sam. 15, 31. Lev. 14, 35; also with אֲשֶׁר that Esth. 3, 4; כִּי that Gen. 3, 11. 31, 20. 1 Sam. 10, 16. 2 Sam. 7, 11; הֲוֵה whether Gen. 24, 23. 43, 6; מָה what Judg. 16, 6. Mic. 6, 8; אֵיפֹה where Gen. 37, 16. d) Where a thing before spoken of is implied and would be expressed by the pron. it, or the like, this is omitted; comp. in אָמַר no. 1, and so after Engl. he told. Gen. 9, 22 וַיִּגַּד לְשֵׁנֵי אָחָיו and he told his two brethren. 14, 13. 24, 49. 1 Sam. 14, 1. 2 Sam. 17, 17. 2 K. 4, 27. Job 1, 15 sq. Different are: Job 38, 4 הַגִּיד אֵם בְּרִינָה, where בְּרִינָה is pr. the object of the first verb, q. d. אֵם בְּרִינָה אֵם. הַגִּיד אֵם בְּרִינָה; and Job 42, 3 הַגִּידְתִּי וְלֹא אָבִין, i. q. הַגִּידְתִּי אֲשֶׁר-לֹא אָבִין I have uttered what I understood not.—The person to whom any thing is told, is put often with ל, and then the verb is mostly construed with the acc. of thing and dat. of pers. Judg. 13, 6 אֶת-שְׁמוֹ לֹא הַגִּיד לִי he told me not his name. 14, 6. Gen. 41, 25. 1 Sam. 9, 8. Is. 21, 10. Mic. 3, 8. Job 33, 23. al. More rarely with double acc. of pers. and thing, as in no. 1; Job 31, 37 אֶת-מַסְפֵּי אַדְרִי אֶגְדֶּר the number of my steps will I declare unto him sc. God. i. e. tell him all my steps. Job 36, 33 see above in lett. b. So acc. of pers. 2 Sam. 15, 31 וְדָוִד הַגִּיד לְאָמַר and one told David, saying. But in Job 26, 4 אֶת-מִי is not

to whom, but with or by whom? by whose spirit, etc.—Sometimes ב of place where is added Jer. 5, 20. 1 Sam. 4, 13. 2 Sam. 1, 10. Mic. 1, 10.—PART. מַבְיֵר a messenger 2 Sam. 15, 13. Jer. 4, 15. 51, 31.

Spec. aa) to denounce, to inform against, to betray; with acc. of pers. Jer. 20, 10 הַמְּבִירִי וְנִגְדֵנִי denounce and we will denounce him, i. e. we will accuse him, inform against him. With acc. of thing and dat. of pers. Job 17, 5 לְחַלֵּק בְּיַד רֵעִים who betrayeth friends to the spoil, i. e. spoilers, see in חֵלֶק no. 2. With acc. of thing to betray a matter, Josh. 2, 14. 20. Ecc. 10, 20; acc. impl. Prov. 29, 24. bb) Of a prophet, to show, i. e. to foretell future events, found chiefly in the latter part of Isaiah, Is. 41, 22. 23. 26. 42. 9. 43, 9. 44, 7. 8. al. comp. Is. 19, 12. Hos. 4, 12. Dan. 11, 2. cc) to tell a riddle, i. q. to solve, Judg. 14, 12. 13. 14. 19. 1 K. 10, 3. Also of a dream, i. q. to interpret, Gen. 41, 24. Dan. 2, 2. dd) to declare one's sins, i. q. to confess, Ps. 38, 19; comp. Ps. 142, 3. Is. 3, 9 in no. 1. ee) Emphat. to declare, i. q. to proclaim, to praise; with acc. of thing, Ps. 9, 12. 19, 2. 22, 32. 51, 17. Is. 42, 12. 57, 12. al. sæp. Acc. impl. Ps. 40, 6. 75, 10.

НГД. הַמְּבִיר, fut. הַמְּבִיר, inf. absol. הַמְּבִיר Josh. 9, 24. Ruth 2, 11, pass. of Hiph. no. 2, to be shown, to be told, c. dat. Gen. 22, 20. 27. 42. Is. 7, 2. 21, 2. al. sæp.

Deriv. נְגִיד, נְגִידָה.

נָגַד Chald. to flow Dan. 7, 10.

נָגַד m. (נְגִיד) in pause also נְגִיד, c. suff. נְגִידָה, נְגִידָה; with ה parag. נְגִידָה Ps. 116, 14; pr. subst. the front, the front part, next to the spectator. Used in the accus. as a Preposition.

A) Simply. 1. before, in the presence of, in the sight of, i. q. לְפָנַי, as נְגִיד כָּל־עַמּוּדָה before all thy people Ex. 34, 10; נְגִיד יְהוָה before Jehovah 1 Sam. 12, 3; נְגִיד הַשֶּׁמֶשׁ before the sun, i. e. so long as the sun is above the horizon. Num. 25, 4 (comp. לְפָנַי שָׁמַשׁ Ps. 72, 17). Am. 4, 3 and ye shall go forth נְגִידָה אִשָּׁה each one before herself, each her own way, comp. Josh. 6, 5. 20. and אִישׁ לְפָנָיו Jer. 49, 5. And as things which are before us and afford us delight become the objects of our regard and care, hence Is. 49, 16

thy walls are continually נְגִידָה before me are objects of my constant regard and care. Ps. 38, 10; comp. לְפָנַי רִי Ps. 19, 15. Gen. 10, 9.

2. in front of, over against; Ex. 19, 2 הַר נְגִידָה over against the mountain. Josh. 3, 16. 6, 5. 20. And as things to be compared are set over against each other, hence Is. 40, 17 all nations are as nothing נְגִידָה over against him, in comparison with him; comp. בְּנְגִידָה.

B) With Prepositions: 1. בְּנְגִידָה pr. as over against; and as things to be compared are set over against each other (Is. 40, 17), i. e. things corresponding to or like each other. counterparts, hence Gen. 2, 18 I will make for him (man) a helper בְּנְגִידָה corresponding to him, his counterpart. v. 20. Sept. well in v. 18 κατ' αὐτόν, v. 20 ὁμοίος αὐτῷ, comp. לְנְגִידָה Neh. 12, 9 By the Rabbins is often used of things corresponding to one another; see Lud. de Dieu ad. h. l. Comp. Pers. برابر e regione, similis, conveniens.

2. לְנְגִידָה, c. suff. לְנְגִידָה, etc. a) before, in the presence of, i. q. נְגִיד no. 1. 2 K. 1, 13. Hab. 1, 3; 2 לְנְגִידָה עֵינַי פ' 2 Sam. 22, 25. Job 4, 16. b) over against Josh. 5, 13. 1 Chr. 5, 11. Hence against, contra, in a hostile sense, Dan. 10, 13. Prægn. Neh. 3, 37 [4, 5] for they have provoked God to anger לְנְגִידָה הַבְּנִיִּים setting themselves against the builders. c) like, instar, (comp. בְּנְגִידָה,) Neh. 12, 9 לְנְגִידָה אֶחְיָהֶם their brethren like themselves. d) for, over, i. e. before; Neh. 11, 22 the prefect of the Levites . . . for or over (לְנְגִידָה) the service of the house of God.

3. מִנְגִידָה a) pr. from before, i. e. away from before, e. g. after verbs of removing, Is. 1, 16 put away your evil doings מִנְגִידָה עֵינַי from before mine eyes. Jon. 2, 5; (also with a noun of remoteness Ps. 10, 5;) of averting Cant. 6, 5; of casting away Judg. 9, 17; of hiding Jer. 16, 17. Am. 9, 3; of departing Prov. 14, 7 (מִנְגִידָה), etc. So לְ מִנְגִידָה לְ Judg. 20, 34.—The construction in Judg. 9, 17 is unusual: he cast his life away (מִנְגִידָה) for the fuller (מִנְגִידָה) from him, or as we might say, he cast it off instead of from him; comp. below 2 Sam. 18, 13.

b) from over against, ἐκ τοῦ ἐναντίου,

Adv. 2 K. 2, 15 *and the sons of the prophets at Jericho saw him מִנְּגַד from over against*, i. e. from the opposite side. Deut. 32, 52. Then also *over against*, opposite, since a place at some distance may be regarded as likewise looking towards us *from* that distance; see מִרְחוֹק in מן no. 3. i. k. Lat. *e regione, ex adverso*, Gr. εἰς ἐναντίας. 2 K. 3, 22 *and the Moabites saw מִנְּגַד over against them water red like blood.*—And as whatever is *over against*, is necessarily at a certain distance, hence מִנְּגַד takes also the sense, *at a distance, afar off*; so Gen. 21, 16 *and she went and sat down מִנְּגַד far over against (afar off), about a bow-shot*; Sept. μακρόθεν. 2 K. 2, 7, 4, 25 *and when the man of God saw her מִנְּגַד afar off*. Num. 2, 2.—With genit. as Prep. *over against* any place or thing; Neh. 3, 19. 25. 27. 1 Sam. 26, 20 מִנְּגַד פְּנֵי רֵהוֹבָה *over against the face of Jehovah*, i. e. before his face. Ps. 38, 12 *my friends stand מִנְּגַד over against my plague*, i. e. aloof from me, as above; parall. מִרְחוֹק. Deut. 28, 66 *and thy life shall hang in doubt מִנְּגַד לְפָנֶיךָ before thee*, pr. to thee over against.

c) In a hostile sense, *over against*, opposite, on the enemy's side, Ob. 11. 2 Sam. 18, 13. Comp. ὁ εἰς ἐναντίας, Tit. 2, 8.

נִגַּד Chald. prep. *over against*, opposite; Dan. 6, 11 *over against Jerusalem*, i. e. in a direction towards Jerusalem, so that Jerusalem was over against him.

* נִגְהָה fut. נִגְהָה, *to shine, to give light*, Job 18, 5. 22, 28. Is. 9, 1.—Syr. id.

הִנְחִיחַ 1. *to cause to shine*, e. g. one's light, Is. 13, 10.

2. *to enlighten, to illuminate*, Ps. 18, 29. 2 Sam. 22, 29.

Deriv. the three following.

נִגְהָה f. Hab. 3, 4, c. suff. נִגְהָהם 1. *a shining, brightness*, e. g. of fire Is. 4, 5. Ez. 1, 4; of the light Is. 50, 10. Am. 5, 20; of the sun 2 Sam. 23, 4, and of the rising sun Prov. 4, 18; of the moon Is. 60, 19; of the stars Joel 2, 10; of a sword Hab. 3, 11; also the light and glory by which God is surrounded (כְּבוֹד רֵהוֹבָה) Ez. 10, 4. Hab. 3, 4. Ps. 18, 13.

2. *Nogah*, pr. n. of a son of David, 1 Chr. 3, 7. 14, 6.

נִגְהָה Chald. emphat. נִגְהָה, *the morning light, dawn, day-break*, Dan. 6, 20. So Targ. Esth. 10, 3. Is. 14, 12. Syr. نَغَا، نَغَا، the earliest dawn.

נִגְהָה f. *brightness, splendour*, plur. Is. 59, 9. R. נִגְהָה.

* נָגַח fut. יִנְחֵחַ *to thrust or push with the horns*, spoken of horned animals, Ex. 21, 28. 31. 32.—This is one of the onomatopoeic roots. The idea of striking, pushing, thrusting, lies both in the syllable נג, נכ, comp. נָגַע, נָגַח, נָגַח, נָגַח, and also in the other which ends in ח, comp. נָבַח to bark, pr. to strike, (see נָבַח and נָבַח,) נָדַח and نَطَح to push with the horns.

PIEL id. Ez. 34, 21. Dan. 8, 4.—Trop. of a conqueror prostrating nations before him Deut. 33, 17. 1 K. 22, 11. Ps. 44, 6. Comp. Dan. 8, 7 sq.

הִנְחִיחָא. *to push at*, i. e. *to wage war with any one*, Dan. 11, 40. Comp. Chald. אֲנִיחָא קִרְבָּא c. עָם to wage war with. Arab. نَطَح Conj. III, id.—Hence

נָגַח m. adj. *apt to push with the horns*, Ex. 21, 29. 36.

נָגִיד m. (r. נָגַד) constr. נָגִיד 1 Chr. 9, 11. Neh. 11, 11; plur. נָגִידִים, constr. נָגִידִי; pr. the foremost; hence *a leader, prefect, prince*, etc. See the root, and comp. Syr. نَجِد prævilit Ephr. I. 114, also Germ. Fürst i. q. Engl. first. Chald.

נָגִיד, id. Arab. نَجِيد prince, also brave, valiant, whence نَجِيد to be brave, magnanimous, noble. Spoken

1. Of any *prefect, overseer*, e. g. of the treasury 1 Chr. 26, 24. 2 Chr. 31, 12; of the temple 1 Chr. 9, 11. 2 Chr. 31, 13; of the priests 1 Chr. 12, 27; of the palace 2 Chr. 28, 7; of military affairs, *a leader, chief*, 1 Chr. 13, 1. 27, 4. 2 Chr. 32, 21.

2. Absol. *prince of a people*, a general word comprehending also the royal dignity, 1 Sam. 9, 16. 10. 1. 13, 14. 2 Sam. 6, 21. 7, 8. 1 K. 1, 35. 14, 7. al. מְשִׁיחַ נָגִיד the anointed prince i. e. Messiaht. Dan. 9, 25. נָגִיד בְּרִיתָה the prince of the covenant, i. e. confederate, Dan. 11. 22. Plur. *princes*, Job 29, 10. Ps. 76, 13.—Hence

3. *noble, honourable*, in general; Plur. neutr. *nobilia, noble things*, Prov. 8, 6. Comp. the Arabic usage above.

נגינה f. (r. נגן) constr. נגינה; plur. נגינות.

1. *music of stringed instruments*, Lam. 5, 14. Is. 38, 20.

2. *a stringed instrument*, in the titles of the Psalms, Pss. 4. 6. 54. 55. 61. 67. 76. Hab. 3, 19.

3. *a song, psalm*, to be sung with the accompaniment of stringed instruments, Ps. 77, 7. Spec. *a song of derision, satire, epigram*, Lam. 3, 14. Job 30, 9. Ps. 69, 13.

* נגל obsol. root, Arab. نجل, pr. *to cut, to pierce* with a spear.—Hence נגל sickle.

* נגב prob. pr. *to strike* in pulses, *to beat*, kindr. with נגה, נגש, נגה, see in נגה.—Hence

1. *to strike the strings, to play* on a stringed instrument; Part. נגרים *players on instruments* Ps. 68, 26.

2. i. q. Arab. وجن with n softened, *to beat, to pound*, as a fuller beats or treads cloth; in Heb. *to tread grapes, to press*; whence נגה for נגה.

PIEL fut. נגן *to strike* the strings, *to play* on a stringed instrument, 1 Sam. 16, 16. 17. 18. 23. 2 K. 3, 15. Ps. 33, 3. Is. 23, 16. 38, 20. al. Chald. id. Sept. ψάλλω, κιθαριζω.

Deriv. נגיה, נגיה, נגיה, נגיה.

* נגע fut. נגע; inf. נגע, c. suff. נגעו, נגעו; also נגה 2 Sam. 14, 10. Ez. 17, 10; imper. נג.

1. *to strike, to smite*; kindr. are נבא, נבה, also נגה, נגן, נגה. The primary syllable is נג, נכ, which seems to have had the signif. of *striking, beating* in pulses, *smiting*, see in נבה; comp. Piel, Niph. and נגע. So Lat. *tango, r. tag*, comes from Gr. τίγ-ω, θίγ-ω, pr. *pulsare*.—With ב, q. d. *to smite upon*; Gen. 32, 6 נגע בבה רכבו *and he smote the hollow of Jacob's thigh*, which in consequence was dislocated. v. 33. Job 1, 19 *a great wind from the desert smote upon the four corners of the house*; Syr. concussit. Hence of God, *to smite* with plagues, etc. 1 Sam. 6, 9. Job 19, 21. So Part. pass. נגיע *smitten* sc. with a

plague from God, Is. 53, 4. Ps. 73, 14.—Trop. of the wind, *to smite, to blast*, e. g. a plant Ez. 17, 10. Arab. ضرب.

2. *to touch*, Sept. ἀπαιθου, construed very often with ב, q. d. *to touch upon*; Gen. 3, 3. Lev. 5, 3. 6, 11. 11, 24 sq. Dan. 8, 5. al. With על Is. 6, 7; אל Num. 4, 15. Hag. 2, 12; עד, Job 4, 5 *it toucheth thee*, pr. unto thee. Also c. acc. Is. 52, 11. Job 6, 7. Lam. 4, 15.—Spec. a) *to touch* any one, i. e. to do him harm or violence, Gen. 26, 11 הנגש באיש הזה *whoever toucheth (injures) this man or his wife*. v. 29. Josh. 9, 19. al. b) *to touch* a woman, to lie with her, c. ב Prov. 6, 29; אל Gen. 20, 6. So ἀπαιθου γυναικός 1 Cor. 7, 1. c) *to touch* the heart, i. e. to move, to affect the mind of any one, 1 Sam. 10, 26.

3. In a local sense, *to touch upon*, to come in contact with, *to reach* to any thing, c. ב 1 K. 6, 27. Hos. 4, 2; עד Mic. 1, 9. Is. 16, 8. Jer. 4, 10; אל 51, 9; על Judg. 20, 34. 41.—Hence

4. *to reach to, to come to* any person or thing, c. ב 2 Sam. 5, 8; אל Jon. 3, 6. Dan. 9, 21. Absol. *to have come*, of time, Ezra 3, 1. Neh. 7, 73 [8, 1]. Comp. הגיע no. 5.

NIPH. fut. ינגש, Pass. of Kal no. 1, *to be smitten, to be beaten*, of an army, or rather *to feign oneself beaten* Josh. 8, 15; comp. ההחלה, ההחלה.

PIEL i. q. Kal no. 1, *to smite*, spoken chiefly of divine judgments, Gen. 12, 17. 2 K. 15, 5. 2 Chr. 26, 20.

PUAL pass. of Pi. Ps. 73, 5.

HIPH. fut. ינגש, apoc. ונגש Is. 6, 7.

1. Causat. of Kal no. 2, *to cause to touch*; Is. 6, 7 ונגש על פי *and he let (the coal) touch my mouth*. 5, 8 הויר במיני הויר *wo to those who join house to house*, i. e. acquire long rows of houses unjustly. Often in the phrases: הגיע ה' אל-הארץ Ez. 13, 14, ה' אל-הארץ Lam. 2, 3, ה' אל-הארץ Is. 26, 5, also ה' אל-הארץ ib. 25, 12, *to cause to touch the ground, the dust*, i. e. to raze to the foundations, as buildings, a city, etc.

2. *to touch*, i. q. Kal no. 2; c. ל Ex. 4, 25. 2 Chr. 3, 11. 12; אל Ex. 12, 22; על Jer. 1, 9.

3. i. q. Kal no. 3, *to reach to* any place

or thing, to touch; with ער, Is. 8, 8 ער-
 צנאר הנרש (the water) shall reach even
 unto the neck. With ער 2 Chr. 28, 9; ל
 Job 20, 6; accus. c. ה loc. Gen. 28, 12.—
 Trop. of prosperity or calamity, to hap-
 pen to, to come upon, Ecc. 8, 14; with אל
 Esth. 9, 26.

4. to reach or come to a place, q. d. to
 draw near to, to arrive at a place; with
 ער, Ps. 107, 18 ונפיעו ער-שערי-מוות
 and they draw near to the gates of death,
 are exposed to death. With אל 1 Sam.
 14, 9; ל Ps. 88, 4; acc. Is. 30, 4. Esth. 4.
 3, 8, 17. Hence i. q. to attain unto, to
 obtain, c. ל Esth. 4, 14; inf. c. ל Esth.
 9, 1. Also in the phrase הנרש ררר my
 hand attains to any thing, i. e. I am able
 to get it, Lev. 5, 7; comp. in מצא no. 2. c.

5. Absol. to come, to be present, e. g.
 men, Esth. 6, 14; oftener of time, Ez. 7;
 12 בא הית הניר היום the time is come,
 the day is present. Ecc. 12, 1. Cant. 2,
 12. Esth. 2, 12, 15.

Deriv. the following.

נבש m. in pause נבש, c. suff. נבשו,
 plur. נבשי, נבשי.

1. a stroke, blow, Deut. 17, 8. 21, 5.
 2 Sam. 7, 14; collect. Prov. 6, 33. Spec.
 of strokes, i. e. judgments, calamities,
 which God sends upon men, Gen. 12, 17.
 Ex. 11, 1. Ps. 38, 12. 39, 11. 91, 10. al.

2. a spot, mark, blemish, in the skin,
 whether eruption, scab, or leprosy, Lev.
 13, 3 (comp. v. 2). 5. 6. 29. 30. 42; hence
 נבש הנהק a spot of scurf, scab, v. 31. נבש
 הנהק the spot of leprosy v. 3. 9. 20. 25,
 and without צרעה v. 22 id. Also of the
 leprosy of garments Lev. 13, 47; and
 of walls 14, 34 sq.—Meton. for a person
 affected with such spots, Lev. 13, 4. 12.
 13. 17; hence נבש הנהק one affected with
 spots, scurf, v. 31; comp. v. 33. Also of
 a leprous garment, v. 50.

* נבש fut. הנה 1. to smite, usually
 of Jehovah as inflicting judgments upon
 men, to plague, Ex. 7, 27 [8, 2], mostly
 with some fatal disease or death Ex. 12,
 23 sq. Josh. 24, 5. 1 Sam. 25, 38. 2 Sam.
 12, 15. Ps. 89, 24. 2 Chr. 21, 18. In an-
 other sense God is said to smite a peo-
 ple before their enemies, i. e. to give
 them up to defeat and slaughter; 1 Sam.
 4, 3 wherefore hath Jehovah smitten us
 to-day before the Philistines? Judg. 20,

35. 2 Chr. 13, 15. 20. 14, 11. Comp.
 Niph.

2. to thrust, to push, e. g. as a horned
 animal Ex. 21, 35; of a man 21, 22.
 Comp. נבש.

3. to strike against with the foot, to
 stumble, Prov. 3, 23. Ps. 91, 12.

NIPH. נבש, to be smitten, defeated, of
 an army Judg. 20, 36. 1 Sam. 4, 10. Of-
 ten with לפני, to be smitten (and flee)
 before the enemy Lev. 26, 17. Deut. 28,
 25. Num. 14, 42. Judg. 20, 32. 2 Sam.
 2, 17. 1 Chr. 19, 16. 19. al.

HITHP. i. q. Kal no. 3, to strike against,
 to stumble, with the foot, Jer. 13, 16.

Deriv. נבשה, and

נבש m. in pause נבש. 1. a plague, a
 divine judgment, mostly of a fatal dis-
 ease sent from God, Ex. 12, 13. 30, 12.
 Num. 8, 19. 17, 11. 12.

2. a striking of the foot, stumbling,
 Is. 8, 14 נבשו; comp. Rom. 9, 33.
 1 Pet. 2, 7.

* נבש in Kal not used, pr. to flow, i. q.
 Heb. נבש and Chald. נבש; comp. Arab.
 جرى to flow, also Heb. נבש.

NIPH. נבש 1. to be poured out, to flow
 out; of water 2 Sam. 14, 14; of the eye
 Lam. 3, 49.

2. to be stretched out, e. g. the hand
 in supplication, Ps. 77, 3. For נבשו Job
 20, 28 see נבש Niph.

HIPH. הנבש 1. to pour out, Ps. 75, 9.
 Hence also to pour down, to thrust down,
 as stones from a mountain, Mic. 1, 6.

2. Trop. to deliver up, to give over;
 comp. הנבש to pour out, deliver, Is. 53,
 12. So in the phrase: הנבש פ-על-ידי-חרב
 to deliver one into the hands (power) of
 the sword, Ez. 35, 5. Jer. 18, 21. Ps. 63,
 11. See in נבש no. 1. ee.—The common
 rendering is wrong: 'to shed by the
 hands of the sword.'

Норн. הנבש to be poured down, to be
 precipitated, spoken of water, Mic. 1, 4.

* נבש fut. הנבש Is. 58, 3.

1. to urge, to impel, to drive; kindr.
 perh. with נחץ, נחץ. Arab. فحش to
 drive up sc. animals for hunting; to urge
 on camels; intrans. to be driven, hurried.
 —So of labourers urged to their work
 Is. 58, 3; but see in no. 2 Hence Part.

נָגִישׁ *a task-master*, ἐργασίας, Ex. 3, 7. 5, 6. 10. 13. 14. Job 3, 18; also with נָגַשׁ as נָגִישׁ בַּיּוֹטָא Is. 9, 3. *Of a driver of animals, an ass-driver*. Job 39, 7.

2. *to urge a debtor, to exact a debt*, with acc. of pers. Deut. 15, 2, 3; *to exact tribute*, with two acc. 2 K. 23, 35; here too best, Is. 58, 3 *ye exact all your labours*; see in no. 1. Part. נֹגֵשׁ *an exactor of tribute*, Dan. 11, 20. Zech. 9, 8.

3. *to rule, to have dominion*, and Part. נֹגֵשׁ *a king, tyrant*, Is. 3, 12. 14, 2. 60, 17. Zech. 10, 4. Ethiop. ነገሠ id. whence ነገሠ or ነገሠጊ king, ነገሠ: ነገሠጊ king of kings, the title of the king of Ethiopia.

NIPH. נָגַשׁ 1. *to be pressed, harassed*, 1 Sam. 13, 6. Is. 53, 7. Recipr. *to vex, harass, one another*, Is. 3, 5.

2. *to be harassed with toil, to be wearied, distressed*, spoken of an army, 1 Sam. 14, 24.

* נָגַשׁ praet. Kal not used, but instead of it praet. Niph. נָגַשׁ Gen. 33, 7. Ex. 22, 21. al. Fut. Kal נִגְשׁ; imp. נָגַשׁ, also נָגַשׁ Gen. 19, 9, fem. נָגַשׁ Ruth 2, 14, plur. נָגַשׁ Josh. 3, 9, c. הַ parag. נָגַשׁה Gen. 27, 21; inf. נָגַשׁ, c. suff. נָגַשׁוּ.

1. *to touch, to join*; with בָּ, Job 41, 8 [17] *they join one upon another*, sc. the scales of the crocodile. Am. 9, 13.—The primary idea seems to be that of *impinging, rubbing upon*; comp. kindr. Chald. נָקַשׁ, also נָגַשׁ. The signif. of *joining* is found also by transp. נָשַׁק.

2. *to near, i. e. to come or draw near, to approach*, with אֵל *to any person or thing* Gen. 27, 22. 44, 18. Num. 8, 19. Josh. 14, 6. Jer. 30, 21; בָּ Is. 65, 5; לְ Judg. 20, 23; עֵר Gen. 33, 3; עַל Ez. 44, 13; acc. Num. 4, 19 בְּנִשְׁתָּהם אֶת־קֹדֶשׁ *when they approach unto the holy of holies*. 1 Sam. 9, 18; absol. Gen. 27, 21. 26. 29, 10. 2 K. 5, 13.—Spec. a) *to approach one's wife*, in conjugal intercourse (comp. קָרַב), c. אֵל Ex. 19, 15. b) *to come near, to draw near to Jehovah*, spoken of the priests who approach his altar Ex. 30, 20. Ez. 44, 13; of the pious who approach him with prayer and obedience, Is. 29, 13. Jer. 30, 21. c) *to draw near to an enemy for attack*, 1 Sam. 17, 40. 2 Sam. 10, 13.

3. *to near away*, i. e. *to approach some other place or object and so recede from us*; hence *to recede, to stand back*; Gen. 19, 9 נִשְׁתָּה־לְאָחָה *stand back*; Sept. well ἀλόστια ἐξῆλ, Vulg. recede illuc. Is. 49, 20 לִי נִשְׁתָּה־לִּי *give place to me*, Sept. ποιήσόν μοι τόπον, Jerome fac mihi spatium. In many languages, ancient as well as modern, there is a want of accuracy in the use of words signifying approach and departure, so that they are often used of the contrary motion, e. g. קָרַב for receding, סוּר and Arab. مضى of approaching; comp. also Germ. herab, herum, used by the best writers for hinab, hinum, which last indeed is hardly admissible.

HIPH. הִגִּישׁ, fut. יִגִּישׁ, apoc. יִגִּישׁ.

1. Causat. *to cause to come near, to bring near*, Am. 6, 3. So of persons, c. אֵל Gen. 48, 10. 13. Ex. 21, 6. Lev. 2, 8. al. Of things, with לְ of pers. 1 Sam. 30, 7. 2 Sam. 17, 29; אֵל of pers. 2 Sam. 13, 11. 2 K. 4, 6; לְפָנַי 1 Sam. 28, 25; acc. impl. Gen. 27, 25; c. dat. impl. 1 Sam. 23, 9. Also *to bring forth, to produce*, as arguments Is. 41, 21; persons impl. 45, 21. Hence *to offer, to present*, Job 40, 19; espec. sacrifices to God, c. לְ Am. 5, 25. Mal. 2, 12; עַל 1, 7.

2. i. q. Kal no. 2, *to approach*, Am. 9, 10.

HOPH. הִגִּישׁ pass. of Hiph. *to be brought near*, i. e. *to be put into*, 2 Sam. 3, 34; *to be offered*, c. לְ Mal. 1, 11.

HITHPA. i. q. Kal no. 2, *to draw near*, Is. 45, 20.

נִדָּה m. (נִידָּה) *a heap, mound*; so called perhaps from the waving and trembling motion of a heap of clay, mud, etc. Arab.

نَدَا a high mound, hill.—Only poetically of the waves of the sea heaped up like mounds, Ps. 33, 7 כִּנְסוּ בְּיַד מַי הַיָּם *who heaped together as a mound the waters of the sea*; and so Josh. 3, 13. 16 *the waters rose (flowing backwards) in one heap*. Ps. 78, 13. Ex. 15, 8; comp. Ex. 14, 22 where in the same connection is חוֹבֵהָ a wall. Perh. Is. 17, 11, but see in נִידָּה no. 2. Comp. Virg. Geor. 4. 316.

נָדָה; see in נָדָה I.

* נָדַב fut. יִדְּב 1. i. q. Arab.

נָדַב to impel, to incite to any thing, kindr. with נָדָה. A. Schultens finds the primary idea of this root in *humidity, flowing moisture*; which is often transferred by the Orientals to express *liberality, munificence*; comp. נָדָא to be humid, moist, also to be liberal; נָדִי having moist hands, i. e. liberal, opp. to dry, avaricious; Schult. ad Hamas. p. 309-11, et ad Menken. Ep. I. p. 31 sq. Comp. Lette ad Cant. Deb. p. 19-23. But all this is doubtful.—Found only in the phrase כָּל-אִישׁ אֲשֶׁר יִדְּבֵנוּ לְבוֹיָהּ whomsoever his heart impels, i. e. who acts willingly, of his own accord, Ex. 25, 2. 35, 21. 29.

2. Intrans. like Arab. נָדַב to impel oneself; and hence to be willing, liberal, generous; see נָדַיב and Hithpa.

HITHPA. 1. to impel oneself, to show oneself willing, to offer voluntarily, with inf. c. לְ Neh. 11, 2. 1 Chr. 29, 5. 6. Spec. of soldiers to volunteer, Judg. 5, 2. 9, comp. Ps. 110, 3; so of those who volunteered for the sacred military service 2 Chr. 17, 16. Comp. for the same usage in Arabic A. Schult. ad Ham. p. 308.

2. to give willingly, to offer spontaneously, e. g. gifts to Jehovah, c. acc. 1 Chr. 29, 9. 14. 17. Ezra 1, 6. 2, 68. 3. 5.

Deriv. נָדָה, נָדַיב, נָדַיְבָה, and the pr. n. נָדַב, נָדַיב, נָדַיְבָה.

נָדַב Chald. ИТР, i. q. Heb. 1. to be willing, ready, for any thing, c. לְ Ezra 7, 13.

2. to give willingly, to offer spontaneously, Ezra 7, 15. Inf. by Syriasm הַתְּנָדָבִי subst. free-will offering, v. 16.

נָדַב (spontaneous, liberal) Nadab, pr. n. a) A son of Jeroboam I, king of the ten tribes 954-952 B. C. 1 K. 14, 20. 15, 25. 31. b) The eldest son of Aaron, Ex. 6, 23. 24, 1. 9. 28, 1. Num. 3, 2. 4. 26, 60. 61. c) 1 Chr. 2, 28. d) 1 Chr. 8, 30. 9, 36.

נָדַבָה f. (ר. נָדַב) constr. נָדַבָה; plur. נָדַבָוּ, constr. נָדַבָוּ.

1. willingness, voluntariness, spontaneity; whence נָדַבָה Num. 15, 3.

Ps. 54, 8, and acc. נָדַבָה Deut. 23, 24. Hos. 14, 5, spontaneously, voluntarily, with a willing mind.

2. a voluntary gift, Ex. 35, 29. Ezra 1, 4, comp. v. 7; chiefly a free-will offering, voluntary sacrifice, opp. to a sacrifice in consequence of a vow (נָדָר), Lev. 22, 23 נָדַבָה הַצֵּשָׁה אִהוּ as a free-will offering thou mayest offer it. Ezra 3, 5. 8, 28. Ez. 46, 12. Plur. 2 Chr. 31, 14. Lev. 23, 38. Am. 4, 5. Metaph. Ps. 119, 108. [Ps. 110, 3 נָדַבוּהוּ thy people are free-will offerings, i. e. they present themselves a voluntary offering to God for the war.—R.

3. By impl. liberality, abundance, Ps. 68, 10 יָשַׁם נָדַבוֹתָ plentiful rain, abundant showers.

נָדַבָהּ (whom Jehovah impels, r. נָדַב) Nebadiah, pr. n. m. 1 Chr. 3, 8.

נָדַבָהּ Chald. m. (verbal Niph. r. נָדַבָהּ) a layer of stones, from the idea of joining; or a wall, i. e. the side of a room or house, once Ezra 6, 4. It has both of these significations in the Targums, as Ez. 46, 23. Zech. 4, 10.

* נָדַד præter. not contr. נָדַדָה Is. 10, 31, נָדַדוּ 22, 2. 33, 3; inf. נָדַד; fut. Aram. נָדַד Nah. 3, 7, and נָדַד Gen. 31, 40.

1. Trans. to move up and down, to and fro, e. g. to flap, as a bird its wings, Is. 10, 14.—Kindr. are נָדָה, נָדַד; comp. also Sanser. nat to move, to be moved.

2. Intrans. to move oneself; hence to wander about, of a bird Prov. 27, 8. Is. 16, 2; of men Hos. 9, 17. Job 15, 23. Part. נָדַדָה a wanderer, fugitive, Is. 16, 3. 21, 14. Jer. 49, 5.

3. to flee, to flee away, Ps. 55, 8. 68, 13. Is. 10, 31. 22, 3; c. מִן, to flee from any one Nah. 3, 7. Ps. 31, 12. Hos. 7, 13; מִן אֲשֶׁר Is. 21, 15. Of a bird, to fly away, Jer. 4, 25. 9, 9. Trop. of sleep Gen. 31, 40. Esth. 6, 1.—Arab. نَدَدَ fugit, aufugit.

4. Causat. to make flee (see Hiph.) i. e. to remove, to put away; and hence by Syriasm to abominate, to abhor, see נָדָה. Syr. نَدَدَ Pe. et Aph. abominatus est.

POAL נָדַדָה, to flee away, to fly away Nah. 3, 17.

HIPH. to *cause to flee, to chase away*, Job 18, 18.

HOPH. pass. of Hiph. *to be put to flight, to be chased away*, fut. נִדְדַר (נִדְדָר) Job 20, 8. Also *to be thrust away*, part. מִנְדָר by Chaldaism for מִנְדָר, 2 Sam. 23, 6; but others read מִנְדָר from r. נִיד.

HITHPO. *to flee*, Ps. 64, 9. See also in r. נִיד.

Deriv. נִדְרִים, נִדָה, (נִידָה), perh. מִנְדָר.

נִדְדַר Chald. *to flee*, præt. נִדָה Dan. 6, 19. So in the Targums, but rarely.

נִדְרִים m. plur. *uneasy motions, tossings*, of a sleepless person on his bed, Job 7, 4. R. נִדָר.

* I. נִדָה in Kal not used, i. q. נִדָר, *to flee, to recede*. Syr. et Sam. id.

PIEL. נִדָה, *to remove, to put away*, c. לָ Am. 6, 3; *to thrust out, to cast out*, Is. 66, 5.—With the Rabbins נִדָה signifies excommunication.

HIPH. *to drive away, to seduce*, 2 K. 17, 21 Cheth. וַיִּנְדַּא for וַיִּנְדָה; in Keri וַיִּנְדָה.

* II. נִדָה obsol. root, i. q. Arab. نَدَا mid. Kesri, *to be humid, moist*; then *to be liberal*; see in r. נָדַב.—Hence נִדָן II, also

נִדָה m. *a liberal gift*, as the wages of prostitution, Ez. 16, 33.

נִדָה f. (r. נִדָר no. 4) pr. *abomination*, i. e. *uncleanness, impurity*, Zech. 13, 1. מִי־הַנִּדָה Num. 19, 9. 13. 20. 21, *the water of uncleanness*, i. e. water by which the unclean were purified, 31, 23.—Spec. a) *filth, uncleanness*, of the female menses Lev. 12, 2. 15, 19. 20; and hence of the menstrual discharge Lev. 15, 24. 25. 33. Ez. 22, 10. 36, 17. Concr. אִשָּׁה נִדָה a menstrous woman, Ez. 18, 6. b) *any unclean thing, an abomination*, e. g. of idols or things pertaining to them, Ez. 7, 19. 20. 2 Chr. 29, 5. Ezra 9, 11. Lam. 1, 17. c) *an abomination, abominable crime*, e. g. incest Lev. 20, 21.

* נִדָה, fut. יִדָה, pr. *to thrust, to impel*, sc. forwards, from oneself; comp. kindr. נָדָה and what is there said.

1. *to thrust out, to expel*, c. מִן 2 Sam. 14, 14. See Hiph.

2. *to thrust forth, to impel*, sc. an axe

into a tree, *to strike an axe into a tree* c. עַל Deut. 20, 19.

HIPH. הִדְרִיתָ, fut. apoc. וִיִדָה 1. *to thrust down, to cast down*, Ps. 5, 11; c. מִן 62, 5.

2. *to thrust out, to drive out, to expel*. i. q. Kal no. 1, 2 Chr. 13, 9. So God the Israelites into other lands, Deut. 30, 1. Jer. 8, 3. 23, 3. 8. 29, 14. 18. 32, 37. 46, 28. Ez. 4, 13. Also *to disperse a flock* Jer. 23, 2. 50, 17.

3. *to impel any one away, to seduce*, absol. Deut. 13, 14. Prov. 7, 21; with מִן *to seduce or draw away from any thing*, Deut. 13, 6; מִצֵּל רָהֹוֹה v. 11.

4. *to thrust evil upon any one, to bring upon*, c. עַל 2 Sam. 15, 14; comp. Kal no. 2.

NIPH. נִדָה; part. נִדָה, c. suff. נִדָהוּ, נִדָהָם, נִדָהָה.

1. Pass. of Kal no. 2, *to be thrust forth or out*; Deut. 19, 5 *if a man go with his neighbour into the forest to cut wood*, וַיִּנְדָההוּ יָדוֹ בַּבְּרֶזֶן לְכַרְתָּ הָעֵץ *and his hand be thrust out with the axe* (i. e. make a stroke with the axe) *to cut down the tree*.

2. Pass. of Hiph. no. 2, *to be expelled, driven out*, Jer. 40, 12. 43, 5. 49, 5; of a beast gone astray and wandering, Deut. 22, 1. PART. נִדָה *one expelled, an outcast*, Is. 16, 3. 4. 27, 13. Jer. 49, 36; fem. 30, 17. Collect. masc. Deut. 30, 4. Neh. 1, 9, and fem. נִדָההוּ Mic. 4, 6. Zeph. 3, 19, *outcasts, fugitives*. With suff. נִדָהוּ *his fugitive*, banished by him, 2 Sam. 14, 13. Also fem. נִדָההוּ of a flock dispersed and driven away, Ez. 34, 4. 16.—Trop. Job 6, 13 הוֹשָׁעָה נִדָההוּ מִמֶּנִּי *deliverance is driven from me*. Arab. نَدَا V, id.

3. Pass. of Hiph. no. 3, *to be impelled, seduced*, Deut. 4, 19. 30, 17.

PUAL, *to be driven forth, to be thrust out*; Is. 8, 22 אֶפְסָה מִנְּדָה *thrust forth to darkness*; comp. Jer. 23, 12.

HOPH. part. מִדָה *driven up and down chased*, Is. 13, 14.

Deriv. מִדָהוּם.

נָדַב m. (r. נָדַב) 1. *willing, voluntary, ready, prompt*, 1 Chr. 28, 21; more fully נָדַב לְבוֹ *of a willing mind* Ex. 35, 5. 22. 2 Chr. 29, 31. Ps. 51, 14 רִוּחַ נְדִיבָה *a willing spirit*. See נָדַב Kal and Hithp

2. *giving willingly*, of one's own accord, i. e. *liberal*, Prov. 19, 6. Hence

3. *generous, noble-minded, noble*, which in the mind of an Oriental is closely connected with liberality in giving; spoken of character and conduct, Is. 32.

8. Prov. 17, 7, 26. Cant. 7, 2 בַּת נָדִיב *daughter of the noble*, i. e. herself *noble, generous*, comp. in בֵּן no. 8. Plur. מְשָׁלִים *generous, noble things*, Is. 32, 8.

Arab. نَدَبٌ to be generous, beautiful.

4. Trop. of noble birth; and as Subst. a noble, a prince, Ps. 107, 40, 113, 8, 118, 9. Prov. 25, 7, 1 Sam. 2, 8. Plur. Job 12, 21, 34, 18. Num. 21, 18. Ps. 47, 18. Also in a bad sense, a tyrant, Job 21, 28. Is. 13, 2. Comp. מְשָׁלִים.

NOTE. In most of its significations this word accords with the synonymous נָדִיר, but the order is different. The one, נָדִיר, sets out from the idea of a willing and liberal mind and is tropically used for nobility of birth; the other, נָדִיר, is primarily spoken of a leader and prince, and tropically of those good qualities which belong to his station.

נָדִירָה f. (רָב. נָדִיר) nobility; trop. elevated and happy state, excellency, Job 30, 15.

I. נָדַר m. sheath of a sword, 1 Chr. 21, 27. The etymology is uncertain; see in נָדִירָה note.

II. נָדַר m. (רָב. נָדִיר) i. q. נָדָה, liberal gift, as the wages of prostitution, plur. c. suff. נָדִירָה Ez. 16, 33.—Cod. Ross. 409 has נָדִירָה for נָדִירָה.

נָדִירָה Chald. m. a sheath; trop. of the body, as the sheath or envelope of the mind. Dan. 7, 15 *my spirit was grieved* in the sheath i. e. in my body. The same metaphor is used by Pliny, H. N. 7. 52 or 53: "donec cremato eo inimici remeanti animæ velut vaginam ademerint." So too a certain philosopher, who was slighted by Alexander the Great on account of his ugly face, is said to have replied: "corpus hominis nil est nisi vagina gladii, in qua anima reconditur;" see d'Herbelot Biblioth. Orientale p. 642. The word σαῖσος is used in the same way, Ælian H. An. 17. 11.

NOTE. The etymology both of נָדִירָה

and נָדַר I, is doubtful. I have formerly referred them to a root נָדַר as if i. q. Arab. لَدَن to be soft, flexible, as leather; but this is hardly tenable. With Fürst, we might assume a root נָדַר; נָדַר, to be hollow, deep, if this could but have a better foundation than Talm. הָנָא cask, Pers. دَان vase, Fr. tonneau.

* נָדַרָה fut. נָדַרָה Ps. 68, 3, and נָדַרָה Ps. 1, 4, to drive away, to disperse, to scatter, as the wind scatters chaff, straw, smoke, Ps. 1, 4, 68, 3; to put to flight an enemy, i. e. to vanquish, metaph. Job 32, 13.—The primary idea is to thrust, to push; kindr. with הָדַרָה, הָדָה, q. v. Arab. نَدَف to urge on an animal. Eth. ኢደላ to strike, to push.

נִדְרָה pass. to be driven away, scattered, Is. 41, 2. Ps. 68, 3. נָדָה נָדָה a leaf driven by the wind Lev. 26, 36. Job 13, 25. Inf. constr. הִנְדָה Ps. 68, 3.

* I. נָדַר fut. נָדַר, conv. נָדַר Gen. 28, 20. al. once נָדַר 1 Sam. 1, 11; to vow, i. e. to promise voluntarily to give or do something; opp. אָסַר to bind oneself not to do, etc. In Phœnician is found the frequent formula: אִישׁ נָדַר i. e. one vowing, i. e. devoting or consecrating a cippus, see Monumm. Phœn. Melit. 1, 1. Carth. 1, 2. 2. 3. al. Syr. نَدَر id.

Chald. Sam. id. Arab. نَدَرَ id. The primary idea is that of setting apart, consecrating, which is expressed in Heb. by the kindr. נָדַר. Arab. نَدَرَ includes both. Sept. ἐξουαι.—Constr. with acc. of thing. Num. 6, 21. נָדַר נָדַר to vow a vow Deut. 12, 11. Judg. 11, 39. 2 Chr. 15, 8. Jon. 1, 16; acc. impl. Num. 30, 11. Ecc. 5, 4. With dat. added, Gen. 31, 13. Deut. 23, 24; נָדַרָה Num. 21, 2, 30, 4. Judg. 11, 30. Sometimes the words of the vow are subjoined, with לְאָמַר Gen. 28, 20. 2 Sam. 15, 8; with וַיֹּאמֶר Num. 21, 2.

* II. נָדַר i. q. Arab. نَدَرَ, to fall out, to drop down, as the grain from the winnowing-fork upon the threshing-floor. Hence Chald. אָדַר threshing-floor.

נָדַר and נָדַר m. in pause also נָדַר, c. suff. נָדִירָה; plur. נָדִירָה, constr. נָדִירָה. R. נָדַר I.

1. a vow, Gen. 28, 20. 31, 13. Num. 6, 21. 30, 10. 14. al. נָדַר נְדָרִים to vow vows, see in r. נָדַר I. נְשָׁלַם נְדָרִים Ps. 22, 23, and נָתַתָּה נְדָרִים Judg. 11, 39, to pay or perform vows.

2. a thing vowed, votive offering or sacrifice, Lev. 7, 16. 22, 18. 21. Deut. 12, 6.—Opp. נְדָבָה free-will offering.

נָהָה m. (ר. נָהָה) something eminent, ornamental, splendid; once Ez. 7, 11 וְלֹא נָהָה נֹר shall aught splendid remain among them, i. e. all will be spoiled and plundered by the enemy. Sept. Cod. Alex. οὐδὲ ὡραιότατος ἐν αὐτοῖς.—According to the Jewish intpp. lamentation, wailing; for נָהָה from r. נָהָה (form like קָדַשׁ); but not suitably to the context.

* נָהַג fut. יְנַהֵג 1. to lead, to drive, to conduct, Lat. ago; Sept. ἄγω, ἀνύγω, ἐπάγω, εὐούγω, ἀρύγω. Arab. نَهَج to go, مَنَهَج way; Rabb. נָהַג to lead, to conduct, מְנַהֵג way, habit. Corresponding in the Indo-European tongues are

Gr. ἄγω, ἰγέουμαι, Lat. ago, Pers. آختن. —Spec. a) to lead out or drive a flock, α acc. Gen. 31, 18. Ex. 3, 1. 1 Sam. 23, 5. 30, 20; c. ב Is. 11, 6. Comp. Ps. 80, 2 who leadest Joseph like a flock. b) to drive, to urge on, e. g. horses or other animals in their course; absol. 2 K. 4, 24 נָהַג נָהַג drive on, and go forward. 9, 20 נָהַג בִּי בִּישָׁנִים for he driveth like a madman, furiously. Also נָהַג נָהַג to drive a wagon or cart 2 Sam. 6, 3, c. ב 1 Chr. 13, 7; comp. Is. 11, 6. c) to drive off, to carry away, as beasts by violence Job 24, 3; to lead away captives 1 Sam. 30, 2. Is. 20, 4; and so Is. 60, 11. d) to lead forth an army 1 Chr. 20, 1. 2 Chr. 25, 11. e) to lead one to a person or place Cant. 8, 2. Lam. 3, 2; acc. impl. 1 Sam. 30, 22.

2. Intrans. to lead on, i. q. to act, to conduct oneself; comp. Arab. نَهَج to go, Germ. sich aufführen. So of a way of life, conduct; Ecc. 2, 3 וְלִבִּי וְלִבִּי נָהַג נָהַג and my heart acted in wisdom, wisely; the clause being parenthetical.

PIEL נָהַג fut. יְנַהֵג 1. i. q. Kal: a) to drive a chariot Ex. 14, 25. b) to

lead a person, as God his people, Is. 49, 10. 63, 14. Ps. 78, 52; men Ps. 48. 15; with an adjunct of place whither Deut. 4, 27. 28, 37. c) to bring, to cause to come, e. g. a wind Ex. 10, 13. Ps. 78. 26. d) to lead off, to carry away, Gen. 31, 26.

2. to pant, to breathe hard, to moan; Arab. نَهَج to pant from exhaustion by running. Syr. نَهَج id.—Nah. 2, 8 and her maidens moan as the voice of doves; comp. Is. 38, 14. 59, 11. Ez. 7, 16.

NOTE. Some refer the significations to lead or drive, and to pant, to different roots. But they stand nearly related, since driving and panting go together. Comp. הָנַח; also נָהַה, Syr. نَهَج, Eth. ንህ, to sigh; further נָהַק, Eth. ንህ, to be anxious, solicitous.

Deriv. מְנַהֵג.

* נָהַד a root not in use; Arab. نَهَد to swell, e. g. the female breasts; mid. Damm. to be fleshy, large, beautiful, as a horse, comp. Zech. 10, 3; נָהַד swelling breasts, a fleshy horse, something high.—Hence הוֹד q. v.

* נָהַה to wail, to lament, (pr. to cry out, אָהָה,) Ez. 32, 18. Mic. 2, 4 נָהַה נָהַה to wail a wailing, i. e. to make lamentation. Syr. Ethiop. id.

2. to cry, aloud, to proclaim; whence NIPH. pr. to be convoked, to come together, to assemble. like Chald. אָהָה. Comp. זָבַק Niph. to assemble. 1 Sam. 7, 2 all the house of Israel assembled themselves after Jehovah, pragn. for 'they all with one mind followed after Jehovah,' comp. אָהָה רַי, also אָהָה רַי. So the Targ. h. l. comp. the same formula Targ. Jer. 3, 17. 30, 21. Hos. 2, 16. 3, 3. 5.

Deriv. נָהַה, הַי; comp. נִי, נָהַה

נְהוֹר Chald. m. light, emphat. נְהוֹרָא Dan. 2. 22 Keri, the usual form in Chaldee. The Chethibh has נְהוֹרָא, as it Syr. نَهْرًا. R. נָהַה II.

נָהַה m. (r. נָהַה) in pause נָהַה, a lament, elegy, song of wailing, Jer. 9, 17 sq. 31, 9. 15. Am. 5, 16. Mic. 2, 4.

נְהוֹרָה f. part. Niph. from r. הָהַה, Mic. 2, 4. Prov. 13, 19. See הָהַה Niph. ut

2.—Others here make it fem. of preced. art. *lamentation*; but less well.

נהיר, see r. נהר.

נהיר Chald. f. (r. נהר II) *illumination, wisdom*, Dan. 5, 11. 14. Syr. ܢܗܝܪ id.

* נהל not used in Kal, prob. to *flow, to go*, like kindr. נהר I. Comp. נחל brook.—Hence

PIEL נהל, fut. ינהל 1. to *lead, to conduct*, Ex. 15, 13. 2 Chr. 28, 15 *ינהלום ובהמרים* and *conducted them upon asses*. Ps. 23, 2 *על־מי מנהרות ינהלני* he *leadeth me by or to still waters*. 31, 4. Is. 49, 10.—With the notion of care and protection Is. 51, 18; and hence

2. to *protect*, 2 Chr. 32, 22 (comp. הניח 1 Chr. 22, 18); to *provide for, to sustain*, Gen. 47, 17, comp. בלבל in v. 12:

HITHP. to *lead on, to go on*, Gen. 33, 14.—Hence

נהל m. 1. *pasture*, whither flocks are *led forth*, Is. 7, 19. So מדבר from דבר.

2. *Nahalol*, pr. n. of a city in Zebulun Judg. 1, 30; which in Josh. 19, 15 is called נהלל *Nahalal*.

* נהם fut. ינהם, to *growl, to snarl*, the usual word applied to the noise of the young lion (בפיר) Prov. 19, 12. 20, 2; distinguished from roaring (שאג), although sometimes also attributed to the full-grown lion, Prov. 28, 15.—Trop. of the *roaring* of the sea Is. 5, 30; of the cry, *groaning*, of those who mourn (comp. נהם), Ez. 24, 23. Prov. 5, 11.—The root is onomatopoeic. Arab. and Syr. id. See under נהם.

Deriv. the two following.

נהם m. a *growling, snarling*, of a young lion, Prov. 19, 12. 20, 2.

נהמה f. constr. נהמה, *roaring* of the sea, Is. 5, 30; *groaning* of the afflicted, Ps. 38, 9. R. נהם.

* נהק fut. ינהק, to *bray*, spoken of the ass when hungry Job 6, 5; trop. to *cry out*, as wretched and famished persons, Job 30, 7.—Chald. and Arab. id. Kindred roots are נאק, אנה, אנה.

* I. נהר fut. ינהרו, to *flow, to flow together*, Arab. نهر id. hence נהר river.

The verb is used in Heb. only trop. of a *confluence* of nations; Is. 2, 2 *ינהרו אליו כל־הגוים* and *all nations shall flow unto it*. Jer. 31, 12. 51, 44; c. על Mic 4, 1.

Deriv. נהר, נהרה, מנהרה.

* II. נהר to *shine, to be bright*; Chald. Syr. Samar. id. The same is נהר; Arab. نأر, q. v. comp. in lett. ה p. 238.—In Heb. only trop. to *brighten up, to be cheered, to rejoice*, strictly of a bright and cheerful countenance (comp. אור lett. g), Ps. 34, 6. Is. 60, 5.

Deriv. נהרה, נהור, נהירו.

נהר m. (r. נהר I) constr. נהר; plur. נהרים, constr. נהרי; also plur. נהרות (m. Ps. 93, 3), constr. נהרות.

1. a *stream, current, flood*; Jon. 2, 4 *והנהר ונהר וסבבני* and *the floods (of the sea) surrounded me*; comp. *μακρυν ὑπέσθρα* II. ξ', 245. Ps. 24, 2. Job 20, 17 *נהרות נהרי דבש ונהמה* the *streams of the milk-and-honey brooks*.

2. a *stream, river*, Gen. 2, 10. 14. Job 15, 11. 22, 16. 40, 23. al. Arab. نهر, نهر;

Syr. ܢܗܪ, id.—With gen. of region, as *נהר מצרים* the *river of Egypt*, the Nile, Gen. 15, 18; *נהר גוזן* the *river of Gozan*, the Chaboras, 2 K. 17, 6; *נהרי כוש* the *river of Ethiopia*, the Nile, Astaboras, Is. 18, 1. Zeph. 3, 10; *נהרות בבל* the *river of Babylon*, the Euphrates with its canals, Ps. 137, 1; *נהרות המשק* 2 K. 5, 12. Also with the pr. n. of the river in the genit. as *נהר פרת* the *river Euphrates* Gen. 15, 18; *נהר כבד* the *river Chebar* Ez. 1, 1. 3. With the art. *נהרה* the *river* *και ἕξοχῆ* so called, i. e. the *Euphrates*, Gen. 31, 21. Ex. 23, 31; more fully *נהר הגדול* Gen. 15, 18. Deut. 1, 7. Josh. 1, 4; comp. 1 Chr. 5, 9. Deut. 11, 24; also poet. without the art. Is. 7, 20. Jer. 2, 18. Mic. 7, 12. Zech. 9, 10. Ps. 72, 8. Once the context requires *נהר* to be taken as the Nile, Is. 19, 5. In Ps. 46, 5 many understand Siloam, and not unaptly, since *נהר* is also used of smaller streams. as of the waters of Damascus 2 K. 5, 12, espec. Job 28, 11. A *river* is put as the emblem of abundance and prosperity. Is. 48, 18. 66. 12.

נהר m. (r. נהר I) a river, i. q. נהר, Arab. نَهْر. Hence dual נהרות the two rivers, Tigris and Euphrates, whence נהרות Syria of the two rivers, i. e. Mesopotamia; see ארם.

נהר Chald. m. emph. נהרה, נהרה, a river, Dan. 7, 10; also נהר נהר, the Euphrates, Ezra 4, 10. 16. 17. 20. 5, 3. 6, 6 sq. 7, 21. 25.

נהרה f. (r. נהר II) light, day-light, Job 3, 4. Arab. نَهَار.

* נהא in Kal doubtful, Num. 32, 7 Cheth. see Hiph. no. 2; pr. to say no, to negative, like many other roots whose primary syllable is נה, נה, נה, as also the kindred מה, מא, לא, and transp. אה; e. g.

נהא and נהנה to forbid, to hinder; נהא id. נחח to repel; מה, מה, beware;

נהה to deny, etc. transp. אה and אה, whence אה, אה, etc. Hence too r. לוא to negative, and part. לא not, by changing liq. נ into ל. If a Semitic etymology be sought, we may find it perh. in r. נה to nod, to shake the head, as a sign for no. But the syllables, ne, na, an, in, un, have the same force in the Indo-European tongues; see in אה p. 23. Thesaur. p. 859.

HIPH. הנהא 1. to deny, to refuse; fut. with א dropped הנהא Ps. 141, 5; where 36 Mss. read in full הנהא.

2. to disallow, to hinder; Num. 30, 6 הנהא אהה אהה if her father held her back. v. 9. 12. With הנהא to hinder from, to avert, to dissuade from any thing. Num. 32, 7; להנהא v. 9.

3. to bring to nought, to render vain, Ps. 33, 10.

Deriv. הנהאה.

* נהב fut. הנהב to sprout, to germinate. The primary idea is that of gushing forth, boiling up, a power contained in the syllable נה and in the roots springing from it, as נהב, נהב, נהב; and trop. either in the notion of sprouting, as נהב, נהב; or in that of uttering, as נהב. Eth. נהב, Arab. نَبَس; or also in that of rising above, being higher, as נהב, نَبَس Conj. VIII emi-

nuit, نَبَس extulit, accrevit.—In Kal only trop. a) Of men as flourishing in a green old age, Ps. 92, 15. b) Of wealth, to grow, to increase, Ps. 62, 11. c) Of the mouth, as sprouting with, putting forth words, etc. Prov. 10, 31.

PH. הנהב, to cause to sprout, to produce, Zech. 9, 17.

Deriv. הנהבה, and pr. n. הנהב, הנהב.

נהב Is. 57, 19 Cheth i. q. נהב q. v.

* נוד fut. הנהד 1. Engl. to nod, i. e. to move up and down, to and fro, to be shaken; comp. kindr. נוד. Arab. نَاد mid. Waw id. Syr. نَد to be moved, shaken, terrified. Sanscr. nud to agitate.—Of a reed shaken by the wind 1 K. 14, 15.

2. to be driven about, to wander, to be a fugitive, e. g. a bird Prov. 26, 2; a person. Jer. 4, 1. Gen. 4, 12. 14. Ps. 56, 9. Also to flee Ps. 11, 1. Jer. 49, 30.—Trop. Is. 17, 11 הנהד the harvest fleeth; here נוד is 3 pers. praet. like הנה; but see נוד subst.

2. With a dat. to pity, to commiserate, as signified by the motion of the head, comp. Job 16, 4. 5. Hence a) to comfort, to console the afflicted, Ps. 69, 21; with ה of pers. Job 2. 11. 42, 11. Is. 51, 19. Jer. 16, 5. Nah. 3, 7. al. b) to deplore, to bemoan the dead, Jer. 22, 10. Syr. نَد sotrow.

HIPH. הנהד 1. Causat. to cause to wander, to drive out, 2 K. 21, 8. Ps. 36, 12.

2. i. q. Kal to move, to shake, to nod with the head (בהאש) in scorn, Jer. 18, 16.

HOPH. part. הנהד 2 Sam. 23, 6 shaken out, thrust out. But R. Ben Asher has הנהד, from r. נוד q. v.

HITHPAL. הנהדר 1. to be moved to and fro, to reel, of the earth Is. 24, 20; to shake oneself, i. e. one's head in scorn Jer. 48, 27.

2. to bewail, to bemoan, Jer. 31, 18.

Deriv. הנהד, הנהד, הנהד.

נהד Chald. to flee, Dan. 4, 11.

נוד m. (r. נוד) 1. flight, wandering, Ps. 56, 9.

2. Nod. pr. n. of the region to which Cain fled, Gen. 4. 16.

נודב (nobility) *Nodab*, pr. n. of a son of Ishmael, 1 Chr. 5, 19. R. **נדרב**.

* **נדיה** obsol. root. Arab. **نَدَا** *to be high, lofty, tall*, as an edifice, the neck and head of a camel, a plant, or the like. Trop. of honour and dignity, *to be high-minded*; see examples from the Arab. in Thesaur. p. 860.—Hence **נדה**.

* **נדה** i. q. **נאח** 1. *to sit, to rest*, to remain tranquil; Hab. 2, 5 **נָהַר הַחַיִּיר** *the proud man, he resteth not*, he cannot live in peace and quiet, but seeks tumult and war. Also *to dwell*, see **נדה**, **נדה**.

2. *to be decorous, becoming*, for the connection of which with the idea of sitting, see under **נאח** Pil.

HIPH. *to decorate with praises, to celebrate*. Ex. 15, 2 **אֲנַחֵהוּ**, Sept. *δοξάσω αὐτόν*, Vulg. *glorificabo eum*.

Deriv. the two following and **נדיה**.

נדה m. constr. **נדה**, c. suff. **נדה**, **נדה**. R. **נדה**.

A) Adj. 1. *inhabiting, dwelling*, fem. **נדה**, estr. **נדה**. Ps. 68, 13 **נְדָה בַּיָּת** *the dweller in the house*, i. e. a matron who remains at home, *οικοῦρος* Tit. 2, 5.

2. *becoming*, i. e. *comely*. f. **נדה** Jer. 6, 2.

B) Subst. *seat*, only poet. 1. *a dwelling, habitation, home*, e. g. of men Is. 27, 10. 33. 20. Job 5, 3. Jer. 10, 25. 50, 44; of God Ex. 15, 13. 2 Sam. 15, 25. Jer. 25, 30. Of animals, *den*, Is. 34, 13. 35, 7.

2. *a pasture*, where flocks and herds remain, *lie down*, and *rest*; once in prose, 1 Sam. 7, 8; elsewhere poet. Hos. 9, 13. Job 5, 24; with genit. **נדה צאן** Is. 65, 10; **נדה צאנים** Ez. 25, 5; **נדה רעים** Jer. 33, 12. Plur. Jer. 23, 3. For plur. constr. the form **נאות** is used, see in **נאה**.

נדה f. (r. **נדה**) A) Adj. f. *inhabiting, comely*. see **נדה** A.

B) Subst. i. q. **נדה** B, *seat, dwelling, home*. of men Job 8, 6; of flocks and herds, *pasture*, plur. Zeph. 2, 6.

* **נדיה** fut. **נדיה**, conv. **נדיה** Ex. 10, 14.

1. *to rest*, i. e. *to set oneself down to settle down* in any place for rest. The primary idea is *to breathe, to take breath*. **השיב ריח**, comp. kindr. Arab.

راح I, II, IV, X, *requievit, quievit*. pr.

to draw breath. From the same primary idea comes Germ. *ruhen* (*ruchen*), and from the same root also *riechen* (Low Germ. *ruken, rüken*, comp. *ruahen* to desire). Arab. **ناخ** spec. to kneel down,

of a camel, Conj. IV causat. **مَنَّاخ** place for a camel to kneel down. Syr. and Chald. i. q. Heb. Eth. **ሩፆ** to respire, to rest, comp. under **נדה**.—Spoken e. g. of the sole of one's foot Josh. 3, 13; of an army Is. 7, 2. 2 Sam. 21, 10 (Arab. **ناخ** IV to encamp); of a flight of locusts or flies Ex. 10, 14. Is. 7, 19. Also of things, as the ark of Noah Gen. 8, 4; of the ark of the covenant Num. 10, 36. Constr. absol. Num. l. c. with **ב** Ex. l. c. **על** of place Gen. 8, 4. Is. 7, 2. Metaph. of the divine Spirit descending and resting upon any one, c. **על** Num. 11, 25. 26; comp. no. 2. c.

2. *to rest, to be at rest*; absol. of men and beasts Ex. 23, 12. Deut. 5, 14. Job 3, 26. Is. 57, 2; of God Ex. 20, 11; the earth Is. 14, 7. So of the rest of death Prov. 21, 16. Job 3, 17. Dan. 12, 13. Impers. **לִי הַיָּתָה** *there is rest to me*, i. e. *I rest*, I have rest, Job 3, 13. Is. 23, 12. Neh. 9, 28.—Spec. a) *to rest from labour*, i. q. **שָׁבַח**, Ex. 20, 11. 23, 12. Deut. 5, 14. b) Also from vexation and calamities Is. 14, 7. Job 3, 26; c. **בין** Esth. 9, 22. c) i. q. *to reside, to abide*; Ecc. 7, 9 *anger resteth (dwells) in the bosom of a fool*. Prov. 14, 33. Ps. 125, 3 *the sceptre of the wicked shall not abide upon the lot of the righteous*. So of the divine Spirit, which *rests* or *abides* on any one, c. **על** 2 K. 2, 15. Is. 11, 2; of God's hand Is. 25, 10. d) *to be quiet, silent*, i. e. *to rest* or cease from speaking. 1 Sam. 25, 9; with **ל** q. d. *to bear in silence*, to look on, Hab. 3, 16.

HIPH. has a twofold form and signification.

A) **הִנְיַח**, fut. **הִנְיַח** 1. *to set down, to put down* one in any place, with acc. and **ב**, **אל**. Ez. 37, 1. 40, 2; *to let down* the hand Ex. 17, 11; *to let fall upon*, to lay upon any one sc. blows, a scourge, Is. 30, 32; also **הִנְיַח בְּרִכְתָּהּ אֵל** Ez. 44, 30. Metaph. **הִנְיַח הַקֶּדֶר בְּ** *to allay one's anger*, i. e. *to satiate it*, on any one Ez. 5, 13. 16, 42. 24, 13. Zech. 6, 8.

2. *to cause to rest, c. dat. to give rest to any one* Is. 28, 12, 14, 3. Often of Jehovah, who is said to *give his people rest*, i. e. the quiet possession of the promised land, Ex. 33, 14. Josh. 1, 13, 15. Deut. 3, 20, 12, 10 **וְהַיְמִיתָ לָכֶם מִכָּל-אֹרְבֵיכֶם** and he shall give you rest from all your enemies round about. 25, 19. Josh. 21, 44. al. Comp. in N. T. *καταπαύω, καταπαύσεις*.

НОНН. הַיְמִיתָ impers. *rest is given*, c. dat. Lam. 5, 5; pass. of Hiph. no: 2.

B) הַיְמִיתָ, fut. הַיְמִיתָ, apoc. נִחַח; part. מְיַחֵם; like הַסִּירָה from סוּרָה, לִיךְ from יָלַךְ, and the noun מְשׁוּט i. q. מְשׁוּט from שָׁט; see Heb. Gr. § 71, note 9.

1. *to set or put down, to lay down, to deposit in any place, with אָל or בְּ of place, e. g. stones* Josh. 4, 3, 8; a corpse in the grave 1 K. 13, 29–31. Spec. *to lay up for safe-keeping*. Ex. 16, 34. Ez. 42, 14, 44, 19; before Jehovah Ex. 16, 33, 34. Num. 17, 22. Deut. 26, 4, 10. 1 K. 8, 9. Also *to place, to set*, as an image Is. 46, 7. 2 K. 17, 29; a table 2 Chr. 4, 8; a people or troops in another land, *to transfer*, Is. 14, 1. Ez. 37, 14. 2 Chr. 1, 14. הַיְמִיתָ בְּמִשְׁמַר *to put in ward, custody*, Lev. 24, 12. Num. 15, 34. Also stronger, *to cast or throw down*, Num. 19, 9. Is. 28, 2 **הַיְמִיתָ לְאָרֶץ בְּיָדָהּ** he casteth it to the ground with might. Am. 5, 7. Ez. 22, 20.

2. *to cause to rest, to quiet, to pacify*. Ecc. 10, 4 **נִחַח הַטָּאִים גְּדוּלָהּ** quieteth (hinders) great offences. Hence a) *to give rest to any one, i. e. to let rest, to leave in quiet, to let alone*, c. acc. הַיְמִיתָה אֶתִּי let me alone that, i. e. suffer me, Judg. 16, 26. Esth. 3, 8. Often c. dat. לִי הַיְמִיתָה 2 K. 23, 18. Hos. 4, 17; also with ךְ c. fut. Ex. 32, 10. 2 Sam. 16, 11 **לִי יִבְרַךְ הַנְּחִי לוֹ וְיִקְבֹּל** let him alone that he may curse, let him curse. b) With acc. of pers. and inf. c. לֵ, *to permit or suffer one to do any thing, pr. to let him alone that he may do it*. Ps. 105, 14; with dat. of pers. Ecc. 5, 11 **אֵינְנוּ מְיַחֵם לוֹ לִישׁוֹן** doth not suffer him to sleep. pr. does not leave him in quiet so as to sleep. 1 Chr. 16, 21. Comp. the verbs נָחַח and נָחַח in the sense of conceding, permitting, construed in the same manner.

3. *to let, to leave*, Sept. ἀφίημι, καταλείπω, in various senses: a) i. q. *to let*

remain, to leave behind in any place, Gen. 42, 33. Deut. 14, 28. Josh. 6, 23; e. g. a people in a land Judg. 3, 1. 2 Sam. 16, 21. 20, 3. Jer. 27, 11; of a thing Gen. 39, 16. b) *to leave remaining*, Ex. 16, 23. Lev. 7, 15. With acc. of thing and dat. of pers. *to leave behind to any one, to bequeath to one's heirs*, Ps. 17, 14. Ecc. 2, 18; so Is. 65, 15. c) *to leave or give over to any one*, Ps. 119, 121. d) *to let leave off*; as הַיְמִיתָ יָדְךָ *to let the hand rest*, i. e. to withdraw it from any thing, Ecc. 7, 18. 11, 6. e) i. q. *to forsake, to abandon*, Jer. 14, 9. Ecc. 10, 4.

НОНН. הַיְמִיתָ *to be set down, placed*, Zech. 5, 11 (comp. the Chald. form הַקִּים Dan. 7, 4). Part. מְיַחֵם *something left vacant, vacant place*, Ez. 41, 9, 11.

Deriv. הַיְמִיתָ, מְיַחֵם, מְיַחֵם, יַחֵם, יַחֵם, יַחֵם, and the pr. names נַח, נַח, נַח, נַח. Also the two following:

נָחַח m. 1. *rest, quiet*, Esth. 9, 16 יָ 17, 18; c. suff. נִחַח 2 Chr. 6, 41.

2. *Noah*, pr. n. see נָחַח.

נָחַח (rest, r. נָחַח) *Nohah*, pr. n. of a son of Benjamin, 1 Chr. 8, 2.

* נָחַח *to be moved, to quake*, i. q. מָוַח, once Ps. 99, 1; Sept. σαλευθήτω ἡ γῆ, Vulg. moveatur terra; and so Syr. and Chald. Kindr. is Arab. ناحت vacillavit in incessu.

נָחַח (r. נָחַח) in Cheth. for pr. n. נָחַח *Naioth* in Keri, 1 Sam. 19, 18. 19. 22. 23. 20, 1.

* נָחַח Chald. PA. נָחַח, i. q. נָחַח, *to soil to foul*. Hence

נָחַח Chald. f. Ezra 6, 11, and

נָחַח Dan. 2, 5, 3, 29; *a dunghill*. Dan. 2, 5 and your houses shall become dunghills, i. e. sinks. cloacæ; comp. 2 K. 10, 27.

* נָחַח *to slumber, to fall asleep* from weariness and lassitude, and thus differing from נָחַח to sleep. The primary idea seems to be that of *nodding*, like Gr. νυστάζω, which the LXX put for it.—Of watchmen, guards, Ps. 121, 3, 4. Is. 5, 27. Trop. of inactive and slothful leaders, prophets, Nah. 3, 18. Is. 56, 10. Ps. 76, 6 **נָחַח נְבִיאוֹתָם** they sleep their sleep, are fallen asleep, perish.—Syr. نَحِم id.

Contra Arab. **نَام** signifies to sleep, and **وَسَن** to slumber.

Deriv. **הַנּוֹמָה**, pr. n. **נָנוּם**, and

נּוֹמָה f. *slumber, light sleep*, Prov. 23, 21.

* **נִרְךָ** not found in Kal; Hiph. fut. **נִרְיָן**, to sprout, to put forth, subolescere. Ps. 72, 17 Cheth. **נִרְיָן** שְׁמֵשׁ נִרְיָן שָׁמוֹ so long as the sun endures shall his name flourish. In Keri, Niph. **נִרְוֶן** shall be spread abroad. Sept. *διαμενέει*. Hence **נִרְוֶן**, also

נִרְיָן pr. Syr. and Chald. a fish, so called from its prolificness, see the root. In Heb. *Nun*, pr. n. of the father of Joshua, Ex. 33, 11. Num. 11, 28, and so constantly in the book of Joshua. Sept. everywhere *Naví*, obviously from an error of the earliest copyists (*NATH* for *NATN*). From the forms *Nuβή* and *Nuβί* found in some Mss. (see Holmes,) we may gather that later transcribers supposed this *Naví* to be the pronunciation, according to *Itacism*, of the Hebrew **נָבִיא**.—Once **נִרְךָ** id. 1 Chr. 7, 27.

נָס fut. **נָסוּם**, conv. **נָסָם**; inf. constr. **לָנוּם**, **לָנוּם**.

1. to move swiftly, to haste, to fly; the radical idea being that of flying, (comp. to fly and to flee,) although this again is itself secondary, coming from the idea of radiating, glittering; see under **נִירָן**, and comp. Schroeder Origg. Heb. p. 150.—Spoken of the rapid course, flight, of a horse and his rider; Is. 30, 16 **וְהָאֲמָרִי לֹא כִי עֲלִיסִים** and **נָנוּם** *but ye say, 'No, for we will fly on horses; therefore shall ye flee; parall. עֲלֵ-קַל נִרְבֵּב. There is here a paronomasia arising from the double meaning of the verb **נָס**.*

2. to flee, similar to **נָס** with which it is often coupled; though sometimes put absol. to flee away, to escape, as Am. 9, 1 **לֹא יָנוּם לָהֶם נָס**. Jer. 46, 6. Spoken of single persons, and also of nations, armies, Judg. 7, 22; also of things which flee away, e. g. waves Ps. 104, 7. 114, 3; sorrow Is. 35, 10. 51, 11; vigour Deut. 34, 7. So Cant. 2, 17 and 4, 6 in describing the evening: **נָסוּ הַצִּלּוֹת** the shadows flee, i. e. become

lengthened, as it were flee from us and are lost. Once **נָס לִי**, Fr. *il s'enfuit*, Is. 31, 8; see in **לָ** A. 3. b.—The pers. or thing from which or through fear of which one flees, is put after **נִפְנִי** Ex. 4, 3. Num. 10, 35. Josh. 10, 11. al. **נִפְנִי** Is. 24, 18. Ps. 104, 7; **נִפְנִי** Deut. 28, 25. Josh. 7, 4. 1 Sam. 4, 17; once **לָ** Num. 16, 34, comp. in **לָ** A. 3. e. The place whither one flees is put with **אֶל** Deut. 19, 5. 1 K. 2, 28; **לָ** 2 K. 8, 21. Jer. 15, 16; acc. with **ה** loc. Gen. 39, 12. 18. 2 K. 14, 19; acc. simpl. 2 K. 9, 27. With **עַל** of pers. to flee to any one for help, Is. 10, 3.

Pr. **נָסוּם** to impel; Is. 59, 19 as a confined stream **וְהָיָה יְהוָה בּוֹ נֹסֶה הַרוּחַ** which the wind of Jehovah drives onward.

Hiph. **נָסוּם** 1. Causat. of Kal no. 2, to cause to flee, Ex. 9, 20; to put to flight, Deut. 32, 30.

2. to place in safety, to secure, with acc. of thing, Judg. 6, 11.

Hithpal. **נָסוּם** to betake oneself to flight, to flee, Ps. 60, 6; so the ancient versions, but see in **נָס** II.

Deriv. **נָנוּם**, **נָנוּסָה**, pr. n. **נָנוּם**.

* **נִרְעָ** also **נִרְעָ** as inf. absol. Is. 24, 20. Ps. 109, 10, but also constr. Is. 7, 2.

1. to nod, to waver, to reel, to move to and fro unsteadily, Gr. *νείω*, Germ. *nicken*. Chald. id. but rarely; Arab. **نَاع** mid. Waw, to be moved; II. to move to and fro, to make wave, as the wind a bough, etc.—Spoken: a) Of drunken persons, to reel, to stagger, Is. 29, 9. Ps. 107, 27; and hence of the earth Is. 24, 20; of the blind, Lam. 4, 14; one's paths Prov. 5, 6. b) Of a tremulous motion, to tremble, e. g. as leaves agitated by the wind Is. 7, 2; also of persons or things moved with fear, to quake, Is. 6, 4. 19, 1. Ex. 20, 18. c) Of the tremulous motion of any thing suspended in the air, to vibrate, to wave, to sway to and fro, as of miners suspended in the pits, Job 28, 4 **הֲלֵי מְאֹנוֹשׁ נָנוּ** they hang down far from the dwellings of men, and swing to and fro. So of a tree, to wave over other trees, metaph. for to rule over them, Judg. 9, 9. 11. 13. d) Of the lips of a person speaking softly to move, to vibrate, 1 Sam. 1, 13.

2. to wander about, comp. **נִירָד** and **נִירָד**; Am. 4, 8. 8, 12. Lam. 4, 14. 15. Jer. 14

10. Ps. 109, 10. Gen. 4, 12 וָנָד נָב a wanderer and a fugitive.—Causat. to cause to wander to and fro, 2 Sam. 15, 20 Cheth.

NIPH. pass. of Hiph. to be shaken, as a tree in order that its fruit may fall, Nah. 3, 12; in a sieve, to be sifted, Am. 9, 9.

HIPH. הִנִּיחַ 1. to move to and fro, to shake, e. g. in a sieve, to sift, Am. 9, 9; the hand, as a gesture of scorn, to wave, Zeph. 2, 15. More frequent in this sense is the phrase הִנִּיחַ רֹאשׁ to move the head to and fro, to nod or wag the head, Sept. κινεῖν τὴν κεφαλὴν, Vulg. movere caput, a gesture of scorn, insult, contumely; prob. not the shaking of the head, the usual token of denial, refusal; but a continued nodding to or at any one, which, although a usual sign of assent and approval, may also imply assent and joy in one's adversity and calamity; just as the clapping of hands implies not only assent and approbation, but also scorn; comp. Lakemacher Observv. VII. p. 56 sq. Thesaur. p. 865. Ps. 22, 8 all they that see me laugh me to scorn, they gape with the lips, הִנִּיחוּ רֹאשׁ they nod the head. 109, 25; with עַל of pers. Lam. 2, 15; אֶחָרַי Is. 37, 22. 2 K. 19, 21. Here too some refer הִנִּיחַ בְּמוֹ רֹאשׁ to nod with the head, בְּ (בְּמוֹ) here marking the instrument, Job 16, 4; but it seems here rather to imply pity. Yet הִנִּיד רֹאשׁ implies insult, Jer. 18, 16; comp. 48, 27. Ps. 44, 15. Ecclus. 13, 7. Matt. 27, 39.—Also to move, i. q. to disturb, to disquiet, e. g. one's bones, 2 K. 23, 18.

2. Causat. of Kal no. 1. a. b, to cause to reel or stagger; Dan. 10, 10 lo! a hand touched me וַתִּנְדְּבֵנִי עַל-בְּרָכַי וַבְּפֹחַ קְדֵרִי and made me reel (stand reeling and trembling) upon my knees and the palms of my hands.

3. Causat. of Kal no. 2, to cause to wander about, πλάζω, Num. 32, 13. Ps. 59, 12. 2 Sam. 15, 20 Keri.

Deriv. מִנְדָּבִים and pr. n. נָבָה.

נוֹבְדִיָּה (with whom Jehovah convenes, r. נָדַי) Noadiah, pr. n. a) m. Ezra 8, 33. b) f. Neh. 6, 14.

* נוֹבָה 1. to lift up, to elevate, see נוֹב, נָפָה. Arab. نَاب I, IV, intrans. to be high, lofty; نَوْفُ the highest part of a camel's hump. Hence

2. to lift up the hand repeatedly, to move or wave the hand up and down, see Hiph. Spec. to sprinkle, which is done by such a motion, with two acc. Prov. 7, 17 נִפְתִּי מִשֶּׁבֶר־מִרְיָא I have sprinkled my bed with myrrh. Comp. Hiph. no. 3, and נָפָה.—More freq. is

HIPH. הִנִּיחַ, inf. הִנִּיחַ, once by Chald. הִנִּיחַ Is. 30, 28.

1. to lift up repeatedly, to move or wave up and down, Sept. αἶψω, ἐπαίρω. Spec. a) הִנִּיחַ קַדְּ to wave the hand, as one beckoning Is. 13, 2; to shake the hand or fist, e. g. in threatening Is. 11, 15. 19, 16. Zech. 2, 13 (עַל); for punishment, c. עַל Job 31, 21. So of the hand as applied for soothing, healing, c. אֶל 2 K. 5, 11. Comp. κατασείω τὴν χεῖρα, Syr. اَلَمَّ اَمْرًا Acts 13, 16. 19, 33; comp. 12, 17. b) to lift up and shake, or wave, e. g. an iron tool, a sickle, upon any thing, i. e. to apply an iron tool, sickle, to any thing, Sept. ἐπιβύλλω, c. עַל Ex. 20, 25. Deut. 23, 26. 27, 5. Josh. 8, 31.

2. to move to and fro, to shake, to wave, spoken of a motion not necessarily up and down, but also from side to side, e. g. of a saw Is. 10, 15; a sieve, to sift, Is. 30, 28. Chald. נוֹבָה and נִפָּה, Eth. 𐩧𐩣𐩪, to sift.—Spec. of a certain ceremony in sacrifices, by which portions of the victims or offerings, before being placed upon the altar, were waved to and fro, as if to show and present them on every side. Lev. 7, 30 the fat with the breast shall he bring, and the breast shall be waved before Jehovah לְהִנִּיחַ אֹתוֹ הַנוֹפֵה לְפָנַי קְדֵרִי for waving it with a waving before Jehovah. 8, 27. 29. 9, 21. 10, 15. 14, 12. 24. 23, 11. 12. 20. Ex. 29, 24. 26. Num. 5, 25. 6, 20. Joined also with the rite of elevating, or the heave-offering, הִרְיָמָה, Ex. 29, 27. Lev. 7, 34; between which rites the Rabbins justly distinguish thus, viz. that the heave-offering is presented with a motion up and down, and the wave-offering with a motion from side to side; see Carpzov. Appar. p. 709 sq. In the case of living victims and in the consecration of the Levites, the waving would seem to have consisted in leading them about to and fro, Num. 8, 11-21. Saadias renders well, in re-

spect to offerings, by **חָרַקְתָּ תְּחִיבָא** *agitando agitavit*; and, of living victims and persons by **חָרַקְתָּ זָנָא** *circumduxit circumducendo*. Among the Romans the *porrectio* was a similar rite; as also the *elevation* of the host (*monstratio*) in the Latin church.—Rarely of offering in general, Ex. 35, 22.

3. i. q. Kal no. 2, *to sprinkle, to scatter*, as God the rain, Ps. 68, 10. HOPH. הִנְיָהּ pass. of Hiph. no. 2, Ex. 29, 27.

PIL. הִנְיָהּ i. q. Hiph. no. 1, *to shake* the hand or fist *at* any one, as a gesture of threatening, c. acc. Is. 10, 32.

Deriv. הִנְיָהּ, נִנְיָהּ, נִנְיָהּ, and

נִוּהַ m. *elevation, height*, see r. נוּהַ. Ps. 48, 3 *beautiful for elevation is mount Zion*, i. e. it rises gracefully.—But נִוּהַ Memphis, is of Egyptian origin, q. v.

* נִוּיָּךְ 1. Pr. *to send out rays, to sparkle, to glitter*, as Arab. نَوَّضَ mid. Waw; comp. נִוּוּץ and נִוּוּץ a spark. Hence

2. Trop. *to flourish*, see Hiph.

3. Trop. *to fly, to flee*, as in kindr. נִוּוּס. The idea of *sparkling, radiating*, is often transferred to other kinds of swift tremulous motion; comp. בְּנֵי רֶשֶׁתָּהּ sons of the lightning, i. e. swift birds of prey; also הִרָר no. 2, 3; Lat. *micare, emicare*; see Schroeder Orig. Heb. p. 144.—So perh. Lam. 4, 15 **נָצוּ גַם בָּנֵי** *they flee away and wander*; but see in נָצָה no. 1.

HIPH. הִנְיָךְ *to flourish*, Cant. 6, 11, 7, 13. In Targg. אֲנִיץ id.

NOTE. The nouns נִוּץ, נִוּיָּהּ, נִוּיָּהּ are derived from the kindred verb נִוּוּץ q. v.

נִוּיָּהּ f. (r. נִוּיָּהּ) *a wing-feather, pinion*, Ez. 17, 3, 7. Job 39, 13.—For the form נִוּיָּהּ Lev. 1, 16 see below in its order.

* נִוּוּךְ a doubtful root, prob. i. q. נִוּוּךְ *to suck*; whence fut. Hiph. וְנִוּוּכָהּ *and she suckled him*, Ex. 2, 9. But a very slight change of the vowels gives נִוּוּכָהּ, from נִוּוּךְ.

* נִוּוּרִי obsol. root, *to shine*, i. q. נִוּוּרִי II. Arab. نَوَّرَ mid. Waw, id. نَوَّرَ fire, نور

and **נִוּוּרִי** light. Syr. نَوَّرَ fire, Sam. נִוּוּרִי id.

Deriv. נִוּוּרִי, נִוּוּרִי, נִוּוּרִי, pr. n. נִוּוּרִי.

נִוּוּרִי Chald. f. emphat. נִוּוּרִי, fire, Dan. 3, 6, 11, 15, 17, 27, 7, 9, al.

* נִוּוּשׁ i. q. אָנַשׁ, *to be sick, ill at ease*, once trop. of the mind Ps. 69, 21. Syr. نَوَّسَ id. Gr. νόσος, νοῦσος.

* נִוּוּדָה fut. הִוּוּדָה, apoc. הִוּוּ Is. 63, 3, conv. וְהִוּוּ 2 K. 9, 33.

1. *to leap for joy, to exult, to spring*. The primary idea is that of *sparkling, flying out*, so that נִוּוּדָה with the sibilant softened is kindr. with נִוּוּץ, נִוּוּץ, נִוּוּץ. Arab. نَوَّرَ to leap, to spring. has a wide usage; see Thesaur. p. 868.

2. Of liquids, *to leap forth, to spout, to spirt, to be sprinkled*, with אֶל, אֶל, on, upon any thing Lev. 6, 20 [27]. 2 K. 9, 33; also Is. 63, 3.

HIPH. הִוּוּדָה; fut. וְהִוּוּדָה, conv. וְהִוּוּ. 1. *to cause to leap for joy, to cause to exult, to make rejoice*, with acc. and אֶל in or because of any thing; Is. 52, 15 **כִּי יִוּוּדָה** *so shall he cause many nations to rejoice in himself*; comp. גִּבּוֹר בְּיָהוּדָה. Sept. οὗτω θαυμάσονται εἰς ἑσένα πολλὰ ἐπ' αὐτοῦ.—Gr. Syr. Vulg. Luth. Engl. *so shall he sprinkle many nations*, see no. 2, i. e. my servant the Messiah shall make expiation for them; but this accords less well with the parallel verb שָׁבַע.

2. *to sprinkle*, e. g. water, blood, also oil Lev. 8, 11; c. אֶל Ex. 29, 21. Lev. 5, 9, 8, 30. Num. 8, 7; אֶל towards Lev. 14, 51; אֶל-פָּנָי Lev. 16, 14; אֶל-פָּנָי ib. et v. 15; אֶת-פָּנָי Lev. 4, 6, 17. Acc. impl. Num. 19, 18, 19.

Deriv. הִוּוּדָה pr. n.

נִוּוּרִי m. see in r. נִוּוּרִי Niph. p. 274.

נִוּוּרִי m. (r. נִוּוּרִי) con. r. נִוּוּרִי, *one consecrated, devoted, spoken of persons*.

1. *a Nazarite*, a species of ascetics among the Hebrews, who bound themselves by a vow to abstain from certain things (see the law Num. 6, 2 sq.) Am. 2, 11, 12; more fully נִוּוּרִי אֱלֹהִים *consecrated to God*, Judg. 13, 5, 7, 16, 17. So נִוּוּרִי *the vow of a Nazarite* Num. 6,

2.—From the Nazarite, who left his locks unshorn, the word was transferred to the *vine*, which every seventh and also every fiftieth year was left *unpruned*. Lev. 25, 5. 11. Comp. Talmudic *virginitas sycomori*, a sycamore not yet pruned.

2. a *prince*, as consecrated to God, Gen. 49, 26. Deut. 33, 16. Lam. 4, 7. Comp. *מְשִׁיחַ*.

* *נָזַל* fut. *יִנָּזֵל* 1. *to flow, to run*, kindr. *זָלַל*; e. g. liquids, Num. 24, 7. Ps. 147, 18. Part. plur. *נוֹזְלִים* *the flowing*, an epithet of waters Jer. 18, 14; hence poet. for *floods, streams*, Ex. 15, 18. Is. 44, 3. Ps. 78, 16. Prov. 5, 15. Metaph. of language, Deut. 32, 2 *my speech shall flow (distil) as the dew*. Of fragrant odours distilling and flowing through the air, Cant. 4, 16.—In poetry also *to flow with any thing* is put to express abundance, with acc. (see in *הִלָּךְ* no. 3,) Jer. 9, 17 *וַיִּפְּעַפְּרֵנוּ רְגְלֵנוּ מֵיָם* and *our eyelids flow with waters*. Is. 45, 8. Job 36, 28.

NOTE. The form *נָזַלְתִּי* Judg. 5, 5 is for *נָזַלְתִּי* Niph. of *זָלַל* q. v.

HIPH. *הִזְיֵל*, causat. of no. 1, *to cause to flow* Is. 48, 21.—The same form is *זָלַל*.

Deriv. *מִזְלוֹת* q. v.

* *נָזַם* obsol. root, either i. q. Arab. *نَظَمَ* to perforate, to string pearls, whence *نَظْمٌ* a string of pearls; or better, i. q. Chald. *זָמַם* to muzzle, whence Syr. *نَظْمٌ* nose-ring, and Ethiop. *ሰገገጋ* a ring in the nose of animals to be tamed, i. q. *נָזַם*.—Hence

נָזַם m. c. suff. *נִזְמָה*, plur. *נִזְמִים*, cstr. *נִזְמֵי*, a ring, i. e. a) a nose-ring, a female ornament common in the East; Gen. 24, 47. Is. 3, 21. Prov. 11, 22. Ez. 16, 12. See Jerome on Ez. 16, 12. Hartmann's Hebräerinn II. 166. III. 205 sq. b) an ear-ring, Gen. 35, 4. Ex. 32, 2.—Genr. and without specification, Judg. 8, 24. 25. Job 42, 11. Prov. 25, 12. Hos. 2, 15.

* *נָזַק* Chald. *to suffer loss or detriment*, Part. *נָזַק* Dan. 6, 3. Freq. in Targg.

APH. *נָזַק* *to bring loss upon, to en-damage*, Ez. 4, 13. 15. 22. Hence

נָזַק m. *loss, damage*, Esth. 7, 4.

* *נָזַר* in Kal not used, Arab. *نَذَرَ* *to consecrate, to vow*. The Arabs thus embrace in this one word what the Hebrews express by the two kindred verbs *נָזַר* *נָזַר*. The primary idea is that of *separating*.

NIPH. 1. *to separate oneself* from any one, e. g. *מֵאַחֲרֵי יְהוָה* i. e. *to fall away from the worship of Jehovah*, Ez. 14, 7.

2. *to abstain* from any thing, with *בֵּן* Lev. 22, 2; absol. spoken of abstinence from food and drink Zech. 7, 3, comp. v. 5.—Syr. Ethpe. id.

3. *to consecrate or devote oneself* to any thing, e. g. *לַיהוָה* Hos. 9, 10.

HIPH. *הִזְיֵר* 1. *to separate one* from any thing, i. e. *to restrain from, to admonish against*. Lev. 15, 31 *וְהִזְיֵרְתֶם אֶת-בְּנֵי-יִשְׂרָאֵל מִמְטַמְּתֵם* *cause ye the children of Israel to separate themselves from their uncleanness*, i. e. admonish them not to make themselves unclean. Comp. Arab.

نَذَرَ IV to premonish, to admonish.

2. Trans. *to consecrate*, c. *זָ* Num. 6, 12.

3. Intrans. i. q. Niph. no. 2, *to abstain*, c. *בֵּן* Num. 6, 3.

4. i. q. Niph. no. 3, *to consecrate or devote oneself*, *לַיהוָה* Num. 6, 2. 5. 6.

Deriv. *נִזְוִיר*, *מִנְזָרִים*, and

נָזַר m. c. suff. *נִזְרוֹ* 1. *consecration* of a priest Lev. 21, 12; spec. of a Nazarite (see *נָזִיר*) Num. 6, 4. 5. 9 *רָאשׁ נִזְרוֹ* *his consecrated head*. v. 12. Hence meton. *consecrated head* sc. of a Nazarite, Num. 6, 19. Also, the primary idea being dropped, *unshorn hair, long hair*, e. g. of a woman, Jer. 7, 29.

2. a *diadem*, worn as the mark of consecration, e. g. by the high priest, whose diadem was called *נִזְרֵי הַקֹּדֶשׁ*, Ex. 29, 6. 39, 30. Lev. 8, 9; a king 2 Sam. 1. 10. 2 K. 11, 12. 2 Chr. 23, 11. al. *אֲבָנֵי נִזְרֵי* *the gems of a diadem*, put for any thing precious, Zech. 9, 16.

נִחַ Noah pr. n. Gr. *Nōs, Nōé*, (i. q. *נִחַ* rest, r. *נִיחַ*,) the son of Lamech, preserved from the deluge for his righteousness, Gen. 5, 29. 32. c. 6-9. 10, 1. 32. 1 Chr. 1, 4. 9, 2. Ez. 14, 14. 20. So *נִי*

נַחַת *the waters of Noah, the deluge*, Is. 54, 9.—On the etymology see Thesaur. p. 862.

נִחְבֵּי (hidden, verbal of Niph. r. חָבַה) *Nahbi*, pr. n. m. Num. 13, 14.

* נָחַת in Kal præt. נָחַת, imper. נַחַת, and in Hiph. הִנְחַת, fut. יִנְחַת, inf. הִנְחֹת.

1. *to lead, to conduct, to guide*; kindr. are נָהַג, נָהַל. Sept. often, ὁδηγέω, καθυγέω, sometimes ἄγω, ἐπάγω.—Constr. c. אֶל *to any one*, Ex. 32, 34; נָדַר Ps. 60, 11; אֶת־פָּנָי 1 Sam. 22, 4; לִפְנֵי Prov. 18, 16; also with מִן of place *whence* Num. 23, 7; absol. Job 38, 32.—Often of God as leading or guiding a people or persons; Gen. 24, 27 בְּהַדְרָה נִחַנִּי יְיָ בֵּית אָחִי אֲדָמָה *the Lord hath led me in the way to the house of my master's brethren*. v. 48. Ex. 13, 17. 21. Neh. 9, 12. Ps. 78, 14; with אֶל Ps. 107, 30; בְּ Ex. 15, 13. Deut. 32, 12. Ps. 31, 4. 139, 10. Is. 57, 18. al. Trop. God is said *to lead* any one in a way of righteousness Ps. 23, 3; in the old way, the religion of the forefathers, Ps. 139, 24; in his counsel 73, 24; comp. also Ps. 5, 9. 27, 11.

2. *to lead out or away, to carry away* to any place. 1 K. 10, 26 וַיִּנְחֵם בְּעָרֵי וַיִּנְחֵם אֶת הָעָרֵי וַיִּנְחֵם אֶת הָעָרֵי *and brought them out into the cities for chariots*. So *to lead or carry away* a people into exile, coupled with הִגְלָה, 2 K. 18, 11. Job 12, 23 *he enlargeth the nations and (again) leadeth them away into captivity*.

נָחֻם Neh. 7, 7, see רָחֻם lett. c

נִחָם (consolation, r. נָחַם) *Nahum*, pr. n. of a prophet, Nah. 1, 1.

נִחְמוּמִים m. plur. (r. נָחַם) 1. *consolations* Is. 57, 18. Zech. 1, 13 where many Mss. and editions have נִחְמִים, but against analogy.

2. *compassion*, Hos. 11, 8.

נָחֹר (snorting, snoring,) *Nahor*, pr. n. a) A postdiluvian patriarch Gen. 11, 22. b) A brother of Abraham Gen. 26, 27.

נְחֹשֶׁת m. adj. (denom. from נָחַשׁ) *brazen*, trop. Job 6, 12. Also

נְחֹשֶׁת pr. fem. of the preced. a) *brazen*, as נֶשֶׁת אֶת־קַשְׁשׁ *a bow of brass*, brazen. Ps. 18, 35. Job 20, 24. b) Neut. any

thing *made of brass, a brazen thing* Lev. 26, 19. Job 41, 19. Is. 48, 4. Mic. 4, 13. Hence poet. for *brass*, i. q. נְחֹשֶׁת, Job 28, 2. Is. 45, 2 הַלְהוֹת נְחֹשֶׁת *doors of brass, brazen doors*. Job 40, 18 אֶפְרָקֵי נְחֹשֶׁת *tubes of brass*.

נְחִילֹת f. plur. Ps. 5, 1, an instrument of music, prob. *tibiae, pipes, flutes*, i. q. הַלִּיל. It is for נְחִלֹת *the perforated*, pr. part. Niph. of r. הָלַל.

נְחִירִים dual (r. נָחַר) *the nostrils*, from snoring, Job 41, 12 [20]. Syr. sing.

נִסְאָ nose, Arab. نَفْسَة nostril.

* נָחַל fut. יִנְחַל 1. *to take, to get as a possession, to possess*, nearly i. q. רָשָׁה. The primary idea seems to be that of *leading, drawing*; so that נָחַל is of like signif. with נָהַל. From the idea of *leading*, comes, on the one hand, that of *flowing*, whence נַחַל *stream*; and, on the other, that of *taking, receiving*, as we also say, 'to draw money, to draw profit,' etc. for 'to get, take, receive.'—Spoken: a) Often of the Israelites as acquiring and enjoying possession of Canaan, c. acc. Ex. 23, 30. Josh. 14, 1. Is. 57, 13. Ps. 69, 37. al. Without acc. *to take possession, to have possession, to possess*, Josh. 16, 4. Num. 32, 19; with בָּ of place Num. 18, 20. Deut. 19, 14. Num. 18, 23. 24. Josh. 17, 6. 19, 9. b) Of God who takes Israel as his own possession, and therefore protects and defends them; Ex. 34, 9. Zech. 2, 16 [12]; with בָּ of place Ps. 82, 8. c) Genr. *to get, to gain, to acquire*, as a possession, e. g. glory Prov. 3, 35; wealth 28, 10; also folly 14, 18; the wind 11, 29. So Jer. 16, 19 *our fathers נָחְלוּ שִׁמְרָה have possessed lies*, i. e. idols for worship. Ps. 119, 111 *thy precepts have I taken as a possession for ever*. d) With acc. of pers. *to take possession of any one*, i. e. to seize upon his possession, *to drive out, to dispossess him*, Zeph. 2, 9. Comp. רָשָׁה no. 1. b.

2. *to get by inheritance, to inherit*, with בָּ of place, Judg. 11, 2 לֹא תִנְחַל בְּבֵית אָבִינוּ *thou shalt not inherit in our father's house*.—The LXX render by κληρονομίω also many passages cited under no. 1; but the specific idea of *inheritance* in this verb is rare

3. Causat. i. q. Pi. *to give to be possessed, to distribute* any thing, with acc. of thing and ל of pers. Num. 34, 17 אֲשֶׁר-יִנְחִלוּ לָכֶם אֶת-הָאָרֶץ *who shall distribute the land unto you.* v. 18. Josh. 19, 49.

PIEL נחל *to give to be possessed, to distribute.* Josh. 13, 32; with two acc. of pers. and thing Josh. 14, 1. Num. 34, 29; ל of pers. Josh. 19, 51.

HIPH. הִנְחִיל, fut. יִנְחִיל 1. *to give as a possession, to cause to possess*, often with two acc. of pers. and thing, 1 Sam. 2, 8. Zech. 8, 12; often spoken of the distribution of the land of Canaan, Deut. 1, 38. 3, 28. 19, 3. 31, 7. Jer. 3, 18. 12, 14. Josh. 1, 6. With acc. of thing impl. Deut. 32, 8 בְּהִנְחַל עֲלֵיוֹן גּוֹיִם *when the Most High gave (divided out) to the nations their possession.* Prov. 8, 21. Acc. of pers. impl. Is. 49, 8.

2. *to cause to inherit*, i. e. a) *to leave as heir* Prov. 13, 22. b) *to leave as an inheritance*, with dat. of pers. 1 Chr. 28, 8. c) *to distribute an inheritance*, with two acc. Deut. 21, 16.

HOPH. *to be made to possess*, i. e. *to have allotted or appointed as one's portion*, although by compulsion and unwillingly; hence with acc. (Heb. Gr. § 140. 1. a.) Job 7, 3 הִנְחִילְתִּי לִי יְרֵחַ-שָׁוָא *I have been allotted months of misery*, such are appointed as my portion.

HITHP. i. q. Kal, *to receive as one's own, to possess oneself of, c. acc.* Num. 32, 18. Is. 14, 2. With dat. of pers. *to possess for oneself and for one's heirs*, i. e. so as to transmit to one's heirs; Lev. 25, 46 וְהִנְחַלְתֶּם אֹתָם לְבָנֵיכֶם אַחֲרֵיכֶם *and ye shall possess them for yourselves and for your sons after you*; so all the ancient versions. In the same manner are to be explained Num. 33, 54. 34, 13. Ez. 47, 13. Comp. Ewald's Krit. Gramm. p. 204.

Deriv. נַחֲלָה and the four following.

נַחֲלָה m. with He local Num. 34, 5, and poet. נַחֲלָה Ps. 124, 4; dual נַחֲלָיִם Ez. 47, 9; plur. נַחֲלָיִם, constr. נַחֲלָי, c. suff. נַחֲלָיָה.

1. *a stream, brook, torrent*, so called from its flowing, see r. נחל Kal no. 1. Lev. 11, 9. 10. Deut. 8, 7. 10, 7. 1 Sam. 17, 40. 2 Sam. 17, 13. Is. 11, 15. Ps. 78, 20. al. s̄ap. נחל אֶרֶץ *a perennial brook*,

see in אֶרֶץ no. 1. נחל שׁוֹפָה *an overflowing stream* Is. 30, 28. 66, 12. Jer. 47, 2. נחלים צוֹר *stones of the brooks* Job 22, 24, comp. 1 Sam. 17, 40. Is. 57, 6. So נחלי עֲרָב *willows of the brook* Lev. 23, 40. Job 40, 22; and hence נחל הַעֲרָבִים *the brook of willows* Is. 15, 7, as pr. n. of a stream on the east of the Dead Sea, perh. the present *Wady el-Ahsy*, وادي الاحسي, which descends from the eastern mountains and enters the south end of the Dead Sea; see Bibl. Res. in Palest. II. p. 488, 555. Most of the streams in Palestine are *torrents* flowing only in winter, χεῖμα ῥόοι, and such an one is meant in Job 6, 15: *my brethren are deceitful like the torrent*, which dries up unexpectedly and so disappoints the traveller. The torrents (נחלים) of Palestine named in the O. T. are: נ' אֲרֹנוֹן, נ' הַבְּשׂוֹר, נ' אֲרֹנוֹן, נ' רַבֵּק, נ' הַקָּדָר 2 Sam. 24, 5, נ' קָנָה, נ' קִרְשׁוֹן, נ' קִרְדוֹן, נ' בְּרִיחַ, see under these words.—Further, נ' הַקָּדָרָה *the brook of the desert* i. e. of the Arabah, put perh. for the Kidron, which falls into the northern part of the Dead Sea, comp. 2 K. 14, 25. נחל מִצְרַיִם *the brook or torrent of Egypt*, on the confines of Egypt and Palestine, later Πρωτοζόγουσα, now *Wady el-Arish*, العريش, Num. 34, 5. Josh. 15, 4. 47; comp. 1 K. 8, 65. 2 K. 24, 7. Is. 27, 12; called also נחל הַיַּרְדֵּן simply נחל Ez. 47, 19. 48, 28. But the river of Egypt, נהר מִצְרַיִם, is the Nile, Gen. 15, 18.—Poet. נחל גַּפְרִית *a torrent of sulphur* Is. 30, 33; *streams of honey* Job 20, 17; *streams of oil* Mic. 6, 7; נחלי בְּלִעַל *torrents of destruction* Ps. 18, 5.

2. *a valley, ravine*, watered by a brook or torrent, Arab. وادي *Wady*, Syr. نَسْلًا for Gr. φάγαι Luke 3, 5.—Gen. 26, 19. Num. 24, 6. 2 K. 3, 16. Ps. 104, 10. Cant. 6, 11. al. The vallies enumerated of this kind are: נ' הַשִּׁשִּׁיִּים, נ' שׁוֹרֵק, נ' אֲשֶׁבֶל, נ' יַרְדֵּן, נ' אֲרֹר, נ' יַרְדֵּן, see under these words.—Since נחל signifies both a *brook* and the *valley* in which it flows, the same expression may be understood of either; as נ' יַרְדֵּן of the brook Deut. 2, 13. 14, and of the valley Num. 21, 12; and in some examples it may be doubtful which is meant, as Josh. 15, 7. 19, 14, comp. 11. See Thesaur. p. 873.

3. Prob. *shaft* or *adit* of a mine; Job 28, 4 נחל פָּרַץ they break (pierce) a shaft.

נחלה Milél Ps. 124, 4; see in נחל init.

נחלה f. (ר. נחל) constr. נחלת, c. suff. נחלות; plur. נחלות Is. 49, 8.

1. a taking possession, occupation; Is. 17, 11 נחלה ביום in the day of occupation, i. e. of gathering the harvest. But on account of the following נאב ואנש, it is better to read נחלה a deadly wound; see in ר. הלה Niph.

2. a possession, estate, property, that which is possessed. Ps. 2, 8 I will give thee the heathen as thy possession, נחלתה. So of wealth Prov. 20, 21. Ecc. 7, 21; oftener of a possession of land, real estate, Num. 16, 14. 36, 7. 8. 9. Ruth 4, 5. 6. 10. Josh. 19, 49.—Spec. a) Of the territory assigned by lot to each tribe, Josh. 23, 23. 28; comp. 18, 20. 28. 19, 1. 8. 9. 16. 23. 31. 39. 48. Hence of the Levites it is said, Num. 18, 23 among the children of Israel they shall have no possession. v. 24. 26. 62. Josh. 13, 14. 33. 14, 3. b) Of the whole land of Palestine, given as a possession to the Israelites, Deut. 4, 38. 15, 4. 19, 10. 20, 16. 21, 23. 24, 4. 26, 1. נחלת רבקה Is. 58, 14. al. c) נחלת יהוה the possession of Jehovah, his property, i. e. the children of Israel, whom Jehovah cares for and protects as his own cherished people, Deut. 4, 20. 9, 26. 29. 1 Sam. 26, 19. 2 Sam. 14, 16. Is. 19, 25. Joel 2, 17. Jer. 12, 7–9. Ps. 28, 9. 106, 40. al. But in Ps. 127, 3 נחלת רי is a possession from the Lord, bestowed by him. d) For the phrase רש לי חלק ונחלה גם, see in חלק no. 2. a.

3. Spec. an inheritance, patrimony, Num. 27, 7. Job 42, 15. 1 K. 21, 4. Prov. 19, 14; also Prov. 17, 2.

4. a portion, lot, assigned of God, i. q. חלק no. 2. d. Job 27, 13. Is. 54, 17. Job 20, 29 נחלה אמרו מאל the lot appointed unto him from God. With genit. id. Job 31, 2; comp. Ps. 127, 3 in no. 1. c.

נחליאל (valley of God) Nahaliel, pr. n. of a station of the Israelites in the desert, Num. 21, 19.

נחלמי Nehelamite, patronym. otherwise unknown Jer. 29, 24. 31. 32.

נחלה f. i. q. נחלה, a possession, portion, lot, with the less frequent feminine termination נח, Ps. 16, 6. R. נחל.

* נחם in Kal not used, pr. onomatopoeit. to draw the breath forcibly, to pant, to sigh, to groan, like Arab. نَحَم.

Kindred roots are נחם, הנה, נחם, q. v. NIPH. נחם, fut. ונחם, conv. ונחם.

1. to lament, to grieve; for the use of the passive and middle in verbs of emotion, comp. נאב, ὀδύρομαι, contristari, also נבא Niph. Spoken: a) In regard to others, hence i. q. to pity, to have compassion, absol. Jer. 15, 6 נלאתי הנהם I am weary of having compassion; c. על Ps. 90, 13; אל Judg. 21, 6; ל v. 15; מן Judg. 2, 18. b) In regard to one's own doings, to grieve; hence to repent, (comp. Germ. reuen which in Switzerland means to grieve, Engl. to rue,) Ex. 13, 17. Job 42, 6. Ps. 110, 4; with ברי Gen. 6, 6. 7. 1 Sam. 15, 11. Often of one who repents, grieves, for the evil he has brought upon another, Ps. 106, 45. Jer. 20, 16. Jon. 3, 9. Joel 2, 14; c. על Ex. 32, 12. 14. Jer. 8, 6. 18, 8. 10; אל 2 Sam. 24, 16. Jer. 26, 3.

2. Reflex. of Piel, to console oneself, to be comforted Gen. 38, 12; with על concerning any thing 2 Sam. 13, 39; with אחרי i. e. for the loss of any one Gen. 24, 67.—Hence

3. to avenge oneself, to take vengeance, since, to use the words of Aristotle, Rhet. II. 2, τῆ ὀργῆ ἐστὶν ἰδονῆ τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρῆσθαι. With מן Is. 1, 24; comp. Ez. 5, 13. 31, 16. 32, 31. See Hithp. no. 3.

PIEL נחם, fut. ונחם, to console, to comfort, pr. to express grief, compassion; Job 16, 2. Ecc. 4, 1 ארן להם מנחם they had no comforter. Lam. 1, 2. 9. 16. 17. With acc. of pers. Gen. 37, 35. 50, 21. Ruth 2, 13. al. With על of things concerning which, 1 Chr. 19, 2. Is. 16, 7. 22, 4. Ez. 14, 22. Job 42, 11. So God is said to comfort any one by restoring to him his favour, Is. 12, 1. 49, 13. Jer. 31, 13. Zech. 1, 17. Ps. 23, 4. al.

PUAL נחם, to be consoled, comforted, Part. מנחמה for מנחמה Is. 54, 11.

HITHP. הנהם, once הנהם Ez. 5, 13, i. q. Niph. but less frequent.

1. *to lament, to grieve*: a) For another, i. e. *to pity, to have compassion*, c. על Deut. 32, 36. Ps. 135, 14. b) *to repent*, Num. 23, 19.

2. *to console oneself, to be comforted*, Gen. 27, 35. Ps. 119, 52.

3. *to avenge oneself, to take vengeance*; Gen. 27, 42 הַיָּה עֲשׂוֹ אָחִיךָ מִתְנַחֵם לָךְ לְהִרְגֶנָּה *lo, Esau thy brother will avenge himself by slaying thee.*

Deriv. הַחֲמוּמִים, הַתְּנַחֲמוּמִים, הַחֲמוּמָה, the pr. names נַחֵם, מְנַחֵם, הַתְּנַחֲמָה, and the five here following.

נַחֵם (consolation) *Naham*, pr. n. m. 1 Chr. 4, 19.

נַחֲמִים, plur. נַחֲמִים, see in נַחֲמִים.

נַחֲמָה m. *repentance*, Hos. 13, 14.

נַחֲמָה f. (r. נַחֵם) *Kamets impure, consolation*, Job 6, 10. Ps. 119, 50.

נַחֲמִיָּה (whom Jehovah comforts) *Nehemiah*, pr. n. a) The son of Hachaliah, governor of Judea under Artaxerxes Longimanus, Neh. 1, 1. 8, 9. 10, 2. 12, 26. Sept. *Nesemias*. Comp. הַרְשֵׁתָא.—Different are b) Neh. 3, 16. c) Ezra 2, 2. Neh. 7, 7.

נַחֲמָנִי (compassionate, r. נַחֵם) *Nahamani*, pr. n. m. Neh. 7, 7.

נַחֲמָה i. q. אֲנַחֲמֶנּוּ, *we*, found only Gen. 42, 11. Ex. 16, 7. 8. Num. 32, 32. 2 Sam. 17, 12. Lam. 3, 42.

נַחֵם i. q. Chald. נַחַש *brass*, see in פִּינַחֵם.

* נַחֲצֵץ i. q. לְחַץ, *to urge, to press*, see under the letter ל. Part. pass. נַחֲצֵץ *urged*, i. e. *urgent, pressing*, 1 Sam. 21, 9.—Arab. نَحَض id.

* נַחֲחֵר onomatopoeic root, Arab. نَحَرَ, Syr. نَسِ, *to breathe hard through the nose, to snort, to snore*, comp. Eth. ንሐረ to snore, Gr. ὑέγγω, ὑόγγος.—Hence נַחֲחֵרִים, pr. n. נַחֲחֵר, also the two following.

נַחֲחֵר m. Job 39, 20, and נַחֲחֵרָה f. Jer. 8, 16, *a snorting*, e. g. of a horse.

נַחֲחֵרִי 2 Sam. 23, 37, and נַחֲחֵרִי 1 Chr. 11, 37 (snorer, r. נַחֲחֵר) *Naharai*, pr. n. m.

* I. נַחֲשֵׁ in Kal not used, an onomatopoeic root, i. q. לְחַשׁ, expressing a low

hissing sound, *to hiss, to whisper*, espec. of the whispering or muttering of sorcerers, see לְחַשׁ Pi. Ps. 58, 6. Comp. Zab. לַחֲשׁוֹ to whisper, see Cod. Nas. III. p. 88, line 16. 18. Syr. نَسَف to practise enchantments.

PIEL נַחֵשׁ, fut. יִנְחֹשׂ, *to take auguries, to practise divination, to divine*, Lev. 19, 26. Deut. 18, 10. 2 K. 17, 17. 21, 6.—Some here understand *ὄφιδμαντεία* or divination by serpents, as if denom. from נַחֵשׁ; see Bochart Hieroz. T. I. p. 21.—Hence

2. In a wider sense, *to divine, to prognosticate, to augur*, i. e. to feel a pre-sage; Gen. 30, 27 נַחֲשֵׂה יְהוָה בְּנִבְרַכְתִּי יְהוָה בְּגִלְגְּלֵךְ *I augur that Jehovah blesseth me for thy sake*. 44, 15 *know ye not* כִּי נַחֵשׁ אֵישׁ אֶשֶׁר פְּמוֹנִי *I could certainly divine such things?* v. 5 *whereby indeed he divineth?* i. e. the cup, *νυκτιμαντεία*. 1 K. 20, 33 יְהוֹאָכָז וְהָאֲנָשִׁים וְנַחֲשֵׁי אַחָב *and the men took as a good omen* sc. the words of Ahab in v. 32. See more in Thesaur. p. 875.

Deriv. נַחֲשֵׁן, נַחֵשׁ, pr. n. נַחֲשֵׁן.

* II. נַחֵשׁ a root assumed to furnish an etymology for נַחֲשֵׁשׁ *brass*; perh. *to be bright*, corresponding to נַחֲשֵׁן. But the Semitic languages afford no trace of such a usage.

נַחֲשֵׁ m. (r. נַחֵשׁ I) 1. *incantation, enchantment*, Num. 23, 23.

2. *augury, omen*, which one takes. Num. 24, 1; comp. 23, 3. 15.

נַחֲשֵׁ m. (r. נַחֵשׁ I) 1. *a serpent*, so called from its hissing, Gen. 49, 17. Ex. 4, 3. 7, 15. Deut. 8, 15. Ps. 58, 5. al. Frequent mention is made of its deadly bite, Num. 21, 17 sq. Am. 5, 19. 9. 3. Ecc. 10, 11. Prov. 23, 22; also of its cunning, Gen. 3, 1 sq. comp. Matt. 10, 16, and Bochart Hieroz. III. p. 246 Lips.—Put for the constellation of the serpent or dragon in the northern quarter of the heavens, Job 26, 13. Arab. حَيَّة.

2. *Nahash*, pr. n. a) A place otherwise unknown 1 Chr. 4, 12. b) A king of the Ammonites 1 Sam. 11, 1. 2 Sam. 10, 2. c) 2 Sam. 17, 27. d) 2 Sam. 17, 25.

נחש Chald. m. *brass, copper*, Dan. 2, 32. 45. 4, 20. al. Syr. نَحْشًا, Heb. נַחֲשָׁה.

נחשון (enchanter, r. נחש I) *Nahshon*, pr. n. of a son of Amminadab, Ex. 6, 23. Num. 1, 7. Ruth 4, 20.

נחשת (r. נחש II) comm. gen. m. Ez. 1, 7. Dan. 10, 6, f. 1 Chr. 18, 8; c. suff. נחשתה Ez. 16, 36, נחשתי Lam. 3, 7; dual נחשתים.

1. *brass, χαλκός*, pr. *copper*, mostly as hardened and tempered, and so used for arms and other implements, Gen. 4, 22. Ex. 26, 11. 37. al. sæpe. Metaph. Jer. 6, 28 *brass and iron are they all*, i. e. base, vile, of less precious metal.—Syr. and Chald. id.

2. Any thing made of brass or copper, e. g. a) *money*, brass or copper coin, Ez. 16, 36 נחשתה, Vulg. *quia effusum est æs tuum*. b) *a chain, fetter*, of brass or copper, Lam. 3, 7. So dual נחשתים *fetters* Judg. 16, 21. 2 Sam. 3, 34. 2 K. 25, 7. Jer. 39, 7. 52, 11.

נחשתא (brass) *Nehushta*, pr. n. f. of the mother of king Jehoiachin, 2 K. 24, 8.

נחשתן m. (from נחש and the ending נִתְּן) *Nehushtan*, i. e. *the brazen serpent*, erected by Moses, and broken in pieces by Hezekiah because the Israelites made of it an idol and worshipped it under this name, 2 K. 18, 4.

* נחת fut. יִנְחֹת Ps. 38, 3, and נחת Prov. 17, 10, *to go or come down, to descend*, a root common in Aramæan, i. q. Heb. נָחַת; so Chald. נחת fut. יִנְחֹת, Syr. نَحَا fut. نَحَا. In O. T. only poetic; perhaps denom. from the noun נחה (r. נחה), the נ passing over into a radical.—Jer. 21, 13 מִיִּיִּנְחֹתָ עָלֵינוּ *who will come down against us?* sc. to attack us. Ps. 38, 3 וַתִּנְחֹת עָלַי רִדָּה *and thy hand cometh down upon me* in chastisement. Plur. נחתה Job 21, 13, for נחתה, Dag. euphon. comp. Lehrs. p. 85. Trop. Prov. 17, 10 הַחַת הַחַת גָּעַרָה בַּמִּבְרִין *reproof goeth down* (sinketh deep) *into the mind of the wise*, comp. 18, 8. 26, 22. The form החת is penacate, comp. Lehrs. § 51. 1. n. 1.

NIPH. נחתה i. q. Kal, Ps. 38, 3 בִּרְחֵצֵיהָ *for thine arrows come down upon me*, pierce me.

PIEL נחה *to press down*, e. g. a bow, i. e. *to bend*, Ps. 18, 35; furrows, i. e. *to level*, spoken of rain Ps. 65, 11.

HIPH. *to lead down*, i. q. הוריד. Imper. Joel 4, 11 שָׁמָּה תִּנְחֹתוּ יְהוֹרָה *thither lead down, Jehovah, thy warriors*; comp. v. 2. Others: *prostrate*, but contrary to the parallelism.

Deriv. נחתים.

נחה Chald. *to come down, to descend*, part. נחה Dan. 4, 10. 20.

APH. fut. יִנְחֹת, imp. אֲנַח, part. מִנְחָה. 1. *to bring down or away*, Ezra 5, 15. 2. *to lay down, to deposit*, for safe-keeping, Engl. *to lay up*, Ezra 6, 1. 5.

HOPH. הִנְחֹת after the Heb. *to be brought down, to be deposed*, Dan. 5, 20.

נחה f. (r. נחה) as נחה from נחה. 1. *a letting down*, e. g. of the arm for punishment, Is. 30, 30, comp. v. 32. Concr. *that which is let down, set on upon a table*; Job 36, 16 שָׁלַחְנָה *the food of thy table*.

2. *rest, quiet*, Is. 30, 15. Job 17, 16. Prov. 29, 9. Ecc. 6, 5. Acc. as adv. Ecc. 4, 6 בָּה נחה *a handful with quietness*.

3. *Nahath*, pr. n. see הויה.

נחתים adj. plur. (r. נחה) *coming down, descending*, Dag. euphon. 2 K. 6, 9.

* נטה fut. יִנְטֶה, apoc. נט, conv. נט, c. Mak. נט.

1. *to stretch out, to extend*, Arab. نَطَا extendit fila. Kindred roots are נחה, נחה, q. v.—Spec. a) *to stretch out, to extend*, e. g. the hand Ex. 8, 2. 13. 10, 12. 21; the hand with a spear Josh. 8, 26, and ellipt. v. 18; often of the hand of God in threat Jer. 51, 25. Ez. 6, 14. 14, 9. 13. Is. 5, 25; or of man as if to assail God, Job 15, 25. So a measuring line, c. נטל, *to stretch the line upon any thing* Job 38, 5. Is. 44, 13 Lam. 2, 8. Also *to stretch out in length, to elongate*; Is. 3, 16 נְטִיחוֹת צִלְּהָ *see in shadow*, Ps. 102, 12 צִלְּהָ נְטִיחוֹת *a lengthened shadow*, i. e. lengthened in the declining sun, at the approach of evening; comp. 109, 23. b) *to stretch, to spread out, to expand*, e. g. a tent Gen. 12. 8. 26, 25; the heavens Is. 40, 22 הַנְּטִיחָה *who spreadeth out the heavens as a cur*

tain, awning. 45, 12. Jer. 10, 12. 51. 15. Job 9, 8. Metaph. על נטה רעה to spread out evil against any one, a metaphor drawn from nets, Ps. 21, 12.—1 Chr. 21, 10 שלוש נטה אני עלך I spread out three things before thee (i. e. I propose to thee), choose one; comp. 2 Sam. 24, 12, where for נטה is נוטל.—Intrans. to spread oneself out, e. g. as flocks in the land, Job 15, 29.

2. to incline, to bow, i. e. to make tend downwards; e. g. the shoulder for bearing Gen. 49, 15; the feet for a fall Ps. 17, 11 (comp. 73, 2); the mind Ps. 119, 112; the heavens, spoken of God, Ps. 18, 10. Part. pass. Ps. 62, 4 קיר נטוי a wall inclining, leaning, ready to fall.—Intrans. of feet inclining to a fall Ps. 73, 2; the declining day Judg. 19, 8; the shadow on a dial moving downwards 2 K. 20, 10.

3. to turn, to turn away, to deflect, i. e. to make tend to one side; Is. 66, 12 לו, I will turn peace upon her like a river, i. e. as a stream is turned in its course. Gen. 39, 21 וניט אליו and turned upon him favour, i. e. conciliated favour towards him.—Often intrans. to turn away, to decline, Num. 20, 17. 22, 23. 26. 33; with אל to any one Gen. 38, 16; with מן and מעט from any one, from a way, Ps. 44, 19. 119, 51. 157. Job 31, 7. 1 K. 11, 9; with אחריו to turn away after i. e. to the party of any one Ex. 23, 2. Judg. 9, 3. 1 K. 2, 28; comp. 1 Sam. 8, 3.—Hence

4. to go away, to go, 1 Sam. 14, 7.

NIPH. pass. of Kal no. 1, to be stretched, extended, as a measuring line Zech. 1, 16; of a stream, to spread itself out Num. 24, 6; of evening shadows, to be lengthened. Jer. 6, 4; comp. Virg. Ecl. 1. 84.

HIPH. הטה, fut. יטה, apoc. 1 pers. אט Hos. 11, 4, in pause אט Job 23, 11, ואת Jer. 15, 6; 2 pers. הט Ps. 27, 9. 141, 4; 3d pers. ויט 2 Sam. 19, 15; imp. apoc. הט Ps. 17, 6.

1. i. q. Kal no. 1, but less usual, to stretch out, to extend: a) E. g. the hand Is. 31, 3. Jer. 6, 12. 15, 6; the limbs upon a couch or bed Am. 2, 8. b) As a tent 2 Sam. 16, 22. Is. 54, 2; sackcloth 2 Sam. 21, 10.

2. to incline downwards, to bow, to depress, Gen. 24, 14; the heavens, spoken of God, Ps. 144, 5. Spec. the ear in order to listen, Jer. 7, 24. 26. 11, 8; with

ל to any one Ps. 17, 6. 116, 2. Prov. 4, 20. 5, 1. al.

3. to turn, to turn away, to deflect, sc. towards one side, i. q. Kal no. 3. Num. 22, 23. 2 Sam. 3, 27. Metaph. Job 36, 18 a great ransom cannot turn thee away, sc. from the divine punishment, so as to avoid it.—Spec.

a) הטה לב פ' to turn the heart of any one, 2 Sam. 19, 15; with על to any thing Prov. 21, 1; אל Ps. 119, 37; ל 141, 4; אחריו 1 K. 11, 2. 3. 4. In a bad sense, to turn away, to seduce any one, Prov. 7, 21. Is. 44, 20.—Also אל לבו הטה to incline one's heart to, Josh. 24, 23. 1 K. 8, 58; to wisdom Prov. 2, 2.

b) הטה הסד על פ' to turn favour upon any one. to procure favour for him, Ezra 7, 28. 9, 9. Comp. Kal Gen. 39, 21.

c) הטה משפט to turn aside right, to pervert justice, right being compared to a straight path from which it is wrong to turn away on either side. Hence, to pervert the ways of justice Prov. 17, 23. With genit. פ' הטה משפט to pervert or wrest the right of any one, spoken of a judge, Ex. 23, 6. Deut. 27, 19. Lam. 3, 35; and, in the same sense, to pervert the way i. e. the right of any one, Am. 2, 7. Acc. impl. Ex. 23, 2.

d) to turn away, to thrust out sc. from a way, Job 24, 4 they turn the needy out of the way. Hence metaph. of the way of right and justice (comp. in lett. c.) Is. 10, 2; and so without mention of a way, Is. 29, 21. Am. 5, 12. Prov. 18, 5.

e) to turn away any thing from a person, to avert, e. g. good Jer. 5, 25.

f) to turn away a suppliant, to repulse, Ps. 27, 9.

g) Intrans. to turn aside, to decline from a way, to swerve, c. מן Is. 30, 11. Job 23, 11. With acc. of place whither, Ps. 125, 5.

Deriv. מט (מטה), מטה, מטטה, מטטה or מטטה, and pr. n. יטה.

נטיל m. verbal adj. (r. נטל) laden, Zeph. 1, 11.

נטיע see נטעים.

נטפוח f. plur. (r. נטה) drops, pendants for the ears, ear-drops, especially of pearls, Judg. 8, 26. Is. 3, 19. Arab.

נטافة id. Comp. Gr. σταλόμιον a kind

of ear-pendant, from *σταλάζω* to drop, distil.

נט f. plur. *tendrils, twigs*, Is. 18, 5. Jer. 5, 10. 48, 32. R. **נט**, see Niph. Is. 16, 8.

* **נט** fut. **נט** 1. *to take up, to lift up*. Chald. id. Syr. **נט** to be heavy, from the idea of *lifting*. Kindred roots are **נט**, **נט**, **נט**; comp. Sanscr. *tul*, i. q. Lat. *tollere*.—Is. 40, 15 **נט** **נט** **נט** *he taketh up the isles as dust*, as an atom.

2. *to lay upon, to impose upon* any one, c. **נט**, 2 Sam. 24, 12 **נט** **נט** **נט** *three things I lay upon thee*, i. e. propose to thee; comp. the parallel passage in 1 Chr. 21, 10 where it is **נט**, and in the same sense **נט** Jer. 21, 8.—Lam. 3, 28 **נט** **נט** *for God hath laid upon him* sc. calamity.

PIEL i. q. Kal no. 1. Is. 63, 9.

Deriv. **נט**, **נט**.

נט Chald. *to lift up*, Dan. 4, 31. Præter. pass. Dan. 7, 4.

נט m. (r. **נט**) *a burden, load*, Prov. 27, 3.

* **נט** fut. **נט**, inf. **נט** and **נט**, pr. *to set upright, to fix in the ground*. Kindr. are **נט** **נט** **נט** to set, **נט** Hiph. **נט** id. also **נט**, **נט**. Comp. Sanscr. *dhâ*, Gr. *τίθημι*.—Spec.

1. *to plant*, as a tree, garden, vineyard, Gen. 2, 8, 9, 20. Lev. 19, 23. Num. 24, 6. al. So God is said *to plant* the forest-trees Num. 24, 6. Ps. 104, 16. The place *where* is put with **נט** Jer. 32, 41; **נט** Am. 9, 15; in acc. *to plant a field*, etc. Ez. 36, 36. Hence with two acc. to plant a garden, etc. *with* any thing, Is. 5, 2. Jer. 2, 21.—Trop. a) *to plant a people*, i. e. to assign them a fixed and permanent residence; comp. in Engl. 'to plant a colony'; Am. 9, 15. Jer. 24, 6 *I will plant them, I will not pluck them up*. 32, 41. Ps. 44, 3. Ex. 15, 17. 2 Sam. 7, 10. al. Comp. opp. **נט**, also **נט** and **נט** Ezra 9, 8. b) Ps. 94, 9 *God who planted the ear*, i. e. created, formed it.

2. *to fix, to fasten*, as a nail, Ecc. 12, 11. Comp. in Engl. 'to plant a nail.'

3. *to plant*, i. e. *to pitch a tent*, Dan. 11, 45, and so of the tent of the heavens

Is. 51, 16; *to set up* an image Deut. 16, 21.

NIPH. *to be planted*, metaph. Is. 40, 24. Deriv. **נט** and the two following.

נט m. in pause **נט**, constr. **נט** Is. 5, 7, c. suff. **נט**; plur. **נט**.

1. *a planting*, i. e. what is planted, Is. 17, 11.

2. *a plant*, sc. recently planted, Job 19, 9. Sept. well *νεόφυτον*.

3. *a plantation*, place planted, Is. 5, 7, 17, 10. 1 Chr. 4, 23.

נט m. plur. (r. **נט**) *plants*, Ps. 144, 12.

* **נט** fut. **נט**, *to drop, to fall in drops, to distil*. Aram. and Arab. **נט** id. Eth. **נט** stillavit, and **נט** percolavit, which comes from the idea *stillare*. The primary syllable **נט** is onomatopoetic, as in Engl. and Germ. with *r* inserted, *to drop, tropfen*. Metaph. of discourse; Job 29, 22 *my speech distilled upon them*, was grateful to them as the rain.—Often trans. like Engl. *to drop*, with acc. *to drop or distil* any thing, *to let fall in drops*, comp. **נט** no. 1, **נט** no. 3. Joel 4, 18 **נט** **נט** *the mountains drop down new wine*. Cant. 5, 5, 13. Judg. 5, 4; acc. impl. Ps. 68, 9. Trop. Cant. 4, 11 **נט** **נט** *thy lips distil honey*. Prov. 5, 3.—In a similar manner the Arabs transfer the idea of watering, irrigating, to flowing and pleasing discourse; comp. **נט** and other synonymous verbs.

HIPH. *to let fall in drops, to drop*, c. acc. Am. 9, 13. Spec. of discourse, and the accus. being omitted, simply *to speak, to prophesy*, Mic. 2, 6, 11. Ez. 21, 2, 7 [20, 46, 21, 2]. Am. 7, 16. Comp. **נט**, **נט**.

Deriv. **נט**, pr. n. **נט**, and the two following.

נט m. 1. *a drop*, Job 36, 27.

2. An aromatic *gum or resin*, used for incense, so called from its flowing out in *drops*, distilling, Ex. 30, 34. Sept. **נט** (from **נט**). i. e. either myrrh flowing spontaneously, Dioscor. 1, 74; or the resin of *styrax* (**נט**) used for incense, Salmas. Exerc. 1, 540. The latter is here to be understood. Engl. Vers. *stacte*.

נטפה (distillation, r. נטה) *Netophah*, pr. n. of a place not far from Bethlehem in Judea, Ezra 2, 22. Neh. 7, 26.—Hence the gentile n. נטופתי *Netophathite* 2 Sam. 23, 28. 29. 2 K. 25, 23. al.

***נטר**, fut. יטר, וטר, and ינטור Jer. 3, 5, to guard, to keep, i. q. נצר and also שמר, but usually poetic. Syr. Chald. and Arab. **نظر** id.—E. g. to keep a vineyard, Cant. 1, 6. 8, 11. 12.

2. Spec. to keep anger, to continue one's anger, the acc. being implied. Ps. 103, 9 לא לעולם יטר he will not keep his anger forever. Jer. 3, 5. 12; with ל of pers. Nah. 1, 2; אה Lev. 19, 18. Comp. שמר Jer. 3, 5. Job 10, 14.

3. i. q. Arab. **نظر**, to keep watch, drawn from the notion of guarding; whence מטרה no. 2.

נטר Chald. to keep, to preserve, בלבב in one's mind Dan. 7, 28; comp. Luke 2, 19.

***נטש** fut. יטש, וטש. 1. Pr. to pound, to beat, to smite; espec. to beat small, to break in pieces; whence also to thrust out, to cast off, to reject. This primary force of the syllable טש is found in the monosyllable טש to pound, comp. Engl. to dash; and in the dissyllables **وطس** to break, to break in pieces, **לנטש** to hammer, Chald. to scatter, **لطس** to pound, to break in pieces, **رطس** to smite, **רנטש** Heb. and Chald. to break in pieces, in Chald. also to thrust out, to leave, to abandon, and Heb. **נבטש**. Sept. **ῥάσσω**, **ἀποτινάσσω**, **ῥήγνυμι**, etc. Most lexicographers take the sense to leave as primitive; but against the analogy. Hence

a) to smite, in battle, comp. **נבטש**. 1 Sam. 4, 2 והבטש המלחמה and the battle smote, i. e. the warriors on each side smote or thrust each other. Chald. well אהרטישו אנשי קרבא 'the men of war smote each other'; Vulg. more freely, but rightly as to the sense, *inito certamine*.

b) to cast out, and then to disperse, to scatter. Part. pass. 1 Sam. 30, 16 הנהו נטשים עלפני כל-הארץ lo, they were scattered upon the ground. Sept. διαχεχυμένοι, Theodot. ἐσκορπισμένοι. See Niph.

c) to cast or thrust down, to let fall. Num. 11, 31 a wind from the Lord brought quails from the sea and let them fall (cast them down) by the camp; Sept. ἐπέβαλεν. Ez. 31, 12 of a tree: strangers... have cut it off and cast it down; Sept. κατέβαλον. Ez. 29, 5. 32, 4. Hos. 12, 14 המרו עליו וטש God will cast his (Ephraim's) blood upon him.

d) to thrust out, to cast off, to reject. a) As God his people, Judg. 6, 13 but now Jehovah hath rejected us (**נבטשי**) and delivered us into the hands of the Midianites; Sept. ἐξέῤῥωσεν, Theod. ἀπόσαστο. 1 Sam. 12, 22. 1 K. 8, 57. 2 K. 21, 14. Ps. 27, 9. 94, 14. Is. 2, 6. Jer. 7, 29. 12, 7. 23, 33. Once a sanctuary Ps. 78, 60; Sept. ἀπόσαστο. β) Man is said to reject God; Deut. 32, 15 he rejected God his Creator. Jer. 15, 6. Also to reject the precepts of a parent; Prov. 1, 8 reject not the law of thy mother; Sept. μὴ ἀπόση. 6, 20. γ) to cast off care, business; 1 Sam. 10, 2 thy father hath cast off the matter of the asses, etc. Sept. well, ὁ πατήρ σου ἀποτεινᾷται τὸ ῥῆμα τῶν ὄνων.—In former editions I have given in the examples here cited in lett. d, the sense to forsake, to abandon; which is adopted by most modern interpreters, and is indeed in itself appropriate, and is sometimes admitted by the Vulg. Syr. and more rarely the Sept. But the stronger sense to cast off, to reject, is here admitted if not demanded, not only by the primary force of the root, and by the authority of the ancient versions; but also by passages like Jer. 7, 29, where **נבטש** corresponds to הַשְׁלִיךְ; and Jer. 23, 39, where the words **נטש פני מיכל פני** do not admit the sense to forsake.

e) to thrust out, to draw out a sword; part. pass. **נטשה**; Is. 21, 15 from the drawn sword and from the bent bow. So Targ. **הרבה שלפה**.

f) With על, to cast upon any one, i. e. to commit to any one; 1 Sam. 17, 20 and committed (יטש) the flock to a keeper; Sept. ἔφηκε τὰ πρόβατα φύλακι. 1 Sam. 17, 22. 28.

2. to let, to leave, from the sense of casting off; e. g. a) to leave, to let lie, as a field untilled Ex. 23, 11. Neh. 10. 32 [31]; strife Prov. 17, 14. So of debt

in the Pentateuch הַקֵּץ הַזֶּה q. v. Syr. Chald. and Arab. id.—The name נִיֶּסֶן, if Semitic, would seem to be for נִיֶּצֶן, נִיֶּצֶן, i. e. *month of flowers*, from נִץ a flower. But Benfey with probability refers it to a Persian origin, from Zend. *navaçan* new day; made up of *nav* new, and *açan* i. q. Sanscr. *ahan* day; die Monathsnamen p. 131 sq.

נִיֶּצוּץ m. *a spark*, once Is. 1, 31. Talmud. id. R. נִצָּץ, after the form קִיטוּר.

נִיר, see נִר.

* נִיר to *break up with the plough, to till*, Hos. 10, 12. Jer. 4, 3. This root has prob. sprung from Hiph. of the verb נִיר, comp. Ewald's Gramm. § 235; and signifies pr. *to make glisten*.

Deriv. נִיר II, מְנִיר.

I. נִיר m. once נִר Prov. 21, 4 (r. נִיר) i. q. נִר, *a light, lamp*, only metaph. e. g. of offspring; 1 K. 11, 36 לְמִשְׁכַּן הַיְהוָה הַיּוֹתֵם נִיר לְדָוִד עַבְדִּי כִּלְיָהֶם *that there may be a light to David my servant forever*, i. e. that his posterity may continue forever. 1 K. 15, 4. 2 K. 8, 19. 2 Chr. 21, 7. Once *the light* of the wicked, that in which they glory, Prov. 21, 4; comp. in נִר no. 1. b.

II. נִיר m. (r. נִיר) *fallow ground*, a field recently broken up, Prov. 13, 23. Jer. 4, 3. Hos. 10, 12.

* נָכָה to *beat, to smite*, i. q. נָכָה. Arab. نَكَع id.

NIPH. *to be beaten*; Job 30, 8 נִכְאוּ מִן הָאֲרָץ *they are beaten from the land*, driven out with blows.

Deriv. the three following.

נָכָה m. plur. נִכְאוּם *smitten*, trop. *afflicted*, Is. 16, 7.

נָכָה adj. (r. נָכָה) *afflicted*; fem. רִיחַ נִכְוָה *a smitten spirit*, afflicted mind, Prov. 15, 13. 17, 22. 18, 14. Comp. נָכָה.

נָכָה f. (for נִכְאוּהָ, r. נָכָה) Gen. 37, 25. 43, 11, strictly infin. after the form מִלְאָה, קְרָאָה; שְׁנֵאתָ; pr. *contusion*, a breaking in pieces. Hence *aromatic powder*, and then this general name seems to have been transferred to some certain *kind of spice* or aromatic substance. Sept. *στυραμα*, Aqu. *στυραξ*, Vulg. *styrax*.

Arab. نَكَاة is i. q. نَكَعَة gum, gum tragacanth.—Here seems also to belong the phrase בֵּית נְכוּחָה 2 K. 20, 13. Is. 39, 2, which literally perhaps may be rendered *his spicery-house*, as Aqu. Symm. Vulg. but more correctly as to the sense, *treasury, store-house*, as Chald. Syr. Saad. and Arabs Polygl. (also Is. l. c. for Gr. *νεχωθᾶ*.) In this house there seems to have been laid up, as is said immediately after, “silver, and gold, and spices, and precious ointments;” so that it took its name from the latter rather than from the former. Less probable is the suggestion of Lorschach, that נְכוּחָה is a Persian word from نكاهیدن deponere, نكاهه custodia; Jenaische Lit. Zeit. 1815, no. 59.

* נָכָה obsol. root, whence

נָכָה m. *progenies*, as the Vulg. correctly renders it, i. e. *progeny*, always coupled with the synonym נִין q. v. Similar is Ethiop. ቤተ-ጸባጌ genus, cognatio, tribus, כ and ג being interchanged; comp. נָכָה for נָכָה Gen. 21, 23 Cod. Sam.—In Job 31, 3 in some Mss. and editions נָכָה is read for the common נָכָה, and might then be i. q. Arab. نَكَد calamity; but the common reading is preferable.

* נָכָה in Kal not used, *to strike, to smite*. Arab. and Ethiop. نَكَع, نَكَع, id. but rarely used and chiefly with the idea of harm. Syr. نَكَع Pe. and Aph. *to harm*. Kindred are verbs beginning with נָכָה, as נָכָה, נָכָה; comp. Lat. *nec-o, noc-eo*, Engl. *to knock*.

NIPH. pass. of Hiph. *to be smitten*, slain, once 2 Sam. 11, 15.

PIEL does not occur, since what some have regarded as the infin. of Piel. viz. the form נָכָה Num. 22, 6, is there as elsewhere (Josh. 10, 4) 1 plur. fut. Hiph. thus: *אֶבֶל אֶיִלְר אֶבֶל אֶיִלְר אֶבֶל אֶיִלְר perhaps I may be able that we smite him (Israel) and I drive him out*; see Hiph. no. 3. The verb נָכָה is here construed with a finite verb, *ἀσυνδέτως*, comp. in Esth. 8, 6.

PUAL pass. *to be smitten*, e. g. grain Ex. 9, 31. 32. But Hoph. is far more usual, q. v.

HiPh. הִכָּה, 2 pers. הִכִּיתָ, but 1 pers. הִכִּיתִי and with suff. הִכִּיתִיךָ 1 Sam. 17, 46, הִכִּיתִיךָ Is. 60, 10; infin. הִכּוּת, absol. הִכָּה Deut. 13, 16; imp. הִכָּה Ez. 6, 11, apoc. הִכֵּה; fut. conv. יִכָּה, oftener יִכֶּה.

1. to strike, to smite, Gr. *αλίσσω*, e. g. a) With blows, as with a rod, with acc. of pers. and *בְּ* of instrum. Num. 22, 23. 27; with the fist or a stone in the hand Ex. 21, 18; instrum. impl. Ex. 2, 11. 13. 1 K. 20, 35. 37. Deut. 25, 3 *forty times he may strike him*, i. e. give him forty blows or stripes; hence to *chastise* Jer. 2, 30. Neh. 13, 25. Also to *smite* the cheek, to *buffet*, Job 16, 10, comp. Mic. 4, 14. 1 K. 22, 24; a rock, acc. Ps. 78, 20; with *בְּ* to smite upon the rock Ex. 17, 6; to *smite* the water with a cloak 2 K. 2, 8. With *בְּ*, *מִיַּד*, *מִיַּד*, to *smite out of one's hand* Ez. 39, 3; c. acc. to *smite out* an eye Ex. 21, 26.

b) With any thing sharp or pointed, to *smite*, to *thrust*, e. g. with the horn Dan. 8, 7; a flesh-hook 1 Sam. 2, 14; a spear 2 Sam. 2, 23. 4, 6. 20, 10, c. acc. 2 Sam. 3, 27. In a weaker sense, to *smite* as a worm a plant, to *puncture* Jon. 4, 7; the rays of the sun, comp. Engl. *stroke of the sun*, with acc. of pers. Is. 49, 10; also of the moon Ps. 121, 6, i. e. to the moon is ascribed the effect of the nocturnal cold, comp. Gen. 31, 40. Hos. 9, 16. So Arab. *ضرب* to smite, to sting as a scorpion; also mid. Kesri to be cold, chilled.

c) With any thing thrown, to *smite*, to *hit*; as with a stone from a sling 1 Sam. 17, 49. 50, comp. 2 K. 3, 25; or an arrow 1 K. 22, 34. 2 K. 9, 24.

The following phrases are to be noted:

aa) הִכָּה בַּחַד to *strike the hand* 2 K. 11, 12. Ez. 22, 13, and הִכָּה בְּבַחַד to *strike with the hand* Ez. 6, 11, fully בַּחַד-אֶל-בַּחַד to *smite hand upon hand* Ez. 21, 19. 22, i. e. to *smite the hands together*, e. g. either in exultation, to *clap the hands*, 2 K. l. c. or in indignation Ez. 22, 13, or in lamentation Ez. 6, 11. 21, 19.

bb) 1 Sam. 24, 6 וַיִּקֶּה לְבַיְדוֹת אֹהֶיּוֹ and *David's heart smote him*, i. e. as in common Engl. 'beat against his ribs.' 2 Sam. 24, 10. Comp. Æsch. Prom. 887 *καρδία φόβῳ φρίνα λακτιζει*.

cc) Often of Jehovah or his messen-

gers, who are said to *smite* a person or people or land with disease or plagues, i. e. to inflict a plague upon them, comp. נָגַף, נָגַף. E. g. הִכָּה בְּסַחֲרִים to *smite with blindness* Gen. 19, 11. 2 K. 6, 18; pestilence Num. 14, 12; hæmorrhoids 1 Sam. 5, 6; comp. Zech. 12, 4. Am. 4, 9. Hagg. 2, 17. Also to *smite* a land with destruction, with two acc. Mal. 3, 24; and impl. Is. 5, 25. Ex. 7, 25 *after Jehovah had smitten the river*, i. e. had turned it into blood, comp. v. 20. So Ex. 8, 13. Zech. 10, 11. Is. 11, 15.

dd) הִכָּה שְׁרָשִׁים to *strike roots* into the ground, to shoot forth roots, Hos. 14, 6. Comp. שָׁלַח שׁ' Jer. 17, 8.

2. In a stronger sense: a) to *smite in pieces*, to *destroy*. Ex. 9, 25 *and the hail smote all that was in the field*, Ps. 3, 8 *thou hast smitten all my enemies as to the jaw-bone*, a figure drawn from wild beasts. So houses, Am. 3, 15; two acc. Am. 6, 11.

b) to *smite* or *thrust through*, comp. no. 1. b; e. g. with a spear 1 Sam. 19, 10. 18, 11. 26, 8.

c) to *smite down*, to *overturn*, to *overthrow*, as a tent Judg. 7, 13. 1 Chr. 4, 41. 2 Chr. 14, 14. Prægn. Zech. 9, 4 הִכָּה בְּיָם הַיָּמָה *he doth overturn her rampart into the sea*.

d) to *smite* fatally, to *kill*, to *slay*, c. acc. Gen. 4, 15. Ex. 2, 12. Josh. 20, 5. 1 Sam. 17, 36. al. sæp. With בְּהִכָּה Josh. 11, 10. Jer. 26, 23; oftener לְפָנֵי הָרֵב לְפָנֵי הָרֵב Josh. 8, 24. 10, 39. Judg. 1, 25. 2 K. 10, 25. al. Coupled with הִמִּיתָ, and then הִכָּה refers to the deadly blow, and the former to the actual death, 1 K. 16, 10. 2 Sam. 18, 15. 2 K. 15, 10. 30. Josh. 10, 26; also 2 K. 25, 25. With נָפַשׁ added, הִכָּה פִּי נַפְשׁוֹ to *smite one as to his life*, i. e. so as to touch his life, fatally, Gen. 37, 21. Deut. 19, 6. 11. 27, 25. Jer. 40, 14. 15; comp. Lev. 24, 18. So of God as smiting men, 2 Sam. 6, 7. Ps. 78, 51. 105, 36; of the angel of God 2 K. 19, 35.—Where only a part of a whole number are slain, this is marked by בְּזֵק, Judg. 14, 19. 20, 45. Josh. 7, 5; or by בְּ partitive, 1 Sam. 18, 27. 6, 19. 2 Sam. 8, 5. Judg. 15, 15. So without an acc. of number, הִכָּה בְּאֹיְבָיִם to *smite of the enemies* 2 Sam. 23, 10. 24, 17. 2 Chr. 28, 5. 17. Num. 22, 6; and so 1 Sam. 18, 7 הִכָּה

שָׂאוֹל פָּאֶלְפָּיו 21, 12, 29, 5.—Spoken also of wild beasts, *to slay*, by tearing in pieces, 1 K. 20, 36. Jer. 5, 6.—Trop. *to smite with the tongue*, to bring into reproach and punishment by slanders, Jer. 18, 18.

3. In a weaker sense, *to smite* enemies is often simply *to overcome* them in battle, *to vanquish*, *to put to flight*, fully *הִכָּה אֶחָד* Ps. 78, 66. So Gen. 14, 15 *he smote them and pursued them unto Hobah*. v. 5. 7. Num. 22, 6, see in Piel. Josh. 13, 12. Judg. 1, 5. 1 Sam. 13, 4. 2 Sam. 8, 1. 2. 3. 10. al. With an adjunct of distance, Gen. 14, 15. 2 Sam. 5, 25. Josh. 10, 10. 41; of time how long 1 Sam. 30, 17. 2 Sam. 23, 10; of numbers Judg. 1, 4. 3, 31. 1 Sam. 4, 2. Ps. 60, 2. Also *to smite* a city, to take it by storm, Josh. 7, 3. 10, 4. 1 Sam. 30. 1. 1 K. 15, 20. 2 K. 3, 19. al. But *הִכָּה יָרִיר לְפִי תִרְבּוּ* *is to slay the inhabitants of a city* Judg. 20, 37; comp. no. 2. d.

הוֹפֵחַ הַהֶבֶה and הוֹיָבָה Ps. 102, 5.

1. Pass. of Hiph. no. 1, *to be smitten*, i. e. a) *to be beaten* Ex. 5, 14. 16. Num. 25, 14. b) *to be smitten* of God, with a plague, etc. 1 Sam. 5, 12. Is. 1, 5. 53, 4. Hos. 9, 16.—Ps. 102, 5 *הוֹיָבָה כְּעֵשֶׂב וַיִּבֶשׂ לְבִי* *my heart (vital strength) is smitten and drieth up like the herbage*.

2. Pass. of Hiph. no. 2. a) *to be smitten, slain*, Num. 25, 14. 15. 18. Jer. 18, 21. b) Of a city, *to be smitten*, to be taken by storm, Ez. 33, 21. 40, 1.

Deriv. נִכְּהָ, and the two following.

נִכְּהָ adj. *smitten*, only in constr. נִכְּהָ רַגְלָיִם *smitten in the feet*, lame, 2 Sam. 4, 4. 9, 3; נִכְּהָ רוּחַ *smitten in spirit*, afflicted, *contrite*, Is. 66, 2.

נִכְּהָ m. (r. נִכְּהָ) only plur. נִכְּהָיִם Ps. 35, 15, *smiting* sc. with the tongue, i. e. railers, slanderers; comp. Jer. 18, 18.

נִכְּחָ and נִכְּחָ pr. n. *Necho*, king of Egypt, son of Psammetichus, 2 K. 23, 29. 33. 2 Chr. 35, 20. 36. 4. Jer. 46, 2. According to Manetho in his book of dynasties, he was the sixth of the second Saïtic dynasty, and was called *Necho II*, to distinguish him from his grandfather of the like name; see Jul. Afric. in Routh's Reliq. Sacr. II. p. 147. Herodotus calls him *Nεχώς*, 2. 158, 159. ib. 4. 42. Sept. *Νεχαώ*. The etymology is unknown, but is doubtless to be sought

in the ancient Egyptian; see Thesaur p. 885.

נָכוֹן (prepared, r. בָּוֵן) *Nachon*, pr. n. of a threshing-floor 2 Sam. 6, 6. In the parall. passage 1 Chr. 13, 9 it is בִּירוֹן.

* נִכְּחָ obsol. root, pr. i. q. נִכְּחָ *to be in front, before the eyes, over against*, (see נִכְּחָ,) *to go straight forward*.—Hence נִכְּחָ, נִכְּחָ, נִכְּחָ.

נִכְּחָ m. adj. *in front, straight, right*, pr. of one who goes straight ahead. Is. 57, 2 *הַלֵּךְ נִכְּחוֹ* *who walketh straight before him*, goes straight ahead, i. e. an upright man. With הֵן, *right, just* to any one, Prov. 8, 9.—Fem. נִכְּחָה as subst. *right, justice*, Am. 3, 10. Is. 59, 14; plur. נִכְּחוֹה id. Is. 26, 10. 30, 10.

נִכְּחָ pr. subst. (r. נִכְּחָ) 'the front, what is before the eyes;' but used only as a Preposition.

1. *opposite to, over against*, Ex. 26, 35. 40, 24. Josh. 18, 17. 1 K. 20, 29. al. לְ נִכְּחָ id. Josh. 15, 7.

2. *before, in presence of*; נִכְּחָ יְהוָה i. q. לְפָנֵי יְהוָה, *before Jehovah*, i. e. acceptable to him Judg. 18, 6. נִכְּחָ פָּנָי *before Jehovah* Lam. 2, 19; metaph. known to him Jer. 17, 16, and so Prov. 5, 21. שׂוֹם נִכְּחָ פָּנָיו *to set before one's own face*, i. e. to regard with favour, to delight in, Ez. 14, 7; comp. v. 3 where for שׂוֹם is נִתָּן.

3. With Prefixes: a) אֶל-נִכְּחָ pr. 'towards the front' of any thing, i. e. towards Num. 19, 4.

b) לְנִכְּחָ a) Adv. 'to the front,' i. e. *straight forwards*, Prov. 4, 25. β) *in front of, before* Gen. 30, 38; whence γ) *on account of, for*, after a verb of interceding, Gen. 25, 21; Sept. *προς*. Comp. Germ. *vor* and *für*, the last of which has also a local sense.

c) עַד נִכְּחָ *unto the front of*, i. e. to the place over against, Judg. 19, 10. 20. 43. Ez. 47, 20.

נִכְּחָ c. suff. נִכְּחָו *the front*; adv. *in front of, over against*, Ex. 14, 2. Ez. 46, 9. R. נִכְּחָ.

* נִכְּבַל *to deceive, to deal fraudulently*, part. נִכְּבַל Mal. 1, 14. Syr. Chald. Sam. id. PIEL id. with לְ of pers. Num. 25, 18.

HITHP. id. c. בָּ Ps. 105, 25; and so

with acc. to act deceitfully *with* any one Gen. 37, 18.

Deriv. בְּיָדִי, בְּיָדֵי, also

נָכַל m. plur. c. suff. נִבְלֵיהֶם, *deceit, wiles*, Num. 25, 18.

* נָכַס obsol. root, i. q. קָנַס, קָנַז, q. v. to collect, to accumulate. Hence

נָכָס m. plur. נִכְסִים *goods, riches, wealth*, a word of the later Hebrew, 2 Chr. 1, 11. 12. Ecc. 5, 18. 6, 2. Josh. 22, 8. Syr. نَكَس id.

נָכַס Chald. m. plur. נִכְסִין id. *goods, wealth*; Ezra 6, 8. 7, 26 מִנְכָסִין *mulct of goods*.

* נָבַר in Kal not used. Arab. نَكَر

a) to be of acute intellect; contra b) not to know, not to understand, and hence to disallow, to reprobate; Conj. IV, not to know, to deny, to reject. See Thesaur. p. 886.

HIPH. הִבִּיר is most in use, and is of like signif. with יָדַע.

1. Pr. to look upon, to behold; Gen. 31, 32 הִבֵּר לְךָ מַה עִמָּדִי *behold for thyself what is with me*. 37, 32. 38, 25. 26. Neh. 6, 12. Jer. 24, 5.—Spec. a) הִבִּיר לְפָנַי to look upon the person of any one, to have respect of persons, to show partiality, i. q. נָשָׂא פָנִים in נָשָׂא no. 3. b. β; spoken of a judge, Deut. 1, 17. 16, 19. Prov. 24, 23. 28, 21; comp. Is. 3, 9. b) to look upon with kindness and favour, i. e. to care for, Ruth. 2, 10. 19. Ps. 142, 5; also to reverence as a god, to worship, Dan. 11, 39.

2. to know by sight, to recognise a person or thing, Gen. 27, 23. 37, 33. 42, 7. 8. Ruth 3, 14. Judg. 18, 3. 1 Sam. 26, 17. Job. 2, 12. al. Also to acknowledge; Deut. 21, 17 *he shall acknowledge the son of the hated as the first-born*. 33, 19; with בִּר Is. 61, 9; absol. 2 Sam. 3, 36.

3. to know, i. e. to be acquainted with, i. q. יָדַע no. 4. Job 4, 16 *but I knew not its form*, i. e. was unacquainted with it. 7, 10. 24, 13. 17. 34, 25. Ps. 103, 16. Is. 63, 16.

4. to know, i. e. to have a knowledge of, i. q. יָדַע no. 5, but rare and only in the later books; inf. c. לָ, Neh. 13, 24 *they knew not how to speak the Jews' language*. Ezra 3, 13.

PIEL. 1. i. q. Hiph. no. 1. a, to look upon, to regard with partiality; Job 34, 19 *nor regardeth the rich more than the poor*.—But contra

2. not to know, to be ignorant of, Arab.

נָכַר Conj. I, comp. above in Kal, and see note below. Job 21, 29 *ask them that pass by the way, וְאַתֶּם לֹא הִנְבְּרוּ and their signs thou shalt not fail to know*, i. e. the signs, tokens, which they give.—Hence

3. to feign not to know, to deny; Arab. Conj. IV, see above in Kal. Deut. 32, 27 *lest their enemies should deny, and say, etc.*

4. not to know, i. e. to reject; Arab. Conj. IV. Jer. 19, 4 *they have forsaken me (וַיִּנְבְּרוּ) and have rejected (וַיִּנְבְּרוּ) this place*. Prægn. 1 Sam. 23, 7 *God hath rejected (and delivered) him unto my hand*.

NIPH. 1. Pass. of Hiph. no. 2, to be known, recognised, Lam. 4, 8.

2. i. q. Hitlip. no. 2, to feign, to dissemble, Prov. 26, 24.

HITHP. 1. Pass. of Hiph. no. 2, to be known, recognised, Prov. 20, 11.

2. not to let oneself be known, to feign, to dissemble, Gen. 42, 7. 1 K. 14, 5. 6.

NOTE. Many attempts have been made to find some point or idea common to the two significations apparently so contrary as to know and not to know. Perh. the following order may afford light, viz. נָבַר a) to look upon intently Hiph. no. 1, whence to recognise, to know, Hiph. no. 2–4. But as things unknown, new, unheard of, cause us to look intently upon them, to wonder, and admire, hence b) not to know, to be ignorant, Pi. no. 2, Arab. I, IV. Eth. نَكَّر to admire, to wonder. Hence נִבְרָ strange-ness, נִבְרָ strange.—Again, as things known and familiar are pleasing, while those unknown and strange are displeasing and irksome, hence c) to be disagreeable, irksome; whence נִבְרָ,

נָבַר, calamity, Arab. نَكَرَة id.

Deriv. הִבְרָה, מִבְרָ, and the three here following.

נִבְרָ m. constr. נִבְרָ Deut. 31, 16, *strangeness, foreignness*, e. g. strange worship Neh. 13, 30. נִבְרָ אֲדַמָּה a strange

land, foreign country, Ps. 137, 4. **אֵל נָכַר** a strange god, foreign, Deut. 32, 12. Ps. 81, 10 plur. **אֱלֹהֵי נָכַר** id. Gen. 35, 2. Josh. 24, 20. 23; *strange altars*, dedicated to foreign gods, 2 Chr. 14, 2.—Also **בְּנֵי-נָכַר** a stranger, foreigner, Gen. 17, 12. 27. Ex. 12, 43. Lev. 22, 25; plur. **בְּנֵי נָכַר** Ps. 18, 45. 46. Is. 60, 10. Neh. 9, 2.

נָכַר Job 31, 3, also **נָכַר** Ob. 12, a *strange fate, calamity*; see in r. **נָכַר** note lett. c. Arab. **نَكَرَ**, **نَكَرَة**, id.

נָכַרִי adj. (from **נָכַר** with the ending **י**) f. **נָכַרְיָה**, plur. **נָכַרִים**; *unknown, strange, foreign*; Chald. **נִכְרִי**, **נִכְרִי**, Syr. **نَكْرِي**. Spoken: a) Of one from another land and people, **אִישׁ נָכַרִי** a stranger, foreigner, Deut. 17, 15. Ezra 10, 2 sq. Deut. 14, 21. 1 K. 8, 41, 43; of a people Ex. 21, 8; a land Ex. 2, 22; a city Judg. 19, 12; a vine Jer. 2, 21; a garment Zeph. 1, 8. b) Of one from another family, a stranger, not of one's own household, Gen. 31, 15. Prov. 20, 16; **אִישׁ נָכַרִי** opp. to a son and legal heir Ecc. 6, 2. Fem. **נָכַרְיָה** a strange woman, opp. to a wife, spoken usually in respect to illicit intercourse, and hence i. q. *an adulteress, harlot*, comp. **זָרָה**, Prov. 5, 20. 7, 5. 23, 27; hence **לְשׁוֹן נָכַרְיָה** a strange tongue, i. e. the tongue of a strange woman, Prov. 6, 24. Of another's house Prov. 5, 10. With dat. Ps. 69, 9, comp. Job 19, 15. c) another, not oneself, Prov. 27, 2. d) *strange, unheard of, exciting wonder*, Is. 28, 21.

נָכַח, see **נָכַח**.

* **נָכַח** a root found once in the Masoretic text, but doubtful, viz.

HIPH. Is. 33, 1 **פְּתַחֲרִימָה שׁוֹדֵר תִּישָׁר** 1 **בְּתַחֲרִימָה** **בְּנִלְתָּהּ לְבָגֵד רִבְּגוֹ קָה** *in thy ceasing to spoil, thou shalt be spoiled; in thy perfecting (finishing) to plunder, thou shalt be plundered*; so the Heb. intpp. by conjecture from the parallelism; taking **בְּנִלְתָּהּ** as inf. Hiph. for **בְּתַחֲרִימָה**, Dag. euphon. comp. Lehg. p. 87.—A. Schultens compares Arab. **نَالَ** mid. Ye, *to get, to acquire*, Opp. min. p. 276. Comm. ad Job 15, 29; see examples in Thesaur. p. 888. But this idea does not suit the parallelism, which obviously demands

the sense of *perfecting, finishing*. It is better, therefore, with L. Cappell, Lowth, Doederlein, and others, to read **בְּבִלְתָּהּ**, from r. **בָּלָה**; which verb elsewhere also corresponds to **הָחַס**, Dan. 9, 24. Is. 16, 4.—Another trace of this root is supposed to exist in the noun **מְנִלָּה** q. v. Job 15, 29; but the reading is there equally doubtful.

נְמוּזָה 1 Sam. 15, 9, *the vile, the bad*, spoken of flocks, i. q. **נְבוּזָה**. Sept. **ἡτιμωμένον**, Vulg. *vile*. The form is wholly anomalous; and arose perhaps out of the two readings **מְבוּזָה** abstr. for coner. and **נְבוּזָה** which savours of a gloss; see Lehg. p. 462, 463.

נְמוּזָל (perh. for **רְמוּזָל** day of God) **Nemuel**, pr. n. m. Num. 26, 9. Patronym. in **י** ib. v. 12. See also **רְמוּזָל**.

נָמַד a spurious root, whence some derive the forms **רַמְדָּה**, **הַמְדָּה**, which belong to the root **מָדַד**.

* **נָמַל** a root doubtful in the verb itself, since all the forms assigned to it may be, not to say ought to be, referred to **מָלַל** and **מָוַל**. From r. **מָלַל** II, *to cut off, to be cut off*, comes the fut. **רַמְלִי**, **רַמְלִי**, see this root; and to Niph. of the same may be referred **נְמַלְתָּם** (for **נְמַלְתָּם**) *ye shall be cut off* i. e. circumcised Gen. 17, 11, which is commonly taken as præter. Kal of this root **נָמַל** to be circumcised.—To the root **מָוַל** undoubtedly belong præter. Niph. **נְמוּל** i. q. **נְמוּל** *to be circumcised* Gen. 17, 26. 27, part. **נְמוּלִים** 34, 22. Comp. **מְשֻׁוּט** and **מְשֻׁוּט**, **מְשֻׁוּט** for **מְשֻׁוּט**, and see the remarks under **מְשֻׁוּט**.—Still from a root of this form comes the noun

נְמוּלָה f. *an ant*, Prov. 6, 6, plur. **נְמוּלִים** *ants* Prov. 30, 25. Arab. **نَمَلَة**. Perhaps so called from its cropping off i. e. consuming; or also from *creeping*, since Arab. **نَمَل** seems to have had this sense.

* **נָמַר** obsol. root. I. i. q. Arab. **نَمِر** *to be spotted, speckled*; Syr. **نَمَرَ** *to variegate*. Hence **נָמַר** leopard.

II. i. q. Arab. **نَمِر** *to be limpid, pure*, as water; IV to find limpid and sweet water · see **נָמַרָה**.

נִמְר m. (r. נִמַר) a panther, leopard, so called from his spots, Is. 11, 6. Jer. 5, 6. 13, 23. Hos. 13, 7; plur. נִמְרִים Hab. 1, 8. Cant. 4, 8. Not improbably the tiger was also comprised under this name; as the Hebrews had no specific name for that animal. Syr. نَمْرٌ, Arab. نَمْرٌ, Eth. ነሙር, Amhar. ነሙር, id.

נִמְר Chald. id. Dan. 7, 6.

נִמְרוֹד pr. n. Nimrod, son of Cush, founder of the kingdom of Babylon and of the city Nineveh, Gen. 10, 8–12. Perh. identical with that ancient king whom the Greeks call Ninus, and make the founder of Nineveh. אֶרֶץ נִמְרוֹד i. e. Babylonia, Mic. 5, 5.—If the etymology be Semitic, this name may come from מָרַד to rebel, pr. 'a rebel.'

נִמְרוֹה and **נִמְרוֹים** (r. נִמַר II) Nimrah, Nimrim, pr. n. see בֵּית נִמְרוֹה in art. בֵּית no. 12. cc.

נִמְשֵׁה (drawn out, saved, i. q. נִמְשָׁה) Nimshi, pr. n. of the grandfather of Jehu 2 K. 9, 2; comp. 1 K. 19, 16.

נִס m. (r. נָס II) c. suff. נִסִּי, pr. something lifted up, a lofty signal. Syr. نَسْمٌ a sign, standard. Spec.

1. a column or high pole, Num. 21, 8. 9.

2. standard or flag of a ship, Ez. 27, 7. Is. 33, 23.

3. a standard, signal, planted on a high mountain, chiefly on the irruption of an enemy, in order to point out to the people a place of rendezvous, Is. 5, 26. 11, 12. 18, 3. 62, 10. Jer. 4, 6. 21. Ps. 60, 6. Comp. מִשְׁאָר no. 1. c. Curt. V. 2.

4. Metaph. a sign, token, sc. of admonition, Num. 26. 10.

נִסְפָה f. (r. סָפַב) pr. part. Niph. a turn, course of things, from God, 2 Chr. 10, 15.

* **נָסַב** see סָבַג, note.

* **נִסְפָה** in Kal not used, pr. i. q. Arab. نَسَفٌ to smell, then to try by the smell, to try. It differs therefore in its primary idea from בָּחַן to examine by the touch, to try by the touch-stone.

PIEL **נִסַּף**, fut. יִנְסַף, imp. נִס Dan. 1, 12.

1. to try, to prove any one, to put him to the test; 1 K. 10, 1 the queen of Sheba came בְּחִירוֹת לְנִסְאוֹ to prove him with hard questions, i. e. to try the wisdom of Solomon. 2 Chr. 9, 1. Ecc. 2, 1. Dan. 1, 12. 14. Spec. a) God is said to try or prove men, i. e. their virtue Ps. 26, 2; piety Deut. 13, 4; their faith and obedience Ex. 15, 25. 20, 17 [20]. 2 Chr. 32, 31. This is done by wonderful works Ex. 20, 17; by commands difficult to be executed Gen. 22, 1, comp. Ex. 16, 4; and by the infliction of calamities Deut. 8, 2. 16. 33, 8. Judg. 2, 22. 3, 1. 4. Comp. πειράζειν in N. T. Vice versa b) Men are said to prove or tempt God, by doubting, not confiding in his power and aid, Ex. 17, 2. Deut. 6, 16. Ps. 78, 18. 41. 56. Is. 7, 12 I will not ask, neither will I tempt Jehovah. Comp. Acts 5, 9. 15, 10. Chald. Syr. Sam. id.

2. to try, i. e. to make trial, to attempt, to prove; with acc. of thing, Job 4, 2 **הֲנִסֶּה דְבַר אֲלֹהֵי הַלְלָא** can one try a word with thee? wilt thou take it ill? Ecc. 7, 23. With inf. Deut. 4, 34. 28, 56. Absol. 1 Sam. 17, 39 **לֹא נִסִּיתֵם** for I have not yet tried them. Judg. 6, 39.

Deriv. מָפָה.

* **נָסַח** fut. יִרְסַח, to pluck out, to tear away. Kindr. נָסַח. E. g. a person from his dwelling Ps. 52, 7; from his country i. e. to drive into exile Prov. 2, 22. Also a house, i. e. to destroy Prov. 15, 25. Like plants, men and houses are said to be planted and plucked up; comp. נָטַע and נָחַשׁ.

NIPH. to be plucked up, i. e. driven out from a land, Deut. 28, 63.

Deriv. מָפָה.

נִסַּח Chald. i. q. Heb. ITHPE. to be plucked out, Ezra 6, 11.

נִסְחָה m. (r. נָסַח I) 1. a libation, drink-offering, Deut. 32, 38.

2. a molten image, i. q. מִסְכָּה, Dan. 11, 8.

3. one anointed, i. e. a prince consecrated by anointing, i. q. מְשִׁיחַ, but more usual in poetry, Josh. 13, 21. Ps. 83, 12. Ez. 32, 30. Mic. 5, 4.

* I. **נָסַךְ** fut. plur. יִרְסַכוּ, יִסְכּוּ, to pour to pour out, Is. 29, 10. Kindr. is סָךְ.—Spec.

1. In honour of the deity, to make libation, *σπένδειν*, Ex. 30, 9. Hos. 9, 4. Hence Is. 30, 1 *מִסְכָּה נִסְךְ*, *σπένδεται σπονδήν*, to pour out a libation, i. e. to make a league, which the ancients accompanied with libations. Comp. Gr. *σπονδή* libation and league, Lat. *spondeo*.

2. Of metal, to cast, to found, Is. 40, 19, 44, 10.

3. to anoint a king Ps. 2, 6. Comp. *נָסַךְ* no. 3.

NIPH. pass. of Kal no. 3, to be anointed Prov. 8, 23.

PIEL i. q. Kal no. 1, to make libation 1 Chr. 11, 18. Syr. Pa. id. In the parallel passage 2 Sam. 23, 16 is Hiph.

HIPH. id. to pour out libations, to make libation, Gen. 35, 14. Num. 28, 7. Jer. 7, 18. Ps. 16, 4. al.

HOPH. pass. to be poured out; impers. libation is made, Ex. 25, 29. 37, 16.

Deriv. *מִסְכָּה* I, *נָסַךְ*, *נִסְכָּה*.

* II. *נָסַךְ* i. q. kindr. *סָכַךְ* 1. to intertwine, to weave, to hedge sc. with woven work, i. q. Arab. *نَسَج*. Hence *מִסְכָּה* the warp.

2. to cover, to protect, from the idea of surrounding with a hedge, Is. 25, 7; comp. *מִסְכָּה* II.

נָסַךְ Chald. to pour out, to make libation, chiefly in Pa. as Dan. 2, 46, where by zeugma it refers also to *מְנַחֵה*. Comp. Arab. *نَسَكَ* to sacrifice.

נָסַךְ Chald. plur. c. suff. *נְסַכְיָהוּ*, libations, drink-offerings, Ezra 7, 17.

נָסַךְ and *נָסַךְ* m. (r. *נָסַךְ* I) in pause *נָסַךְ*, c. suff. *נְסַכְיָהוּ*; plur. *נְסַכְיָהוּ*, constr. *נְסַכְיָהוּ*.

1. a libation, drink-offering, Gen. 35, 14. Jer. 7, 18. al. *מִנְחָה וְנִסְךְ* the meat-offering and the drink-offering Joel 1, 9. 13. 2, 14. Num. 15, 24.

2. a molten image, i. q. *מִסְכָּה*, Is. 41, 29. 48, 5. Jer. 10, 14. 51, 17.

נְסַכְיָהוּ, see r. *נְסַכְיָהוּ* Niph.

* I. *נָסַס* i. q. *מָסַס*, to pine away, to be sick. Syr. *نَسَم* Ethpa. id. *نَسَمًا* sick. Comp. Heb. *נָשַׁס*, *נָשַׁס*.—Is. 10, 18 *בְּמָסַס בָּמָסַס* as the sick man pineth away.

* II. *נָסַס* in Kal not used, prob. i. q. Arab. *نَسَّ* to lift up on high, so as to

make conspicuous; VIII to be high, erect; *نَصَّ* a lofty throne.—Hence *נָסַס*.

HITHPO. Zech. 9, 16 they shall be as *אֲבָנֵי נִזְר* *מִהַנְּסוּחַ עַל-אֲדָמָהּ* the stones of a diadem lifting themselves up in his land. [Ps. 60, 6 *לְהַנְּסוּחַ* for lifting up, to be lifted up; others from r. *נָסַס* q. v.—R.

* *נָסַס* fut. *יָסַס*, inf. *נִסְסֵה*, c. suff. *נְסַסְיָהוּ* Gen. 11, 2; imp. plur. *נְסַסוּ*.

1. Pr. i. q. Arab. *نزع* to pull up, to pluck or tear up or out, (kindr. *נָסַח*), e. g. a peg or pin from the wall Judg. 16, 14; the posts of a gate v. 3; oftener the tent-pins or stakes in order to take down a tent for moving, Is. 33, 20. Hence

2. to break up a camp, or as in vulgar Engl. to pull up stakes, i. e. to remove, espec. of a nomadic encampment Gen. 33, 12. 35, 21. 46, 1. Often with an adjunct of place *whence*, c. *מִן* Gen. 20, 1. 35, 16. Ex. 13, 20. Num. 10, 12; also of place *whither*, acc. and *ה* local, Num. 11, 35. Deut. 2, 1. 10, 7. Said also of an army Ex. 14, 10. 2 K. 19, 8. 36. Jer. 4, 7; and trop. of the angel of God and pillar of smoke Ex. 14, 19; the sacred tabernacle Num. 1, 51. 2, 17; the ark 10, 35; the wind 11, 31.—Hence also

3. Genr. to remove, to journey, to migrate, Gen. 12, 9. Num. 10, 33. With dat. pleon. *סָעוּ לָבָם* Num. 14, 25. Deut. 1, 7. Of nomadic wanderings Jer. 31, 24. Zech. 10, 2.

4. to bend a bow, Arab. *نزع*; see *מָסַע* no. 2.

NIPH. to be torn away, e. g. the cords of a tent Job 4, 21, see under *נָהַר*. Of a tent itself, Is. 38, 12.

HIPH. *הִסְרִיעַ*, fut. *יִסְרִיעַ*. 1. Causat. of Kal no. 2, to cause to break up, to make remove, Ex. 15, 22.

2. Causat. of Kal no. 3, to cause to depart, to cause to go forth, to lead out, Ps. 78, 52; poet. of a wind v. 26. Also of things, to put away, to set aside, 2 K. 4, 4.

3. to pluck up, to tear up, as a tree Job 19, 10; a vine Ps. 80, 9. So to get out stones, to quarry, Ecc. 10, 9. 1 K. 5, 31 [17].

Deriv. *מָסַע*, *מָסַע*.

* *נָסַס* fut. *יָסַס* once Ps. 139, 8, to go up, to ascend. This root, so far as it can

be called one, is very common in Syriac and Chaldee, but only in fut. imp. inf. Kal, **נָסַף**, **נָסַפְתָּ**, and Aph. **נָסַפְתִּי**; in the other forms, præt. and part. Pe. and conj. Ethp. the verb **נָסַף** is used, so that in fact the first radical Nun nowhere appears. Indeed such a root נִן would seem never to have existed; and Castell was probably correct in his remark, (though censured for it by J. D. Michaelis, Lex. Syr. p. 600.) that **נָסַף**, **נָסַפְתָּ**, and **נָסַפְתִּי**, are contracted from **נָסַלְק**, **נָסַלְקְתָּ**. See too Roediger in Zeitschr. für d. Kunde des Morgenl. II. p. 91. Other examples of words contracted, so that of two consonants the first is doubled, are **מִתְהַיָּה**; **מִתְהַיָּה**, vulg. **נָסַף**, see Caussin de Perc. Gramm. Arabe vulg. p. 12. al. In strictness, therefore, this root נָסַף should be banished from the Lexicons.

נָסַף Chald. id. (see Heb. **נָסַף**.) Aph. **נָסַפְתָּ**, inf. **נָסַפְתָּ**, to cause to ascend, to take up out of a place, Dan. 3, 22. 6, 24.

נָסַף after the Heb. form **נָסַף**, to be taken up, Dan. 6, 24.

נִסְרוֹךְ *Nisroch*, pr. n. of an idol of the Ninevites, 2 K. 19, 37. Is. 37, 38, perh. pr. eagle, from the Semit. **נִסְרִי**, and the syllable *och, ach*, which in Persian is intensive; whence *Nisr-och* great eagle. On the worship of the eagle by the heathen Arabs, see Jauhari art. **نسر**. Jurieu Hist. des Dogmes IV. 4. c. 11.—Bohlen proposes several derivations from the Sanscr. and Zend; see The-saur. p. 892.

***נִסְתָּ** a spurious root; the forms **נִסְתָּ**, **נִסְתָּ**, which might seem to belong here, see under **נִסְתָּ**.

נִעָה (motion, perh. earthquake, r. **נָעַה**) *Neah*, pr. n. of a place in Zebulun Josh. 19, 13.

נִעָה (motion, r. **נָעַה**) *Noah*, pr. n. f. Num. 26, 33.

נְעָרִים m. plur. (denom. fr. **נָעַר**) *childhood, youth*, spoken of both sexes. a) Of early childhood Ez. 16, 22. **מִנְעָרִי** *from my childhood* 1 Sam. 12, 2. 1 K. 18,

12; **מִנְעָרִי** Gen. 46, 34, **מִנְעָרִי** 8, 21. b) Of youth: **בַּעַל נְעָרִיהָ** *the husband of her youth* Joel 1, 8; **אִשְׁתֵּי נְעָרֶיהָ** *the wife of thy youth*, Prov. 5, 18. Is. 54, 6. Mal. 2, 14, 15; **בְּנֵי הַנְּעָרִים** *the children of one's youth*, born to one in youth, Ps. 127, 4.—Metaph. of the youth of the Israelitish people Jer. 2, 2. 3, 4. Ez. 16, 22. 60. Comp. **נְעָרִים**.

נְעָרוֹת f. plur. (fr. n. **נָעַר**) id. *youth*, Jer. 32, 30.

נְעִיאל (perh. i. q. **נְעִיאל**, **נְעִיאל**) *Neiel*, pr. n. of a place in Naphtali Josh. 19, 27.

נְעִים m. adj. (r. **נָעַם**) *sweet, pleasant* Ps. 133, 1; of song 147, 1; a singer, **נְעִים זְמִירוֹת** *sweet in songs* 2 Sam. 23, 1; a lyre Ps. 81, 3; one beloved Cant. 1, 16. Plur. **נְעִימִים** *delights, pleasures*, Job 36, 11, and **נְעִימוֹת** id. Ps. 16, 11. So of place, *pleasant, delightful*; plur. **נְעִימִים** *pleasant regions* Ps. 16, 6. Also of a person, *pleasant*, and so of God, *benign, gracious*, Ps. 135, 3.

***נָעַל** 1. *to bolt a door, to fasten with a bolt or bar*, c. acc. 2 Sam. 13, 17. 18. Judg. 3, 23. 24. **בֵּן נָעוּל** *a garden barred, shut up*, also **נָעוּל** *a fountain shut up*, Cant. 4, 12.

2. *to shoe, to put on sandals*, Arab. **نعل**, which is done by confining, shutting in the foot with thongs. With two acc. Ez. 16, 10 **וְנָעַלְתְּ הַחֹשׁ** *I shod thee with seal-skin*, i. e. gave thee shoes of seal-skin.

נָעַל to shoe, 2 Chr. 28, 15. Deriv. **מִנְעוּל**, **מִנְעוּל**, and

נָעַל f. Deut. 29, 4, c. suff. **נָעַלְתִּי**; plur. **נָעַלְתִּי**; dual **נָעַלְתִּי**; *a shoe, sandal*, Josh. 5, 15. 1 K. 2, 15. al. *To put on one's shoe* is **נָעַלְתִּי בְרַגְלִי** Ez. 24, 17; *to put off one's shoe* is **רָחַץ מִנְעַל רַגְלִי** Deut. 25, 9. Is. 20, 2; **נָעַלְתִּי** Ruth 4, 7. 8; **נָעַלְתִּי**

Josh. 5, 15. Ex. 3, 5. Arab. **نعل** shoe or sandal, Syr. **نعل** id.—In transferring a possession or domain, it was customary *to deliver one's shoe* (Ruth 4, 7), as in the middle ages a glove; hence the action of throwing down a shoe upon a region or territory was a symbol of occupancy. Ps. 60, 10 *upon the land of Edom do I cast my shoe*, i. e. I take possession, occupy it as my own; see Rosenm. Altes und neues Morgenland no. 483. Ps. 108

10.—According to Deut. 25, 9, 10, a husband's brother who refused to fulfil his duty by marrying the widow, was to have his shoe plucked off by the latter, implying that he gave up a sacred obligation; hence he was to be called *הלוץ נעל*.—Elsewhere a *shoe-latchet, thong*, *שרוף-נעל* Gen. 14, 23, or a *pair of shoes*, dual *נעלים* Am. 2, 6, 8, 6, is put for any thing of little value, worthless.—Plur. *נעלים* Is. 11, 15; once *נעלות* Josh. 9, 5.

* *נעם* fut. *ינעם* 1. *to be sweet*; Prov. 9, 17 *לחם סהרים ינעם*. Comp. *מנעמים*. Kindred are *לחם*, *לחם*, *לגום*, *to taste*; pr. *to lick*, *to suck*, whence the notion of sweet taste; see *מציץ*.

2. Trop. *to be sweet, pleasant, lovely*, of one beloved Cant. 7, 7; a friend 2 Sam. 1, 26; wisdom, c. dat. Prov. 2, 10; spoken of a place Gen. 49, 15. Impers. Prov. 24, 25 *למזכיריהם ינעם* *to those who punish (to judges) shall be delight*, i. e. it shall be well with them; comp. *ריטב לי*,

ריטב לי, it is well with me.—Arab. *نعم*, *id.* *نعم* vitæ bonis abundavit.

Deriv. the seven here following; also *נעים*, *מנעמים*.

נעם (pleasantness) *Naam*, pr. n. m. 1 Chr. 4, 15.

נעם m. 1. *sweetness, pleasantness*, Prov. 3, 17. *נעים אמרי* *pleasant words*, i. e. suitable, becoming, 15, 26, 16, 24.

2. *beauty, splendour*; *נעם יהוה* *the beauty (glory) of Jehovah* Ps. 27, 4; comp. *טוב יהוה* v. 13. Ex. 33, 19.

3. *grace, favour*, Ps. 90, 17. Zech. 11, 7. Comp. *χῆρις*, Germ. *Huld* from *hold*, and Engl. *grace*.

נעמה (pleasant, r. *נעם*) *Naamah*, pr. n. 1. Of two females; a) The daughter of Lamech Gen. 4, 22. b) The mother of Rehoboam 1 K. 14, 21. 31. 2 Chr. 12, 13.

2. A place in the tribe of Judah Josh. 15, 41; comp. *נעמה*.

נעמי *Naamite*, patronym. from pr. n. *נעמי* no. 2, Num. 26, 40; pr. for *נעמי* which is read in the Cod. Sam.

נעמי (my pleasantness, fr. *נעם*) *Nao-*

mi, pr. n. of the mother-in-law of Ruth, Ruth 1, 2 sq.

נעמן 1. *pleasantness, amenity*, of place. Is. 17, 10 *נעמנים נעמנים* *pleasant plantations*. R. *נעם*.

2. *Naaman*, pr. n. a) A son of Benjamin Gen. 46, 21. b) Num. 26, 40. c) A Syrian warrior and captain, 2 K. 5, 1.

נעמתי *Naamathite*, gentile n. from *נעמה*, a place elsewhere unknown, but different from that above mentioned in *נעמה* no. 2. Job 2, 11, 11, 1.

* *נעץ* obsol. root, Chald. *נעץ* *to puncture, to prick, to stick*; whence *נעץ* (נעץ) a species of thorn, perhaps *lotus spinosa*, see Celsii Hierob. II. p. 191, and Comm. on Is. 7, 19.—Hence

נעצוץ m. *a thorn-hedge, thicket of thorns, vepretum*, Is. 7, 19, 55, 13.

* I. *נער* *to roar*, e. g. the young lion, Jer. 51, 38. Syr. *نجر* id. This root would seem to be onomatopoeic, like the kindred *נחר*.

* II. *נער* *to shake*; spec. 1. *to shake out*, Neh. 5, 13; the hand so as not to hold a bribe, Is. 33, 15.

2. *to shake off*; Is. 33, 9 *נערו בָּשָׁן וְבַרְמֶל* *Bashan and Carmel shake off* i. e. cast off their foliage.

NIPH. 1. Pass. of Pi. *to be shaken out*, i. e. cast out from a land, Job 38, 13. Ps. 109, 23. Comp. *Am. b. نفض* *quassit, excussit, VIII expulsus est, نفض expulsio*.

2. *to shake oneself out* from bonds, i. e. to cast them off, Judg. 16, 20.

PIEL *to shake out*, Neh. 5, 13. Prægn. Ex. 14, 27 *וַיִּנְעַר יְהוָה אֶת־מִצְרַיִם בְּהַיָּם* *and Jehovah shook out the Egyptians into the midst of the sea*, i. e. he drove them from the shore and cast them into the sea. Ps. 136, 15.

HITHP. *to shake oneself from anything*, c. *בן* Is. 52, 2.

Deriv. *נער* II, *נערה*.

* I. *נער* m. 1. *a boy*; prob. primitive, and found in the Indo-European tongues for *man*. e. g. Sanscr. *nri* and *nara man*, f. *nari* and *nari* woman. Zend. *noere*, Pers. *نار*, Gr. *ἀνῆρ*.—Spoken

both of an infant just born Ex. 2, 6. Judg. 13, 5. 7. 1 Sam. 4, 21; of a boy not yet full grown Gen. 21, 16 sq. 22, 12. Is. 7, 16. 8, 4; and of a youth nearly twenty years old Gen. 34, 19. 41, 12 (comp. 37, 2. 41, 2). 1 K. 3, 7. 2 Sam. 18, 5. 29. Spec. a) Often emphat. to express a tender age, like Lat. *puer*, Engl. *boy*, *child*, *youth*, e. g. in various ways: 1 Sam. 1, 24 **נַעַר נַעַר**, Vulg. *et puer erat adhuc infantulus*. 30, 17 **אַרְבַּע מֵאוֹת אִישׁ-נַעַר** *four hundred young men, youths*. Jer. 1, 6 *I cannot speak, for I am a child*. v. 7. Judg. 8, 20. 2 K. 9, 4. Ecc. 10, 16. Is. 65, 20. More fully **נַעַר נָרַךְ** *young and tender* 1 Chr. 22, 4. Is. 3, 5. Ps. 37, 25. Lam. 2, 21. Sept. *νεός, νεανίας, νεανίαςος*. b) In other passages **נַעַר** seems rather a name of condition and denotes *servant*, like the Greek *παῖς*, Germ. *Bursche*, *Junge*, Engl. *boy*; Gen. 37, 2 **הָיָא נַעַר** *he was servant with the sons of Bilhah*, i. e. he was herdsman's boy, shepherd's boy. 2 K. 4, 12. 5, 20. 8, 4. Ex. 33, 11. al. Also of common soldiers, Germ. *die Burschen*, Engl. *boys, lads*; 1 K. 20, 15. 17. 19. 2 K. 19, 6. With genit. or suff. *the servant of any one*, Judg. 7, 11. 9, 54. 19, 13. Esth. 2, 2. al. But in Job 29, 5 **נַעַרַי** *my sons*. Spoken of the people of Israel in its youth, Hos. 11, 1. Comp. **נַעַרַיִם**.

2. By a peculiar idiom in some of the books, or rather by archaism, the form **נַעַר** as in Greek *ἡ παῖς*, is used as if of the comm. gend. for **נַעַרְהָ** *girl, maiden*, and construed with a fem. verb, Gen. 24, 14. 16. 28. 55. 34, 3. 12. Deut. 22, 15 sq. although **נַעַרְהָ** is everywhere read in the margin; comp. in **הָיָא** no. 1. In the Pentateuch this occurs twenty-two times, and I would also refer hither the plur. **נַעַרַיִם** used of *maidens* in Ruth 2, 21, comp. v. 8. 22. 23, (Sept. *κοράϊαι*), and of youths and maidens Job 1, 19. In a similar manner, the Arabs in the more elegant style employ masculine nouns also for the other sex, and abstain from the feminine terminations used in the vulgar language; as **عَرُوسٌ** bridegroom and bride, which latter is vulg. **عَرُوسَةٌ**; **عَجُوزٌ** an old woman, vulg. **عَجُوزَةٌ**; comp. **بَعْلٌ** for vulg. **بَعْلَةٌ** mistress, **زَوْجٌ** for

زَوْجَةٌ wife, like Germ. *Gemahl* for *Gemahlin*, *Gatte* for *Gattin*.

Deriv. **נַעַרְהָ**, **נַעַרַיִם**, **נַעַרְהוּ**, pr. n. **נַעַרְהָ**, **נַעַרְהָ**.

II. **נַעַר** m. (r. **נַעַר** II) *a casting out, expulsion*, concr. *cast out, driven out*, of a flock or herd Zech. 11, 16. Sept. *ἐξοπισμύμερον*, Vulg. *dispersum*.

נַעַר m. (denom. from **נַעַר** I) *boyhood, youth*, i. q. **נַעַרַיִם**, poet. Job 33, 25. 36, 14. Ps. 88, 16. Prov. 29, 21.—In Job 36, 14 and Ps. l. c. some have adopted the sense of *expulsion*, from r. **נַעַר** II, but without necessity.

נַעַרְהָ f. (denom. fr. **נַעַר** I) plur. **נַעַרְהוּ**.

1. *a girl*, e. g. a) *a female child*, Job 40, 29 [41, 5]. b) *a maiden, damsel*, grown up and marriageable, Judg. 19, 3 sq. Am. 2, 7. **נַעַרְהָ יָפָה** *a fair maiden* 1 K. 1, 3. 4. **נַעַרְהָ בְּחֻלָּה** *a young virgin* 1 K. 1, 2. Esth. 2, 3. Also of one not long married, **נַעַרְהָ**, Ruth 2, 6. 4, 12; comp. **נַעַרְהָ** no. 2.

2. *a handmaid, servant*, Prov. 9, 3. 31, 15. Ruth 2, 8. 22. 3, 2. al.

3. *Naaran*, pr. n. a) A town on the borders of Ephraim, Josh. 16, 7; called 1 Chr. 7, 28 **נַעַרְהָ**. b) f. 1 Chr. 4, 5.

נַעַרַי, see **נַעַרַי**.

נַעַרְהָ (servant of Jehovah) *Neariah*, pr. n. a) 1 Chr. 3, 22. 23. b) 1 Chr. 4, 42.

נַעַרְהָ (boyish, juvenile) *Naaran*, pr. n. see **נַעַרְהָ** no. 3. a.

נַעַרְהָ f. (r. **נַעַר** II) *to w, as being shaken or beaten off from flax*, Judg. 16, 9. Is. 1, 31.

* **נַעַשׂ** obsol. root, Arab. **نَعَش** *to take up, to lift*; whence **نَعَشٌ** barrow, bier, also constellation of the bear, Ursa major and minor.—Hence **נַעַשׂ** II, for **נַעַשׂ**.

נַעַשׂ pr. n. *Memphis*, see **מֵמֶפֶס**.

* **נַפֵּג** obsol. root, Arab. **نَفَج** *to go or come forth*; kindred are Chald. **נַפֵּק** *to go out*, **נַבֵּג** *to sprout*. Hence

נַפֵּג (sprout) *Nepheg*, pr. n. m. a) Ex. 6, 21. b) 2 Sam. 5, 15. 1 Chr. 3, 7. 14, 6.

נֹפֶה f. (r. נוּה) 1. *high place, height*, comp. נוּה דֹר, נֹפֶה דֹר, נֹפֶה דֹר, *the Height or Heights of Dor*, Josh. 11, 2. 12, 23. 1 K. 4, 11; see דֹר no. 3.

2. *a sieve, fan, for winnowing*, Is. 30, 28; comp. נוּה Hiph. no. 2.

נְפֹסִים (expansions, r. נָפַס) *Nephusim*, pr. n. m. Ezra 2, 50 Keri. But Cheth. has נְפִיסִים, and Neh. 7, 52 has נְפִישִׁסִים, which last is doubtless a false orthography made up from נְפִישִׁים and נְפִיסִים.

* נָפַח fut. רָפַח, inf. פָּחַח Ez. 22, 20, i. q. פִּיחַ, *to puff, to blow, to breathe*, an onomatopoeic root. Comp. Engl. *to puff*, Arab. نَفَح and نَفِخ to blow; while فَحَّ and فَحَم express the harsher sound of snoring, snorting. Syr. نَفَس, Eth. ነፍስ, *to blow, to breathe, to fill the cheeks*.—Gen. 2, 7 *and breathed (וַיִּנְשָׁם) into his nostrils the breath of life*.—Spec.

1. *to blow upon* any one, as the wind, c. בָּ Ez. 37, 9.

2. *to blow up* a fire, *to kindle* up, Is. 54, 16. Ex. 22, 21; and without בָּ v. 20. הַיָּר נְפֹחָה *a blown pot*, i. e. a pot under which one blows the fire, Job 41, 12. Jer. 1, 13.

3. *to blow away*, sc. by blowing upon, c. בָּ Hagg. 1, 9.

4. With נֶפֶשׁ, *to breathe out*, to give up the ghost, Jer. 15, 9.

Pual *to be blown up*, as a fire, Job 20, 26.

Hiph. 1. With נֶפֶשׁ, *to cause to breathe out*, to cause to expire, Job 31, 39; hyperbolically for to extort sighs, to torment.

2. *to blow upon* or *away*, metaph. i. q. *to esteem lightly, to contemn*, Mal. 1, 13.

Deriv. נִפְחָה, נִפְחָה, נִפְחָה, and

נֹפֶה (blast, perh. windy place) *Nophah*, pr. n. of a town of the Moabites Num. 21, 30, supposed to be the same with נָבַח q. v.

נְפִילִים m. only in plur. גִּבְרֵי לָיִם *giants*, Gen. 6, 4. Num. 13, 33. So all the ancient Versions. Chald. נְפִילָא the celestial giant, i. e. the constellation Orion; plur. Orions, the larger constellations.

The etymology is uncertain. Some have compared نَبِيْلَةٌ, نَبِيْلٌ, which Giggeius and Castell render *magnus, corpore magno*; but wrongly, for it means *excellens, generosus, sollers*. Better to rest in r. נָפַל; yet not so that נְפִילִים may be those *causing men to fall* from fear (Kimchi); but so that נְפִילִים may be i. q. מִן הַנְּפִילִים *one falling upon* the enemy, *violent, grassans*, comp. Gen. 43, 18, and see r. נָפַל Kal no. 2. d. So Aquil. ἐπιπλιοντις, Symm. βιαῖοι.

נְפִיסִים *Nephisim*, see נְפִיסִים.

נְפִישִׁים (recreated, r. נָפַשׁ) *Naphish*, pr. n. of a son of Ishmael Gen. 25, 15; also of his posterity 1 Chr. 5, 19.

נְפִישִׁסִים, see נְפִישִׁים.

* נָפַח obsol. root, of uncertain signification, comp. פִּיחַ; whence

נֶפֶד m. *a gem, precious stone*, of an uncertain kind, Ex. 28, 18. 39, 11. Ez. 27, 16. 28, 13. Sept. thrice ἀνθραξ i. e. carbuncle. Doubtful.

* נָפַל fut. יִפֹּל inf. נָפַל, c. suff. נָפְלוּ 2 Sam. 1, 10 and נָפְלוּ 1 Sam. 29, 3; imp. plur. נָפְלוּ.

1. *to fall*, Syr. Chald. نَفَلَ, id.

The primary syllable פַּל *fal* occurs also in this sense in Germ. *fallen*, Engl. *to fall*. The Gr. and Lat. *fallo, σφαλῶ* is pr. to cause to fall, to supplant.—Spoken of a person falling to the earth Ps. 37, 24; or from a horse or seat Gen. 49, 17. 1 Sam. 4, 18; into a pit, בְּשִׁחָה Ps. 7, 16; into a snare Am. 3, 5. Is. 24, 18. Also of things, as of buildings falling down Judg. 7, 13. Is. 9, 9. Am. 9, 11; of a mountain Job 14, 18; the lightning from heaven, c. מִן Job 1, 16; the dew 2 Sam. 17, 12. The place *into* or *upon* which one falls is put mostly with הָ loc. as וְאֶרְצָה; or with עַל Lev. 11, 32. גַּלְגַּל, also תַּחַת Ps. 45, 6; the place *whence* with מִן, מִיַּעַל.—Part. נָפֵל *falling*, Job 12, 3. 14, 18; as præt. *fallen*, lying prostrate; Judg. 3, 25. 1 Sam. 5, 3. 31, 8. Deut. 21, 1; as fut. *ready to fall*, Is. 30, 13. So of a prophet who sees visions sent from God in his sleep; Num. 24, 4 *who seeth the vision of the Almighty עֵינָיו נֹפְלִים lying in sleep with open eyes* sc. of his mind.

Spec. נפל to fall is also further said of persons and things, as follows:

a) Of those who fall in battle or elsewhere, i. q. to be slain, like πίπτω, cadere, to fall; Judg. 20, 44. 46. 1 Sam. 4, 10. 2 Sam. 1, 4. 2, 23. 3, 38. Is. 10, 4. Ps. 82, 7. al. Often with an adjunct, as נָפַל בְּחֶרֶב נ' by the sword Num. 14, 43. 2 Sam. 1, 12. Is. 3, 25. al. נָפַל בְּיַד אֵיזוֹ by the hand of any one Judg. 15, 18. 2 Sam. 21, 22. 1 Chr. 5, 10. Lam. 1, 7; נָפַל לְפָנָי to fall before any one, espec. in great numbers, 1 Sam. 14, 13. 2 Sam. 3, 34.

b) Of those who fall sick, Fr. tomber malade. Ex. 21, 18 לְמִשְׁכַּב נָפַל to fall sick upon one's bed, to take to one's bed. So Syr. نَفَلَ خَلَّ حَبَا 1 Macc. 1, 5; Gr. πίπτει ἐπὶ τὴν κλίνην Judith 8, 3.

c) Of a foetus, to fall, to be dropped or cast, i. e. to be born, Is. 26, 18. Comp. Il. 19. 110 ὅς κεν ἐπὶ ἡμῶν πέση μετὰ ποσσὶ γυναικός, where Schol. πέση, γεννήθη. So καταπίπτω Wisd. 7, 3; cadere de matre Stat. Theb. 1, 60. Arab. سقط, not وقع. In Chaldee נפל spec. of abortion, whence Heb. נפל q. v.

d) Of the limbs, which are said to fall away, to become emaciated, Num. 5, 21. 27.

e) Of the countenance of one in sorrow, anger, to fall, Gen. 4, 5. 6. Opp. is נִשְׂתַּפְּנִים. Comp. Hiph. no. 1. d.

f) Of the heart, courage, to fall, to fail, 1 Sam. 17, 32. So Gr. πίπτει θυμός, Lat. cadere animis Cic. Fam. 6. 1. 4.

g) Of those who fall into calamity, adversity, Prov. 28, 14. 2 Sam. 1, 10. 2 K. 14, 10. Prov. 24, 16.

h) Of kingdoms, states, which fall, are overthrown, Is. 21, 9. Jer. 51, 8. Am. 5, 2. 2 K. 14, 10.

i) Of the lot, as cast upon or concerning any pers. or thing, c. על Ez. 24, 6. Jon. 1, 7. 1 Chr. 26, 14. Hence c. הָ, to fall to any one by lot, Gr. πίπτει τινί, Num. 34, 2. Judg. 18, 1. Ez. 47, 14. 22. Genr. Ps. 16, 6, comp. Josh. 17, 5. Hiph. no. 1. c. So Lat. cadere of the lot, Ter. Ad. 4. 7. 22. Sil. Ital. 7. 368.

k) Also to descend from heaven, spoken of divine revelations, Is. 9, 7; comp. Chald. Dan. 4, 28, and Arab. نزل to de-

scend, spoken of revelations. Hence the Spirit, or the hand of God, is said to fall to descend upon any one, Ez. 8, 1. 11, 5.

l) נפל על to fall upon any one, e. g. deep sleep Gen. 15, 12. Job 4, 13; terror Ex. 15, 16. Josh. 2, 9. Ps. 55, 5. Job 13, 11; calamity Is. 47, 11. Ecc. 9, 12; reproaches Ps. 69, 10.

m) Of events, to fall out, to happen; Ruth 3, 18 אֵיךְ יִפֹּל הַדָּבָר how the thing will fall out, will end. Comp. Chald. Ezra 7, 20. Cic. Brut. 40.

n) to fall to the ground, to fail, espec. empty promises Josh. 21, 43. 23, 14. Fully נפל ארצה 2 K. 10, 10; Gr. πίπτει εἰς γῆν, ἔραζε. Comp. χαμαιτεῖς ἔπος Pind. Pyth. 6, 37. Nem. 4, 65. Plato Eutyphr. 17. Also to fall away, not be counted, to be lost, Num. 6, 12.

o) to fall from one's counsel, purpose, i. e. to fail in, c. בֵּן, Ps. 5, 11 let them fall from (fail in) their counsels. Comp. Ovid Metam. 2. 308.

p) With בֵּן compar. to fall more than, i. e. below another, to be inferior, to yield to any one Job 12, 3. 13, 2. Also with לְפָנָי id. Esth. 6, 13.

2. to fall, with the idea of will, purpose, i. e. to throw or cast oneself down, to rush on; comp. Syr. نَفَلَ, which is put in N. T. for πίπτει and βάλλισθαι. Spec.

a) to fall down, to prostrate oneself. 2 Sam. 1, 2 נָפַל אֶרְצָה he fell prostrate to the earth. Job 1, 20. Often with נָפַל עַל פָּנָיו Gen. 17, 3. 17. Num. 16, 4. Josh. 7, 6; נָפַל עַל אָפְרוֹ 2 Sam. 14, 4; נָפַל אֶרְצָה 1 Sam. 20, 41; also לְפָנָי פ' Gen. 44, 14; פ' לְפָנָי רִגְלֵי פ' Esth. 8, 3.

b) נפל על צוואר פ' to fall upon one's neck, to rush into his embrace, Gen. 33, 4. 45, 14. 46, 29.

c) נפל על-חרבו פ' to fall upon one's sword, 1 Sam. 31, 4. 5. 1 Chr. 10, 4. Of the locusts Joel 2, 8; see in בָּעַר no. 1. b.

d) to fall upon as an enemy, to attack, Job 1, 15; c. בֵּן Josh. 11, 7.

e) to descend from a beast, chariot, to alight, c. מֵעַל Gen. 24, 64. 2 K. 5, 21.

f) to settle down, i. e. to encamp, of an army, Judg. 7, 12; of a nomadic people Gen. 25, 18, comp. 16, 12. Sept. κατοίκησε.

g) נפל על-החנות פ' my supplication

falls (is laid down) *before* any one, viz. in a twofold sense: *α*) is presented, I make supplication, Jer. 36, 7. *β*) is accepted, my prayer is heard and answered, Jer. 37, 20. 42, 2; pr. the person supplicated permits my petition to be laid down before him, receives it, implying a disposition to give a favourable answer.

h) to *fall away, to desert, to go over* to another party, Gr. *πίπτειν, διαπίπτειν*, 1 Sam. 29, 3; c. על 1 Chr. 12, 19. 20. 2 Chr. 15, 9. Jer. 21, 9. 37, 14. 39, 9. Is. 54, 15; אל to any one Jer. 37, 13. 38, 19. 52, 15.

HIPH. הִפִּיל, fut. יִפֹּיל, apoc. יִפֹּיל; rarely without contraction, as inf. לִנְפֹּל Num. 5, 22.

1. to *cause to fall, to make fall*, Gen. 2, 21. Jer. 15, 8. Ez. 30, 22. Ps. 73, 18. 78, 28; by the sword Is. 37, 7. Jer. 19, 7, ellipt. Dan. 11, 12. Ez. 6, 4; by the hand of any one 1 Sam. 18, 25. etc.—Spec.

a) to *throw, to cast*, e. g. wood upon the fire Jer. 22, 7; to *throw down, to prostrate* any one Deut. 25, 2; to *throw down* a wall 2 Sam. 20, 15; to *cast down* stars from heaven Dan. 8, 10; to *fell* trees 2 K. 3, 19. 25. 6, 5.

b) to *drop or cast* as a birth, to *bear, to bring forth*, see Kal no. 1. c. Is. 26, 19 *the earth shall bring forth the dead*, i. e. cast from her.

c) to *cause to fall away*, e. g. a limb, to make wither, to emaciate, Num. 5, 22; see Kal no. 1. d.

d) to *cause to fall, to let fall, to cast down*, sc. the countenance in sorrow or in anger, with בָּ of pers. 'to be angry at any one' Jer. 3, 12. Also הִפִּיל פָּנָי פִּי to *cause the countenance* of any one to *fall*, i. e. to make sad, Job 29, 24. See Kal no. 1. e.

e) to *cast lots* Ps. 22, 19. Prov. 1, 14. 1 Chr. 24, 31. Esth. 3, 7. Jon. 1, 7; also without גּוּרְלָהּ 1 Sam. 14, 42. Job 6, 27. Hence to *divide out by lot*, to assign to any one, with acc. of thing and לְ of pers. Josh. 13, 6. 23, 4. Ez. 45, 1. 47, 22; without dat. Ps. 78, 55. See Kal no. 1. i.

f) to *lay down* a petition, supplication, *before* any one, i. e. to ask as a suppliant, to supplicate, Jer. 38, 26. 42, 9. Dan. 9, 18. 20. See Kal no. 2. g.

2. to *let fall*, e. g. a stone Num. 35, 23.

Hence a) הִפִּיל אֶרְצָה to *let fall to the ground*, e. g. a word, promise, not to fulfil, 1 Sam. 3, 19; without אֶרְצָה Esth. 6, 10. See Kal no. 1. n. b) to *let fall, to desist from* any thing, c. מִן Judg. 2, 19.

HITHP. 1. to *let oneself fall, to fall down prostrate*, Deut. 9, 18. 25. Ezra 10, 1.

2. With על to *fall upon, to attack*, Gen. 43, 18.

PIL. נָפַל to *fall*, once in Ezekiel, who abounds in unusual forms, c. 28, 23; i. q. נָפַל which stands in the same connection 30, 4. 32, 20.

Deriv. נָפַל, נָפִיל, מָפַל, מִפְּלָה, מִפְּלָה.

נָפַל Chald. fut. יִפֹּל (comp. Syr. نَفَّ, in Targg. freq. יִפֹּל), i. q. Hebr.

1. to *fall*, i. e. a) to *fall down*, Dan. 7, 20. 4, 28 קוֹל מִן־שָׁמַיָא נָפַל a *voice fell from heaven* i. e. came from heaven, comp. Is. 9, 7. b) to *fall out, to happen*, Ezra 7, 20.

2. to *fall down*, i. e. to *be cast down*, Dan. 3, 23. Syr. نَفَّ to be cast into prison. Also to *fall prostrate* Dan. 3. 6. 7. 10. 11; עַל־אֲנָפוּהִי Dan. 2, 46.

נָפַל m. (r. נָפַל) in pause נָפַל Ecc. 6, 3; an *abortion*, which *falls* from the womb, Job 3, 16. Ps. 58, 9. Ecc. 6, 3. Comp. r. נָפַל as spoken of birth in Kal. no. 1. c. Hiph. no. 1. b. So נָפַל is used of premature birth in the Talmud; also Arab.

سَقَطَ to *fall*, IV to *miscarry*, Arab. سَقَطَ abortion.

נָפַל, see נָפַל Pil.

* נָפַס obsol. root, Syr. and Chald. נָפַס to *expand*. Hence נְפֹסִים.

* נָפַץ only in præter. and inf. absol. נָפַץ Judg. 7, 19, part. pass. נָפִיץ Jer. 22, 28. Imper. and fut. are from the kindr. פָּצַץ.

1. to *break, to dash in pieces*, e. g. an earthen vessel Judg. 7, 19. Jer. 22, 28. Hence

2. to *disperse, to scatter*, as a flock, a people, Is. 11, 12.

3. Reflex. of a people, to *disperse themselves*, i. q. to be dispersed, scattered, 1 Sam. 13, 11. Is. 33, 3. Gen. 9, 19 מֵאֶלֶּה נִפְצָה כָּל־הָאָרֶץ from *these the whole earth dispersed itself*, i. e. all the

food, Lev. 30, 3; *is polluted* by them Ez. 4, 14. Also *the spirit is weary, loathes*, Num. 21, 5. Job 6, 7. 10, 1. Zech. 11, 8; *is empty* i. e. hungry Is. 29, 8; *is dried up* i. e. thirsty Num. 11, 6. Hence too trop. for the jaws, throat, as hungry and wide open, Is. 5, 14. Hab. 2, 5.—Trop. נפש is also put for that which supports life, *aliment*, Is. 58, 10, comp. Deut. 24, 6.

Sometimes נפש and רוח are opposed, so that נפש is ascribed to brutes, and רוח to men, Job 12, 10; but רוח is also ascribed to beasts Ecc. 3, 21. Once נפש is put for the *anima*, as separate from the body, *umbra, manes*, Job 14, 22. As the Hebrews held the seat of life to be in the blood (Lev. 17, 11; for which cause the eating of blood was forbidden Gen. 9, 4. 5. Deut. 12, 23), it was natural when the blood was shed, to say also that *the life was shed, poured out*, as above in Lam. 2, 12. Is. 53, 12. Such too was the notion of the Greek poets, philosophers, and physicians; see Sprengel Beiträge zur Gesch. d. Arzneikunde I. fasc. 3. p. 202 sq. So too in Engl. *to pour out one's life*, i. e. his life-blood; and also in Arabic, see Thesaur. p. 901.

3. The rational *soul, mind, animus*, as the seat of the feelings, affections, emotions of various kinds, comp. לב no. 1, b, with which it is often coupled, e. g. Deut. 4, 29. 30, 10. To it are ascribed love Is. 42, 1. Cant. 1, 7. 3, 1-4. Gen. 34, 3; joy Ps. 86, 4; fear Is. 15, 4. Ps. 6, 4; piety towards God Ps. 86, 4. 104, 1. 143, 8; confidence Ps. 57, 2; desire Ps. 42, 3. 63, 2; longing or appetite, e. g. for food Prov. 6, 30. 10, 3. Mic. 7, 1. Deut. 12, 20. 21; (hence בעל נפש *a greedy man* Prov. 23, 2;) or for vengery Jer. 2, 24. Ex. 23, 18; or also for revenge and slaughter Ps. 27, 12. 41, 3. 105, 22. Ex. 15, 9, comp. Prov. 21, 10. So too hatred Is. 1, 14. Ps. 17, 9; contempt Ez. 36, 5. Is. 49, 7; vengeance Jer. 5, 9; sorrow Job 27, 2. 30, 25. As the seat of warlike valour, in poetic exclamation, Judg. 5, 21 נפשי עזו *tread down, my soul, the strong*. Jer. 4, 19 קול שופר כי רוח נפשי *because thou hast heard, O my soul, the voice of the trumpet*. Spoken of the feelings in general, Ex. 23, 9

וידעתם אהי-נפש הוֹר ye know the feelings of a stranger, how a stranger and foreigner feels. Job 16, 4. 1 Sam. 1, 15 I have poured out my soul before Jehovah, i. e. have laid open to him my inmost feelings. Prov. 12, 10.

Words also which themselves express feelings of the mind or soul, are often thus used in connection with נפש; thus the soul is said to weep Ps. 119, 28; to be poured out in tears Job 30, 16; to cry for vengeance 24, 12; and also to invoke blessings Gen. 27, 4. 25. More rarely things are attributed to the *soul, mind*, which belong: a) To the *mode of feeling and acting*, as pride, רחב נפש Prov. 28, 25; patience and impatience, האררה נפש Job 6, 11. הקצרה נפש, see in קצר, ארה. b) To the *will or purpose*, Gen. 23, 8 אהי-נפשכם if it be in your mind, i. e. if ye purpose, have determined in your minds. 2 K. 9, 15. 1 Chr. 28, 9 בנפש הפצה with a willing mind. c) To the *understanding or faculty of thinking*; Ps. 139, 14 my soul knoweth right well. Prov. 19, 2. 1 Sam. 20, 4 whatever thy soul thinketh. Deut. 4, 9 keep thy soul well, lest thou forget. Lam. 3, 20.—In all these constructions the use of לב is more common, see לב no. 1. c, d, e.

4. Concr. *living thing, animal*, in which is the נפש, *anima, life*. Josh. 10, 28 בלי-הנפש every living creature. v. 30. 32. 35. 37. Often more fully נפש היתה Gen. 1, 24. 2, 7. 19, and with the article נפש היתה 1, 21. 9, 10, pr. *the animal of life* i. e. endued with life, *living animal*, or as more comm. in Engl. *living soul, living being*, Gen. 2, 7; and very often collect. for *living things, living creatures*, Gen. 1, 21. 24. 9, 10. 12. 15. Lev. 11, 10; man being not included, except Gen. 9, 16. In this formula it is to be noted that היתה is genit. of the subst. היתה *life*, and not fem. of the adj. חי *living*; so that נפש היתה, like נפש itself, may be of either gender, and can be construed with the masculine. This serves to illustrate the disputed passage Gen. 2, 19 וכל אשר יקרא לו האדם נפש and whatsoever Adam called them, the living creatures, that was their name, where לו and שמו refer to היתה, נפש, which is pleonastic after לו.—

Spec. put for a man, person, mostly in certain fixed phrases, where also in Engl. we may use *soul*, e. g. נפש to steal a man Deut. 24, 7; comp. Germ. *Seelenverkäufer*. נפש Ez. 22, 25. So also: a) In laws, Lev. 4, 2 נפש בור if a soul (any one) shall sin. Lev. 5, 1. 2. 4. 15. 17. Comp. the phrase ברה נברה הנפש ההיא מעמיה Niph. no. 2. b) In a census of a people, as נפש שבעים *seventy souls, persons*, Ex. 1, 5. 16, 16. Gen. 46, 18. 27. Deut. 10, 22. al. (So in Greek *ψυχαι* Acts 2, 41. 1 Peter 3, 20.) Fully נפש אדם Num. 31, 46. 1 Chr. 5, 21; comp. Gen. 14, 21. c) Of slaves, Gen. 12, 5 הנפש אשר-קטשו בחרן *the slaves they had acquired in Haran*. Ez. 27, 13. Comp. *ψυχαι ἀρσφούτων* Apoc. 18, 13. 1 Macc. 10, 33. d) נפש מת, where מת is genit. (comp. the phrase הנה נפש above,) *one dead, a dead body, corpse*. Num. 6, 6 נפש מת לא יבא *let him not come near to a dead body*. Lev. 21, 11. So too מת being omitted, as in the formulas נפש נמה Num. 5, 2. 9, 6. 7. 10, and נפש נמה Lev. 22, 4. Hagg. 2, 13, i. e. *one defiled by touching a dead body*. Comp. Num. 19, 13.

5. With suff. נפשי, נפשך, etc. it is put very frequently for: I *myself*, thou *thyself*, etc. Comp. Arab. *نفس*, Sanser. *ātman* soul, self; and Germ. *selb, selber*, Swed. *sjel*, Engl. *self*, all from the same root with Germ. *Seele*, Engl. *soul*, see Adelung Lex. IV. p. 47.—Hos. 9, 4 לחמם לנפשם *their food is for themselves*, is consumed by themselvēs. Is. 46, 2. Also reflex. נפשי *myself*, i. e. *me myself*, Job 9, 21.—Interpreters also note that נפשי, נפשך, are often put for the pers. pron. אני, אתה; but most of the examples which they adduce are readily explained by what we have said above in nos. 2, 3. This idiom is most frequent in passages where *life* is said or implied to be in danger; e. g. Ps. 3, 3 many say of me (לנפשי), *there remains no help for him*. 11, 1 why say ye to me (לנפשי), *flee to the mountains*. Is. 3, 9 אורי לנפשם *wo to them!* pr. to their life. Ps. 7, 3. 35, 3. 7. 120, 6. Here too belongs Is. 51, 23, who say to thee (לנפשי), *prostrate thyself that we may pass over*, and the like. Once נפשי and רודי approach so nearly

to the nature of a pronoun, as even to be construed with a verb in the first person, Is. 26, 9. Comp. עבדך with 1 pers. Gen. 44, 32.

נפה f. (r. נהה) i. q. נפה, a high place height, only Josh. 17, 11 שלשה הנפה. Targ. tres regiones. This appellation, q. d. *Tricollis, Tremont*, seems to refer to the three places just before mentioned, Endor, Taanach, and Megiddo, which all lay elevated above the plain; comp. *Decapolis*.

נפת f. (r. נהה) a sprinkling, dropping; whence נפה צופים *the dropping of the honey-combs*, i. e. honey dropping from the combs, i. q. וצר q. v. Ps. 19, 11. Also without צופים id. Cant. 4, 11. Prov. 5, 3. 24, 13 נפת מרוק על-הפה *honey droppings which are sweet to thy palate*; where the predicate מרוק is not inflected; comp. Gen. 49, 15.

נפתוח (opening, r. פחה), see נפתוח under art. מר cc. p. 561.

נפתולים m. plur. (r. פחל Niph.) *wrestlings, struggles*, once Gen. 30, 8.

נפתחים *Naphtuhim*, pr. n. of an Egyptian people Gen. 10, 13. 1 Chr. 1, 11. Bochart, in Phaleg IV. 29, compares the name of the Egyptian goddess *Néφθυς*, the wife of Typhon, to whom with her husband were consecrated those parts of Egypt that border on the Red Sea; and the name *Néφθυς* itself signified, according to Plutarch (de Isid. p. 355 extr.) *the extreme border of the land*, washed by the sea; comp. Egypt. *נפתוח terminalis*. The *Naphtuhim* then were a border-people, dwelling prob. on the Red Sea. See Michaelis Spicileg. Geogr. T. I. p. 269. Jablonski Opusc. ed te Water T. I. p. 161.

נפתלי (my wrestling, r. פחל, see Gen. 30, 8) pr. n. *Naphtali*, the sixth son of Jacob, born of Bilhah, and patriarch of the tribe of Naphtali, the limits of which are described Josh. 19, 32–39.—Gen. 49, 21. Num. 1, 42. 43. al. Sept. *Nεφθαλεμ*.

נץ m. (r. ניץ) 1. a flower, blossom, Gen. 40, 10; i. q. נצה. See the root no. 2.

2. An unclean bird, prob. a hawk, see the root nq. 3. Lev. 11, 16. Deut. 14, 15. Job 39, 26. Sept. *ἰέραξ*, Vulg. *accipiter*. Comp. Böchart. Hieroz. T. II. p. 266.

נָצַח, see in נָצַח no. 1.

* נָצַב not used in Kal, to set, to put, to place, i. q. נָצַב q. v. Arab. *نصب* id.

NIPH. נָצַב 1. to be set, c. עָל to be set over any one, 1 Sam. 22, 9. Ruth 2, 5, 6. Part. נָצַב a prefect, director, 1 K. 4, 5, 7. 5, 30, 9, 23. al.

2. to place or station oneself, to take one's stand, Ex. 7, 15, 17, 9; c. לָ to or before any one, Ex. 34, 2 וַיִּנְצְבֶהָ לִּי שָׁם and present thyself to me there. Also, to take one's stand, e. g. of God rising up for judgment, Is. 3, 13. Ps. 82, 1.

3. to stand, spoken of men Gen. 18, 2, 24, 13. Ex. 18, 14. 1 Sam. 1, 26. Ps. 45, 10; of sheaves Gen. 37, 7; of waters Ex. 15, 8. With עָל to stand upon any thing Is. 21, 8; to stand with or by a pers. or thing Gen. 45, 1. 1 Sam. 4, 20. 19, 20, 22, 7, 17. Spec. to stand firmly, Ps. 39, 6 הַבֵּל כֵּל-אָדָם נָצַב a breath is every man though he stand firmly. 119, 89. Zech. 11, 16 a shepherd . . . הַנְּצִיבָהּ לֹא רִבְלֵיבֵל who doth not nourish that which standeth firm, i. e. the healthy part of his flock; Sept. τὸ ὀλόλιθρον, Vulg. *id quod stat*. But perhaps it would accord better with the context to render: who relieveth not that which standeth still in the way, i. e. which lags behind from weariness or disease, i. q. to be weak,

sick, comp. Arab. *نصب* lassus fuit, laboravit, pr. to stand still, to stop, from inability to go further.

HIPH. הִנְצִיב, fut. הִנְצִיב, apoc. הִנְצִיב.

1. to cause to stand Ps. 78, 13. Hence a) to set up, to erect, as a column Gen. 35, 20. 1 Sam. 15, 12. 2 K. 17, 10; an altar Gen. 33, 20; a heap of stones 2 Sam. 18, 17. Trop. 1 Chr. 18, 3 to set up (establish) his dominion unto the river Euphrates. Hence also 1 Sam. 13, 21 לְהַצִּיב הַחֲרִיבִים for setting the goads, i. e. sharpening them when the point was bent, etc. Comp. in Engl. 'to set a saw,' 'to set an edge.' b) to fix, to establish, e. g. bounds Ps. 74, 17. Deut. 32, 8. Prov. 15, 25. c) to set, to place, Gen. 21, 28, 29. Ps. 41, 13. Lam. 3, 12; so

gates Josh. 6, 26. 1 K. 16, 34; a trap or snare Jer. 5, 26.

HOPH. הִנְצִיב 1. to be set, placed, Gen. 28, 12. For Judg. 9, 6 see art. מָצַב.

2. to be fixed, settled, determined. So commonly in Nah. 2, 8 וְהִנְצִיב גְּלִיתָהּ הַצִּלְתָּהּ 8 it is fixed! she is led away captive! i. e. Nineveh. But וְהִנְצִיב may also be joined to the preceding verse and referred to the root מָצַב, where see.

Deriv. מָצַב, מְצַב, מְצַבָּה, מְצַבָּה, מְצַבָּה, מְצַבָּה, מְצַבָּה, and pr. n. מְצַבָּה, מְצַבָּה.

מָצַב m. (pr. part. Niph. r. מְצַב) a handle, haft of a dagger, Judg. 3, 22; so called from being fixed in, comp. the root Josh. 6, 26. 1 K. 16, 34. Sept. *λαβή*,

Vulg. *capulus*. Arab. *نصاب* haft, handle of a sword, knife, etc.—But part. מְצַב a prefect, see in נָצַב Niph. no. 1.

מְצַבָּה Chald. f. emphat. מְצַבָּה, firmness, hardness, sc. of iron Dan. 2, 41. Gr. Venet. *κραταιότης*. Aben Ezra חכמה כמי כח.

הִנְצִיב, see r. הִנְצִיב.

* הִנְצִיב fut. הִנְצִיב 1. Pr. to fly, to flee, i. q. הִנְצִיב no. 3, הִנְצִיב no. 3. Twice: Jer. 48, 9 גִּיבַת מוֹאָב הִנְצִיב הִנְצִיב flying she shall go forth; here הִנְצִיב is for הִנְצִיב in order to correspond with הִנְצִיב; observe too the paronomasia הִנְצִיב, הִנְצִיב, הִנְצִיב. Lam. 4, 15 כִּי הִנְצִיבוּ גַם נְטִיבוּ when they flew away and wander; so Kimchi and others, and this is better than to refer הִנְצִיב to r. הִנְצִיב as on p. 660.—Hence הִנְצִיב pinion of birds, and Arab. *ناصية* feathers, plume of birds, also locks of hair hanging over the forehead, q. d. flying locks. From this noun then comes

2. Arab. *نصا* and *نصا* to seize by the locks, and Conj. III, recipr. to seize each other by the hair. Hence in Hebrew to strive, to quarrel; comp. Syr. and Chald. *نصا*, i. q. Heb. *ריב*, also Arab. *نظا* Conj. VI, id. See Hiph. and Niph.—Hence

3. to lay waste, to desolate a city, pr. to tear in pieces houses, to pull down. In Kal intrans. or pass. to be laid waste, to be desolate; Jer. 4, 7 תְּרִיבֵן הַעֲרִיבֵן cities shall be laid waste. Sept. *καθαίρεθήσονται*.

HIPH. הִצֵּה to strive, to contend, see Kal no. 2. Num. 26, 9 בַּחֲצוֹתָם עַל־יְיָ when they strove against Jehovah. Hence to wage war; Ps. 60, 2 בַּחֲצוֹתָיו אֶת־אֲרָם when he made war with Mesopotamia.

NIPH. 1. נָצַה to strive one with another, to quarrel. Deut. 25, 11 בְּרִי רִנְצוּ בְּרִי אֲנָשִׁים יַחְדָּו if men strive one with another. Ex. 2, 13, 21, 22. Lev. 24, 10, 2 Sam. 14, 6.

2. to be laid waste, desolate; Is. 37, 26 גְּלִים נָצוּם desolate ruins. 2 K. 19, 25. Deriv. מִנְצָה, נִנְצָה, מִנְצָה.

נִנְצָה f. (r. נָצַץ) i. q. נֵץ no. 1, a flower, blossom, Job 15, 33. Is. 18, 5.

נִנְצָה f. I. i. q. נִנְצָה, a wing-feather, pinion, Job 39, 13. R. נִנְצָה.

II. i. q. נִנְצָה part. Niph. of נָצַע, something cast out, excrement in the crop of a bird, Lev. 1, 16. Comp. צָאָה and צֹאָה.

נְצִירָה f. (r. נָצַר, after the form (מְלִיכָה) watch, ward, guard; whence in the vexed passage Is. 1, 8 נְצִירָה a tower of watch, i. e. a tower for a watch or guard in the desert, i. q. מְנַדֵּל נְצִירָה 2 K. 17, 9. For נְצִיר as pr. a watch-tower, or perh. the small hamlet springing up around it, see below in נְצִיר. See also Thesaur. p. 908.

* I. נָצַח in Kal not used. 1. Pr. prob. to shine, to be bright, which is the signif. of the syllable צַח, as in צָחַח, perh. מִצַּח, فَصَح; and also נֵץ, as in נִנְצָץ. Syr. نَصَب to conquer, but pr. to shine; whence نَصَبٌ illustrious. Hence נָצַח no. 1, pr. n. נְצִיחָה.

2. Trop. to do splendid deeds, to act splendidly, gloriously; hence to excel, to overcome, to prevail, as in Chald. and Syr. See also Piel.

3. Trop. to be clear, pure, faithful, true; Ethiop. ለጸሐ, Arab. نصح, id. Hence נָצַח no. 2.

4. Trop. to be firm, enduring, perpetual; whence נָצַח no. 3. This may come from the idea of prevailing in no. 2, or of fidelity in no. 3.

PIEL נָצַח only inf. לְנִנְצָה and Part. מִנְצָח.

1. to be over any thing, to be chief, to superintend, e. g. the temple-service, with עַל and לְ 1 Chr. 23, 4. Ezra 3, 8, 9. Part. מִנְצֵחַ a prefect, overseer, 2 Chr. 2, 1, 17, 34, 13; for which in the books of Kings is נָצַב.

2. Spec. to lead in music. 1 Chr. 15, 21 and Mattithiah... played on harps in the octave (i. e. in the bass, nel basso), לְנִנְצָה to lead the song, i. e. to govern, regulate the singing. (Opp. are v. 19 לְהַשְׁמִיעַ to sing or sound on a clear (high) tone; and v. 20 עַל עֲלִמּוֹת on the virgin key, treble, nel soprano.) Hence לְמִנְצָח, which is found in the titles of 53 Psalms and Hab. 3, 19, is to be rendered according to Kimchi, Rashi, Aben Ezra, and many others: for the leader, precentor, chief musician; i. e. the Psalm is to be performed under his direction, which also is the sense of the Targ. לְשִׁבְחָה ad canendum. And this interpretation is to be preferred. Sometimes put absolutely, with only the name of the author, as לְמִנְצָח דָּוִד Ps. 11, 13, 14, 18-21, 31, 36, 40, 41, 42, 44, 47, 49, 51, 52, 64-66, 68, 70, 85, 109, 139, 140; sometimes with the name of the instrument, as בְּנִינּוֹת Ps. 4, 6, 54, 55, 67, 76, עַל הַנְּחִירָה 8, 81, 84, עַל שׁוֹשְׁנִים Ps. 54, 69, 80, עַל מַחֲלָח Ps. 5, עַל מַחֲלָח Ps. 53; or with the first words of the song or melody in which the Psalm is to be sung, see Ps. 22, 56-59, 75; or finally with a word marking the tone or key, whether lower or higher, עַל עֲלִמּוֹת Ps. 46, עַל הַשְּׁמִינִית Ps. 12. Twice then follows עַל רִדְהֹן Ps. 62, 1, 77, 1, once עַל רִדְהֹן 39, 1, where we may render: to the chief musician of the Jeduthunites; unless רִדְהֹן in this connection is also to be taken as an instrument or as a musical key or mode. This inscription is wholly wanting in all the Psalms of a later age, composed after the destruction of the temple and its worship; and its signification was already lost in the time of the LXX.—Others make מִנְצָח not a participle, but an infinitive of the Syriac form, comp. Chald. Dan. 5, 12; but this is not admissible, on account of the article implied in לְמִנְצָח for לְהַמְנִיחָה.

NIPH. to be perpetual; Jer. 8, 5 מִשְׁבַּח אֲפֹתָה a perpetual backsliding, apostasy.

* II. נצה obsol. root, Arab. نضح

and نضح, to sprinkle, to scatter, e. g. water. Eth. ኃዘሐ id. Hence נצה II.

נצה Chald. Ithpa. to overcome, to surpass, to excel, c. על Dan. 6, 4. Syr. id. See in r. נצה I. 2.

I. נצה rarely נצה m. (r. נצה I) c. suff. נצהי, plur. נצהים.

1. splendour, glory, 1 Chr. 29, 11.

2. sincerity, truth. Hab. 1, 4 נצה לא לנצה judgment is not given according to truth, not in sincerity; comp. Is. 42, 3. Hence confidence, sc. in one's truth and fidelity; Lam. 3, 18 אבר נצהי my confidence is perished. Trop. object of confidence, as God 1 Sam. 15, 29.

3. perpetuity, eternity, ever, everlasting; see the root no. 4. So נצה ער Ps. 49, 20, and לנצה, adv. for ever, to everlasting, 2 Sam. 2, 26. Job 4, 20. Ps. 9, 7. 103, 9. Is. 13, 20. al. sæp. More rarely acc. נצה id. Ps. 16, 11. Am. 1, 11. Jer. 15, 18. Sept. εἰς τέλος, Vulg. in finem.—Is. 34, 10 לנצה נצהים for ever and ever. Sometimes the idea of perpetuity is modified, i. q. long time, long, Ps. 49, 10. Job 34, 36; comp. לעולם.

4. Some assume also the signif. perfection, completeness; hence accus. נצה, and לנצה, as adverbs, wholly, entirely; comp. Germ. lauter, Engl. clear, both of which mean purely and also wholly; so Ps. 13, 2 נצה יהוה השקחני נצה how long, Jehovah, wilt thou wholly forget me? Ps. 74, 10. 79, 5. 89, 47. Job 34, 36; genit. Ps. 74, 3 נצה משאון total desolations, i. e. places wholly desolate and destroyed.—But in all these and like passages the idea of perpetuity may better be retained, as in no. 3.

II. נצה m. (r. נצה II) c. suff. נצהם, juice, liquor, which is scattered or spirted from grapes when trodden, Is. 63, 3. 6.

נצהי m. (r. נצה) pr. set, placed; hence

1. one set over, i. e. a prefect, overseer, officer, i. q. נצהב, 1 K. 4, 19. 2 Chr. 8, 10 Cheth.

2. a military station, post, garrison, i. q. מצב, מצב, 1 Sam. 10, 5. 13, 3. 4. 2 Sam. 8, 6. 14. al.

3. a statue, pillar, cippus, i. q. מצבה, Arab. نصب, نصب, statue, idol. Gen.

19, 26 מצבת מלח a statue of salt, i. e. fossil salt, of which great quantities are found in the vicinity of the Dead Sea; see Bibl. Res. in Palest. II. p. 482 sq. comp. in מלח p. 573.

4. Nezib, p. n. of a place in the tribe of Judah, Josh. 15, 43. Now Beit Nesib, see Bibl. Res. in Palest. III. p. 12, 13. II. p. 399.

נצהי (illustrious, r. נצה I) Neziab, pr. n. m. Ezra 2, 54. Neh. 7, 56.

נצהי Is. 49, 6 Cheth. preserved, delivered, from r. נצה I.—Keri נצהי.

* נצל in Kal not used, pr. to draw out, to take away, to snatch away; kindred are נשל, שלל. Arab. نصل and نضل id. Eth. ኃለ avellit.

PIEL נצל, fut. ינצל 1. to take away, to strip off; 2 Chr. 20, 25. With acc. of pers. to spoil any one, Ex. 3, 22. 12, 36.

2. to snatch from danger, to deliver, to preserve, Ez. 14, 14. See Hiph. no. 3.

HIPH. הצייל, fut. הצייל, apoc. וצייל.

1. to pull away, c. בין to pull apart; 2 Sam. 14, 6 the boys strove together in the field ואין מצייל ביניהם and there was none to tear them apart, i. e. no one parted them.

2. to take away, Hos. 2, 11 [9]; e. g. booty, spoil, i. q. to spoil, 1 Sam. 30, 22. With מן Gen. 31, 9. 16. Ps. 119, 43. Also, to turn away any one from an evil way, intercourse, Prov. 2, 12. 16. Unusual is 2 Sam. 20, 6 והצייל עינינו and take (turn) away our eye, i. e. elude our sight, escape us; like לבב לבב v. in קנב. Sept. σκιάσειν τοὺς ὀφθαλμούς.

3. to snatch from danger, to deliver, to preserve, to save, acc. of pers. Ex. 12, 27. 1 Sam. 30, 18. Is. 19, 20. Ps. 72, 12. al. Once c. dat. Jon. 4, 6. Often in the phrase אין מצייל (there is) none delivering, no deliverer, Deut. 32, 39. Ps. 7, 3. 50, 22. 71, 11. Is. 5, 29. Hos. 5, 14. הצייל נפשיו to preserve one's life, to save alive, Josh. 2, 13. Is. 44, 20. 47, 14. Ez. 3, 19. 21. 33, 9. Often with מן of the pers. from whose power one is delivered, Ps. 7, 2. 18, 18. 49, 35, 10. 59, 2. 3. Mic. 5, 5; also מן of thing, as from waters Ps. 144, 7; the mire 69, 15; a snare 91, 3; straits 1 Sam. 26, 24. Ps. 34, 18; from death, etc. Ps. 22, 21. 51, 16. 56, 14. 86

13. al. Often הוציל מיד פ' Gen. 32, 12. Ex. 2, 19. 1 Sam. 17, 37; מִבְּקָה 2 Sam. 19, 10. Ps. 18, 1. Is. 38, 6.

HOPH. to be snatched or plucked out, as a brand from the fire, Am. 4, 11. Zech. 3, 2.

NIPH. to be delivered, preserved, saved, i. q. to escape, 2 K. 19, 11. Ps. 33, 16. Jer. 7, 10. With מִן, מִיָּד, מִבְּקָה, Ps. 69, 15. Hab. 2, 9. Prov. 6, 5; מִפְּנֵי Is. 20, 6. With מִיָּמִים and אֶל, prægn. to be delivered from any one to another, i. q. to escape from and flee to, Deut. 23, 16.

HITHP. to strip oneself of any thing, c. acc. Ex. 33, 6. Comp. Heb. Gramm. § 53. 3. c.

Deriv. הִצְלָה.

נָצַל Chald. HAPH. הִצְלָה to deliver, i. q. Heb. הִצִּיל no. 3, Dan. 6, 28. Inf. הִצְלָה, c. suff. הִצְלִיחַ Dan. 3, 29. 6, 15.

נָצַן m. a flower, blossom, Cant. 2, 12. R. נָצַץ.

נָצַע, see r. נָצַע.

* נָצַץ i. q. נִצַּח, נִצַּח 1. to glitter, to sparkle, only part. plur. נָצַצִּים Ez. 1, 7. Sam. id.—Hence נִצְצוּץ spark.

2. to flower, to blossom, to flourish, as in Chald. whence נִצַּח, נָצַח, נָצַן, a flower, blossom. Verbs signifying splendour are often transferred to express the ideas of verdure and bloom; see in אִוְרָה p. 27, וְהָה, וְיִי.—The notion of blossoming was also transferred to the shooting feathers and pinions of birds (comp. פָּרַח); hence

3. to fly, whence נִצַּח a hawk. So kindr.

נָצַח and Arab. نَصَّ. Comp. פָּרַח to sprout, Syr. to fly.

נָצַק, see r. נָצַק.

* I. נָצַר, fut. יִצַּר (but אֶצְרָה Is. 42, 6. 49, 8 is from יָצַר), rarely יִצַּר Deut. 33, 9. al. Imper. נָצַר, c. ה. parag. נָצְרָה Ps. 141, 3, c. suff. נָצְרָה Prov. 4, 13, both with Dag. euphon.

1. to watch, to guard, to keep, i. q. נָטַר. Arab. نَظَرَ to guard e. g. a vineyard; comp. kindr. نَظَرَ adspexit, intuitus est, like the Lat. tueri and intueri, also نَصَرَ tuitus est, defendit, liberavit.—E. g. a vineyard Job 27, 18. Is. 27, 3; a tree Prov. 27, 18. Part. plur. נָצְרִים watchmen, keepers, guards, Jer. 31, 6. מְגִדֵּל

נָצְרִים the tower of the watch or guard, watch-tower, 2 K. 17, 9. 18, 8. With עַל Ps. 141, 3 נָצְרָה עַל דֶּל טִפְתִּיר q. d. keep thou watch over the door of my lips, i. e. my mouth, lest I utter rash words; the form נָצְרָה with Dag. euphon. Prov. 20, 28. 13, 6. Is. 49, 6 נָצְרִי יִשְׂרָאֵל the kept (preserved) of Israel. With מִן Ps. 34, 14.—Spec.

a) to guard from dangers, to keep, to defend, to preserve, as God does men, Deut. 32, 10. Ps. 31, 24. Prov. 22, 12. With מִן, Ps. 32. 7 מִצַּר הַצָּרִי מִצַּר from trouble thou wilt defend me. 12, 8. 64, 2. 140, 2.

b) to keep, i. q. to watch closely, to observe diligently, Prov. 4, 23. 13, 3 נָצַר סִיּוֹ he who keepeth his mouth. 16, 17. 24, 12. In a bad sense: α) to watch closely a city, i. q. to besiege; Part. נָצְרִים watchers, besiegers, Jer. 4, 16 comp. 17; comp. also שָׁמַר 2 Sam. 11, 16. Is. 1, 8 בְּעִיר נְצֻרָה like a city besieged; so commonly, but see in art. נְצֻרָה. β) Jehovah is addressed as נָצַר הָאָדָם the observer of men, as if on the watch to detect them in wrong doing, Job 7, 20.—Hence

2. to keep, to observe, as a covenant Deut. 33, 9. Ps. 25, 10; a law Prov. 28, 7; the ways of righteousness Prov. 2, 8; a father's commands 6, 20; the commandments of God Ps. 78, 7. 105, 45. 119, 2. 22. 33. 34. 100. 129; good counsel Prov. 3, 21. Comp. Lat. custodire modum, regulam, præcepta, etc. With dat. Ex. 34, 7 keeping mercy for thousands. Is. 26, 3 שְׁלוֹם שְׁלוֹם הַצַּר הַצַּר the man of firm mind, for him thou wilt keep perfect peace, supply לוֹ.

3. to keep from view, i. e. to hide, to conceal. Is. 48, 6 וְלֹא יִדְעוּם וְלֹא יִבְרָחוּם hidden things which thou hast not known. 65, 4 בְּמַצְרוֹתם לָיְנוּ they lodge in secret places, perh. the recesses of heathen temples, or with the Sept. sepulchral caverns, parall. with sepulchres. Prov. 7, 10 אִשָּׁה נְצֻרָה-לֵב subtile of heart.

Deriv. נְצֻרָה.

* II. נָצַר, obsol. root, Arab. نَضَرَ to shine, to be in full verdure, whence נָצַר.

NOTE. The significations of guarding and of being verdant, which are also found conjoined in the root נָצַר, I have placed separately, although not in pro-

bably there is a common origin of both, viz. the idea of *shining, being splendid*, נצר; in which is implied also the notion of *beholding, نظر*, (comp. נצרה, Gr. φάος δίδομαι, also Germ. *Blick* and Engl. *glance*, signifying both splendour and the act of looking,) and hence the signification of *observing, guarding*.

נצר m. (r. נצר II) 1. *a shoot, sprout*, Is. 60, 21. Metaph. of offspring Is. 11, 1. Dan. 11, 7.

2. *a branch*, Is. 14, 19.

נצה, see r. נצה.

נקא Chald. adj. *pure*, Dan. 7, 9. R. נקה i. q. נקא.

נקב fut. נקב, once ינקב Job 40, 24, c. suff. ינקבו Is. 62, 2; imper. c. ה parag. נקבה; pr. *to hollow out, to excavate*, like the kindr. קבב, קבב, also פנו or פנה, where see more. Hence

1. *to bore a hole* 2 K. 12, 10; c. acc. *to bore through, to perforate*, Job 40, 24. 26 [40, 24. 41, 2]. 2 K. 18, 21. Is. 36, 6. Hagg. 1, 6 צרור נקוב *a purse with holes*. Also *to pierce, to strike through* with a spear; Hab. 3, 14 נקבת ראש פרזו *thou didst strike through the heads of their leaders*. Arab. نقب, Syr. نَص, Chald. Sam. נקב, id.

2. *to separate, to distinguish*; and hence *to declare distinctly, to specify, to call by name*; comp. פרש no. 1, 2. Gen. 30, 28 נקבה שפרה עליה *name me thy wages*. Is. 62, 2. Part. pass. נקבים *the named* Am. 6, 1, i. e. *the renowned*, the noble, q. d. אנשי שמוה opp. the ignoble populace, בלי שם Job 30, 8. Comp. 1 Chr. 12, 31. Arab. نقيب leader, prince.

3. i. q. קבב no. 2, *to curse*, pr. *to pierce* with words, *to cut*, like Arab. سَبَّ to cut, to perforate, metaph. to curse. E. g. the name of God. *to blaspheme*, Lev. 24, 11. 16 נקב ישם *he that blasphemeth the name of Jehovah shall surely be put to death*; from which passage the Jews derive the superstition which forbids them to pronounce (no. 2) the name of Jehovah; see יהוה. Also Num. 23, 8. 25. Job 3, 8. 5, 3. Prov. 11, 26. 24, 24.

NIPH. pass. of Kal no. 2, *to be called*

by name, comp. Arab. لَقِبَ to name, ن and ל being interchanged. Num. 1, 17 *these men אשר נקבה בשמותה who are expressed by name*. 1 Chr. 12 31. 16, 41. 2 Chr. 28, 15. 31, 19.

Deriv. from the primary idea of *excavating*, נקב, נקבה a stone-quarry; from that of *perforating*, נקבה, נקבה; from that of *piercing, striking through*, נקבת, נקבת, a pointed hammer.

נקב m. 1. *a bezel, the cavity* in which a gem is set; Jerome well, *pala gemmarum*, Ez. 28, 13. Comp. הנה. Others, *a pipe*, as if from נקב in the sense to bore, like הולל from הולל; but this does not accord with the context.

2. *a cavern*; whence c. art. הנקב *Nekkeb*, pr. n. of a place in Naphtali, Josh. 19, 33.

נקבה f. (r. נקב) *a female*, whether of man or beast, so called from the form of the genital organs; Gen. 1, 27. 5, 2. Lev. 12, 5. 27, 4. Num. 5, 3; of beasts Gen. 6, 19. Lev. 3, 1. 6, 4, 28. 32, 5, 6. Syr. نكبة, Chald. ניקבה, id.

* נקד obsol. root. 1. *to prick, to point, to mark with points*. Chald. id. whence Rabb. נקד one who points a manuscript, punctator. Arab. نَقَدَ pupugit serpens, but نقط punctis notavit.

2. *to mark, i. e. to select, to separate out* what is of a better quality than the rest, which is done by marking it with points, etc. Arab. نَقَد. Hence نَقْد (see Camoos p. 424) a species of sheep and goats, short-legged and deformed, but distinguished for the length of their wool and hair, نَقَاد the shepherd of such a flock. See נקד below.

Deriv. נקדה, pr. n. נקדא, and the four following.

נקד m. plur. נקדים, pr. 'marked with points,' speckled, spotted, of sheep and goats, Gen. 30, 32 sq. 31, 8 sq.

נקד pr. i. q. Arab. نَقَاد a shepherd of flocks called نَقْد from the excellence of their wool, see in r. נקד no. 2. Then in a wider sense of the keeper of any cattle, *a shepherd, herdsman* Am. 1, 1:

a sheep-owner, cattle-breeder, 2 K. 3, 4, spoken of the king of the Moabites. See Bochart. Hieroz. Tom. I. p. 441. The-saur. p. 909.

נקדה f. a point, stud, e. g. of silver, with which any thing is ornamented, Cant. 1, 11. R. נקר.

נקרים m. plur. (r. נקר) 1. crumbs of bread, Josh. 9, 5, 12.

2. A kind of cake, which prob. crum-bled easily, 1 K. 14, 3. Sept. *κολλυβίς*, Vulg. *crustula*, Engl. *cracknel*, *crumb-cake*.

* נקה, inf. absol. נקה, to be clean, pure, Arab. نَقَى id. Syr. to sprinkle for puri-fication (pr. to cleanse), to pour out a libation, to sacrifice; hence מְנַקֵּה a sacrificial dish or cup. In Kal only Jer. 49, 12 נקה inf. pleon. joined with a form of Niph.

NIPH. נקה, fut. יִנְקֶה 1. to be clean in a moral sense, to be pure, innocent, Jer. 2, 35. With בן to be free from a fault, blame, Ps. 19, 14. Num. 5, 31. With מן of pers. Judg. 15, 3 נְקִיתָּהּ I am blameless towards the Philistines, i. e. it is not my fault, but their own, if I attack the Philistines.—Hence often: a) to be free from punish-ment, to be quit, to go unpunished, Ex. 21, 19. Prov. 6, 29 לֹא יִנְקֶה כְּלִי-הַנֶּזֶעַץ בָּהּ whosoever toucheth her shall not go unpunished. 11, 21. 16, 5. Jer. 29, 1, 49, 12; c. בן Num. 5, 19. b) to be clean, free, quit, sc. of an oath, obligation, Gen. 24, 8, 41.

2. to be cleaned out, to be made empty, desolate, as a city, Is. 3, 26. So Arab.

נְקִי X.—Also of men who are destroy-ed, extirpated, Zech. 5, 3.

PIEL. נקה, fut. יִנְקֶה 1. to pronounce innocent, to acquit, to absolve, Job 9, 28; c. בן Ps. 19, 13. Job 10, 14. Joel 4, 21 see in no. 2.—Hence

2. to let go unpunished, to forgive, with acc. of pers. Ex. 20, 7. 1 K. 2, 9. Jer. 30, 11, 46, 28. Absol. Ex. 34, 7 who forgiveth iniquity and transgression and sin, וְנִקְּהָ לֹא יִנְקֶה but will by no means always leave unpunished. Num. 14, 18. Nah. 1, 3.—In Joel 4, 21 [3, 21] the words: וְנִקְּרִיתִי דָמָם לֹא נִקְּרִיתִי are usually

rendered: I will cleanse (declare inno-cent) their blood that I have not cleansed. i. e. I will avenge the blood of Israel which I have long left unavenged. Bet-ter perh. to read: וְנִקְּרִיתִי דָמָם לֹא נִקְּרִיתִי, and render like Sept. and Syr. *καὶ ἐκζη-τήσω τὸ αἷμα αὐτῶν καὶ οὐ μὴ ἄθωώσω*, I will avenge their blood, nor will I let it go unpunished, unavenged; comp. Deut. 32, 43. 2 K. 9, 7. Thesaur. p. 910.

Deriv. נקרי, נקריא, נקרוון, נקרויה, נקרויה. נקודא (distinguished, r. נקר) *Nekoda*, pr. n. m. Ezra 2, 48, 60. Neh. 7, 50, 62.

נקח, see r. לקח.

* נקט i. q. קיט, קיץ, קיט, to be weary of, to loathe, once in præt. c. ב Job 10, 1. The future and other forms come from the root קיט.

? נקי adj. (r. נקה) plur. נקיים 1. pure, metaph. innocent, free from blame, Ex. 23, 7. Job 4, 7, 9, 23, 17, 8. Ps. 10, 8. Jer. 2, 34; c. בן 2 Sam. 3, 28. נקי בפי, of pure hands, i. e. innocent, Ps. 24, 4. נקי דם and דם נקי innocent blood, see דם.

2. clear, free, quit, from an obligation, oath, c. בן Gen. 24, 41. Num. 32, 22; exempt from military service Deut. 24, 5. 1 K. 15, 22; from a charge, Gen. 44, 10. Ex. 21, 28.

נקיא i. q. נקי with א added, Joel 4, 19. Jon. 1, 14 Cheth.

נקיון m. (r. נקה) constr. נְקִיּוֹן, clean-ness, e. g. of the teeth i. e. famine Am. 4, 6; of the hands i. e. innocence Gen. 20, 5. Ps. 26, 6, 72, 13; and so without בפי id. Hos. 8, 5.

נקיק m. (r. נקק) only in constr. Jer. 13, 4 נְקִיק הַסֶּלֶעַץ the cleft of the rock. Plur. נְקִיקֵי הַסֶּלֶעַץ Is. 7, 19. Jer. 16, 16.

* נקם, fut. וְקָם, inf. נְקָם, to avenge, to take vengeance; Arab. نَقَم Conj. VIII, vindicavit se ab aliquo, pœnam sumsit ab eo, punivit eum. Syr. لَعَم

id. Chald. id. Kindr. נְחָם.—Con-strued a) Absol. Lev. 19, 18. b) With acc. of pers. or thing whom one avenges, Deut. 32, 43; once c. על Ps. 99, 8. In the same sense is said, Lev. 26, 25 תָּרַב נְקָם אֶת-בְּרִיתִי a sword that shall avenge my covenant. c) The pers. of or from

whom vengeance is taken is put with מִן 1 Sam. 24, 13; מֵאֵה Num. 31, 2; לְ Nah. 1, 2. Ez. 25, 12; acc. Josh. 10, 13. Both constructions (b, c) are united in 1 Sam. 1. c. $\text{מִן יְהוָה מִצְדָּה}$ let Jehovah avenge me of thee. Num. 31, 2 $\text{נָקַם נְקָמָה בְּנִי יִשְׂרָאֵל מֵאֵה הַמְדַבְּרִים}$.

NIPH. 1. to be punished, Ex. 21, 20. Comp. Lat. *ulcisci* for *punire*.

2. to avenge oneself, to be avenged, parall. נָקַם Is. 1, 24. Ez. 25, 15 נָקַם יְהוָה . With בְּ of pers. on whom vengeance is taken Judg. 15, 7. 1 Sam. 18, 25; with מִן in the same sense 1 Sam. 14, 24. Esth. 8, 13. Is. 1, 24; with מִן of pers. from whom and also of thing for which vengeance is taken, Judg. 16, 28.

PIEL i. q. Kal, 2 K. 9, 7 $\text{נִקְמְתִי דְמִי יְדִי}$ that I may avenge the blood of my servants the prophets . . . at the hand of Jezebel. Jer. 51, 36.

HOPH. fut. יִקָּם 1. to be punished, Ex. 21, 21. Gen. 4, 15 if any one slayeth Cain, he shall be punished sevenfold; others: it shall be avenged, as in no. 2. See in Niph. no. 1.

2. to be avenged; Gen. 4, 24.

HITHP. to avenge oneself, as in Niph. Jer. 5, 9. 29. 9, 8. Part. מְנַקֵּם a self-avenger, a revengeful man, Ps. 8, 3. 44, 17.

Deriv. נִקְמָה , נָקָם .

יּוֹם נָקָם m. vengeance, Deut. 32, 35. $\text{יּוֹם נָקָם הַיּוֹם}$ the day of vengeance Prov. 6, 34. Is. 34, 8. 61, 2. 63, 4. נָקַם נָקָם to avenge vengeance, to take vengeance, Ez. 25, 15; $\text{לְ יִשְׂרָאֵל נָקַם הַיּוֹם}$ to render vengeance to any one, i. e. to take vengeance upon him, Deut. 32, 41. 43; לְקַח נָקָם to take vengeance Is. 47, 3; עָשָׂה נָקָם אֵה id. Mic. 4, 14.

נִקְמָה f. (r. נָקָם) constr. נְקָמָה , c. suff. plur. נְקָמוֹת .

1. vengeance, i. q. נָקָם ; so יּוֹם נְקָמָה Jer. 46, 10; נְקָמָה 51, 6. אֵל נְקָמוֹת the God of vengeance, the avenging God, Ps. 94, 1. With genit. the vengeance of Jehovah is that which Jehovah takes, Jer. 50, 15. 28. 51, 11; thy vengeance, which thou takest, Jer. 11, 20. 20, 12. Also with genit. of that for which vengeance is taken, as נְקָמָה בְּדָם vengeance for blood Ps. 79, 10; $\text{נְקָמָה בְּיָדֵינוּ}$ Jer. 50, 28. 51, 11.

Phrases are: a) $\text{עָשָׂה נְקָמָה בְּ}$ to take vengeance upon, Ps. 149, 7. Ez. 25, 17. b) $\text{נָתַן בְּנִקְמָתוֹ בְּ}$ to give or put one's vengeance upon, Ez. 25, 14; comp. Num. 31, 3. c) $\text{נָתַן בְּנִקְמוֹת לְ}$ Ps. 18, 48, also $\text{עָשָׂה לְ נְקָמוֹת}$ Judg. 11, 36, to give or do vengeance for any one, to satisfy his desire of vengeance.

2. desire of vengeance, vindictiveness, Lam. 3, 60. עָשָׂה בְּנִקְמָה to act vindictively, revengefully, Ez. 25, 15.

* נִקְרַע , i. q. רָקַע , to be rent away, metaph. to be alienated, Ez. 23, 18. 22. 28. Found only in the præter.

* נִקְרַח fut. יִקְרַח 1. to strike, to cut by blows with an instrument, see Piel and נִקְרַח . Chald. נִקְרַח to strike an ox for slaughter, to fell; Arab. نَقَف I, III, to smite, e. g. the head so as to break it, to strike through i. e. to percolate. Kindr. is נָגַח , Eth. ለጠጠ to touch. The idea of striking lies in the syllables נִק , נִכ , נִק , see נָגַח ; also in קָה , comp. κόπω , הקופה .

2. to fasten together by driving nails, to join together, comp. Germ. *zusammenschlagen*, Engl. vulg. to knock together; Syr. and Sam. أَنَف , ḶḶḶ , to join on; Pe. لَحَف to adhere, to cohere.—Hence prob. to fold together, e. g. a net (Job 19, 6); espec. so as to return upon itself and form a circle; comp. وَقَف band, arm-band. See Hiph. no. 3, and נִקְרַח . Hence

3. to move in a circle; Is. 29, 1 $\text{הַיּוֹמִים יִנְקְפוּ$ let the festivals run their circle, i. e. the circle of the annual festivals being completed.

PIEL נִקַּח 1. to cut down, to fell, e. g. a wood, Is. 10, 34.

2. to smite in pieces, and so to destroy, like פָּרַח . Job 19, 26 after they shall have destroyed my skin (body), this sc. shall be or happen, viz. that which precedes in v. 25, the advent of God. See Lehrg. p. 798.

HIPH. 1. to fold or cast around any one, Germ. *umschlagen*, see in Kal no. 2. With acc. and עַל of pers. Job 19, 6 $\text{הִסְבִּיחַ עָלַי הַקֶּוֶם}$ he hath folded (cast) his net around me. Metaph. Lam. 3, 5 where supply עָלַי .—Hence

2. to lead around, to let go round in a

circle; Job 1, 5 **כִּי הִקְרִיפוּ יָמֵי הַמְשָׁתָהּ** when they (the sons of Job) had let the days of feasting go round. after they had gone round with feasting. Lev. 19, 27 **לֹא תִקְרֹפוּ אֶת־רֹאשְׁכֶם** lit. ye shall not round the extremity of your head sc. in cutting the hair, i. e. ye shall not cut off the outer part of the hair in a circle around the head; Symm. οὐ περιξυρήσετε κύκλῳ τὴν πρόσωπον τῆς κεφαλῆς ὑμῶν. This would seem to refer to a custom of the ancient Arabs, who cut off the hair round the outer part of the head, but left that in the middle untouched, Hdot. 3. 8. ib. 4. 175.—Inf. absol. **הִקְרִיף** Josh. 6, 3, and **הִקְרַף** v. 11, pr. going around, as adv. round about.

3. to surround, to encircle, c. acc. 1 K. 7, 24. Ps. 22, 17; **עַל** 2 K. 6, 14. Ps. 17, 9. 88, 18.

Deriv. the two following.

נִקְרַף m. a beating or shaking off of olives, Is. 17, 6. 24, 13. Chald. **נִיקְרַף** id.

נִקְרָה f. (r. **נִקְרָה** no. 2) a rope, cord, bound around a female slave or captive instead of a girdle or zone, Is. 3, 24. Sept. *σχοινίον*, Vulg. *funiculus*.

* **נָקַס** obsol. root, prob. i. q. **נָקַב** and **נָקַר**, to bore, to pierce; whence **נִקְרַף** cleft of a rock. A vestige of this root exists in the Samar. see Anecd. Oriental. p. 88.

* **נָקַר** fut. **יִקַּר**, to bore, to pierce; spoken of the eye, to bore out, to put out, 1 Sam. 11, 2. Prov. 30, 17 the ravens of the valley shall pick it out sc. the eye.—Chald. Syr. Arab. id. Ethiop. **ጸፈ** to be blind of one eye, **ጸፈ** evulsit. The radical syllable is **קר**, which like **כר** has the signif. of boring, digging; see **קִיר**, **קָבַר**, **דָּבַר**, **קָבַר**; also **בִּיר**, **בָּרַח**, etc.

PIEL, to bore, fut. **יִנְקַר**, to bore or put out the eye Num. 16, 14. Judg. 16, 21. Metaph. Job 30, 17 **לַיְלָה יַעֲצְמֵי נִקַּר** the night pierces my bones, i. e. by night my bones are pierced with pain; comp. 3, 3.

PUAL, to be dug out; Is. 51, 1 the quarry whence **נִקְרַחְתֶּם** ye were digged, metaph. of the ancestors or founders of a nation.—Hence

נִקְרָה or **נִקְרַה**, a cavern, fissure, only constr. **נִקְרַת הַצּוּר** the cleft of the rock Ex. 33, 22. Plur. **נִקְרוֹת הַצּוּרִים** Is. 2, 21.

* **נִקַּשׁ** i. q. **קָשׁ** and **קָוַשׁ**, but intrans. to be snared, caught in a snare; Ps. 9. 17 **בְּפִעַל בְּפִי נִקַּשׁ הָרָשָׁע** in the work of his own hands the wicked is snared.

NIPH. to be snared, caught in a snare, Deut. 12, 30.

PIEL trans. to lay snares, absol. Ps. 38, 13; with **לְ** to lay snares for, to cast a snare over any one, Ps. 109, 11 **יִנְקַשׁ לּוֹ לְכָל־אֲשֶׁר־לוֹ נוֹשָׁה** let the extortioner cast a snare upon all that he hath, i. e. let him seize upon all his property.

HITHP. to lay a snare for any one, trop. c. **בְּ** 1 Sam. 28, 9.

נָקַשׁ Chald. to smite, to strike, to knock; so in Targ. and Talmud. Syr. **نصف** id. also to clap the hands, to strike a bell, etc. Arab. **نقس** to strike a bell or board.—Dan. 5, 6 and his knees **דָּא** **נִקַּשׁוּ** **לְדָא** smote one against the other.

נִיר m. (r. **נִיר**) once **נִיר** 2 Sam. 22, 29, c. suff. **נִירִי**; plur. **נִירוֹת**, c. suff. **נִירֹתַי**.

1. a light, lamp, Syr. **نور** id. Zeph. 1, 12. **נִיר** **אֵוִיר** the light of the lamp, Jer. 25, 10. Prov. 31, 18 her lamp goeth not out by night, she labours diligently all the night. Often of the lights of the sacred candelabra, Ex. 25, 37. 30, 8. 40, 4. 25. Lev. 24, 4. Num. 4, 9. 1 K. 7. 49. al. Once of the candelabra itself the lamp of God 1 Sam. 3, 3.—Trop. in various senses, e. g. a) Put for welfare, prosperity, happiness, comp. **אֵוִיר** lett. e; yet so that the image of a light is retained; Ps. 18, 29 **אֶתְהִי הָאֵוִיר נִירִי** thou (God) wilt light my lamp, make my way prosperous. 132, 17. Job 29, 3. Contra, Prov. 13, 9 the light of the righteous rejoiceth, but the lamp of the wicked shall be put out, comp. Job 21, 17; also Prov. 20, 20. Job 18, 5. b) Put for glory, as the light of Israel, spoken of David 2 Sam. 21, 17. So of Barhebræus, Asseman. II. p. 266. c) Of divine instruction, Prov. 6, 23. Ps. 119, 105; comp. Prov. 20, 27 a lamp of the Lord is the spirit of man, i. e. lighted of God. Comp. also **φῶς** John 1, 4. 5. 8. 9.

2. Ner, pr. n. of the grandfather of Saul, 1 Sam. 14, 50. 51. 26, 5. 1 Chr. 8, 33.

נר, see in ניר.

* נרג obsol. root, i. q. נרג, to roll, to revolve rapidly; then, to talk rapidly and much, of babblers and tale-bearers, to slander. Arab. quadrilit. فوج to roll or revolve quickly, both of motion and speech, to slander; whence نرج threshing-dray, Heb. מורג q. v. and نرج one turning quickly, a slanderer, tale-bearer.—Hence נרגן.

נרגל Nergal, pr. n. of an idol of the Cuthites, 2 K. 17, 30. According to Norberg, נרגל is i. q. Zab. نرب the planet Mars, corresponding to Arab.

نرج id. The ل is then the mark of a diminutive, for the use of which in the names of the gods see in נגון. Better, according to Bohlen, נרגל i. q. Sanscr. Nrigal, man-devourer, spoken of a fierce warrior, and corresponding to מרנה. See Thesaur. p. 913.—Hence

נרגל שראצר Nergal-Sharezzer, pr. n. a) A military chieftain under Nebuchadnezzar Jer. 39, 3. b) One of the chief Magi under the same king Jer. 39, 13.—See the name שראצר Sharezer in its order. The same compound name is Νεριγλισσάρ, Neriglissar.

נרגן m. talkative, then a tattler, tale-bearer, slanderer, Prov. 16, 28, 18, 8, 26, 20, 22. R. נרג, after the form פנשן.

נרד m. c. suff. נרדי, plur. נרדים, nard, Indian spikenard, Sanscr. narda, very fragrant and precious, Cant. 1, 12, 4, 13, 14. See Celsii Hierobot. T. II. p. 1 sq. Sir W. Jones on the Spikenard of the Ancients, in Asiatic Researches Vol. IV. Comp. Thesaur. p. 914.

נריה (lamp of Jehovah, r. ניר) Neriah. pr. n. m. a) Jer. 32, 12, 36, 4, b) 51, 59.

* נשא fut. ישא, inf. absol. נשוא Jer. 10, 5. Hos. 1, 6; inf. constr. נשא Is. 1, 14, שוא Ps. 89, 10, c. suff. נשאי Ps. 28, 2; but far more freq. שאת, c. pref. שאת Ex. 27, 7, לשאת often, c. suff. שאתי; שאת; imp. נשא (once נסה Ps. 4, 7) and

נשא Gen. 27, 3. Num. 3, 40; part. pass. נשוא, once נשוי like verbs ליה Ps. 32, 1. But in Ps. 139, 20 נשוא is for נשוי by Arabism, like قتلوا.

1. to take up, to lift up, to raise; Sept. αἶψα, εἰαίψα, εἰαίψα. Kindred is Eth. ለሠሐ sumpsit, accepit, see no. 3; also

Arab. نشأ elatus est, crevit, accrevit; but in the sense of taking up, bearing, taking to oneself the Arabs use other roots, as حمل, رفع.—Gen. 7, 17 the waters increased and lifted up the ark. Ex. 10, 19. Judg. 9, 48. 2 Sam. 2, 32. al. נשא to lift up (erect) a standard Jer. 4, 6. 50, 2. 51, 12. 27. With על prägn. to lift up upon, to place upon any thing, Gen. 31, 17. Trop. נשא נשא to take up (bring) sin upon oneself, Lev. 22, 9. Num. 18, 32; c. 2 Chr. 6, 22. Intrans. to lift up oneself, to heave, as waves in a storm, etc. Ps. 89, 10. Nah. 1, 5; trop. Hab. 1, 3.—Specially to be noted are the following phrases:

a) נשא יד, also נשא כה, to lift up the hand, as in taking an oath Deut. 32, 40; comp. הרים יד Gen. 14, 22. Dan. 12, 7. Virg. Æn. 12. 195. Hence i. q. to swear, with dat. of pers. and inf. c. ל, Ez. 20, 6. נשאתי ידי להם להוציאם. 47, 14. Ex. 6, 8. Num. 14, 30. Ps. 106, 26. Neh. 9, 15. Also in order to do violence, c. 2 Sam. 20, 21; to punish Ps. 10, 12; in prayer and adoration Ps. 28, 2. 63, 5. 134, 2 (comp. Lam. 3, 41); as beckoning Is. 13, 2. 49, 22 c. אל.

b) נשא ראשו to lift up one's head, spoken: α) Of one who is cheerful and happy Job 10, 15. Zech. 2, 4. β) Of one who increases in wealth, power, prosperity, Judg. 8, 28. Ps. 83, 3. Comp. Lat. 'caput extollere in civitate.' But γ) נשא ראש פ' מביה בלה to lift up the head of any one out of prison, is to bring him up out of prison, these being usually under ground, 2 K. 25, 27; and so without the words מביה ב' Gen. 40, 13, 20. Another sense of this phrase see below in no. 2.

c) נשא פניו to lift up one's countenance, spoken of one conscious of rectitude and therefore cheerful and full of confidence, Job 11, 15. Ellipt. Gen. 4, 7 if thou doest well, שאת lifting up of the countenance

will be to thee, i. e. thou wilt wear a cheerful countenance. Opp. נָפַל פְּנֵי v. 5. 6. With אָל to look up towards any thing 2 K. 9, 32; to look with confidence to or upon any one Job 22, 26. 2 Sam. 2, 22; also of God beholding men in kindness, Num. 6, 26. Pass. נִשְׂאוּ פְּנֵיהֶם see in no. 3. b. a.

d) נִשְׂאוּ עֵינֵיהֶם to lift up the eyes, often before verbs of looking, beholding, seeing, by a species of pleonasm common to the Hebrews in similar cases. (Comp. to lift up the feet Gen. 29, 1; to lift up the voice, in lett. e, below; and see under לָקַח no. 1.) So Gen. 13, 10 he lifted up his eyes and beheld. v. 14. 18, 2. 31, 10. 33, 1. 5. 43, 29. With אָל and הָ to lift up the eyes upon, to cast eyes upon any person or thing, i. e. in love, desire, longing, Gen. 39, 7. Ps. 121, 1. Trop. of longing towards God and confidence in him Ps. 123, 1; towards idols Ez. 18, 12. 23, 27. Deut. 4, 19. Comp. in lett. g.

e) קוּל נִשְׂאוּ to lift up the voice (comp. in lett. d), before verbs of weeping, wailing, Gen. 27, 38. 29, 11. Judg. 2, 4. 1 Sam. 24, 17. 30, 4; of calling out Judg. 9, 7; of rejoicing aloud Is. 24, 14. Also with קוּל implied (Germ. anheben), Is. 3, 7; hence absol. in the sense to call aloud, i. q. to rejoice, to shout, Job 21, 12 they lift up the voice (they shout) to the timbrel and harp. Is. 42, 11. Ibid. v. 2 נִשְׂאוּ לֹא נִשְׂאוּ nor lift up his voice, i. e. nor cry aloud, i. q. לֹא יִרְצַק.—Hence

f) to lift up anything with the voice, to take up, i. e. to utter, e. g. a song Num. 23, 7. Job 27, 1. Ps. 81, 3; prayer Is. 37, 4; reproaches Ps. 15, 3; the name of God Ez. 20, 7; a false report 23, 1; a wailing Jer. 9, 9 [10]. Here too belongs Ps. 139, 20 נִשְׂאוּ לְשׁוֹנָה, for נִשְׂאוּ לְשׁוֹנָה, see above init.

g) נִשְׂאוּ נַפְשָׁם אֶל to lift up the soul unto any thing, like Engl. to set the heart upon, i. q. to desire, to long for any thing, (Arab. ellipt. حمل الى شي,) Deut. 24, 15. Hos. 4, 8. Prov. 19, 18; c. הָ Ps. 24, 4; often אֶל יְהוָה i. e. to long earnestly for help from God Ps. 25, 1. 86, 4. 143, 8.

h) נִשְׂאוּ לֵב אֶל יְיָ to lift up the heart unto Jehovah, in adoration, invocation, Lam. 3, 14. But נִשְׂאוּ לְבוֹ his heart lifts him up, viz. a) it incites him to any

thing, stirs him up, i. e. makes him ready and willing to do any thing, Ex. 35, 21. 26. 36, 2. β) Also spoken of pride, 2 K. 14, 10 נִשְׂאוּ לְבָבָהּ thy heart hath lifted thee up i. e. thou art proud. Comp. 'tollere animos' Plaut. 'animi sublatis' i. e. proud, Ter.

i) to lift up, to raise, sc. in the balance, i. e. to weigh; Job 6, 2. Comp. Lat. pendo and Heb. סָלַא.

2. to take, to take away, which is mostly done by taking up; so Lat. tollere, e medio tollere, freq. for auferre. 1 Sam. 17, 34 and took a lamb from the flock. Judg. 16, 31. 2 Sam. 5, 21 and David and his men took them away, sc. the idols. 1 K. 15, 22. 2 K. 7, 8. Cant. 5, 7 they took away my veil from me. Ecc. 5, 14. Jer. 52, 17. Mic. 2, 2. al. So נִשְׂאוּ נַפְשָׁם to take away one's life 2 Sam. 14, 14. Gen. 40, 19 yet within three days shall Pharaoh אָזַר-רֹאשְׁוֹ מִכַּתְּלֵיהֶּם take away thy head from off thee, i. e. take away thy life (comp. v. 22), there being here a play of words as compared with the contrary signif. of נִשְׂאוּ רֹאשָׁם in no. 1. b. γ, above. So Cic. Ep. ad Div. 11, 20 init. "adolescetum (Octavianum) tollendum," which may mean either to be exalted, promoted, or to be put out of the way.—Hence in a stronger sense: to take away a person, as the wind, to carry away, 2 K. 2, 16. Job 27, 21; or as God, i. q. to destroy Job 32, 22. Hos. 1, 6, see below in b; spoken of a tree, to pluck up by the roots Ez. 17, 9, where נִשְׂאוּ is inf. Aram. Kal for נִשְׂאוּ, ending in הוּ in the manner of verbs לָהּ, comp. מִלְּאֵזֶר.—Spec. to take away the sin, guilt, of any one, (נִשְׂאוּ חַטָּאת, פְּשָׁע, עֲוֹן) i. e. a) to expiate, to make atonement for, as a priest, Lev. 10, 17. b) to forgive sin, to pardon, spoken of men Gen. 50, 17. Ex. 10, 17; of God Gen. 4, 13. Ex. 34, 7. Num. 14, 18. Job 7, 21. Ps. 32, 5. al. Also נִשְׂאוּ לְחַטָּאת to forgive sin Ex. 23, 21. Josh. 24, 19. Ps. 25, 18. With dat. of pers. to forgive or pardon any one Gen. 18, 24. 26. Num. 14, 19. Is. 2, 9. Hos. 1, 6 for I will no more have mercy upon the house of Israel בִּי נִשְׂאוּ לָהֶם (that I should altogether pardon them. [Better: but I will utterly take them away, destroy them.—R.] Part. pass. נִשְׂאוּ עֲוֹן forgiven of iniquity, whose

sin is pardoned, Is. 33, 24; נָשׂוּי פָּשֵׁעַ id. Ps. 32, 1.—Comp. in N. T. *αἴρω τὴν ἁμαρτίαν* for *to expiate* as in lett. a, John 1, 29.—From the idea of *taking away* comes the sense

3. *to take* simply, i. q. לָקַח; Gen. 27, 3 *take now thy weapons . . . and go out.* Josh. 6, 4. 6. 2 K. 9, 25. 26. Is. 38, 21. Am. 6, 10. Ps. 139, 9. Gen. 45, 19 *take your father and come.* In such passages נָשׂוּי gives more fulness and vividness, see in לָקַח no. 1. Hence also i. q. *to get, to receive, to obtain*, Ecc. 5, 18 לְשׂוּאָה נָשׂוּי. Ps. 24, 5. 116, 13; so נָשׂוּי חֶסֶד, נָשׂוּי חַן, *to obtain favour* Esth. 2, 9. 15. 17. 5, 2. So *to take* a thing offered, *to accept*, 1 Chr. 21, 24, comp. v. 23.—Spec.

a) *to take a wife*, in the later writers instead of לָקַח אִשָּׁה Ruth 1, 4. 2 Chr. 11, 21. 13, 21. Ezra 10, 44. Ellipt. Ezra 9, 2 *they took wives of their daughters for themselves and for their sons.* v. 12. Neh. 13, 25. 2 Chr. 24, 3.

b) *to take i. e. to accept the person of* any one, pr. spoken of a king or judge who *receives* or admits those who visit him with salutations and presents, and favours their cause; opp. הִשְׁרִיב פְּנִים *to turn away i. e. not to receive the salutations of any one.* Gen. 32, 21 [20] וְשׂוּא אֵילַי וְשׂוּא פְּנֵי *peradventure he will accept me, will receive me kindly.* Mal. 1, 8. Hence a) In a good sense, *to accept any one, to admit him as a suppliant, to hear and grant his request.* Gen. 19, 21 *lo, I have accepted thee (heard thy prayer) concerning this thing also.* 1 Sam. 25, 35. 2 K. 3, 14. Job 42, 8. Trop. of a ransom Prov. 6, 35. Also *to respect the dignity of any one, to revere*, Lam. 4, 16; once לְ נָשׂוּי פְּנִים id. Deut. 28, 50. Hence part. pass. נְשׂוּיָא *one respected, a man of influence*, 2 K. 5, 1. Job 22, 8. Is. 3, 3. 9, 14. β) In a bad sense, *to be partial*, as a judge unjustly partial or corrupted by bribes. Lev. 19, 15 *thou shalt not respect the person of the poor, nor honour the person of the great.* Job 32, 21. 34, 19. Ps. 82, 2. Prov. 18, 5. Without genit. Deut. 10, 17 *who respecteth not persons, nor taketh reward*; comp. 2 Chr. 19, 7. Job 13, 10 וְאֵם בְּסֵתֶר פְּנִים הִשְׂתִּאֲוֶה *if ye secretly accept persons*, are unjustly partial. Mal. 2, 9 נְשׂוּיָא פְּנִים בְּהוֹרָה *partial in the law.*

In N. T. *πρόσωπον λαμβάνειν.* See more in Thesaur. p. 916.

c) *to take the sum of any thing, to number*, Ex. 30, 12. Num. 1, 2. 49, 4, 2. 22. 26, 2. 31, 26. 49. Also נָשׂוּי מִסְפָּר Num. 3, 40. 1 Chr. 27, 23.

4. *to take upon oneself, to bear, to carry*, Ex. 12, 34. 25, 14. 27. 37, 14. Ps. 126, 6. Is. 52, 11. al. So of burdens on the back, as a beast Gen. 45, 23. Is. 30, 6; a child in the arms or bosom Deut. 1, 31. Is. 46, 3; garments, *to wear*, 1 Sam. 2, 28. 14, 3; a shield 2 Chr. 14, 7. So a tree bears, brings forth fruit Ez. 17, 8. Joel 2, 22. Hagg. 2, 19; the earth its products, whence trop. Ps. 72, 3 *let the mountains bring forth peace (prosperity) to the people.*—Spec.

a) *to take up and bring, to bring*; Ex. 10, 13 *and the east wind brought the locusts.* 1 K. 10, 11 *the ships of Hiram which brought gold from Ophir.* 1 Sam. 4, 4. 1 Chr. 16, 29. 18, 2. Ps. 96, 8.—Opp. *to take away*, see no. 2.

b) Trop. *to bear, to endure*, e. g. sorrow Is. 53, 4; reproach Ps. 69, 8. Ez. 16, 52; also Is. 1, 14. Jer. 44, 22. Mic. 7, 9. Ps. 55, 13. Prov. 30, 21. With בְּ partitive (see in בְּ A. 2. b), Job 7, 13 וְשׂוּא בְּשִׁיחִי מִשְׁכְּבִי *my couch shall bear a portion of my complaint*, i. e. will help me to bear it.—Hence, *to bear*, i. q. *to permit, to suffer*, e. inf. Gen. 13, 6. Job 21, 3 וְשׂוּא מִי שׂוּאֵי *suffer me that I may speak.*

c) *to bear up* under any thing, *to take charge of*, e. g. the burden of a public office; Num. 11, 14 *I am not able to bear all this people alone.* v. 17. Deut. 1, 9. 12.

d) נָשׂוּי חַטָּא (פְּזוֹן) פֶּ' *to bear the sin or guilt of any one*, i. e. take upon oneself and bear the punishment of sin, Is. 53, 12. Ez. 4, 5. 14, 10; בְּזֵקוֹן פֶּ' id. Ez. 18, 19. 20; נָשׂוּי פְּזוֹנוֹ חַטָּאוֹ *to bear one's own sin*, i. e. to suffer its punishment, Lev. 5, 1. 17. 17, 16. 20, 19. 24, 15. Num. 5, 31. 9, 13. 14, 34. 30, 16. So נָשׂוּי זְנוּהָרָי *to suffer the punishment of one's whoredom* Num. 14, 33. Ez. 23, 35. Absol. *to bear punishment*, to be punished; Job 34, 31 וְנָשׂוּי לֹא אֶחָבֵל *I have borne chastisement, I will offend no more.* For another sense of this phrase, see above in no. 2. a, b.

NIPH. נָשׂוּיָא 1. *to be lifted up, elevated, exalted*, pass. of Kāl no. 1. Is. 40, 4 כֹּל-

* **נָשָׂא** obsol. root, i. q. Chald. נָסַר, *to saw*, onomatopoeitic, Arab. نَشَرَ id. מִנְשָׂר a saw; Syr. نَسَرَ to saw; Eth. ጠረጠረ and ጠረጠረ. Hence מְשֹׂר a saw.

* **I. נָשָׂא** in Kal not used, prob. pr. *to remove* from a place, i. q. נָשַׁע, נָשַׁע; whence also 'to put out, to dislocate a limb, tendon,' see in נָשָׂה.—Hence

HIPH. הִשְׂיָא, fut. הִשְׂיָא 1. *to seduce, to corrupt*, Gen. 3, 13. Jer. 49, 16.

2. *to deceive, to impose upon* any one, c. dat. 2 K. 18, 29. Jer. 29, 8; acc. 2 K. 19, 10. Obad. 7. Jer. 37, 9 אֶל-הַשָּׂא *deceive not yourselves*. With נִפְשֵׁתֵיכֶם *deceive not yourselves*. With נָשָׂה פְּרָגְנָה Ps. 55, 16 Keri עֲלֵימֹזַע *let death deceive them* i. e. surprise and destroy them suddenly; in Cheth. נָשָׂה.

NIPH. *to be deceived*, Is. 19, 13.

Deriv. מְשָׂאָן.

* **II. נָשָׂא** i. q. נָשָׂה II, *to loan* on usury, c. אֶל to any one, Neh. 5, 7. Is. 24, 2 נָשָׂא בֹד *as the loaner (borrower), so he that loaneth to him, the creditor*. So part. absol. נָשָׂא (for נָשָׂה) 1 Sam. 22, 2 *a creditor*.

HIPH. *to exact, trop. to vex*, as a creditor, with אֶל of pers. Ps. 89, 23.

Deriv. מְשָׂאָה, מְשָׂאָה.

* **נָשָׂב** *to breathe, to blow*, of the wind, c. אֶל upon any thing Is. 40, 7.—It is onomatopoeitic like the kindr. נָשַׁם, נָשַׁם, נָשָׂה, where see. Syr. نَسَب, Chald. נָשָׂב, id.

HIPH. 1. *to cause to blow*, e. g. a wind, Ps. 147, 18.

2. *to drive away by a puff*, Gen. 15, 11.

* **I. נָשָׂה** 1. pr. *to dry up, to fail*, as water; comp. נָסָה to be dry, as bread,

נָשָׂה to fail, as water in a pool. Hence trop. of strength. Jer. 51. 30 נִשְׁתָּה גְבוּרָתָם *their might faileth*; also of the tongue parched with thirst, Is. 41, 17 לְשׁוֹנֵם בְּצִמְאֵה נִשְׁתָּה, where Dag. is either euphon. or is to be dropped; comp. in r. נָשָׂה.—The notion of *drying up, failing*, is then transferred to *torpor* of the members, Gr. νύκνη, νυκνάω, comp. נָשָׂה and Sept. in Gen. 32, 32; and also to *failure* of memory, *forgetfulness*. Hence

2. *to forget* a thing, Lam. 3, 17; a person, *to desert, to neglect*, Jer. 23, 39. Inf. absol. נָשָׂה for נָשָׂה, ib.—Syr. نَسِيَ id. Arab. نَسِيَ, Eth. quadril. ነሰኝ with ה inserted, id.

NIPH. *to be forgotten, to be given over to oblivion*; Is. 44, 21 לֹא הִנְשִׁינִי *thou shalt not be forgotten of me*, for הִנְשִׁינִי לִי. Kimchi הִנְשִׁינִי מִמֶּנִּי. But Targ. and Jarchi make Niphal i. q. Kal, and then we may translate *be not forgetful of me*; but not so well.

PIEL. *to cause to forget*, with two acc. Gen. 41, 51 נִשְׁכַּח לְנִפְתָּרִי to correspond with the pr. n. מִנְשָׁחָה.

HIPH. הִשְׁכַּח i. q. Piel; Job 39, 17 *God hath caused her (the ostrich) to forget wisdom*. 11, 6 *know לָךְ אֲלוֹהֵי מִכְרֹתֶיךָ that God for thee hath caused to be forgotten a portion of thy iniquity*, i. e. has remitted a part of thy guilt.

Deriv. מְשָׁחָה, נִשְׁכַּח, and pr. n. מִנְשָׁחָה.

* **II. נָשָׂה** *to loan*, on interest, usury, spoken like the Engl. both of borrowing and lending, i. q. נָשָׂא II.

1. *to lend* to any one money or other things, often on a pledge, c. אֶל Deut. 24, 11; and on interest Jer. 15, 10. The primitive idea may be that of *delay*,

giving time; Arab. نَسَأ to defer, to delay.—With acc. of thing and אֶל of pers. Neh. 5, 10 *I likewise and my brethren and my servants בהם בָּסֶה וְרָגַן have lent them money and corn*. Acc. impl. Deut. 24, 14. Jer. 15, 10 *לֹא נִשְׂתִּיהִי וְלֹא נִשְׂאוּ בִּי have men lent to me*.—But נִשְׂתִּיהִי מֵאָהָה *to lend at one per centum* to any one, sc. in monthly usury, see in מֵאָהָה no. 3. Neh. 5, 11 *the hundredth of the money and of the corn... אֲתֵם נִשְׂתִּים בָּהֶם which ye exact of them*; comp. נָשָׂא מְשָׂאָה v. 7.—PART. *a usurer, creditor, money-lender*, Ex. 22, 24. 2 K. 4, 1. Ps. 109, 11. Is. 50, 1.

2. *to borrow*, like Lat. *fenero, fenerator*, absol. Jer. 15, 10 see in no. 1. Part. *a borrower, debtor*, Is. 24, 2.

NOTE. The verb נָשָׂה is distinguished from נָשָׂה, נָשָׂא, in that the two latter include the idea of interest, which the former does not.

HIRH. i. q. Kal no. 1, with נ of pers. to lend to any one on usury, Deut. 15, 2. 24, 10.

Deriv. נִשָּׂה, מִנְשָׂה, pr. n. רִשְׁיָה.

נִשָּׂה m. Gen. 32, 33, i. q. Arab. نَسَا, prob. *nervus ischiadicus*, the nerve or tendon extending through the thigh and leg to the ankles. R. נִשָּׂה I. 1; see Thesaur. p. 921 sq.

נִשָּׂה m. debt, 2 K. 4, 7. R. נִשָּׂה II.

נִשְׁיָה f. forgetfulness, oblivion, Ps. 88, 13. R. נִשָּׂה I.

נִשְׁיָה plur. f. women, see sing. אִשָּׁה.

נִשְׁיָה f. (ר. נִשָּׂה) a kiss, Cant. 1, 2. Prov. 27, 6.

* נִשָּׂה, fut. רִשָּׂה Ecc. 10, 11, and רִשָּׂה Prov. 23, 32, to bite, as a serpent Gen. 49, 17. Num. 21, 8. 9. Am. 5, 19; a man Mic. 3, 5. Eth. ἰσθί id. Syr. by transp. نَحَا.—Metaph. a) to vex, to oppress, Hab. 2, 7. b) to lend on usury, Deut. 23, 20; since not only the lending on usury, but even the taking of interest, was regarded as sordid and oppressive. Comp. Aram. נִבְחָה, נִבְחָה, to bite, whence נִבְחָה usury; Arab. قرض to gnaw, Conj. III to lend on usury; Gr. δάσσειν ὑπὸ τῶν χερῶν Aristoph. Nub. 1. 12; Lat. 'usura vorax' Lucan. 1. 171.

PIEL i. q. Kal, to bite, Num. 21, 6. Jer. 8, 17.

HIRH. הִשְׁיָה caus. of Kal lett. b. to take usury of any one, to exact interest, with dat. of pers. Deut. 23, 20. 21.—Hence

נִשָּׂה m. in pause נִשָּׂה Ex. 22, 24, usury, interest, Prov. 28, 8. Ps. 15, 5. Ez. 18, 8. 13. נִשָּׂה על to impose usury upon any one, to exact it from him, Ex. 22, 24; c. ל Deut. 23, 30. לָקַח מִן נִשָּׂה to take usury from any one Lev. 25, 36. Ez. 18, 17. 22, 12.

נִשְׁפָּה a cell, see לְשִׁפָּה and note.

* נִשָּׂה, fut. רִשָּׂה intrans. in no. 2. b; imper. שֵׁל Ex. 3. 5. Josh. 5, 15.

1. Trans. a) to draw out or off, to put off, e. g. a shoe Ex. 3, 5. Josh. 5, 15. b) to cast out, to eject a people from a land Deut. 7, 1. 22.—Kindr. are שָׁלַל, שָׁלַח, נָצַל. Arab. نَشَل to draw out,

as meat from a pot; نَشَل to put off a breastplate, to draw out arrows from a quiver.

2. Intrans. a) to slip off or away; Deut. 19, 5 וְנָשַׁל הַפְּרוֹץ מִן־הַחֶמֶץ and if the iron slippeth from the helve. b) to fall or drop off, as the fruit of the olive Deut. 28, 40, where fut. A. Corresponding is Arab. نَسَل to fall off, as hair, wool, feathers.

PIEL i. q. Kal no. 1. b, to cast out, to drive out, a people 2 K. 16, 6.

* נָשַׁם to breathe; Chald. Syr. id. Arab. نَسَم to blow gently, as the wind; V, to breathe. Kindred roots are נָשַׁב, נָשַׁח, by transp. נָפַשׁ, comp. Arab. نفس anhelavit, also parturivit, peperit.—Not found in the verb; since fut. אָשַׁם Is. 42, 14, as elsewhere fut. רִשָּׁם, belongs to the root שָׁמַם.

Deriv. הִנְשָׁמָה and

נִשְׁמָה f. constr. נִשְׁמָה, c. suff. נִשְׁמָה plur. נִשְׁמָה.

1. breath, spirit, spoken of the breath of God, i. e. a) the wind, i. q. רִיחַ רִי, Job 37, 10. b) the breath, breathing, of his anger Is. 30, 33. Job 4, 9. Ps. 18, 16. c) the spirit of God, imparting life and wisdom, Job 32, 8. 33, 4; comp. 26, 4.

2. breath, life, of man and beasts; Gen. 2, 7 and breathed into his nostrils נִשְׁמַת הַחַיִּים the breath of life; more fully נִשְׁמַת רִיחַ הַחַיִּים Gen. 7, 22. Simpl. נִשְׁמָה id. Job 27, 3. Is. 42, 5. Dan. 10, 17. As something vain and fleeting Is. 2, 22.—Hence, anima, the vital spirit, ψυχῆ, i. q. נִפְשׁ no. 2, plur. Is. 57, 16.

3. the mind, intellect, i. q. נִפְשׁ no. 3, Prov. 20, 27.

4. Concr. i. q. נִפְשׁ no. 4, living thing, animal; e. g. כָּל־נִשְׁמָה every thing that hath breath, Deut. 20, 16. Josh. 10, 40. 11, 11. 14. 1 K. 15, 29. 17, 1. Ps. 150, 6.

נִשְׁמָה Chald. f. breath, life, Dan. 5, 23.

* נִשָּׁה to breathe, to blow, Ex. 15, 10; c. ב to blow upon, Is. 40, 24.—Kindred are נָשַׁב, נָשַׁח, also שָׂאָה, by transp. נָפַשׁ. Arab. نَسَف to winnow.

Deriv. הִנְשָׂה and

נִשְׂחָה m. in pause נִשְׂחָה Job 7, 4; c. suff. נִשְׂחָה Job 3, 9.

1. Pr. 'a breathing;' hence *the evening twilight*, when cooling breezes blow (רוּחַ רֵיחַ Gen. 3, 8), Job 24, 15. Prov. 7, 9. 2 K. 7, 5, 7, comp. v. 9, 12. Sept. *σκότος*. Put for *the evening* Is. 5, 11, 21, 4; *darkness, night*, Jer. 13, 17. Is. 59, 10.—Also

2. *the morning twilight, dawn*, Job 3, 9, 7, 4. 1 Sam. 30, 17. Ps. 119, 147.

* I. נָשַׁק fut. יִנְשַׁק, once יִנְשַׁק Cant. 8, 1, whence אֶשְׁקָה or אֶשְׁקָה 1 K. 19, 20, to kiss; Syr. **لَمَس** id. Sam. id. For the origin see note under נָשַׁק II.—With dat. of pers. Gen. 27, 27, 29, 11, 48, 10; 50, 1. Ex. 4, 7. Ruth 1, 9, 14. 1 K. 19, 20; more rarely c. acc. 1 Sam. 20, 41. Gen. 33, 4. 1 Sam. 10, 1. Cant. 8, 1. So too נִשְׁקָה הָאֵל, whence Cant. 1, 2 נִשְׁקָה הָאֵל, וְיִשְׁקֵנִי מִנִּשְׁקֵי קִיָּהוּ, see in מן no. 1. b. a. p. 580. Prov. 24, 26 *he kisseth the lips who answereth right words*. Job 31, 27 *וְיִנְשַׁק יָדִי לְפִי or my hand hath kissed my mouth*, referring to a species of adoration in which they kissed the hand and waved the kisses towards the idol, Plin. 28. 2. 5. Poet. Ps. 85, 11 *righteousness and peace* (שְׁלוֹם) *kiss each other*, i. e. they are mutually connected, happiness follows upon righteousness.—Among the Hebrews *the kiss* was likewise the symbol of veneration, fidelity, homage, e. g. a) To a king from his subjects 1 Sam. 10, 1; and also from vanquished princes Ps. 2, 12. b) To idols from their worshippers 1 K. 19, 18. Hos. 13, 2; comp. Job 31, 27.—This rite, both in a civil and religious sense, was common among many nations; and was applied to various parts of the body, as the mouth, the shoulder, the hand, the knees, the feet, etc. comp: the adoration of saints in the ancient church, the kissing of the black stone in the Kaaba at Mecca; Cic. Verr. 4. 43. Comm. on Is. 49, 23. Such a kiss of fidelity and homage the Heb. intpp. understand in Gen. 41, 40, where Pharaoh says to Joseph: **עַל פִּי יִנְשַׁקְךָ כָּל-עַמִּי** upon thy mouth shall all my people kiss, i. e. all my people shall render to thee homage and obedience. Of all the interpretations yet given of this passage, this seems to be the best. See more in Thesaur. p. 923.

PIEL i. q. Kal, to kiss, Gen. 31, 28; as a pledge of homage and fidelity from the vanquished to a monarch, Ps. 2, 12.

HIPH. id. Ez. 3, 13 *the wings of the living creatures* אֶל-אֶחָוָהּ מִשִּׁיקוֹהָ אֶשְׁהָ which mutually kissed each other, i. e. of which one reached to and touched another, i. q. הִכְרֹזָה אֶשְׁהָ אֶל-אֶחָוָהּ 1, 9. Comp. Ps. 85, 11.

Deriv. נִשְׁרִיקָה.

* II. נָשַׁק to bend a bow; Eth. **በሰቀ** id. Kindred are קָשַׁשׁ, קָשַׁשׁ, קָשַׁשׁ to set a springe, whence קָשַׁשׁ bow.—1 Chr. 12, 2 נִשְׁקֵי קָשַׁשׁ Complut. *ἐπιτινοντες τόξον*, Vulg. *tendentes arcum*. 2 Chr. 17, 17 *bending the bow and shield*, by zeugma. Ps. 78, 9 *the children of Ephraim* קָשַׁשׁ רֹמְיֵי קָשַׁשׁ *bending and shooting the bow*; Sept. *ἐπιτινοντες και βάλλοντες τόξον*, Vulg. *intendentes et mittentes arcum*.

Deriv. נִשְׁקָה.

NOTE. The signif. commonly assigned to נָשַׁק II, is that of *arming oneself*, and then this is connected with that of *kissing* by an assumed primitive notion of *fixing, adjusting*, comp. Ez. 3, 13. But the context requires the meaning above given; and all the ancient versions and the etymology confirm it. The signif. of *kissing* is therefore plainly different from נָשַׁק II; and is perhaps onomatopoeic, like the words for kissing in many other languages, as Germ. *küssen*. Engl. *to kiss*, Gr. *κίω* (in Hom. *κίσσω, κίσσαι, κίσσαι*); Pers. **بوس**, Germ. and Swed. *Puss*, Engl. *buss*, comp. Lat. *basium*, Ital. *bacio*; Germ. *Schmatz*, Engl. *smack*. See Thesaur. p. 924.

נָשַׁק m. also נִשְׁקָה Ez. 39, 9, 10; in pause נִשְׁקָה. R. נִשְׁקָה II.

1. *a weapon*, collect. *weapons*, Job 20, 24, 39, 21.—Ps. 140, 8. In a wider sense, *arms, weapons and armour*, 1 K. 10, 25. (2 Chr. 9, 24.) 2 K. 10, 2. Ez. 39, 10. In Ez. 39, 9, it is mentioned along with various kinds of weapons and armour.

2. *an armoury, arsenal*, Neh. 3, 19; see in יָצַר no. 2.

* נִשְׂרָה obsol. root, Arab. **نسر**, to tear in pieces with the beak, as a bird of prey;

נָשַׁר מִנְּסֵר, מִנְּסֵר beak of a bird of prey.

Hence

נָשַׁר m. in pause נָשַׁר; plur. נְשָׁרִים, constr. נְשָׁרִי, *an eagle*; Arab. نَسْر, Syr. نَسْر, Ethiop. ንሰር, id. So Ex.

19, 4. Deut. 32, 11. 2 Sam. 1, 23. Job 9, 26, al. As there are many species of eagles, the נָשַׁר, when distinguished from others, seems to have denoted the chief species, the golden eagle, χρυσαιετός, as Lev. 11, 13. Deut. 14, 12. The word however seems to have had a broader acceptation, and, like the Gr. ἀετός and Arab. نَسْر (see Bochart Hieroz. II. p. 312 sq.) sometimes comprehends also a species of *vulture*, especially in those passages where the נָשַׁר is said to be bald Mic. 1, 16, and to feed on carcasses Job 39, 27–30. Prov. 30, 17. (Matth. 24, 28.) The former would seem to mark the *vultur barbatus* Linn. —To the eagle itself, which often sheds its feathers as the serpent its skin, are to be referred the words of Ps. 103, 5, *so that thy youth is renewed like the eagle's*. But the same fact is not alluded to in Is. 40, 31. See Bochart Hieroz. I. c. with Rosenm. annotations T. II. p. 743 sq.

נָשַׁר Chald. plur. נְשָׁרִין, *an eagle*, Dan. 4, 30, 7, 4.

* נָשַׁת to *dry up, to fail*, as the tongue from thirst Is. 41, 17; trop. of the strength Jer. 51, 30. So Kimchi, who assumes this root for these two examples and Niph. But these two passages are better referred to r. נָשָׂה I. 1, where see.

NIPH. id. to be *dried up*, as water, by transpos. i. q. נָשַׁת Niph. no 2. Is. 19, 5 וְנָשַׁתוּ מֵי־מִנְהָם. This form might also be referred to a root שָׁתַח.—Ethiop. ረገገ destruxit, delevit.

נְשָׁתָן m. Hebr. and Chald. *an epistle, letter*, Ezra 4, 7. 18. 23. 5, 5. 7, 11. Its origin seems to be from the Persian نبشتن *nebishten*, نوشتن *newishten*, نوشتن *newisten*, to write; the sibilant and labial being transposed.

* נָתַב obsol. root, prob. to *tread, to trample*, like Gr. στέλω, whence נָתַיב a

beaten path. On the primary syllables *tab, tap, and pad, pat*, as imitating the sound of treading, see above in בָּיַם, טָפַח, דָּבַב.

נָתַיִם i. q. נְתִיבִים, Ezra 8, 17 Cheth.

* נָתַח only in PIEL נָתַח to *cut in pieces*, e. g. an animal sacrificed Ex. 29, 17. Lev. 1, 6. 12. 8, 20; a dead body Judg. 20, 6.—Hence

נָתַח m. plur. נְתָחִים, *a piece of flesh* Ex. 29, 17. Lev. 1, 8 sq. Judg. 19, 29. Ez. 24, 4.

נְתִיבָה m. and נְתִיבָה f. plur. נְתִיבִים and נְתִיבוֹת. R. נָתַב.

1. Adj. *trodden*, see in נָתַב, e. g. נְתִיבָה *a trodden way, beaten path*, Prov. 12, 28.

2. Subst. *a foot-path, by-way*, a poetic word Job 18, 10. 28, 7. 30, 13. 41, 24. Ps. 78, 50. 142, 4. al. Plur. fem. נְתִיבוֹת בֵּיתוֹ *the paths to his house* Job 38, 20. Is. 58, 12. Prov. 3, 17. al.

נְתִיבִים m. plur. (נָתַן) *Nethinim*. i. e. *the given, the devoted*, pr. name of the Hebrew ἱερόδουλοὶ or *servants of the temple, temple-slaves*, who were under the Levites in the ministry of the temple, 1 Chr. 9, 2. Ezra 2, 43. 58. 70. 8, 20. Neh. 3, 31. 7, 46. 60. 73. 11, 3. 21. etc. For the origin of the name, comp. Num. 8, 19. The Nethinim would seem to have been partly Canaanites reduced to servitude (Josh. 9, 23. 27), and partly perhaps captives taken in war; they were instituted or at least regulated by David, Ezra 8, 20.—Cheth. once נְתִיבִים Ezra 8, 17.

נְתִיבִין Chald. id. *Nethinim*, Ezra 7, 24.

* נָתַךְ, only in fut. נָתַךְ, kindr. with נָסַךְ, to *pour intrans.* i. e. to be *poured out, to overflow*, pr. of water Job 3, 24; elsewhere metaph. e. g. of roaring Job I. c. of anger, c. 2 Chr. 12, 7. 34, 25. Jer. 44, 6; נָתַךְ 42, 18; of curses Dan. 9, 11, divine punishment ib. v. 27.

NIPH. נָתַךְ only in Præt. 1. i. q. Kal. to be *poured out*, as water, rain, Ex. 9, 33. 2 Sam. 21, 10. Metaph. of anger 2 Chr. 34, 21. Jer. 7, 20. Nah. 1, 6.

2. to be *made to flow, to be melted* Ez. 22, 21. 24, 11.

and a land Ez. 37, 26. Prov. 12, 12 *the wicked desireth the prey of evil men, נתן וְשָׂרֵשׁ צְדִיקִים יִתֵּן* but the root of the righteous God planteth firmly; comp. v. 3. Here belongs the vexed passage Ps. 8, 2 *Jehovah, our Lord, how glorious thy name in all the earth! אֲשֶׁר הִנְּנָה הוֹדָה עַל הַשָּׁמַיִם* which glory of thine set thou also above the heavens! i. e. let thy glory, thus manifested here on earth (v. 3), be also acknowledged and celebrated throughout the whole universe. The form הִנְּנָה is here as elsewhere imper. c. He parag.

bb) With acc. of pers. and עַל of pers. or thing, *to set. one over any pers. or thing*, Gen. 41, 31. 43. Deut. 17, 15. But with acc. of thing and עַל of pers. *to lay upon, to impute guilt to any one, to lay on him its punishment*; Jon. 1, 14 *lay not upon us (אֶל-הֶחָן עָלֵינוּ)* innocent blood, i. e. the death of Jonah, comp. Deut. 21, 8. Ez. 7, 3 *and I will lay upon thee all thy abominations*, cause them to return upon thy own head; comp. v. 4. S. 9.

cc) *to set before any one*, e. g. laws 1 K. 9, 6; judgment to be exercised Ez. 23, 24.

dd) *to set one's mind upon, to give heed to any thing*, i. q. עַל שִׂים לֵב, Ecc. 7, 21. Also stronger, *to set one's mind upon doing any thing, to apply oneself to doing*, Ecc. 1, 13. 17. 8, 9. 16. Dan. 10, 12.

ee) *to put a thing into one's heart*, spoken of God, Neh. 2, 12. 7, 5. Also *to lay to heart, to consider*, Ecc. 7, 2. 9, 1.

3. *to make*, like שִׂים, שִׂירָה, Arab. جعل. Lev. 19, 28 *ye shall make no incision in your flesh.* Also *to make or cause a blemish in, to injure any one* Lev. 24, 20.—Spec.

a) *to make* i. e. *to constitute one as any thing*, with two acc. Gen. 17, 5 *אב המון גוים נתתיך* the father of many nations will I make thee. Ex. 7, 1. Lam. 1, 13. Ps. 69, 12. 89. 23; acc. and לְ of the predicate Gen. 17, 20. 48, 4. Is. 42, 6. Jer. 20, 4.

b) *to make a thing as something else, like, similar to any thing.*

Is. 41, 2 *יִתֵּן כְּפֶתֶר הָרֶבֶד* he will make their sword as dust. Ez. 16, 7. Hence *to hold as, to regard and treat as or like something else*; 1 K. 10, 27 *וַיַּתֵּן אֶת-הַבְּסוֹסִים כַּאֲבָנִים* and he made silver as stones. 21, 22. Gen. 42, 30 *וַיַּתֵּן אֹתָנוּ כַּמְרֻגָלִים* he held us, treated us, as spies. (Comp. 'habere pro hoste' Liv. 2. 20.) Ez. 28, 2. 6. With לְפָנַי of judgment merely, *to regard or count as such an one, to judge to be such, etc.* 1 Sam. 1, 16 *count me not as a wicked woman*. Comp. Gr. τιθεσθαι for νομιζειν, ηγεσθαι, Passow h. v. A. no. 5.

NIPH. יִתֵּן pass. of Kal. 1. *to be given to any one*, c. לְ Gen. 38, 14. Ex. 5, 16. Is. 9, 5. 35, 2. Often *to be given up, to be delivered over*, c. בְּיַד Job 9, 24. Jer. 32, 24. 25. 36. 43. 46, 24. al. So of a law, *to be given*, Esth. 3, 14.

2. *to be set, placed*, Ecc. 10, 6.

3. *to be made*, c. בְּ Lev. 24, 20; *as anything*, Is. 51, 12.

HOPH. only fut. יִתֵּן. 1. i. q. Niph. no. 1, *to be given*, 2 K. 5, 17. Job 28, 15.

2. i. q. Niph. no. 2, *to be put, placed*; 2 Sam. 18, 9 *and he was placed (suspended) between the heaven and the earth*. Lev. 11, 38.

Deriv. מִתֵּן, מִתְּנָה, מִתְּנָה, מִתְּנָה, מִתְּנָה, and the four here following.

יִתֵּן Chald. found only in the fut. יִתֵּן, יִתְּנֶה, inf. מִתֵּן, i. q. Heb. *to give*, Ezra 4, 13. 7, 20; c. לְ Dan. 2, 16. 4, 14. 22. 29. The other tenses are taken from the verb יָתַב.—Hence מִתְּנָה.

יִתֵּן (given sc. of God) Nathan, pr. n.

a) A prophet in the time of David. 2 Sam. 7, 2. 12, 1. 1 K. 1, 8. Ps. 51, 2.

b) A son of David 2 Sam. 5, 14. c) 2

Sam. 23, 36. d) and e) 1 K. 4, 5. f)

1 Chr. 2, 36. g) Ezra 8, 6. h) 10, 39.

יִתְּנֶה (placed i. e. appointed by

the king) Nathan-melech, pr. n. of a

court officer of Josiah 2 K. 23, 11.

יִתְּנָה (given of God) Nethaneel, pr.

n. Gr. Ναθανάηλ, Nathanael. a) Num.

1, 8. 2, 5. b) Several other persons

only once mentioned respectively, 1 Chr

2, 14. 15. 24. 24, 6. 26, 4. 2 Chr. 17, 7. 35

9. Ezra 10, 22. Neh. 12, 21. 36.

נְתַנְיָהוּ and **נְתַנְיָהוּ** (given of Jehovah) *Nethaniah*, pr. n. m. a) The son of Asaph 1 Chr. 25, 12. b) 2 K. 25, 23. 25. Jer. 40, 8. 14. c) Jer. 36, 14. d) 2 Chr. 17, 8.

* **נָתַס** to *tear up* the ground, to *break up*, *proscindere terram*; kindred with **נָתַץ** and **נָחַשׁ**. Once Job 30, 13 **נָחַשׁוּ** **נְהַרְבֵּתִי** they *tear up my path*, mar and destroy it. Four Mss. read here, by a gloss, **נָחַצוּ**.

* **נָתַע** i. q. **נָחַץ**, to *break out* the teeth; the **ץ** being changed into **ע** in the Aramæan manner.

NIPH. pass. **נָתַעוּ** Job 4, 10. The ancient Heb. intpp. refer this form to r. **נָתַע** q. v.

* **נָתַץ** fut. **יִנָּחֵץ** to *tear or break down*, to *destroy*, e. g. houses, buildings, Lev. 14, 45. Judg. 8, 9. 17. 2 K. 23, 7. Is. 22, 10; walls Jer. 39, 8. 52, 14; a city Judg. 9, 45; a statue 2 K. 10, 27; an altar Deut. 7, 5. etc. Also to *break out* the teeth Ps. 58, 7.—Trop. of persons, to *destroy*, Job 19, 10. Ps. 52, 7.

NIPH. pass. to *be thrown down*, *broken down*, *destroyed*, Jer. 4, 26. Ez. 16, 39; rocks Nah. 1, 6.

PIEL i. q. Kal, Deut. 12, 3; elsewhere only in Chron. as 2 Chr. 31, 1. 33, 3. 34, 4. 7. 36, 19.

PUAL i. q. Niph. once præter. Judg. 6, 28.

HOPH. i. q. Niph. and Pu. once fut. Lev. 11, 35.

* **נָתַק** to *tear away*, to *pluck off*, e. g. a ring from the finger Jer. 22, 24. Trop. in a military sense, to *draw away*, to *cut off* sc. from a place, c. **בֵּין** Judg. 20, 32; see Niph. and Hiph. Part. pass. **נָתַק** castrated Lev. 22, 24. Arab. **نَتَق** to strip off the skin; **نَتَكَ** to tear out the locks; **نَتَخ** to tear or break out a tooth, to tear as an eagle his prey. The idea of *tearing* seems to belong to the syllable **נת**. Hence **נָתַק**.

PIEL to *tear up or off*, e. g. bands, to *break*, *burst*, Judg. 16, 9. Ps. 2, 3. 107, 14. Jer. 2, 20. 5, 5; c. **בְּעַל** Judg. 16, 12; a yoke Is. 58, 6; to *tear* the breasts, to *wound*, Ez. 23, 34; to *tear out* roots Ez. 17, 9

HIPH. trop. to *cut off* from a place, see in Kal, Josh. 8, 6. Also c. **לְ** to *pluck out*, to *separate*, for any thing, Jer. 12, 3.

HOPH. **הִנָּתַק** i. q. Niph. no. 3, Judg. 20, 31.

NIPH. **נָתַק**, fut. **יִנָּתַק** 1. to *be torn off*, *broken*, e. g. of a string, cord, Is. 5, 27. Jer. 10, 20. Judg. 16, 9. Ecc. 4, 12. Is. 33, 20. Metaph. Job 17, 11 *my counsels, purposes, are broken off*, i. e. rendered vain.

2. to *be torn out or away*, e. g. from a tent Job 18, 14. Prægn. Josh. 4, 18 and when the soles of the feet of the priests were *plucked up* from the muddy channel and placed upon the dry land.

3. Metaph. to *be separated out*, Jer. 6, 29. In a military sense, to *be cut off from*, c. **בֵּין** Josh. 8, 16.

Deriv. from Kal is

נָתַק m. in pause **נָתַק**; a *scall*, *mange*, *scab*, in the head and beard, Lev. 13, 30 sq. Concr. **הִנָּתַק** v. 31 and **נָתַק** v. 33 one *affected with the scall*; comp. **נָתַע** no. 2.

* **נָתַר** fut. **יִתַר** 1. to *tremble*, e. g. the heart, to *palpitate* Job 37, 1. Onomatopoeic, like **τρέω**, **τρέμω**, *tremo*.

2. i. q. Arab. **نَسَر** to *fall* with a sound or noise, in allusion to the sound or rattling of dry leaves in falling; whence Chald. and Syr. **נָתַר**, **נָתַר** to *fall*, as leaves, fruit, etc. See Chald. and Hiph. no. 2.

PIEL to *spring up and down*, to *leap*, i. e. to move by leaps. spoken of the locust Lev. 11, 21. Other verbs of trembling are also transferred to the idea of leaping; see **הִרְגַל**, **הִרְגַּג**.

HIPH. fut. apoc. **יִתַר**, imp. **הִתַר**.

1. Causat. of Kal no. 1, to *make tremble* Hab. 3, 6.

2. i. q. Aram. Aph. pr. to *shake off* the foliage of a tree, hence to *shake off* a yoke Is. 58, 6. Also **הִתַר אֶסְבִּירִים** to *shake off* the yoke of captives i. e. to *loose*, to *set free* captives Ps. 105, 20. 146, 7. Poet. Job 6, 9 **יְהִי יְהוָה יָדוֹ וְיִבְצַעֲנִי** Oh that God would let loose his hand and cut me off; here the hand of God, when not exerted, is figuratively regarded as bound, and when exerted,

as set free.—For נחור 2 Sam. 22, 33, see the root נחור.

נחל Chald. and Syr. *to fall off*, as the foliage or fruit of a tree, see the Heb. no. 2.

APH. *to shake off* leaves, Dan. 4, 11.—Hence

נחל m. nitre, Lat. *nitrum*, Gr. *nitron*, *nitron*, pr. the *natron* of the moderns or *Egyptian nitre*, a mineral alkali, gathered from the celebrated natron lakes, (different from בריח vegetable alkali,) which mingled with oil is still used as soap, Jer. 2, 22. With an acid it effervesces, and loses its strength; hence Prov. 25, 20.—Prob. so called, because it thus *leaps* or *effervesces*. See Hasselquist's Reise p. 548 Germ. J. D. Michaelis de Nitro § 10. Wilkinson Mod. Egypt and Thebes, I. p. 382 sq. Lond. 1843.

* נחש fut. נחוש, inf. נחוש, pr. *to tear*

up, to pluck up a plant, see Hoph. Arab. נתש to pull up e. g. thorns; Syr. نتم to tear up, also in pieces. Hence a) Trop. *to root out*, i. e. *to drive out, to expel*, sc. a people from a land (opp. נתע) Deut. 29, 27. 1 K. 14, 15. So in the phrase ואלא אחוש I will plant them and not pluck them up, i. e. I will give them a fixed dwelling, and will not drive them out, Jer. 12, 14. 15. 24, 6. 42, 10. 45, 4. al. b) *to root out*, i. e. *to tear down, to destroy*, e. g. cities Ps. 9, 7; idols Mic. 5, 13.

NIPH. pass. 1. *to be plucked up, expelled*, as a people, Jer. 31, 40. Am. 9, 15; *to be overthrown*, as a kingdom, Dan. 11, 4.

2. i. q. נשת (Is. 19, 5), *to be dried up*, spoken of water Jer. 18, 14.

HOPH. *to be torn up, plucked up*, Ez. 19, 12.

ס

Samech, the fifteenth letter of the Hebrew alphabet, as a numeral denoting 60. The name סמך denotes *fulcrum, support*, which accords well with the Phenician form of this letter; see Monum. Phœn. p. 39.

As to the *sound* of ס, it seems to have been pronounced anciently as a softer sibilant than ש, which latter before the introduction of the diacritical points was not distinguished from ש, see Lehrs. p. 17, 18. Hence it comes, that very many roots are constantly written in one and the same manner, either with ס, as סבב, סור; or with ש, as שמח, שום; and also that others when written with ס differ entirely from the similar ones written with ש, as סבל to be foolish, שכל to view, to understand; סבר to shut up, שבר to hire; רמס and רמש; סור and שור; ספה and שפה. By degrees however this distinction in the pronunciation was lost, so that the later Hebrew not unfrequently puts ס for ש and vice versa; e. g. פנש and פנש vexation; once for השיג Job 24, 2; סדר and שדרה and סבר for שבר Ezra 4, 5;

סבלות for סבלות folly Ecc. 1, 17; סוג and רפש and רפס; פרש and פרס; שוג and שוג. The Syriac employs only the letter Samech (ܣ); the Arabic only Sin (س); the Chaldee imitating the Syriac often substitutes ס for the Hebrew ש, as שאר Chald. סאר leaven, שפר Chald. ספר to expect.

For the Heb. ש the Arabs usually put ש, while for ס they put mostly س, as سجد סגד to adore, اسر اسر to bind, كسا كسا sour grapes, بسر بسر to cover; more rarely ش, as شتوة סהו winter, شبك סבך.

In the Hebrew itself, and in Aramæan, ס is frequently interchanged: a) With the thicker ש, as סריון and שריון coat of mail, פנס Aram. פנש to collect. שפה and שפה to pour, etc. comp. ספל, ספר, and the like. That the Ephraimites pronounced ש like Samech, we know from Judg. 12, 6. b) With ז and ך; see under these letters. c) With dentals; as סין Chald. שין mire; comp. סלל and סלל, סמה and סמה.

* סָאָה obsol. root. Arab. سَأَى, to *extenā*, to *expand*; then perhaps to *measure*, comp. מָדַד. Hence

סָאָה f. plur. סָאָיִם. 1. a *Seah*, a certain *measure* for grain, according to the Rabbins the *third part of an ephah*, אֵיפָה: i. e. nearly 1½ peck English; according to Jerome on Matt. 13, 33, a *modius and a half*. Gen. 18, 6. 1 Sam. 25, 18. Dual סָאָהִים for סָאָהִים 2 K. 7, 1, 16, contracted in the Syriac manner, like מָאָהִים, מָאָהִים. Chald. id. From the Aram. form ܣܘܗ has sprung the Gr. σάτον, in Sept. the N. T. and Josephus.

2. Genr. *measure*; so Chald. סָאָהָ often. Hence with Aqu. Symm. Theod. Chald. Syr. I would explain the difficult word בְּסֵאֶפְאָה Is. 27, 8, contr. from בְּסֵאֶפְאָה־סֵאֶפְאָה (Dag. fort. conjunct. as מִלְכָּם for מִלְכָּם), *by measure and measure*, according to *measure*, i. e. with *moderation*; comp. בְּמִשְׁפָּט Jer. 10, 24, and לְמִשְׁפָּט Jer. 30, 11. 46, 28. Less prob. is a solution lately proposed, that בְּסֵאֶפְאָה is put for בְּנִצְזָקָה (ר. זִיזַע) in *agitating or terrifying her*.

סָאָן m. (ר. סָאָן) a *shoe*, spec. the high and hollow shoe, caliga, ὑπόδημα κοίλον, bound on with thongs, such as rustic travellers and soldiers were accustomed to wear as a protection against the mud; Chald. סִינָא; Syr. ܣܘܢܐ. Is. 9, 4, כָּל-סָאָן סָאָן lit. *every shoe of the shod, omnis caliga caligati*, i. e. of the soldier, warrior.

* סָאָן 1. Pr. as it would seem, to *be clayey, miry*, comp. Chald. סָאָן, סִינָא; Syr. ܣܘܢܐ, Heb. סִין mire, clay, kindr. with the subst. טִין clay. Hence סָאָן a shoe, as a defence against the mud and mire. Thence

2. Denom. to *shoe*, to furnish with shoes, *calceare*, like Syr. ܣܘܢܐ. Part. סָאָן intrans. *shod*, Is. 9, 4; see in סָאָן.

סָאָה Is. 27, 8, see in סָאָה no. 2.

* סָבָא to *drink to excess, to tope*. The primary idea seems to be that of *sucking up, absorbing*, which is expressed by onomatopoeic words, as شرب,

sorbere; with *l* inserted Germ. schlürfen, with *r* dropped Anglosax. *supan*, Germ. *saußen*, Engl. *sip, sup*; and in Greek the sibilant being dropped, ὑοφῆω. Also שָׁבַע would seem to be from the same source.—Is. 56, 12. Part. סָבָא a *tope*; drunkard, Deut. 21, 20. Prov. 23, 20, 21. Ez. 23, 42 Cheth. Part. pass. בָּוֵא *drunken*; [Nah. 1, 10 for *interwoven like to thorns*, וְכִסְבָּאִים כִּבְוֵאִים וְגו' and *drunken as with their wine, they yet shall be devoured as stubble*, i. e. marching in phalanx and intoxicated to reeling; see in כֹּס no. 1.—R.

Deriv. the two following.

סָבָא Ez. 23, 42 Keri, i. q. Part. סָבָא Cheth. plur. סָבָאִים drunkards.

סָבָא m. c. suff. סָבָאָה 1. *wine* Is. 1, 22. Nah. 1, 10 see in r. סָבָא.

2. a *drinking-bout, carouse*, Hos. 4, 18.

סָבָא, plur. סָבָאִים, (perh. i. q. Ethiop. ሱባ man, comp. סָבָהָ, סָבָהָ,) *Seba, the Sabeans*, pr. n. of a people descended from Cush, Gen. 10, 7; i. e. a people and country of Ethiopia flourishing in traffic and wealth, Is. 43, 3, 45, 14. Ps. 72, 10; and distinguished for the tall stature of its inhabitants, Is. 45, 14. Hdot. 3. 20. According to Josephus, Ant. 2. 10. 2, it would seem to have been *Meroë*, a province of Ethiopia distinguished for its wealth and commerce, lying between the Nile and the Astaboras (Tacazzé), and called by the ancients an island; with a metropolis of the same name, of which the ruins are still found not far from the town of Shendy. See Burckh. Travels in Nubia p. 275. Ruppell's Reisen in Nubien und dem peträischen Arabien 1829. Tab. 5. Hoskins' Travels in Ethiopia etc. Lond. 1835.—For plur. סָבָאִים Ez. 23, 42, see in סָבָא.

* סָבָב præt. both fully and defect. סָבָבו, סָבָו, סָבָו; inf. סָבָב, once לְסָבָב Num. 21, 4; imper. סָבָב; fut. יִסָּבָב and יִסָּבָב, conv. וַיִּסָּבָב.

1. to *turn oneself*, i. e. to *turn intrans.* e. g. Prov. 26, 14 *the door turneth על צַרְהָה upon its hinges*. 1 Sam. 15, 27 וַיִּסָּבָב וַיִּשְׂמוּאֵל לְלֶכְתָּה and *Samuel turned to go away*. The person or place to which one turns is put with אֵל Ecc. 1, 6

1 Sam. 14, 24; לָּ 1 K. 2, 15. Ps. 114, 3. 5; על Hab. 2, 16. 2 Chron. 18, 31. That from which one turns is put with מִן, מִיָּד, מִפְּנֵי; 1 Sam. 17, 30 מֵאֲצִלוֹ וַיִּסָּב אֶל-מִוֶּלֶת אַחֵר and he turned from him toward another. 18, 11. Gen. 42, 24. With אֶל-אֲחֵרֵי to turn back after any one, so as to follow him, 2 K. 9, 18. 19; and absol. to return Cant. 2, 17. 18. Ps. 71, 21; inf. c. לָּ to turn oneself to do any thing, Ecc. 2, 20. 7, 25. Also absol. to turn to, for to approach, 1 Sam. 22, 17. 18. 2 Sam. 18, 15. 30. Spoken of things, to turn to any place, i. e. to be brought, carried, transferred, to that place or person; 1 Sam. 5, 8 נָּה יָּסַב let the ark turn about to Gath, be carried thither. Num. 36, 7. Hab. 2, 16; comp. 1 K. 2, 15.

2. to go about in a place, which includes the idea of turning oneself continually, to go over a place, as a city, cities, c. בָּ Cant. 3, 3. 5, 7. 2 Chr. 17, 9. 23, 2; also c. acc. Is. 23, 16 עִיר סָּבַר go about the city. 1 Sam. 7, 16 and he went over the cities Bethel and Gilgal and Mizpeh. 2 K. 3, 9 and they went about where the words ר' ש' ר' constitute an accusative.—Also to go round about a place, to compass, c. acc. Deut. 2, 1. 3. Josh. 6, 3. 4. 7. Ps. 48, 13; in order to avoid it Num. 21, 4. Judg. 11, 18.

3. to encompass, to surround, c. acc. Gen. 2, 11. 13. 1 K. 7, 24. 2 K. 6, 15. Ps. 18, 6. 22, 17; in a hostile sense Ecc. 9, 14. Also c. אֶל 2 K. 8, 21; על Job 16, 13. Judg. 20, 5. Gen. 37, 7 וַהֲנִיחָה תְּסָבִיבָהּ אֶל-מַחְסְרֵיכֶם וְהִשְׁתַּחֲוִיתָ לְאֶלְמֹתַי and lo your sheaves surrounded my sheaf and did obeisance to it, i. e. stood round about it, etc. Absol. to surround a table i. e. to come around it, to sit down or recline at table, 1 Sam. 16, 11 לֹא נָּסַב we will not sit down; comp. in מָּסַב.

4. Trop. to turn, i. e. to alter, to change; with בָּ to become like any thing, Zech. 14, 10. Comp. Pi. and Hiph. no. 3.

5. Trop. to go about any thing, to bring about, i. e. to be the cause of any thing. Comp. Arab. سَبَب cause, سَبَب to cause; Talmud. סָּבָה cause, pr. the thing or occasion on which any thing depends; Engl. circumstance, Germ. Umstand, from the signification of sur-

rounding, comp. אִזְדוּת. 1 Sam. 22, 22 וְאֲנִי סָּבַחְתִּי בְּכָל-נַפְשִׁי בֵּית אָבִיךָ I am the cause to all the persons of thy family, i. e. I have brought about, occasioned, their death; Vulg. ego sum reus omnium animarum.

NIPH. נָּסַב and נָּסַב Ez. 26, 2; fem. נָּסַבָּה for נָּסַבָּה Ez. 41, 7, see Lehrs. p. 372. Heb. Gr. § 66. n. 11; fut. יָּסַב, יָּסַבּוּ.

1. i. q. Kal no. 1, to turn oneself, to turn, Ez. 1, 9. 12. 17. 10, 11. 16; often of a boundary Num. 34, 4. 5. Josh. 15, 3. al. Also i. q. to be turned over to any one, c. לָּ, Jer. 6, 12 נָּסַבוּ בְּתֵיחֵם לְאַחֵרִים their houses shall be turned over (transferred) to others; comp. in Kal Num. 36, 7.

2. i. q. Kal no. 2, to surround, Judg. 19, 22; with על, in a hostile sense, Gen. 19, 4. Josh. 7, 9.

PIEL סָּבַב i. q. Kal no. 4, to turn, i. e. to change, 2 Sam. 14, 20.

PO. סוּבַב 1. i. q. Kal no. 2, to go about in a place, c. בָּ Cant. 3, 2; c. acc. to go about or over a place i. e. in it Ps. 59, 7. 15; to go round a place Ps. 26, 6; with על, in a hostile sense Ps. 55, 11.

2. i. q. Kal no. 3, to encompass, to surround, Jon. 2, 4. 6. Ps. 7, 8; with two acc. of pers. and thing with which Ps. 32, 7. 10. Espec. in order to protect and defend, Deut. 32, 10. Jer. 31, 22 וְנִקְבָּה הַסּוּבֵב אֶת-הָאִישׁ a woman protects a man. Comp. Il. 1. 37 ὁ Χρύσην ἀμφιβέβηκας.

HIPH. הָסַב, fut. יָּסַב and יָּסַבּוּ.

1. Causat. of Kal no. 1, to cause to turn Ex. 13, 18. Trans. to turn, 1 K. 8, 14 וַיִּסָּב הַמֶּלֶךְ אַחֲרֵפְנָיו and the king turned his face. 21, 4. 2 K. 20, 2. הָסַב עֵינָיו to turn away the eyes from any one Cant. 6, 5. Trop. הָסַב לֵב פ' על to turn the heart or mind of any one towards a person or thing Ezra 6, 22, comp. 1 K. 18, 37; and so without לֵב, 2 Sam. 3, 12 לְהָסַב אֵלַיךְ אֶת-כָּל-יִשְׂרָאֵל to turn all Israel unto thee. Hence also to transfer, with לָּ of pers. to whom, 1 Chr. 10, 14 וַיִּסָּב אֶת-הַמְּלוּכָה לְדָוִד and transferred the kingdom to David. With אֶל of place, i. e. to or into any place, 1 Sam. 5, 8. 9. 10; acc. of place 2 Sam. 20, 12.

2. Causat. of Kal no. 2, 'to cause to go about,' i. e. to lead about, around, e. g. a man Ez. 47, 2; an army Ex. 13, 18; walls, to build around 2 Chr. 14, 6

3. Causat. of Kal no. 4, to turn, i. e. to change; 2 K. 23. 34 יַסֵּב אֶת־שְׁמוֹ וַיִּהְיֶה יְהוֹיָכִים and changed (turned) his name to Jehoiakim. 24, 17.

4. Intrans. a) i. q. Kal no. 1, to turn oneself 2 Sam. 5, 23. b) i. q. Kal no. 2, to go about in a place, c. acc. Josh. 6, 11. c) i. q. Kal no. 3, to surround, in a hostile sense, Ps. 140, 10.

HOPH. הוּסַב, fut. יוּסַב 1. to be turned, to turn intrans. e. g. a door on its hinges Ez. 41, 24; the roller of a threshing-sledge, Is. 28, 27.

2. to be surrounded, Ex. 28, 11. 39, 6. 13.

3. to be turned, changed, Num. 32, 38.

Deriv. מוּסַב, מַסַּב, נִסַּבָּה, סַבָּה.

סַבָּה f. (r. סָבַב) a turn, course of things, as from God, 1 K. 12, 15; i. q. נִסַּבָּה 2 Chr. 10, 15.

סָבַב m. (r. סָבַב) 1. Sing. as subst. a circuit 1 Chr. 11, 8. Hence מִסָּבַב from or in a circuit, round about, on every side, Job 1, 10. Ez. 37, 21. Josh. 21, 42. al. sæp. Sept. κύκλωθεν. So לְ סָבַב from round about any person or thing Num. 16, 24, 27. Accus. סָבַב as adv. round about, circum, Gen. 23, 17. Ps. 3, 7. 12, 9. Job 10. 8. 18, 7. al. sæp. and so after verbs of motion Is. 49, 18. 60, 4. סָבַב סָבַב circumcirca, round about, Ez. 40, 5 sq. לְ סָבַב as prep. round about, around any thing, e. g. לְמִשְׁכַּן סָבַב round about the tabernacle Ex. 40, 33. Num. 1, 53. al. Once c. genit. הָאָרֶץ לְ סָבַב round about the land Am. 3, 11.

2. Plur. m. סָבַבִּים a) Of persons, those round about, neighbours, Jer. 48, 17. 39. b) Of place, places round about, circumjacent, the environs, Jer. 33, 13 בְּסָבַבֵי יְרוּשָׁלַם in the environs of Jerusalem. Ps. 76, 12. 89, 8. 97, 2. c) As prep. c. suff. round about, around any one; Ps. 50, 3 סָבַבֵי נִשְׁעָרָה מֵאֵר it is very tempestuous round about him. Jer. 46, 14. Lam. 1, 17.

3. Plur. f. סָבַבֹּת a) circuits, circles, orbits, which one runs through. Ecc. 1, 6 וְעַל סָבַבֹּתָיו שָׁב הַרוּחַ and the wind returneth upon its circuits, begins anew the circuit of its courses. b) i. q. סָבַבִּים no. 2, places round about, circumjacent,

the environs, Num. 22, 4. Dan. 9, 16. Neh. 12, 28. Ps. 44, 14. 79, 4. c) In st. constr. as a prep. round about, around; Num. 11, 24 סָבִיבוֹת הָאֹהֶל round about the tabernacle. Ez. 6, 5. Ps. 79, 3. Often c. suff. סָבִיבוֹתֵי round about me Job 29, 5; and so Neh. 5, 17. Job 22, 10. Ez. 5, 12. Ps. 18, 12. Gen. 35, 5. 2 K. 17, 15.

* סָבַבָּה to interweave, to interlace, e. g. branches, part. pass. Nah. 1, 10, see in r. סָבַב. Comp. שָׁבַב. Arab. شبك II, id. Kindr. are בִּוּיָה, אָבַבָה. From this root with ב softened comes the verb בָּרַב quiescent שָׁבַבָה.

PUAL pass. of roots interwoven Job 8, 17.

Deriv. the five following.

סָבַבָּה m. (Kamets impure) branches interwoven, a thicket. Gen. 22, 13. Here also belongs the phrase בְּסָבַבָּה עֵץ Ps. 74, 5, taking סָבַב as Kamets long, although Metheg is wanting in the editions. A similar instance is מְנַתְּחֵלְקֵי Ps. 16, 5, which all copies write without Metheg, although it is doubtless to be read m'ndath, comp. 11, 6. A few Mss. have בְּסָבַבָּה, see סָבַבָּה.

סָבַבָּה id. a thicket, whence plur. constr. סָבַבֵי הַיַּעַר Is. 9, 17. 10, 34. Kimchi and some Mss. read סָבַבֵי, סָבַבֵי, סָבַבֵי; see Lehrg. p. 77.

סָבַבָּה c. suff. סָבַבֹּת or סָבַבֹּת (Dag. euphon.) a thicket, Jer. 4, 7. R. סָבַבָּה.

סָבַבָּה Chald. f. Dan. 3, 5, and שְׁבַבְכָא v. 7. 10. 15, sambuca, Gr. σαμβύκη, σαμβύκης, sóμβυξ, ζαμβύκη, a stringed instrument of music, having four strings. similar to the nablum or נָבֵל q. v. no. 3, i. e. to the harp or lyre. See Athen. IV. p. 175. XIV. p. 633, 637. Strabo X. p. 471. Casaub. Vitruv. 6. 1. ib. 10. 22.—Strabo affirms, l. c. that the Greek word σαμβύκη is of barbarian i. e. oriental origin; and if so, the name might perhaps have allusion to the interweaving of the strings, from r. סָבַבָּה.

סָבַבֵי (for סָבַבָּה thicket of Jehovah, i. e. crowd of God's people, comp. סָבָה,) Sibbecai, pr. n. of a military chief under David, 2 Sam. 21, 18. 1 Chr. 11, 29 (for which 2 Sam. 23, 27 corruptly מִבְּנֵי). 20, 4. 27, 11.

* סָבַל, fut. יִסְבֵּל, *to bear, to carry*, sc. heavy burdens. Syr. Chald. id. Kindr. are שָׁבַל, שָׁוַל.—Is. 46, 4. 7. Gen. 49, 15. Trop. *to bear the sorrows, sins of any one, i. e. to suffer the punishment which another has merited*, Is. 53, 4. 11. Lam. 5, 7.

PUAL part. plur. מְסַבְּלִים, *laden sc. with young; hence gravid, big with young*, of kine Ps. 144, 14. Comp. Arab. حَامِلٌ portans, in utero gestans, ثَقِيْلٌ gravis fuit, in utero gestavit. Syr. يَحْتَبِلُ laden, gravid.

הִתְחַבֵּל הִסְתַּבֵּל *to become a burden* Ecc. 12, 5.

Deriv. סָבַל, סָבַל, סָבַל, סָבַל.

סָבַל Chald. i. q. Heb. also *to lift or raise up, to erect*. Comp. נָשָׂא.

POAL pass. *to be erected, built*, Ezra 6, 3 וְאֲשֹׁרֵהּ מִסֻּבְּלֶיהָ *and its foundations be set up, built*.—Chald. and Samar. id.

סָבַל m. *a bearer of burdens, porter*, 2 Chr. 2, 1. 17. 34, 13. Neh. 4, 4.—1 K. 5, 29 (15) by apposition סָבַל נִשָּׂא. R. סָבַל.

סָבַל m. *a burden* Neh. 4, 11. Ps. 81, 7; trop. 1 K. 11, 28. R. סָבַל.

סָבַל m. (r. סָבַל) c. suff. סָבְלוֹ Dag. euphon. *a burden* Is. 10, 27. 14, 25. על סָבְלוֹ *the yoke of his burden, his burdensome yoke*, Is. 9, 3.—For the Dag. f. euphon. in סָבְלוֹ see Lehrg. p. 87. The form is not to be derived either from סָבַל or סָבַל.

סָבְלוֹ or סָבְלוֹ f. only in plur. constr. סָבְלוֹ *burdens, tasks imposed, heavy and oppressive labours*, Ex. 1, 11. 2, 11. 5, 4. 5. 6, 6. 7. R. סָבַל.

סָבְלוֹ in the dialect of the Ephraimites i. q. שְׁבַלָה, *ear of grain*, Judg. 12, 6.

* סָבַר Chald. (in Heb. שָׁבַר) a root in frequent use in Chaldee and Syriac, the significations of which may be arranged as follows; see Thesaur. p. 1319. Buxt. Lex. col. 1424–30.

1. *to cut, to divide*; whence Po. סוֹבַר *to cut or open a vein*. Buxt. no. V.

2. *to look at, to discern, to inspect*, which is implied in dividing and distin-

guishing, as in r. בִּין; see Heb. שָׁבַר.—Arab. سَبَر to examine a wound.

3. *to look for, to await; also to hope, to trust*; see Buxt. no. II. Often in the Targums for Heb. קָנָה, בָּטַח. Syr. سَمَّ Pa. *to hope*.—Once in O. T. Dan. 7, 25 וְיִסְבֵּר לְהַשְׁתַּחֲוֶה *and he hopeth, trusteth, to change, etc.* Sept. Alex. προσδέξεται.

4. *to judge, to suppose, to think*, Buxt. no. III. Syr. Pe. Aph. id.

5. *to understand*, Buxt. no. IV.

Deriv. from no. 3 is

סִבְרַיִם (two-fold hope) *Sibraim*, pr. n. of a Syrian city between Damascus and Hamath, otherwise unknown, Ez. 47, 16.

סַבְתָּה Gen. 10, 7 (21 Mss. שבחה) and סַבְתָּה 1 Chr. 1, 9, *Sabtah* pr. n. of a people and region of the Cushites; see in כּוּשׁ no 2. There is little doubt that it corresponds to the Ethiopian city *Sabai*, *Sabai*, *Sabai*, (see Strabo XVI. p. 770 Casaub. Ptolem. IV. 10,) situated on the S. W. coast of the Red Sea, not far from the present Arkiko, in the vicinity of which the Ptolemies hunted elephants. Among the ancient intpp. Pseudojonathan gives it by סַמְרַי, for which read סַמְרַי i. e. *Sembrita*, whom Strabo l. c. p. 786 places in the same region. Josephus, Ant. 1. 6. 2, understands those who dwelt upon the Astaboras.

סַבְתָּה Gen. 10, 7. 1 Chr. 1, 9, *Sabteca*, pr. n. of a people and region of the Cushites, probably in Ethiopia, like the preceding; see in כּוּשׁ. Targ. זִינגִיטַנִּי *Zingitani*, in the eastern parts of Ethiopia. On Egyptian monuments the word *SBTK* or *Sabatoca* appears as the pr. name of the Ethiopians; so that סַבְתָּה can hardly be sought for elsewhere. See Thesaur. p. 940. Rosellini Monum. Storici II. p. 108 sq. 120, 121.

סָג plur. סָגִים, see סָג.

* סָגַד, fut. יִסְגֵּד, *to fall down in adoration, to prostrate oneself*, spoken of idol worship, c. לָּ Is. 44, 15. 17. 19. 46, 6. It is a word of the later Hebrew and Chaldee; see the following article.

סָגַד Chald. Dan. 2, 46, fut. יִסְגֵּד, i. q. Heb. *to fall down in adoration of idols*, c. לָּ Dan. 3, 5. 6, 10–12. 14. 15. 28; in

homage of a man 2, 46.—Syr. **סג** to adore. Arab. **سَجَدَ** id. whence **مَسْجِدٌ** mosk.

סגור m. (r. **סגור**) 1. a shutting up, enclosure. Hos. 13, 8 **סגור לבם** the caul of their heart, i. e. the parts around the heart, pericardium.

2. Job 28, 15 i. q. **זָהַב סגור**, see **סגור** Kal part. pass.

3. Ps. 35, 3 see in **סגור** Kal, lett. c.

***סגל** obsol. root, Chald. **סיגל** (for **סגל**) to get, to acquire; comp. **סגולה** property. Kindr. is **סגור**.—Hence

סגולה f. property, wealth, private property, 1 Chr. 29, 3. Ecc. 2, 8. Often of the people of Israel, **סגולת יהודה** (comp. **נחלה**) Ex. 19, 5. Deut. 7, 6. 14, 2. 26, 18. al.

סגן or **סגנ** m. only in plur. **סגנים**, a prefect, governor, ruler, spoken: a) Of Babylonian magistrates, prefects of the provinces, Jer. 51, 23. 28. 57. Ez. 23, 6. 12. 23; comp. Is. 41, 25. See the Chald. b) Of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Ezra 9, 2. Neh. 2, 16. 4, 8. 13. 5, 7. 17. 7, 5. 12, 40. 13, 11.

—Corresponding in mod. Pers. is **سخنه** ^sprætor, satrap; whence Arab. **سَخْنَة**, Syr.

سنا, satrap, prefect. A trace of the same from the anc. Pers. seems to exist in **פַּתְשָׁנָן** q. v. edict of a prince; also in Gr. **ζωγάνης** Athen. XIV. p. 639. C. Benfey compares Sanscr. **çangha**, or rather **çāsana**, command, Monatsn. p. 193 sq. Bohlen better Sanscr. **sagana** (**ζωγάνης**) q. d. **εὐγενής**, noble. Sept. **στρατηγός**, ἀρχων.

סגן m. Chald. a prefect, governor of a province, Dan. 3, 2. 27. 6, 8. But Dan. 2, 48 **רב סגנין** the chief of the prefects, sc. over the Magi.

***סגר** fut. **דסגר**, to shut, to close. Kindr. is **סבר** but less frequent; comp. also **סגל**. The primary syllable is **גר**, comp. **הגיר**. Ethiop. **አሠረ**, to shut up in a net, to take in a net.—Constr. c. acc. as a door Gen. 19, 10. Mal. 1, 10; a gate Josh. 2 7. Ez. 46, 12; the womb, so as

to render barren, 1 Sam. 1, 5. Job 3, 10, a breach in a wall 1 K. 11, 27; trop. one's own heart Ps. 17, 10, comp. 1 John 3, 17. Also **הִדְּלָה אַחֲרָיו** to shut the door after oneself on entering a house, Gen. 19, 6; oftener **הִדְּלָה סגור** id. 2 K. 4, 33. Is. 26, 21; ellipt. **סגור אַחֲרָיו** id. Judg. 9, 51. So too **סגור הִדְּלָה אַחֲרָיו** to shut the door after (around) any one, to shut him in, 2 K. 4, 4. 5; and without **הִדְּלָה** Gen. 7, 16. For all these constructions with **בַּעַד**, and also for Judg. 3, 22, see in **בַּעַד** no. 1, 2, and note, p. 143, 144. Gen. 2, 21 **וַיִּסְגַּר בָּשָׂר הַחֲתָנָה** and God closed up the flesh instead thereof, i. e. in place of the rib.—Instead of the acc. we find other constructions: a) With **בַּעַד** around, round about; see in **בַּעַד** no. 1. a. b) With **עַל** Ex. 14, 3 **סגור עֲלֵיהֶם הַמִּדְבָּר** the desert hath shut them in, lit. hath closed upon them. Job 12, 14 **וַיִּסְגַּר עַל-אִישׁ** he shutteth up over a man sc. a subterranean prison. c) With **לְקַרְאֵת** prægn. Ps. 35, 3 **וַיִּסְגַּר לְקַרְאֵת הַיָּסָר** and shut the way against my pursuers; here many interpreters take **סגור** or **סגור** as subst. i. q. Gr. **σάγαις** a battle-axe Hdot. 7, 64, comp. Arab. **سجار** a wooden spear; but this is unnecessary. d) Absol. Is. 22, 22. Josh. 6, 1 **וַיִּרְיֵחַ סגורה וַיִּמְסַקְרָהּ** and Jericho had shut its gates and was fast shut up, where Kal seems to refer to the closing of the gates, and Pual as intens. to their being fastened with bolts and bars; Vulg. *Jericho autem clausa erat atque munita*; Chald. 'et Jericho erat clausa foribus ferreis et roborata vectibus æneis.'—PART. pass. **סגור** shut up, closed, Ez. 44, 1. 2. 46, 1. Hence also **זָהַב סגור** precious gold, i. e. pure, unadulterated, 1 K. 6, 20. 21. 7, 49. 50. 10, 21. 2 Chr. 4, 20. 22. 9, 20. Vulg. *aurum purum*. Chald. *aurum bonum*. Others less well, *aurum dendroides*, from **شجر** tree, i. e. native gold, shooting out in the form of a tree.

NIPH. pass. of Kal to be shut, of doors or gates Is. 45, 1. 60, 11; shut up, of persons, Num. 12, 14. 15. 1 Sam. 23, 7 Reflex. to shut oneself up, Ez. 3, 24.

PIEL **סגר** i. q. Hiph. no. 2, to deliver sc. into the power of any one, pr. 'to

shut up in the power of' any one; c. בָּרַד 1 Sam. 17, 46. 24, 19. 26, 8; absol. 2 Sam. 18, 28. Comp. συγκλείω Rom. 11, 32. Gal. 3, 22. Diod. Sic. 9. 19.

PUAL to be shut up, e. g. a city Josh. 6, 1 see above in Kal lett. d. Is. 24, 10. Jer. 13, 19.

HIPH. הִסְגִּיר 1. to shut up e. g. a house Lev. 14, 38; a person Lev. 13, 4. 5. 11. 21. 26. al.

2. to let shut up, to deliver over e. g. to the keepers of a prison Job 11, 10; and genr. to deliver into the power of any one, c. בָּרַד Josh. 20, 5. 1 Sam. 23, 12. 20. Ps. 31, 9. Lam. 2, 7; אָל Deut. 23, 16. Job 16, 11; לְ Am. 1, 6. 9; absol. Ob. 14. Also stronger, to deliver over, to give over to the power and discretion of any one; c. לְ Ps. 78, 48. 50. 62; without dat. to give up, q. d. to forsake, to abandon, Deut. 32, 30. Am. 6, 8.

Deriv. מְסַגֵּר, מְסַגֵּר, מְסַגֵּר, מְסַגֵּר.

סָגַר Chald. to shut, to close, Dan. 6, 23. Syr. סָגַר id.

סִגְרִיר m. rain, heavy rain, Prov. 27, 15. Chald. סִגְרִירָא, Syr. سِغْرَا, Samar. ܣܝܓܪܝܐ, id.—Some refer this noun to Arab. سجر to fill with water, to pour out water into the gutter. Better from r.

סָרַר to sweep away, to bear off; Arab. spec. to wash away the earth, as a torrent; جارور torrent; hence by prefixing the sibilant סִגְרִיר. Comp. Chald. סִגְרִיר i. q. סִגְרִיר i. q. סִגְרִיר; see more in Lehrg. p. 862.

סָד m. (r. סָדָר) stocks, Lat. nervus, i. q. מְהַפְּחָה q. v. a wooden frame or block in which the feet of a person were shut up. Job 13, 27. 33, 11.—Syr. سَدَا, Chald. סָדָא id.

* סָדָר obsol. root, Arab. سَدَا, to stop, to shut up by a bar, bolt, etc. Hence סָדָר.

סָדִין m. (r. סָדִין) a shirt, shift, a wide under-garment of linen worn next the body, Judg. 14, 12. 13. Is. 3, 23. Prov. 31, 24. Sept. σιδών.—Chald. id. Syr. سَدِين in the Peshito for Gr. σιδάριον Luke 19, 20, for λέντιον John 13, 4.

* סָדָר obsol. root, perh. i. q. שָׂרַם, שָׂרַח, Chald. to burn, to consume with fire. Hence

סֹדֹם Sodom, Gr. Σόδομα, pr. n. of a city in the vale of Siddim near the south end of the Dead Sea, which with three others was destroyed in the time of Abraham and submerged in the Dead Sea. Gen. 10, 19. 13, 10. 18, 20. 19, 15. Is. 1, 9. al. Hence vines of Sodom, which were probably degenerated and inferior, (comp. the apples of Sodom Jos. B. J. 4. 8. 4.) are put Deut. 32, 32 as the emblem of a degenerate state; comp. Jer. 2, 21. Also judges of Sodom, i. q. unjust and corrupt judges, Is. 1, 10.—The name may signify burning, conflagration, (r. סָרַם,) as being built on a bituminous soil and therefore perhaps exposed to frequent fires; comp. the name Κατακαυμένη given to a part of Phrygia. Or it may be i. q. שָׂדֶמָה field, vineyard, q. v.—On the site and catastrophe of Sodom, see Bibl. Res. in Palest. II. p. 601 sq.

* סָדָן Arab. سَدَان i. q. سَدَل (see lett. ל) to loosen, to let one's garment hang loose; whence سَدَان, سَدِين. سَدَان, a sail, wide garment.—Deriv. סָדָן.

* סָדָר obsol. root, Chald. סָדָר often in Targ. for Heb. שָׂרַח, to set in a row, to arrange in order. Hence שָׂרַח, מְסַדְּרִין, and

סָדָר m. order, plur. סָדָרִים Job 10, 22.—Chald. id. Syr. سَدَر id.

* סָדָר obsol. root, prob. to go round in a circle, to be round; kindred with סָדָר, סָדָר, q. v. Samar. i. q. סָדָר to surround. Talmud. סָדָר a wall, fence.—Hence סָדָר, סָדָר, שָׂדָרִים.

סָדָר m. roundness; once Cant. 7, 3. סָדָר אֶנְן הַסָּדָר a basin of roundness i. e. a round basin or goblet.—Syr. سَدَان

Arab. سَدَر, the moon, so called from its round form; comp. שָׂדָרִים.

סָדָר m. a tower i. e. a round tower, castle, fortress; Syr. سَدَر arx, palatium. Hence בֵּית הַסָּדָר the tower-

house, house of the fortress, spoken of a fortified prison, Gen. 39, 20–23. 40, 3. 5.

סוּח So, pr. n. of an Egyptian king contemporary with Hoshea king of Israel 2 K. 17, 4; Sept. Σωά, Σουά, Σοβιά, Σωβιά, Σουβιά, Vulg. Sua; the *Sevechus* of Manetho, the second king of the Ethiopian (XXV) dynasty in Upper Egypt, successor of Sabaco and predecessor of Tirhakah, הַרְהַקְהָה. According to Euseb. 12, he reigned 14 years. The name *SBTk* or *SaBaToK* on Egyptian monuments is regarded by Rosellini as Ethiopic; corresponding to which is Egyptian *Sevech* and *Seve* (סוּח, סוּחָה). According to Champollion the name *Sevech* denotes an Egyptian deity represented under the form of a crocodile, the Χρόνος (Saturn) of the Greeks; Panthéon de l'Égypte no. 21, 22. On the accordance of sacred history with that of Egypt in that age, see Comm. on Is. I. p. 596.

* **I. סוּח**, twice שׁוּחַ 2 Sam. 1, 22. Job 24, 2; fut. יִסּוּחַ Mic. 2, 6 like verbs שׁוּחַ, Lehrs. p. 407; to go off from, to draw back, to depart, espec. from God, c. מִן Ps. 80, 19; absol. 53, 4. Part. pass. Prov. 14, 14 סוּחַ לֵב drawn back in heart from God, a backslider; comp. Ps. 44, 19.

NIPH. נִסּוּחַ, once נִשׁוּחַ 2 Sam. 1, 22, fut. יִסּוּחַ, inf. absol. נִסּוּחַ, to draw back, pr. to be made to draw back, to be turned back; e. g. of a retreating enemy, often with אָחֹזֵר added, Ps. 35, 4 יִסּוּחַ אָחֹזֵר וְיִתְחַפְּרוּ let them be turned back and put to shame. 40, 15. 70, 3. 129, 5. Jer. 46, 5; of others Is. 42, 17. 50, 5. Once of a weapon, 2 Sam. 1, 22 נִשְׁוּחַ. With מִצַּחְרֵי יְהוָה to draw back from Jehovah, to make defection from him, i. q. Kal, Zeph. 1, 6. Is. 59, 13; and so without these words, id. Ps. 44, 19. 78, 57.

HIPH. הִסּוּחַ, in the Rabb. manner for הִסִּיחַ (comp. in גִּיחַ, סִיחַ, לִיחַ), once fut. יִסּוּחַ Job 24, 2, apoc. יִסּוּחַ; to remove, to put away; Mic. 6, 14 תִּסּוּחַ תְּפִלִּיִם thou shalt put away thy goods, but shalt not save them, i. e. shalt put them away for safety. Spec. to remove a landmark, border, Deut. 19, 14. 27, 17. Hos. 5, 10. Prov. 22, 28. 23, 10. Job 24, 2 יִסּוּחַ; also Hos. 5, 10 in some Mss.

HOPH. הִסּוּחַ, i. q. Niph. to be turned away, turned back, with אָחֹזֵר, trop. Is. 59, 14.

NOTE. Most lexicographers assume also a root סוּחַ, to which they refer Hiph. and Hoph. הִסּוּחַ, הִסּוּחַ; inf. Niph. נִסּוּחַ; also fut. יִסּוּחַ. But this is unnecessary.

Deriv. שׁוּחַ, סוּחַ, סוּחָה.

* **II. סוּחַ** to hedge about, to enclose i. q. Heb. שׁוּחַ, Syr. سَوَّح, Chald. סוּחַ. Part. pass. Cant. 7, 3.

יִסּוּחַ Ez. 22, 18 Cheth. i. q. סוּחַ scoria.

סוּחַ m. (r. סוּחַ) pr. prison; then cage of a lion Ez. 19, 9. Sept. κητός. Vulg. cavea.

סוּחַ m. for רְסוּד (r. רָסַד) 1. consessus, divan, a circle of persons sitting together, an assembly; either of friends in familiar conversation Jer. 6, 11. 15, 17; or of judges in consultation, a council, and hence of God consulting with those above Ps. 89, 8. Job 15, 8. Jer. 23, 18; also of wicked men plotting together Ps. 64, 3. 111, 1. Gen. 49, 6. Ez. 13, 9.

2. familiar converse, intercourse, intimacy, Ps. 55, 15. Job 19, 19 מִתֵּי סוּחֵי מִי my confidants, familiar friends. סוּחַ יְהוָה converse with Jehovah, i. e. his favour. Ps. 25, 14. Prov. 3, 32. Job 29, 4.—Syr.

سَوَّح, Arab. سَوَّح, id.

3. deliberation, consultation; Prov. 15, 22 בְּאֵין סוּחַ without deliberation, opp. בְּרַב יוֹצְצִים. Ps. 83, 4.

4. a secret, whence סוּחַ (גִּלְהָה) גִּלְהָה to reveal a secret, Prov. 11, 13. 20, 19. 25, 17. Am. 3, 7.

סוּחֵי (for סוּחֵיהָ confidant of Jehovah) Sodi, pr. n. m. Num. 13, 10. From סוּחַ.

* סוּחָה obsol. root, perh. to veil oneself; comp. זָוַי זָוָה to hide, تَزَيَّ to clothe oneself, زِي vesture, external appearance. Hence מִסּוּחָה.

* סוּחַ i. q. סָחַח to wipe away, to sweep away. Hence pr. n. סוּחָה and the two here following.

סוּחַ Suah, pr. n. m. 1 Chr. 7, 36.

סוּחָה f. (r. סוּחַ) i. q. סָחַח, sweepings, filth, dung. Is. 5, 25 כְּסוּחָה Sept. ὄ.

κοπρία, Vulg. quasi stercus, Targ. כְּסִתְרָהּ.—Kimchi here regards the letter כ as radical, so that כְּסִתְרָהּ would be from r. כְּסַח to sweep out. But כּ of compar. could here hardly be omitted.

סוֹטַי (for שׁוֹטַי, r. שׁוֹטָה) *Sotai*, pr. n. m. Ezra 2, 54. Neh. 7, 57.

* סוּךְ to anoint, spoken only of anointing the body after washing or bathing, and thus differing from מָשַׁח, which is used only of anointing for consecration; kindr. with נָסַךְ I. Perhaps the primary idea of סוּךְ may have been that of wiping, rubbing; comp. סוּחַ, Gr. σάωειν.—With acc. of pers. 2 Chr. 28, 15, and כּ of the oil Ez. 16, 9. Intrans. to anoint oneself, Ruth 3, 3. Dan. 10, 3; acc. of ointment (comp. מָשַׁח Am. 6, 6), Deut. 28, 40 וְשָׁמֶן לֹא תִסְוֹךְ but with oil thou shalt not anoint thyself. Mic. 6, 15. 2 Sam. 14, 2. Sept. χρίω, ἀλείφω.

HIPH. to anoint oneself 2 Sam. 12, 20.—BûT Part. מְסוּךְ Judg. 3, 24 is i. q. מְסוּךְ covering, from סוּךְ.

Deriv. אֶסוּךְ.

סוּמְפִינָה Chald. f. Dan. 3, 5. 10. 15, and Mem being dropped סוּמְפִינָה v. 10 Cheth. Syr. سَمْفِنَا, prob. a double pipe with a sack, *bagpipe*. It is the Greek word *συμφωνία* (see Polyb. ap. Athen. X. 52. p. 439. A. Casaub. Isidor. Orig. III. 21 extr.) adopted into the Chaldee tongue, just as at the present day the like instrument is called in Italy *sampogna* and in Asia Minor *sambonya*. The Heb. intpp. well עִינָב. See the tract on Hebrew musical instruments entitled שלטי הגברים in Ugolini Thes. Vol. XXXII. p. 39–42. Thesaur. Heb. p. 941.

סוּנֵה pr. n. *Syene*, a city in the southern extremity of Egypt, on the Nile, situated directly under the tropic of Cancer. Copt. ΣΟΥΝΗ, which Champollion (l'Égypte sous les Phar. I. 164) explains *opening, key*, sc. of Egypt, from ΟΥΡΗΝ to open, and ΣΑ a participial formative. Arab. أسوان *Aswân*.—Ez. 29, 10. 30, 6, in both places in acc. to *Syene*. The ה is prob. only for ה local; but was not so taken by the punctators:

* סוּס obsol. root, to leap, to bound, i. q. שוּט; in Zabian spoken of the leaping and springing of horses; Norberg. III. p. 298. 3.—Hence

סוּס m. 1. a horse, so called from his leaping; Aram. סוּסָא id. Gen. 49, 17. Prov. 21, 31. Job 39, 18. al. Sing. often collect. horses, war-horses cavalry, Ex. 14, 9. 23. Deut. 17, 16. 1 K. 18, 5. al. The Egyptians excelled in their cavalry, Ex. c. 14. 15; also the Canaanites Josh. 11, 4. Judg. 4, 3. 7 sq. 5, 22. 28; the Assyrians and Chaldeans Jer. 6, 23. 8, 16. 50, 37. Hab. 1, 8 sq. But the Hebrews appear to have had little taste for cavalry, Is. 30, 16. 36, 8; notwithstanding the efforts of Solomon 1 K. 4, 16. 9, 19. 10, 26; and therefore placed the more confidence in Egypt, Is. 31, 1. 36, 9. Jer. 4, 13. The war-horse is described Job 39, 19 sq.—Meton. a horseman Zech. 1, 8.

2. a swallow, so called from its swift and cheerful flight, ἀπό τοῦ ἀγάλισθαι πτερίγεσθαι (comp. II. 2. 462), Is. 38, 14 and Jer. 8, 7 Cheth. where Keri סוּס. So Sept. Theod. Jerome. The Rabbins render it a crane. See Bochart Hieroz. T. II. p. 602 sq.

סוּסָה f. a mare, the female horse, Cant. 1, 9; Sept. ἡ ἵππος, which the Vulg. renders as a collective, *equitatum*. But the comparison of a bride to cavalry could hardly be elegant.

סוּסִי (horseman) *Susi*, pr. n. m. Num. 13, 11.

* סוּעַ obsol. root, Chald. אֶסְתַּעַע to come together, to convene. Hence סוּעָא.

* סוּף fut. יִסוּף 1. Pr. to sweep or snatch away, to carry off; kindr. with אָסַף and סָפַה. Hence סוּפָה.

2. to make an end of, to destroy, see Hiph. but in Kal intrans. to have an end, to perish, Is. 66, 17. Esth. 9, 28. Here too we may refer סָפַי Ps. 73, 19 Milèl, and וְסָפִי Am. 3, 15 Milra on account of Vav conversive.—Syr. and Chald. id.

HIPH. to sweep away, to make an end of, to destroy; Zeph. 1, 2. 3 אָסַף אֶסְפֶּה I will utterly sweep away; also Jer. 8, 13 אָסַף אֶסְפֶּם, I will utterly sweep them away; where the infin. absol. pleo

nastic in both passages is from the kindred verb סָפַח no. 5. Comp. Is. 28, 28.

Deriv. סוּפָּה, סוּפָּה.

סוּפָּה Chald. id. *to have an end*, i. e. *to be fulfilled*, e. g. a prophecy Dan. 4, 30. Comp. סָפַח no. 1 fin.

APH. *to make an end of any thing* Dan. 2, 44.

סוּף m. (r. סוּף) *end*, a word of the later Hebrew, already verging towards Aramaism, i. q. סָפַח, Ecc. 3, 11. 7, 2. 12, 13. 2 Chr. 20, 16. *Of the rear of an army* Joel 2, 20.

סוּף Chald. m. (r. סוּף) *emphat. סוּפָּה, end*, Dan. 4, 8. 19, 6, 27, 7, 28. Targ. for סָפַח.

סוּף m. *a rush, reed, sedge*; specially: a) *sea-weed, sedge*, Jon. 2, 6. Hence סוּף-ים *the sea of sedge*, i. e. the Arabian Gulf or Red Sea, which abounds in seaweed, Ex. 10, 19. 13, 18. 15, 4. Num. 14, 25. Deut. 1, 40. Ps. 106, 7. 9. 22. 136, 13. al. Simpl. סוּף id. Deut. 1, 1; see in

סוּף. Called also in Egyptian סוּף וּסוּף i. e. the sea of weeds. See Michaelis Suppl. p. 1726. Jablonski Opusc. ed. te Water T. I. p. 266. b) *rushes, bulrushes*, growing in the Nile, Ex. 2, 3. 5. Is. 19, 6. See Plin. H. N. 13. 23. § 45.—The etymology is obscure; perh. pr.

sword, like Arab. سَيْفٌ, and so transferred to coarse grass, q. d. *sword-grass*, as Copt. סוּף, סוּף, *sword* and also *reed*. In the Indo-European tongues we may compare also Lat. *scirpus*, *scirpus*, old High Germ. *sciluf*, Germ. *Schilf*, Dan. *sif*, *säf*, the letter *r* being softened by degrees into *l*, and even into a vowel.

סוּף f. (r. סוּף) *a whirlwind, hurricane, tempest*, which sweeps away all before it, Job 21. 18. 27, 20. 37, 9. Prov. 10, 25. Is. 17, 13. With ה parag. סוּפָּה Hos. 8, 7. Plur. סוּפּוֹת Is. 21, 1.

* סוּר once שוּר Hos. 9, 12, fut. וְסוּר, conv. וְסוּר Ex. 8, 27. Judg. 4, 18, which same form is found also in Hiph.

1. *to go off, to turn aside or away, to depart*, c. מִן, מֵעַל, מֵעַם, מֵאַחֲרַי. E. g.

a) From a place. Is. 52, 11 סוּרוּ סוּרוּ יֵרָא אֲלֵהֶם *depart, depart, get ye out from thence*. Lam. 4, 15. Num. 12, 10. Espec.

from a way 1 Sam. 6, 12; metaph. Deut. 2, 27. 2 K. 22, 2. 2 Chr. 34, 2; also Ex. 32, 8. Deut. 9, 12. Is. 30, 11. al. So too from work, service, 2 Chr. 35, 15; from calamity, i. e. *to escape* from it, Job 15, 30. Prov. 13, 14.

b) From a person, Ex. 8, 7. 25. Ps. 6, 9 *depart from me, all ye workers of iniquity*, let me alone. 119, 115. 139, 19. Job 21, 14. 22, 17. With מֵאַחֲרַי *to turn aside from after any one, to desist from following him*, 2 Sam. 2, 21–23; c. מִתּוֹךְ *to depart from among*, 1 Sam. 15, 6; c. מֵעַל *to depart from the alliance of any one*, Is. 7, 17.—Often of things which *depart from any one, leave him*, e. g. leprosy Lev. 13, 58; a yoke, c. מֵעַל Is. 10, 27; the sword 2 Sam. 12, 10; the divine anger Ez. 16, 42; the punitive hand of God 1 Sam. 6, 3; an evil spirit from God 1 Sam. 16, 23; folly Prov. 27, 22; defence Num. 14, 9; the sceptre i. e. empire Gen. 49, 10. So Prov. 11, 22 *a fair woman סוּרָה מֵעַם who departeth from discretion*, i. e. who is without discretion.—Spec.

aa) *to turn away from God, to depart*, i. e. to fall away from his worship, to apostatize, c. מִן Is. 17, 5; מֵאַחֲרַי 1 Sam. 12, 20. 2 K. 18, 6. Job 34, 27; מֵעַל Jer. 32, 40. Ez. 6, 9; once c. מִן, Hos. 7, 14 מֵעַל, like מִן, מֵעַל.

bb) *to depart from the law or the divine precepts, as from the right way* (comp. Is. 30, 11); c. מִן Deut. 7, 20. Josh. 23, 6. 1 K. 15, 5. Ps. 119, 102; מֵעַל 2 K. 10, 31; once c. acc. 2 Chr. 8, 15 מֵעַל לֹא סוּרוּ מִצְוַת הַמֶּלֶךְ *they departed not from the commandment of the king*; but 3 Mss. read מִמִּצְוַת. Contra, *not to depart from sin*, i. q. *not to leave it*, c. מִן 2 K. 3, 3. 13. 2. 6. 11; מֵעַל 10, 31. 15, 18; מֵאַחֲרַי 10, 29.

cc) סוּר מֵרָע *to depart from evil, to avoid it by doing right*, often joined with יֵרָא אֲלֵהֶם, Ps. 34, 15. 37, 27. Prov. 3, 7. Job 1, 1. 8. Is. 59, 15. al.

dd) God is said *to depart from men*, when he forsakes them, withholds his aid and favour, c. מֵעַם 1 Sam. 16, 14. 18, 12; מֵעַל 28, 15. 16. Judg. 16, 20.

Absol. in various senses, e. g. a) *to turn away from God, to apostatize*, comp. above in lett. aa; Deut. 11, 16. Ps. 14. 3. Jer. 5, 23. Dan. 9, 11. β) *to depart*

i. e. to pass away, 1 Sam. 15, 32 *the bitterness of death is past*. Hos. 4, 18. So of clamour Am. 6, 7; the guilt of sin Is. 6, 7; envy 11, 13. *γ*) *to be taken away, removed*. 1 K. 15, 14 *and the high places were not taken away*. 22, 44. 2 K. 12, 4. 14, 4. 15, 4. Job 15, 30.

2. With a preposition implying motion away into a place, *to turn aside* to a place or person, sc. *from* the way. So with אָל of pers. Gen. 19, 3 וַיִּסְרוּ אֵלָיוּ and they turned in unto him. Judg. 4, 18; of place Gen. 19, 2. Judg. 19, 12 לֹא נָסִיב לִנְכָרִי we will not turn aside into the city of a stranger. 1 Sam. 22, 14 *who turneth in unto* (hath access to) *thy private audience*. With הֵן local, as סִיב to turn aside thither Judg. 18, 15; סִיב הֵנָּה Prov. 9, 4. 16; with adv. סִיב לְפָנָיו Judg. 18, 3. 19, 15. With עַל to turn aside towards any one, e. g. to fight with him 1 K. 22, 32. Absol. to turn aside and go to any place; Ex. 3, 3 אֲסִרְהָנָא וְאָרְאָהּ I will turn aside now, and see. v. 4. Judg. 14, 8. Ruth 4, 1. 1 K. 20, 39. Jer. 15, 5.

HIPH. הִסִּיר, fut. conv. וַיִּסֵּר which can be distinguished from the like fut. of Kal only by the context, Gen. 8, 13. 30, 35. al.

1. Causat. of Kal no. 1, *to make depart, to remove, to put away*, in any manner, with acc. and often בֵּן, מִצֵּל; e. g. by driving Gen. 30, 32; by exile 2 K. 17, 18; by uncovering Gen. 8, 13; by cutting off or away Lev. 1, 16. 3, 4. 10. 15. Is. 18, 5. 1 Sam. 17, 46. So the hand from one's head, מִצֵּל רֹאשׁ Gen. 48, 17; a ring from the finger Gen. 41, 42; garments from any one Zech. 3, 4. Gen. 38, 14. 1 Sam. 17, 39; a crown Job 19, 9; the head from any one, to behead, 1 Sam. 17, 46. 2 Sam. 4, 7. 16, 9. 2 K. 6, 32; a hedge Is. 5, 5; idols, idol-worship from a land 1 K. 15, 12. 2 K. 3, 2. 2 Chr. 14, 2. Is. 36, 7; innocent blood 1 K. 2, 31, etc. Deut. 7, 15. Josh. 7, 13. 1 Sam. 17, 26; also Is. 1, 16. Job 27, 5. 2 Sam. 7, 15. More rarely of men *to remove, to put away* from a land, i. e. to expel, 1 Sam. 28, 3. 2 K. 17, 18; also from a station, power, 2 Chr. 15, 16. Is. 10, 13 *I have removed the bounds of the people*, i. e. have moved them forwards, extended them.—Spec. *to remove* is a) i. q. *to take away*, comp. in Kal no. 1. *γ*; es-

pec. the right of any one Job 27, 2. 34, 5; c. לְ Job 12, 20. b) *to turn away* from the worship of God, c. מֵאַהֲרָי Deut. 7, 4. Prov. 28, 9. Job 33, 17 לְהִסִּיר אֶדָם מֵעֲשֵׂה, where it should probably read מִמַּעֲשֵׂה; comp. Sept. c) *to take back, to retract* a promise Is. 31, 2. d) *to turn away* the prayer of a suppliant, Ps. 66, 20. e) *to turn or put aside*, i. e. *to leave undone, to neglect*, Josh. 11, 15.

2. Causat. of Kal no. 2, *to cause to turn aside* to any one, c. אֶלְיוּ 2 Sam. 6, 10.

HOPH. הוֹסִיר *to be removed* Lev. 4, 31. 35. 1 Sam. 21, 7. Dan. 12, 11. Is. 17, 1 דַּמָּשְׁקִים מוֹסִיר מִבְּיַר Damascus shall be removed (taken away) from among the cities, i. e. destroyed.

PIL. סוֹרֵר i. q. Hiph. *to turn aside* a way, *to cause to deflect* from the true course, and so to lead into calamity, Lam. 3, 11; comp. v. 9.

Deriv. סָרָה, רָסִיר, pr. n. סָרָה, and

סוֹרֵר m. 1. Part. pass. i. q. מוֹסֵר removed, i. e. driven out, (comp. 1 Sam. 28, 3.) Is. 49, 21 גְּלוּ וְסוֹרְרָה אֶנְלָה an exile and driven out. Jer. 17, 13 כִּרְיֵי סוֹרְרֵי those removed from me, i. e. who have departed.

2. a degenerate branch or shoot, comp. the root no. 1. aa, bb. Jer. 2, 21 סוֹרְרֵי הַגֶּפֶן הַזֶּה degenerate shoots of a strange vine.

3. Sur, pr. n. of a gate of the temple, only 2 K. 11, 6. In the parall. passage 2 Chr. 23, 5 it is called הַיְסוּדֵי הַשֶּׁנִּיר the foundation gate; and this is preferable.

* סוֹת or סִית in Kal not used, *to stimulate, to incite*. This root is wanting in all the kindred dialects, and is perhaps secondary, derived from שִׁיר a thorn, goad, stimulus.

HIPH. הִסִּיר and הִסִּירָה Jer. 38, 22, fut. וַיִּסֵּר Is. 36, 18, conv. וַיִּסֵּרָה 2 Sam. 24, 1; part. מְסִירָה 2 Chr. 32, 11; *to incite, to impel, to move*, often in a bad sense; followed by an acc. and inf. c. לְ, 1 Chr. 21, 1 and (Satan) moved (וַיִּסֵּר) David to number Israel. 2 Chr. 18, 2. Acc. simpl. *to seduce*, Deut. 13, 7. 1 K. 21, 25 Ahab... whom Jezebel his wife הִסִּירָה incited, seduced; where הִסִּירָה is for הִסִּירָה, following the analogy of verbs כִּל, as if from a root סָרָה. Jer. 38, 22. Is. 36, 18 lest Hezekiah seduce

you. 2 K. 18, 32. 2 Chr. 32, 11. 15. So of a thing indifferent, Josh. 15, 18. Judg. 1, 14.—With acc. of pers. and **ב** to incite, to stir up, to provoke, against any one, 1 Sam. 26, 19. 2 Sam. 24, 1. Job 2, 3. Jer. 43, 3. With **בן**, to incite, or entice away from a pers. or place, to move to depart; 2 Chr. 18, 31 and **וְיָסִיחֵם מִמֶּנִּי** incited them from him, moved them to leave him. Job 36, 16 and even **תֵּינֵי** would he have led away out of the strait.—Difficult is Job 36, 18 **בִּיַּחֲמָה** **פְּנֵי-יָסִיחָהּ בְּשֹׁפֵט וְרִבִּי-פָּנֶר אֶל-רִשְׁתָּהּ**, usually thus rendered: if there be anger (from God, if God be angry), beware lest he drive thee forth with chastisement; then great ransom cannot turn thee away sc. from punishment. But such a meaning of **הַיָּסִיחָהּ** is not elsewhere found, and is not accordant with its usual ascertained signification. Others: beware lest one seduce thee with abundance; and let not great ransom (wealth) turn thee away; here **שֹׁפֵט** may indeed be abundance, i. q. **סֹפֵט** Job 20, 22; and **פְּנֵי-יָסִיחָהּ** may be taken impersonally; but **רִבִּי-פָּנֶר** can hardly be put for wealth in general, and **הַיָּסִיחָהּ** is not accounted for. See Thesaur. p. 945, 946.

סוּרָה m. **ἄπασ̄ λεγόμεν.** Gen. 49, 11, a garment, clothing, usually regarded as by aphæresis for **בְּסוּרָה** (r. **בְּסוּרָה**), which the Sam. Cod. gives in full; see the author's Comment. de Pent. Sam. p. 33, and Lehrs. p. 136.—Better to take it as contracted from **סוּרָה** (r. **סוּרָה**, as **בְּסוּרָה** from r. **בְּסוּרָה**) a garment; comp. **מִסוּרָה** veil. So Aben Ezra. Thesaur. p. 700, 941.

* **סָחַב** 1. i. q. Arab. **سحب**, to drag, to draw along upon the ground, e. g. a dead body 2 Sam. 17, 13. Jer. 15, 3 **אֶת-הַכְּלָבִים לְסָחֵב** the dogs to drag them about. 22, 19. 49, 20.

2. to pull or tear in pieces; whence

סִחְבָּה f. a tearing in pieces, Jer. 38, 11. 12 **בְּלִי הַסִּחְבָּה** old torn clothes, rags, clouts.

* **סָחַף** to sweep away, to wipe off, only in PIEL **סָחַףְתִּי** Ez. 26, 4.—Arab. **سحا** id. Syr. **سح** a broom, brush, Chald. **סָחַף** to wash. Kindred roots are **סָחַב** (whence **סָחִי**, **סָחָה**) and **סָחַף**.—Hence

סָחַף m. sweepings, offscouring, trop. for any thing worthless, Lam. 3, 45. Comp. Gr. **περίηγμα** id. 1 Cor. 4, 13.—Chald. **סָחַף** dung.

סָחַף ἄπ. **λεγόμεν.** 2 K. 19, 29, for which in the parall. passage Is. 37, 30 is found **שָׁחִים**, that which grows of itself the third year after sowing; on which compare Strabo XI. 4. 3. p. 502 Casaub. Comp. **סָחַף**. Sept. 2 K. 1. c. **τὰ ἀναίελλοντα**, Vulg. **quæ sponte nascuntur**. The etymology see under **שָׁחִים**.

* **סָחַף** 1. pr. to scrape, i. q. **שָׁחַף**; also stronger, to scrape away, to sweep away with violence, as rain which sweeps all before it, **מָטַר סָחַף** Prov. 28, 3.—Arab. **سحف** to scrape i. e. shave the head; **سُحَّاف** and **سُحَيْفَة** a violent sweeping rain, torrent.

2. to bear down, to cast down, to the ground. Syr. **سف** id. Hence

נִיפַח. to be prostrated, overthrown, Jer. 46, 15. Others: to be swept away, from Kal no. 1.

* **סָחַר** fut. **יִסְחַר**. 1. to go about, to travel around in a land, to migrate as nomades, with acc. of country Gen. 34, 10. 21. With **אֶל** to go about or migrate into a land, Jer. 14, 18.—Kindred is **סָחַר** q. v. Chald. **סָחַר** very freq. in the Targums for Heb. **סָבַב**. Syr. spec. to travel about as a mendicant. In the Arab. verbs **سحر** and **سحر** the notion of going about is very doubtful, and is not supported by the usus loquendi.

2. Spec. to travel around, to traverse countries as a merchant, in order to buy or sell; hence to trade, to traffic, **ἐμπορεύομαι**. Gen. 43, 34 **וְאַתֶּם-תֵּאָרְצוּ אֶת-הָאָרֶץ הַסָּחָר** and ye may traverse the land sc. to buy grain, to traffic in it. Part **סָחַר** a trader, merchant, **ἐμπόρος**, Gen. 23, 16. 37, 28. Ez. 27, 21. 36. **סָחָרֵי הַמֶּלֶךְ** the king's traders, who made journeys in order to purchase wares for him, 1 K. 10, 28. 2 Chr. 1, 16. Also of traders by sea Prov. 31, 14. Is. 23, 2. Ez. 38, 13. Fem. **סָחָרָה** a female trader, merchant, Ez. 27, 12. 16. 18. Metaph. to have commerce, intercourse, with any one, Is. 47, 15.—In Aramæan and Arabic the idea of traffick-

ing is expressed by the kindred verbs

יָחַר, הָיִר.

PILP. סָחַרְהָר to move about rapidly, e. g. of the heart, i. e. to palpitate strongly, Ps. 38, 11.

Deriv. מִסָּחָר and the five following.

סָחָר m. constr. סָחָר 1. a mart, emporium, Is. 23, 3.

2. What is gained from traffic, profit, wealth, Is. 45, 14.

סָחָר m. profit, gain, from merchandise Is. 23, 18. Hence of any gain, profit, Prov. 3, 14 מִסָּחָרֶיךָ כֶּסֶף לְיָדָהּ for her (wisdom's) gain is better than that of silver, i. e. to gain her is better than to gain silver. 31, 18.

סָחָרָה f. (ר. סָחָר) traffic, merchandize, for concr. merchants, Ez. 27, 15 סָחָרָה וְנָדָה, i. q. סָחָרִי וְנָדָה v. 21, i. e. merchants at thy hand, ready at hand.

סָחָרָה f. a shield, so called from surrounding and protecting a person, Ps. 18, 3. Comp. Chald. סָחָר to surround; סָחָר tower, castle. R. סָחָר.

סָחָרָה f. in pause סָחָרָה a kind of costly stone used in tessellated pavements, Esth. 1, 6. It is either a species of black marble, comp. Syr. مَسَدَانٌ lapis niger tinctorius (ס and ש being interchanged); or, better, marble marked with round spots like shields, spotted or shielded marble, comp. סָחָרָה. Hartmann (Hebræerin III. p. 363) supposes סָחָרָה to be tortoise-shell, consisting as it were of shields, comp. סָחָרָה; but this would hardly be interspersed in a pavement with various kinds of marble.

סָחָר see סָחָרִי.

סָחָרִים plur. i. q. שָׁטָיִם, pr. deviations from the right way, i. e. transgressions, Ps. 101, 3. R. שָׁטָיִם.

סִינַי m. (ר. סִינַי) Ez. 22, 18 Keri (Chethibh סִינַי), and plur. סִינַיִם, pr. what goes off from metal, recedanea, i. e. a) scoriae, dross, Prov. 25, 4 הָגַד סִינַיִם מִבְּסָסָה separate the dross from the silver. 26, 23 בְּסָסָה סִינַיִם dross-silver i. e. not yet refined. b) base metal, originally mixed with the finer and separated from it by smelting, see בְּרִיל. Ez. 22, 18, 19. Is. 1, 22, 25.

NOTE. For סִינַיִם we find in several Mss. and printed editions סִינַיִם Is. 1, 22, 25. Ez. 22, 18, 19; comp. Lehrs. p. 145. The former is preferable.

סִינַי m. Sivan, Esth. 8, 9, the third month of the Hebrew year, from the new moon of June to the new moon of July. The form admits a Heb. etymology, e. g. from a root סִינַי i. q. סִינַי, סִינַי; or from סִינַי i. q. זִינַי, זִינַי q. v. Better, with Benfey, to regard it as of Persian origin, like the other names of months; the name of the corresponding Persian month being Sefend-armez اسفند ارمد, Zend. gpentī armaiti, Pehlv. Supand-omad. Monathsn. p. 13, 41 sq. 122 sq.

סִיחֹן (sweeping away, i. e. a warrior sweeping all before him, r. סִיחַ) Sihon, pr. n. of a king of the Amorites at Heshbon Num. 21, 21, 23. Ps. 135, 11. al. Hence the city of Sihon i. e. Heshbon. Num. 21, 28. In Jer. 48, 45 בְּיַד סִיחֹן מִבֵּית מִיחֹן is prob. for בְּיַד סִיחֹן מִבֵּית מִיחֹן from the ho (city) of Sihon; comp. Num. 21, 28.

* סִינַי obsol. root, prob. to be miry, kindr. with סִינַי; whence Chald. סִינַי; Syr. سِنَا mire, i. q. Chald. סִינַי, Syr.

سِين, Arab. سِين.

סִין (mire) Sin, pr. n. 1. Pelusium, a city situated among marshes at the north-eastern extremity of Egypt, in a tract now entirely covered by the sea, Ez. 30, 15, 16. Comp. Strabo XVII. p. 802. In Arabic it is called طينة i. e. marsh; and also فرامة Faramah; which latter is from the Egyptian φερωω i. e. miry place, from φ art. masc. ep to be, and ωω mire; see Champollion l'Egypte II. p. 82 sq. Sept. Saïs, cod. Alex. Tavís.

2. The desert of Sin, westward of Mount Sinai on the coast of the Sinus Heroöpolitanus or Gulf of Suez, Ez. 16, 1, 17, 1. Num. 33, 12. See Bibl. Res. in Palest. I. p. 106.

סִינַי pr. n. Sinai, Gr. Σινά, Σινῶ, a mountain or rather mountainous tract in the Arabian peninsula lying between the two gulfs of the Red Sea, and celebrated as the place where the Mosaic

law was given; Ex. 16, 1. Num. 33, 16. Deut. 33, 2. Judg. 5, 5. Ps. 68, 9. 18. Fully **הַר סִינַי** Ex. 19, 11 sq. 24, 16. 34, 4. 29. 32. Lev. 7, 38. 25, 1. 26, 46. 27, 34. al. [The proper Sinai is a lofty ridge between two deep and very narrow valleys; the northern end impends perpendicularly over a narrow plain *er-Rahah*; the southern rises into a higher summit, the modern *Jebel Mûsa*. In the S. W. beyond the deep valley is another ridge, on which is the summit St. Catharine. The place of the giving of the law was prob. the north end of the first ridge. The Arabic name for the whole mountain is now *Jebel et-Tûr*, **الطور**. See a full description of Sinai with a Map in *Bibl. Res. in Palest. I.* p. 129 sq. 139 sq. 148 sq. 157 sq. 175 sq.—R.] The desert around the mountain was called **מִדְבַּר סִינַי**, Ex. 19, 1. 2. Lev. 7, 38. Num. 1, 1. 19. 9, 1. al.—The etymology is unknown.

סִינִי pr. n. *the Sinite*, a people prob. near Mount Lebanon Gen. 10, 17. 1 Chr. 1, 15. Strabo mentions here a city *Sinna*, XVI. 2. 18. p. 756 Casaub. Jerome also, *Quæst. Heb. in Gen. ad h. l.* speaks of a place *Sini* not far from Arca.

סִינִים, whence **אֶרֶץ סִינִים** *land of the Sinim* Is. 49, 12, where the context implies a remote country situated in the eastern or southern extremity of the earth; prob. the *Sinenses*, *Chinese*, whose country is Sina, China. This very ancient and celebrated people was known to the Arabians and Syrians by the name

סִין, **סִינִי**, **סִינִי**, *Sin, Tsini*; and a Hebrew writer might well have heard of them, especially if sojourning in Babylon, the metropolis as it were of all Asia. This name appears to have been given to the Chinese by the other Asiatics; for the Chinese themselves, though not unacquainted with it, do not employ it; either adopting the names of the reigning dynasties, or ostentatiously assuming high-sounding titles, e. g. *Tchung-kue* 'central empire,' etc. But when this name was thus given them by other nations, and whence it was derived, is matter of question. Not improbably the opinion of those writers is correct, who

suppose the name **סִינִים**, *Sinenses*, to come from the fourth dynasty, called *Tshin*, which held the throne from 249 to 206 B. C. see Du Halde *Descr. de la Chine T. I.* § 1, and p. 306. Abel Rémusat *Nouveaux Mélanges Asiatiques II.* p. 334 sq. To say nothing of the people called *Tshinas* and spoken of in the laws of Menu, the name of this dynasty may have become widely known among foreign nations long before it acquired the sovereign power over all China. See more in *Thesaur.* p. 949, 950.—Others, who reject this application of the name to the Chinese, understand *the inhabitants of Pelusium* (comp. **סִינ**), and by synecd. *the Egyptians*; so Bochart *Phaleg. 4. 27*; or *the inhabitants of Syene*, comp. **סִינַיָה**. Sept. *ἡ Ἰεσοῦν*.

סוּם *a swallow*, Jer. 8, 7 *Keri* for **סוּם** no. 2. q. v.

סִיטָא (battle-array, comp. Syriac **ܣܝܬܐ**; perh. for **סוּסוּרָא**, from **סִיר**

i. q. **סִיר** to spring upon, to make an onset) *Sisera*, pr. n. m. a) A military commander under Jabin king of the Canaanites, Judg. 4, 2 sq. Ps. 83, 10. b) Ezra 2, 53. Neh. 7, 55.

סִיטָא (congregation, as in Syr. and Chald. r. **סִיטָא**) *Sia*, pr. n. m. Neh. 7, 47; for which **סִיטָא** *Siaha* Ezra 2, 44, which latter seems to be a corruption made up from the two forms **סִיטָא** and **סִיטָא**. Comp. **נְפִיטָא**.

סוּמְפָנָה Dan. 3, 10 *Cheth.* for **סוּמְפָנָה** q. v.

* **סִיר** mid. Yod, *to boil up, to effervesce*, comp. Arab. **سَار** to spring up, to effervesce as wine; to rage, as anger, a fever; Heb. **שָׂאָר** and **שָׂאָר** to ferment, **סִיר** to boil up, to ferment.—Hence

סִיר m. Jer. 1, 13; fem. Ez. 24, 6. 1. *a pot*, pr. for boiling, and then genr. 2 K. 4, 38 sq. Job 41, 32. Ez. 11, 3. 7. 24, 3. 6. al. **סִיר הַבְּשָׂר** Ex. 16, 3. Jer. 1, 13 **סִיר נְפִיחָה** see in r. **נְפִיחָה** no. 2. Ps. 60, 10 **מִזְבַּח סִיר רְחֹצֵי** *Moab shall be my pot (basin) of washing*, i. e. my wash-pot, wash-basin, in contempt for 'I will use her as the meanest vessel.' Plur. **סִירוֹת** *pots* Ex. 38, 3. 1 K. 7, 45. 2 K. 25, 14. al.

2. Plur. סִיחִים and סִיחוֹת Ps. 58, 10. Am. 4, 2. a) *thorns, briars*, so called from the idea of springing up, effervescing, in allusion to the luxuriant and redundant growth of wild plants; comp. r. יָצַר and art. יָצַר no. 2. Is. 34, 13. Hos. 2, 8. So in the paronomasia Ecc. 7, 6: בְּקוֹל הַסִּיחִים הִתְהַלֵּךְ הַסִּיר as *the crackling of thorns under a pot*. Poet. *a thicket of thorns* or *briars* is an emblem of wickedness; Nah. 1, 10 סִיחִים סִבְבִּים *interwoven like to thorns*, see in r. סָבָא, also יָצַר B. 2. c; comp. Mic. 7, 4. Ez. 2, 6. Difficult is Ps. 58, 10 בְּטָרִם רָבִינוּ סִיחוֹתֵיכֶם as *before men marked your thorns*, lo a *thorn-bush!* i. e. swiftly and unexpectedly the wicked grew up; but, *whether quick or burning, God will storm it away*, i. e. God will destroy them with the same swiftness. Others here take סִירוֹת as *pots*, i. e. *before your pots can feel the thorn-bush* (fire of thorns Ecc. 7, 6) God will sweep it away; the figure being taken from travellers in the desert, who build a fire which the wind sweeps away. b) *hooks for fishing*, from their resemblance to thorns, Am. 4, 2; comp. הוֹחַ.

NOTE. In former editions I have referred pr. סִיחִים *thorns* to the root סִיר, as denoting pr. *recedanea*, degenerated or wild parts of a shrub, comp. הַגֶּזֶן, סִירֵי Jer. 2, 21. But it is better to refer both significations of סִיר to the same origin.

סִיר see r. סוּחַ.

סָבִי m. ἄπ. λεγόμεν. a *multitude* of people, Ps. 42, 5. So all the versions and intpp. and so the context requires, although in assigning the etymology there is a great diversity. There can be little doubt that it is pr. *a thicket* of trees, *a thick wood*, here poet. for a dense crowd of men, from r. סָבָה; comp. סָהָ no. 2. Comp. also יָצַר of a hostile troop, Is. 10, 18. 19. 34.

סָבִי m. (r. סָבָה) c. suff. סָבוּ, once סִיבוּ Ps. 76, 3 in some editions.

1. a *booth, hut*, Ps. 27, 5. Poet. for a *tabernacle, dwelling*, Ps. 76, 3.
2. a *covert* of trees, as *the lair* of wild beasts, Ps. 10, 9. Jer. 25, 38.

* סָבָה obsol. root, i. q. שָׁבָה to *look upon*: Hence pr. n. יִסְבֶּה.

סָבִי f. (r. סָבָה) constr. סָבִי, plur. סָבוֹת.

1. a *booth, hut*, made of green boughs and branches interwoven, as a shelter from the sun Gen. 33, 17. Jon. 4, 5. Is. 4, 6; or for a watchman in a garden or vineyard, Is. 1, 8. Job 27, 18; or for the Jewish festival of booths Lev. 23, 34. 42. Nah. 8, 15-17; whence the festival itself is called חַג הַסָּבוֹת *the festival of the booths*, feast of the tabernacles, Lev. 23, 34. Deut. 16, 13. al. Once by way of contempt of a small ruined house, Engl. *hut*, Am. 9, 11. Elsewhere also of tents for soldiers, 2 Sam. 11, 11. 1 K. 20, 12. 16. Poet. of the dwelling of God Ps. 18, 12. Job 36, 29.—2 K. 17, 30 סָבוֹת בָּנוֹת *the booths of the daughters*, usually taken for booths in which the maidens prostituted themselves in the Babylonian manner; see Hdot. 1. 199, and art. קָדְשָׁה. Perhaps it should read סָבוֹת בָּמֹת *the booths in high places*, consecrated to idols; see in בָּמֹת no. 3.

2. a *covert*, as the *lair* of the lion, Job 38, 40.

סָבוֹת (booths) *Succoth*, pr. n. 1. A town in the tribe of Gad, Josh. 13, 27; on the east of the Jordan Judg. 8, 5. 1 K. 7, 46. For its origin see Gen. 33, 17. עֵמֶק סָבוֹת Ps. 60, 8. 108, 8, *the valley of Succoth*, in which the town stood, perh. part of the valley of the Jordan, el-Ghôr.

2. The first station of the Israelites in the desert, on the Egyptian side of the Red Sea, Ex. 12, 37. 13, 20. Num. 33, 5.

3. *Succoth-benoth*, see in סָבָה no. 1.

סָבוֹת f. (r. סָבָה) i. q. סָבָה, a *tent, tabernacle*, which the idolatrous Israelites constructed in the desert in honour of an idol, like the tabernacle of the covenant in honour of Jehovah, Am. 5, 26; see on this passage in art. בִּינִין. Comp. the ἀσκητή εἰσά of the Carthaginians Diod. Sic. 20. 65.

סָבִיִּים (dwelling in booths) *Sukkîim*, pr. n. of an African people mentioned along with the Libyans and Ethiopians, 2 Chr. 12, 3. Sept. Vulg. *Troglodytes*, who dwelt along the coast of Ethiopia and also in Arabia.

* שָׁכַךְ, once שָׁכַךְ Ex. 33, 22; fut. יִשְׁכַּךְ.

1. to interweave, to weave, to interlace, espec. boughs and branches as a screen or to form a booth or hut, סָכַךְ, hence to hedge, to fence, see Hiph. Kindred roots are שָׂכַךְ II, סָכַךְ II. In Kal poet. Ps. 139, 13 תְּסַכְּכֵנִי בְּרֶחֱמֵי אִמִּי thou hast woven me in my mother's womb, comp. Job 10, 11.—Since booths as well as hedges were built for the protection and security of men, and also of gardens and vineyards, hence סָכַךְ is

2. to cover, i. e. a) to shelter, to protect, to cover by way of protection, pr. as boughs and trees, with two acc. Job 40, 22 [17] תְּסַכְּכֵנִי צִלְלוֹת הַלְלוֹת the lotus-trees cover him with their shade. With לְ Ps. 140, 8. b) Genr. to cover, with acc. of covering and עַל, to cover over, Ex. 40, 3, 33, 22; acc. impl. 1 K. 8, 7 וַיִּסְכְּבוּ וַיְכַסֵּי אֶת-הָאָרוֹן and the cherubim covered the ark, lit. they covered over the ark. Ex. 25, 20, 37, 20. 1 Chr. 28, 18. Absol. Ez. 28, 14, 16. Intrans. to cover oneself, to hide, Lam. 3, 44 סָכַכְתִּי בְּעֵינַי. v. 43.—PART. סָכַךְ pr. covering; hence a shed, mantlet, vinea, used in besieging cities, Nah. 2, 6.

HIPH. הִסְכַּךְ, fut. conv. יִסְכַּךְ, i. q. Kal.

1. to hedge in, to fence around, Job 38, 8; c. בְּעֵר 3, 23.

2. to cover, c. עַל Ex. 40, 21. Also to protect, c. עַל Ps. 5, 12, לְ Ps. 91, 4. הִסְכַּךְ רַגְלָיו 1 Sam. 24, 4 and Judg. 3, 24, to cover the feet, an euphemism for to ease oneself, to satisfy a call of nature; so correctly Josephus Ant. 6. 13, 4, the Talmudists Buxt. Lex. Talmud. 1472, and so Sept. παρασκευάσασθαι i. q. ἀποσκευάσασθαι, ἀνυσευνάσασθαι. At least, in accordance with Kimchi's opinion, it is to void urine, which among Asiatic nations the men also do in a sitting posture, covering themselves with the folds of their wide garments.—Others: to lie down for sleep; so Syr. 1 Sam. 1. c. and also Josephus (inconsistently) Ant. 5. 4. 2; but in that case no such circumlocution was necessary. See Muntinghe in Diss. Lugdd. p. 1160. J. D. Michaelis Supplem. p. 1743.

PILP. הִסְכַּךְ to inflame, to incite, to arouse; Is. 9, 10 וְאַחַר אֲרִבְיָיו יִסְכַּכֶּךָ and

his (Ephraim's) enemies God will arouse. 19, 2 סָכַכְתִּי מִצְרַיִם בְּמִצְרַיִם I will arouse the Egyptians against the Egyptians. So Sept. Targ. Syr. Vulg. and this is well illustrated from the Talmudic usage by Abulwalid; see Thesaur. p. 951.—Others with Schultens, to cover with arms. to arm; comparing Arab. شَكَ id.

Deriv. סָכַךְ, סָכַךְ (שָׁךְ), סָכַךְ, סָכַךְ, סָכַךְ, סָכַךְ, מוֹסָךְ, מוֹסָךְ, מוֹסָךְ, pr. n. סָכַכְתָּ.

סָכַךְ, see r. סָכַךְ no. 2, Part.

סָכַכְתָּ (enclosure) Secacah, pr. n. of a town in the desert of Judah, Josh. 15, 61.

* סָכַל in Kal not used, to be foolish; well to be distinguished from the verb שָׁכַל to look at, which has nearly the same sound. Corresponding are סָכַל no. 2. b. Syr. Aph. أَصَفَّ to act foolishly, impiously, Chald. אֶסְכַּל id.

PIEL to make foolish, i. e. vain, fruitless, to frustrate, e. g. counsel 2 Sam. 15, 31. Is. 44, 25. Comp. הוֹלִיל.

HIPH. to act foolishly, with עָשׂוּ Gen. 31, 28; simpl. 1 Sam. 26, 21.—Aram. Aph. id.

NIPH. 1. to act foolishly, pr. to show oneself foolish, 1 Sam. 13, 13. 2 Chr. 16, 9.

2. to do wickedly, 2 Sam. 24, 10. 1 Chr. 21, 8. Comp. בָּסִיל, נָבַל, etc.

Deriv. the three following.

סָכַל m. foolish Jer. 4, 22, 5, 21. Ecc. 2, 19, 7, 17.—Syr. سَحَلًا id.

סָכַל m. folly, concr. fools Ecc. 10, 6.

סָכַלֹת f. (r. סָכַל) folly, found only in Ecclesiastes, c. 2, 3, 12, 13, 7, 25, 10, 1, 13. Once שָׁכַלֹת id. Ecc. 1, 17.—Syr. id.

* סָכַן fut. יִסְכַּן 1. Pr. i. q. שָׁכַן

סָכַן, to dwell, c. acc. pers. with whom.

2. to be familiar with any one, to associate with, from the idea of dwelling together in the same tent or house. Hence Part. סָכַן an associate, companion, friend, e. g. of a king Is. 22, 15. Fem. סָכַנָה a female friend, attendant, 1 K. 1, 2, 4. Comp. Hiph.—Hence

3. With לְ and עַל of pers. to do kindness to any one, to benefit, Job 22, 2, 35

3; absol. 15, 3. Intrans. *to profit*, Job 34, 9.

4. i. q. Arab. **سَكَنَ** Conj. I, IV, V, *to be poor, needy*, see **מִסְכֵּן** and **מִסְכֵּנִי**. Many have despaired of finding an accordance between this signification and the others; but it probably comes from the notion of *being seated*, which is kindred with that of *dwelling*. The idea of being seated is closely connected with that of *sitting down*, of *sinking* from languor and debility; comp. **قَعَد** to sit, Conj. IV pass. to be compelled to sit, to be lame; **قَعَدٌ** weakness in the camel's foot; **قَعْدِيُّ** a weak, feeble man; also *sedēre* and *sidēre*.

Arab. **سَكَنَ** and Heb. **סָבַן** therefore are pr. *to be sunk* in one's affairs, to be ruined, comp. **מִבְּנֵה**, **מִבְּנֵה**:

NIPH. i. q. Chald. Ithpa. *to be endangered*. Ecc. 10, 9 *whoso cleaveth wood is endangered thereby*. This signification is foreign from the other meanings of the verb; but it may be perhaps a denominative from **שִׁבְרֵן** knife, axe, q. v. and hence *to cut oneself, to be wounded*, as Vulg. *vulnerabitur*.

PUAL part. **מִסְכֵּן** *impoverished*, see Kal no. 4. Is. 40, 20 **הַמִּסְכֵּן הָרוּחָה** *he that is impoverished by an oblation*, i. e. who has little to offer.

HIPH. i. q. **הִסְבִּין** 1. *to acquaint oneself with any one*, c. **עַם** Job 22, 21. Also with any thing, and hence *to know*, c. acc. Ps. 139, 3 **כָּל-הַדְּרָבִי הִסְבֵּנִתָּה** *all my ways thou knowest*, art acquainted with.

2. *to be accustomed, to be wont*, c. inf. et **לֵךְ** Num. 22, 30.

Deriv. **מִסְכֵּנִי**, **מִסְכֵּן**.

* I. **סָבַר** in Kal not used, i. q. *to shut up, to close*.—Chald. id. Syr. Arab. **سَكَبَ**, **سَكَبَ**, id.

NIPH. *to be shut up, stopped*, Gen. 8, 2. Ps. 63, 12.

PIEL i. q. **סָבַר** and **הִסְבִּיר**, *to deliver up or over*, c. **בְּיָד** Is. 19, 4.

II. **סָבַר** i. q. **שָׂבַר** q. v. *to hire*, Ezra 4, 5.

* **סָבַת** in Kal not used, *to be silent*, kindred with **שָׁקַט** to rest. Arab. **سَكَت** Conj. I, IV, id. Samar. *to attend*.

HIPH. *to keep silence*, once Deut. 27, 9. Sept. **σιώπα**, Vulg. *attende*.

סָלַ m. (r. **סָלַל**) pr. *a slender rod*, e. g. of willow, osier, from which baskets were woven; hence *a wicker-basket, bread-basket*, Gen. 40, 17. Ex. 29, 3. 23. Num. 6, 15. al. Plur. **סָלִים** Gen. 40, 16. 18. Comp. **κάνιον, κανίος, κάνιστρον, canistrum**, pr. a basket woven from reeds, from **κάνη** *canna*, a reed. Chald. **סָלָה, סָלָה**, Syr. **سَلَّ**, Arab. **سَلَّلَ** id. **سَلَّالٌ** a basket-maker.

סָלָה (twig, basket) *Silla*, pr. n. of a town near Jerusalem, 2 K. 12, 21.

* **סָלָה** pr. i. q. **סָלַל**, **סָלַל** no. 1, *to lift up*; spec. *to suspend* a balance, comp. **נָשָׂא** Job 6, 2, and hence *to weigh*; comp. Lat. *pendeo* and *pendo*. Once in

PUAL pass. *to be weighed*; Lam. 4, 2 **בְּפִי הַמִּסְכָּלִים** *who are weighed with fine gold*, i. e. are comparable to pure gold.

Deriv. pr. n. **סָלִיָה**, **סָלִיָה**.

* **סָלַד** **ἀναξ λεγόμεν**. in PIEL **סָלַד** *to spring up, to leap up, to exult*, Arab.

سَلَد 'the horse so leaps that the stones give forth sparks.' Job 6, 10 *this is still my comfort*, **וְאִסְלַדָּה בְּחַיְלָה לֹא** *and I exult even under pain which doth not spare, that I have not denied the words of the Holy One*. Sept. for **אִסְלַדָּה** has **ἠλλόμεν**, Targ. **וְאִבְוֵשׁ** I exult. So Schultens Comm. in loc.—Others, as Saadias, Abulwalid, Kimchi, compare the Chald. **סָלַד** *to burn, to roast*, and then make the second clause concessive or parenthetical: *and though I burn* (am tormented, comp. **הִלַּק**) *with pain which doth not spare*; other explanations see in Thesaur. p. 955. But the tradition of the Sept. and Targ. as the oldest, may well be received as having most authority.—Hence

סָלַד (exultation) *Seled*, pr. n. m. 1 Chr. 2, 30.

* I. **סָלָה** i. q. **סָלַל** and **סָלַל**, pr. *to lift up, to raise*. Hence

1. *to suspend* a balance, *to weigh*, see Pual. Comp. in **סָלָה**.

2. *to make light of, to contemn*, like Lat. *elevare*, Ps. 119, 118. Comp. Engl. *light* and *weighty* as applied to things

trifling or important.—Chald. and Syr. id.

PIEL i. q. Kal no. 2. Lam. 1, 15.

PUAL pass. of Kal no. 1. Job 28, 16 wisdom לא תסלה בהם אפיר cannot be weighed with gold of Ophir, cannot be purchased with gold.

* II. סלה perhaps i. q. שנה (ס and ש being interchanged), to rest, to be quiet; Syr. ܣܠܗ to cease, to rest, Chald. id.

סלה always in pause, a musical word, found 73 times in the Psalms; elsewhere only in Hab. 3, 3. 9. 13. It is pr. imper. סלה from r. סלה II, with ה- par. סלה, in pause סלה, q. d. rest, pause! Its use seems to have been, in chanting the words of the Psalm, to direct the singer to rest, to pause a little, while the instruments played an interlude or symphony. It is a sign of pause. This use and interpretation is supported: a) By the authority of the Sept. which everywhere renders סלה by δύψαλμα . q. d. interlude, symphony, sc. by instrumental music. b) By the position which סלה occupies in the Psalm. It stands usually in the middle of a Psalm, at the close of a certain section or strophe. Thus in some Psalms it occurs only once, Ps. 7, 6. 20, 4. 21, 3; in others twice, Ps. 4, 3. 5. 9, 17. 21; in others three times, Ps. 3, 3. 5. 9. 32, 4. 5. 7. 66, 4. 7. 15. 68, 8. 20. 33; and is even four times repeated, 89, 5. 38. 46. 49; frequently also it stands at the end of a Psalm, Ps. 3. 9. 24. Thus it serves to divide a Psalm into several strophes. Very rarely it is found in the middle of a verse, Ps. 55, 20. 57, 4. Hab. 3, 3. 9. c) From Ps. 19. 17, where for the simple סלה we find the fuller התקין סלה, which by apposition may be rendered: instrumental music, pause, i. e. let the instruments strike up a symphony, and the singer pause.—In a similar sense some derive סלה from r. סלה I, to lift up, and understand by it a raising of the voice sc. in response to the instruments, comp. שׂא no. 1. e, and Job 21, 12. Others, deriving it from the same root, render it: suspend the voice, i. e. rest, pause, as above. But the former etymology is preferable.

Many have supposed, but without good reason, that סלה is an abbrevia-

tion, composed of the initial letters of three words. Such abbreviations are indeed common among the Arabians and later Jews, (as רשי רבי Rashi for רבי רחמי שלמה Rabbi Solomon Jarchi,) but it cannot be shown that they were known to the ancient Hebrews. This supposed abbreviation has been explained in various ways, e. g. סב למעלה השור redi sursum cantor, i. q. da capo, or סימן לשנוה the sign for a change of voice or key; but all these fall away of course with the hypothesis itself. For more on this topic see Michaelis Supplem. p. 1760. Rosenmüller Comment. in Ps. T. I. p. LXVII. ed. 2. Noldii Concord. Particul. Heb. p. 940. ed. Tymp. Eichhorn Bibl. der bibl. Litteratur V. p. 542 sq. Forkel's Gesch. der Musik, I. p. 144. See Thesaur. p. 955 sq.

סלה (weighed, r. סלה) Sallu, pr. n. m. Neh. 12, 7; for which v. 20 סלי Sallai.

סלה (id.) Sallu, pr. n. m. 1 Chr. 9, 7; for which Neh. 11, 7 סלא.

סלה (id.) Salu, pr. n. m. Num. 25, 14.

סלון Ez. 2, 6, and סלון Ez. 28, 24, a thorn, prickle, pr. such as are found on the shoots and twigs of the palm-tree; from סל twig and ון, see in r. סל no. 2. Metaph. of wicked men Ez. 2, 6. Sept. σολοψ .—Chald. סלה, סלה, Arab.

סלון thorns of the palm-tree.

* סלה fut. יסלה, once אסלה Jer. 8, 7—Cheth. to forgive, to pardon. Chald. and Zab. id. Eth. by transpos. ܦܘܝܘܐ to be clement, propitious, to pardon, comp. Arab. سهل facilem se præbuit. Samar. to expiate. The primary idea seems to be that of lifting up, taking away, as in סלה, סלה.—So of God, with dat. either of sin Ex. 34, 9. Num. 14, 19. 1 K. 8, 34. 36. Ps. 25, 11. Jer. 33, 8; or of pers. Num. 30, 6. 9. 13. Deut. 29, 19. 1 K. 8, 50. 2 Chr. 6, 39; absol. Num. 14, 20. 2 K. 24, 4. Am. 7, 2. Lam. 3, 42. Sept. ἰλάσσομαι, ὀφίημι , etc.

NIPH. to be forgiven, pardoned, e. g. sin, c. dat. pers. Lev. 4, 20. 26. 35. 5, 13. 16. 18. Num. 15. 25. 26. 28. al.

Deriv. סלה, סלה.

סלה m. forgiving Ps. 86, 5

2. *Sela*, i. e. *Petra*, pr. n. of the ancient capital city of the Idumeans, situated between the Dead Sea and the Elanitic Gulf in a valley shut in by lofty rocks. Written with the article הסֵלָה Judg. 1, 36. 2 K. 14, 7. Poet. without the art. Is. 16, 1; perh. Is. 42, 11. Gr. *Πέτρα*, later *αἱ Πέτραι*; in the middle ages *Vallis Mosis*, whence the modern name **وادي موسى** *Wady Mûsa*. The city was subdued by the Romans under Trajan, and restored by Adrian. Its remains still exist, consisting of splendid sepulchres and temples excavated in the rock, an amphitheatre, etc. They were first visited by Burckhardt in 1812. See Burckh. Trav. in Syr. p. 421. Irby and Mangles' Travels, p. 415 sq. Laborde Voyage de l'Arabie Pétrée, fol. Bibl. Res. in Palest. II. p. 514 sq. 573 sq.

* **סלעם** obsol. quadril. root, to *swallow down, to consume*, as in Chald. Hence

סלעם m. a species of *locust*, winged and esculent, Lev. 11, 22. Sept. *αἰτιάκης*, Vulg. *attacus*.

* **סלף** in Kal not used. Some modern ittp. assume for it the primary idea of *slipping, sliding*, comparing Arab. *سلف* to oint, to smear, also to slip away, to pass away, Germ. *schlüpfen*, Engl. to *slip*, and kindr. **סלף** i. q. Gr. *ἀλείφω*; whence in Piel to *make slippery* a way (Prov. 19, 3), and then to *cause to fall*, e. g. a cause, *σφάλλειν δίκην* (Ex. 23, 8); so A. Schultens ad Prov. p. 203. Fäsi in Jahn's Neue philol. Jahrb. IV. p. 168. But this is not confirmed by any exegetical tradition, either of the ancient versions or of the Rabbins. All these give the idea to *pervert, to wrest*, and then to *subvert, to overthrow*, i. q. **הפך**, **פך**, either directly or indirectly; Gr. *σκολιόω*, Vulg. *subvertere*. So too the Chald. though not freq. as **אסתהליח** to *be distorted, wry*, as the mouth, Targ. Esth. 6, 10; **סליח** *perverse* of lip; Targ. Prov. 10, 10. It is safer therefore to rest in this view.

PIEL **סלף**, fut. **יסלף**, part. **מסלף**.

1. to *pervert, to wrest*, e. g. a) The words of any one (comp. **הפך** Jer. 23,

36); Ex. 23, 8 *for a gift (bribe) blindeth those that see, and perverteth* (**וירספה**) *the words of the righteous*; Vulg. *subvertit*, Sept. *λυμαίνεται*. Deut. 16, 19. Prov. 22, 12. b) The way or conduct of any one, i. q. to *make perverse*, Prov. 19, 3; comp. Lev. 3, 9.

2. to *subvert, to overthrow, to destroy* persons (comp. **הפך** Prov. 12, 7); Job 12, 19 **וַיִּאְרֶהֶנּוּ וַיִּסְפֶּה** *and overthroweth the mighty*; Sept. *κατίστρεψε*. Prov. 21, 12. 13, 6 *righteousness keepeth the upright in the way, הַטָּמָה הַסֵּלֶפֶה וְרָשָׁעָה הַטָּמָה* *but wickedness overthroweth sin* i. e. *concr. sinners*. Hence

סלק m. *perverseness*, Prov. 11, 3. 15, 4.

* **סלק** or **סלק** Chald. to *go up, to ascend*, Dan. 7, 3. 8. 20. Plur. **סלקו** Dan. 2, 29. Ezra 4, 12. Fut. **יסלק** see in r. **נסק**.—In Targg. often for Heb. **עלה**. Syr. Sam. id.

* **סלת** obsol. root, Arab. *سلت* to *rub off, to strip off husks*, etc. whence **سلت** pearl-barley, grits. Talm. **סלה** to cut chips of wood, **סלתין** chips; Chald. **סולה**, **סולה**, fine meal, flour.—Hence

סלה f. (but with m. Ex. 29, 40,) c. suff. **סלתה** Lev. 2, 2; *fine meal, flour*, the finest and purest, Sept. *σεμιδαλις*, Lev. 2, 1 sq. 5, 11. 6, 13. Num. 8, 8. 1 K. 5, 2. 1 Chr. 9, 29. Ez. 16, 13. 19. al. **סלה** **חטים** *wheaten flour* Ex. 29, 2. By apposit. **קמח סלה** Gen. 18, 6. Chald. id. see in r. **סלה**.

סם see **סמרים**.

סמגור נבו *Samgar-Nebu*, pr. n. of a Babylonian military commander, Jer. 39, 3. Perh. 'sword of Nebo,' i. e. of Mercury; from Pers. *شمشیر* sword, and **נבו** q. v.

* **סמדר** m. quadrilit. *vine-blossom*, *οἰβάθη*. Cant. 7, 13 **אם פרחתה הנימן פרחתה** *whether the vine puts forth and its blossom opens*, 2, 13 **הסמדרים הנימן** *are in blossom*. v. 15 **פרימיני סמדר** *our vineyards are in blossom* (comp. Ex. 9, 31 **הנפשתה נבעל**). Symm. *οἰβάθη*. Sept. *αυγαλιζω, αυγαρισμός*.—Chald. id. in Targ. for Heb. **נצה** Is. 18, 5. Syr. **سمد** id. see Is. 17, 11 Pesh. Zab

also of other blossoms, as of hemp, see Norberg Lexid. p. 159.—Some of the Rabbins understand by this word not the blossom but the young grapes just out of the blossom, see Surenhusii Mishna T. I. p. 309; so the Vulgate Cant. 7, 13, and also Kimchi, but the former sense is to be preferred on account of Cant. 2, 13 and 7, 13.—This quadril. is formed apparently from סם *aroma, fragrance*, and הדר, *to burst forth as a blossom*. See more in Thesaur. p. 959, 960.

* סָמַךְ fut. וְסָמַךְ 1. to place or lay upon any thing, to impose, so as to rest or be supported upon any thing. Chald. סָמַךְ id. to lean upon, be supported; Ithp. to trust in. Syr. id. also of reclining at table. Ethiop. ሰጠ to recline upon, to lean upon. Kindr. is סָמַךְ.—Spec. וְסָמַךְ יָדוֹ לְעַלְמָהּ to lay the hand upon any thing, pr. so as to lean upon it, Ex. 29, 10. 15. 19. Lev. 1, 4. 3, 2. 8. 14. So too Lev. 24, 14. Num. 27, 18. Deut. 34, 9. But Am. 5, 19 וְסָמַךְ יָדוֹ עַל-הַקִּיר and leans his hand upon the wall.—Intrans. to lean or rest upon any thing. Ps. 88, 8 וְסָמַךְ עָלַי חֲרָפָה thy wrath lieth heavy upon me.

2. to uphold, to sustain, to support, pr. to let lean upon c. acc. Ps. 37, 17. 24. 54, 6. Ex. 30, 6 סָמַכְוּ מִצְרַיִם they that upheld Egypt, the allies of Egypt. Is. 59, 16. 63, 5; c. לְ Ps. 145, 14. Part. pass. סָמַכְוֹ upheld, propped, i. e. firm, unmoved, Ps. 112, 8. Is. 26, 3. With two acc. to sustain one with any thing, i. e. to bestow upon him, to give bountifully; Gen. 27, 37 הִנֵּן הָיָה וְחִירַשׁ סָמַכְתִּיו corn and new wine have I bestowed upon him. Ps. 51, 14.

3. to draw near, to approach, c. אֶל Ez. 24, 2. Syr. id.—This signification connects itself with that of leaning upon, being contiguous, etc. comp. Rabb. סָמַךְ to hang together, be connected, near, סָמִיךְ near.

NIPH. to be supported, upheld, c. עַל Judg. 16, 29; to stay oneself, to rest upon, Is. 36, 6. 2 K. 18, 21. Metaph. 2 Chr. 32, 8. Ps. 71, 6. Is. 48, 2.

PIEL. to stay, i. e. to refresh, c. בְּ Cant. 2, 5.

Deriv. שָׁמִיכָה, pr. n. וְסָמַכְהָ and

סָמַכְהוֹ (Jehovah sustains him) *Semachiah*, pr. n. m. 1 Chr. 26, 7.

* סָמַל obsol. root, of which the signif. is not known. In Heb. we may compare r. מָשַׁל II to make like, to be like; also צָלַם image; and in the Indo-European tongues perh. Lat. *simile*, Gr. *ὁμᾶλος*.—Hence

סָמַל and סָמַל m. in pause סָמַל, a likeness, image, Ez. 8, 3. 5. Deut. 4, 16. 2 Chr. 33, 7 פָּסַל הַסָּמַל a statue of likeness, i. e. a sculptured likeness, carved image. v. 15.

* סָבַח obsol. root, Arab. شَمَّ to smell; שָׁבֹחַ any thing fragrant.—Hence

סָבִיחַ m. plur. aromatics, spices, Ex. 30, 34. קְטֹרֶת סָבִיחַ fragrant incense Ex. 30, 7. 40, 27. Lev. 4, 7. 16, 12. Num. 4, 16. al. Syr. سَبَّح aroma, *φάρμακον*.

* סָמַן in Kal not used, (comp. kindr. וְסָמַן,) to mark off, to designate. Talmud. סָמַן, whence סִימָן mark, sign. It is sometimes improperly compared with the Gr. *σημαίνω*, in which *ν* does not belong to the root.

NIPH. part. נִסְמָן marked off, designated, e. g. a place. Is. 28, 25 וְשָׂמְרָה נִסְמָן and (sows) the barley in the appointed place i. e. in the field marked off. So Targ. Saad. Kimchi, and this interpretation is to be preferred.—Others, fat barley, from the root سمن i. q. לִימָן to be fat; but this is repugnant both to the laws of syntax and to the context; see Comm. on Is. in loc. The signification millet in Sept. Theod. Aqu. Vulg. is merely conjectural.

* סָמַר to stand erect, to bristle, φελοσειν. a) Pr. of hair, see Piel and סָמַר; hence of a person in terror, to shudder, Ps. 119, 120 סָמַר בְּשָׂרַי, Symm. ὀρθοσταθεῖ. b) Of bristling points; whence מִסְמָר any thing pointed, a nail, and סָמַר, Chald. סָמַר, to fasten with nails PIEL id. to stand erect, e. g. the hair Job 4, 15.—Hence

סָמַר m. bristling, ὀρθόσταξις, Jer. 51, 27, an epithet of the insect רָקַק.

* סָנָה obsol. root, perh. i. q. סָנָה to be

thorny, bristling; kindr. are שָׁנָא, Syr. **שנא**, to hate.—Hence סְנֹאָה and

סְנֹאָה (thorny) *Senaah*, pr. n. of a town of Judah Ezra 2, 35. Neh. 7, 38. With the art. Neh. 3, 3.

סַנְבַּלַּט pr. n. *Sanballat*, the satrap of the king of Persia in Samaria, Neh. 2, 10. 4, 1. 6, 1. 2. 12. 14, 13, 28. He was a Horonite, from Horonaim, a town of Moab. The name appears to be of Persian origin. Bohlen compares **سنابلا** 'lauded by the army,' and Sanscr. *senā-balat* 'giving strength to the army.'

* **סְנָה** obsol. root, prob. *to be thorny, bristling*; kindr. with **סָנָא**, and perh. with **שָׁנָן** to be pointed.—Hence

סְנָה m. 1. *a thorn-bush, bramble*, Ex. 3. 2 sq. Deut. 33, 16.—Syr. **سنا** id. Arab. **سنا** and **سنا** *senna, folia sennæ*. Chald. and Talmud. **סְנָה** id.

2. *Seneh*, pr. n. of a pointed rock (Thorn-rock) opposite Michmash; in pause **סְנָה** (as **שָׁבַח** in pause **שָׁבַח**) 1 Sam. 14, 4. See *Bibl. Res. in Palest.* II. p. 116.

סְנָה, perh. *palm-branch*, i. q. **סְנֹאָה**; see in **קְרֹנֵת-סְנָה**, art. **קְרָה** lett. e. R. **סְנָן**.

סְנֹאָה, c. art. **הַסְנֹאָה** (the bristling, r. **סָנָא**) *Senuah*, pr. n. Neh. 11, 9, prob. fem.

* **סְנֹרָר** Chald. quadril. *to blind*; derived according to C. B. Michaelis from the trilit. **נָר** to shine, with **ס** prefixed, see *Lehrg.* p. 862; or according to Simonis compounded from **סָנָא** to glitter and **נָר** to blind.—Hence

סְנֹרָרִים m. plur. *blindness* Gen. 19, 11. 2 K. 6, 18.

סְנַחְרִיב pr. n. *Sanherib, Sennacherib*, Sept. **Σενναχριβ, Σενναχριβ**, Hdot. **Σενναχριβος**, king of Assyria from 714 to 696 B. C. when he was slain in the temple of Nisroch by his two sons, 2 K. 18, 13. 19, 16. 36. Is. 36, 1. 37, 21. 37. See further concerning him Hdot. 2. 141. Berosi Fragmentum ap. Euseb. Chron. Armen. ed. Aucher. T. I. p. 42, 43.—Bohlen derives this name from Sanscr. *senāgrīb* 'conqueror of armies,' to which corresponds mod. Pers. **سنی کریب**.

* **סְנָן** obsol. root, in Chald. and Syr. *to sweep with a broom made of branches*; but this is secondary, see in **סָלַל** no. 2.—Hence **סְנָה** and the two following.

סְנִיסְנָה (palm-branch) *Sansannah*, pr. n. of a town in the south of Judah Josh. 15, 31.

סְנִיסְנָיִם m. plur. i. q. **הַתְּלָחָיִם**, *palm-branches*, i. e. the pendulous twigs and boughs, Cant. 7, 9. See more in **סָלַל** no. 2. R. **סְנָן**.

* **סְנַפִּיר** quadrilit. *fin of fishes*, Lev 11, 9. Deut. 14, 9. The origin is unce. tain. Perh. from **נָפַל** to hasten, and **נָפַר** to flee, to hasten, Pi. to propel.

סָס m. (r. **סוּס**) *a moth*, in clothing Is 51, 8; so called from its leaping.—Syr. **سوس**, Chald. **סָסָא**, id. Arab. **سوس** moth, weevil, louse. Gr. **σῆς**.

סָסָה Cant. 1, 9, see **סוּסָה**.

סְסַמַי *Sisemai*, pr. n. m. 1 Chr. 2, 40.

* **סָעַד** fut. **רָסַעַד**, *to prop, to uphold, to support*. Chald. and Arab. **سعد** id. With acc. Ps. 18, 36. Is. 9, 6. Prov. 20, 28. Then *to sustain, to aid, to strengthen*, Ps. 20, 3. 41, 4. 94, 18. Spec. **לֵב סָעַד לֵב** *to stay (strengthen) the heart*, i. e. to refresh oneself with food, see **לֵב** no. 1. a. Gen. 18, 5 **לֵבְכֶם סָעַדוּ** *strengthen your heart, refresh yourselves with food*. Ps. 104, 15. With two acc. Judg. 19, 5. 8; acc. impl. 1 K. 13, 7 **סָעַדְתָּ** *refresh thyself*. Deriv. **מִסָּעַד**.

סָעַד Chald. *to aid, to help*, c. **לְ** Ezra 5, 2.

* **סָעָה** **ἄπας λεγόμε**. i. q. Arab. **سعى** *to run, to rush*. spoken also of tempests; see *Thesaur.* p. 962.—Ps. 55, 9 **רוּחַ סָעָה** *a rushing wind*.

סָעוּף m. (r. **סָעָה**) 1. *a cleft, fissure*; **הַסָּעוּף** *the cleft of the rock* Judg. 15, 8. 11. Plur. **הַסָּעוּפִים** Is. 2, 21. 57, 5.

2. *a branch, bough*, Is. 17, 6. 27, 10. See **סָעָה**.—Both these significations are also united in Arab. **شعبة**.

* **סָעָה** *to divide*, i. q. Arab. **شعب** the letters **ה** and **ב** being interchanged. Hence **סָעָה**, **סָעָה**, **סָעָה**.

PIEL סנה as denom. from סניה no. 2, to disbranch, to lop the boughs of a tree, Is. 10, 33.

Deriv. the three in Kal, שניפים, שניפה, and

סנה adj. verbal (of the form קטל) divided, i. e. a man of divided mind, who has no sure faith in regard to divine things, but is driven hither and thither, a doubter, skeptic, σκεπτικός, plur. סניפים Ps. 119, 113. Sept. παράνομοι, Vulg. iniqui.

סנה f. (r. סנה) i. q. סניה, and only in plur. סניפות branches, Ez. 31, 6. 8. Comp. שניפה.

סנה f. (r. סנה) plur. סניפים, divided opinions, parties; 1 K. 18, 21 מתי עד מתי הם סניפים על-שתי הסניפים, Vulg. usquequo claudicatis in duas partes, i. e. how long do ye hesitate between the two opinions, the worship of Jehovah or Baal?

* סנה fut. יסנה, kindr. with שנה and שנה q. v.

1. to be violently agitated, tossed, e. g. the sea by tempests Jon. 1, 11. 13. Trop. of adversity Is. 54, 11. Comp. Pi.

2. Act. to rush on as a tempest, spoken of a foe Hab. 3, 14.

NIPH. to be agitated, disquieted, of the heart, 2 K. 6, 11.

PIEL סנה to toss about, to scatter, e. g. a people, Zech. 7, 14.

Po. intrans. to be driven, scattered, by a tempest, as chaff Hos. 13, 3.

Deriv. the two following.

סנה m. a storm, tempest, Am. 1, 14. Jon. 1, 4. 12. Jer. 23, 19. 25, 32. al.

סנה f. a storm, tempest, Is. 29, 6. 40, 24. 41, 16. Zech. 9, 14. Job 38, 1. Ps. 107, 29. al. Also ריה סנה Ps. 107, 25, ריה סנה Ez. 13, 11. 13. a storm-wind. Once סנה in many Mss. 2 K. 2, 1.

סנה m. (r. סנה) plur. סנים, also סנות, סנות; c. suff. סני.

1. sill, threshold. Judg. 19, 27. 2 K. 12, 10. al. sæp.—Chald. and Sam. id. Syr. سفا atrium.

2. a dish, basin, bowl, Ex. 12, 22. Zech. 12, 2. Plur. סנים Jer. 52, 19, סנות 2 Sam. 17, 28, סנות 1 K. 7, 50. al.

3. Saph, pr. n. m. 2 Sam. 21, 18; for which 1 Chr. 20, 4 ספי Sippai.

* סנה obsol. root, Talmud. in Pe. and Aph. to feed an infant, to give to eat. Hence מספוא.

* סנה fut. יסנה to smite the breast, as a gesture of mourning; hence to mourn, to lament, chiefly for the dead, with ל of the dead for whom one mourns, 1 K. 14, 13. Jer. 16, 6. Gen. 23, 2; על 2 Sam. 11, 26. Zech. 12, 10; לפני 2 Sam. 3, 31; absol. Jer. 4, 8. 16, 5. Ecc. 12, 5; for a public calamity Is. 32, 12 (c. על). Jer. 49, 3. Joel 1, 13. Mic. 1, 8. Zech. 7, 5. It is often so applied as to include the voice of mourners, i. q. to wail, Mic. 1, 8 אספדה I will wail . . . I will make a wailing (מספדה) like the jackals. Jer. 22, 18 they shall not lament for him, saying, Ah my brother! 34, 5. Still the primary signification seems to be that of beating, i. q. Lat. plangere, and not exclamation; as in the Gr. σφαιδ-άζω, and this the Sept. expresses in several passages by κόπτουσθαι, as Is. 32, 12 על-שניהם ספדה they smite upon the breasts sc. the women, comp. Nah. 2, 8. (Comp. Lat. plangere pectora, ubera.) There is here no difficulty in referring the particip. ספדה to the women, since they are expressly mentioned, though at a considerable distance previously, viz. in the beginning of v. 11, הדרו שאננות; see Heb. Gramm. § 144. n. 1.

NIPH. to be mourned for, lamented, Jer. 16, 4. 25, 33.

Deriv. מספד.

* סנה fut. יסנה 1. to scrape, to scrape off. Kindr. are סנה, אסנה, יסנה. Arab. سفا to sweep away, as the wind dust; سافي a scattering wind. Spoken of the beard, to shave, Is. 7, 20.—Hence a) to take away life Ps. 40, 15; or persons from life, to destroy, Gen. 18, 23. 24. Deut. 29, 18. b) Intrans. to be taken away, to perish, Jer. 12, 4.

2. i. q. יסנה q. v. to add, only in imperat. סנה Is. 29, 1. Jer. 7, 21, and inf. סנות Is. 30, 1. Also, to add to any thing, to augment, (see יסנה no. 2.) c. על Num. 32, 14.

NIPH. 1. to be taken away, to be destroyed, to perish, Gen. 19, 15. 17. Num. 16, 26. Prov. 13, 23; espec. in war, 1 Sam. 12, 25. 26, 10. 27, 1. 1 Chr. 21, 12.

2. Pass. of Hiph. *to be scraped together*; Is. 13, 15 *every one found shall be thrust through*, וְכָל־הַנִּסְפָּה יִפֹּל בַחֶרֶב and every one scraped together (seized, caught) shall fall by the sword; Sept. οὐτως συνηγμένοι εἰσι.

HIPH. *to scrape together, to heap up*, c. על upon any one, as calamities Deut. 32, 23. Sept. συνάξω.

סִפְּוֹן m. (r. סָפַן) pr. a covering with boards, wainscot, ceiling, of the temple, 1 K. 6, 15.

* סִפַּח and שִׁפַּח, see Piel and מִשְׁפַּח.

1. *to pour, to pour out*; Arab. سَفَح

to pour out, as blood, water, tears.—In the derivatives it includes the shedding of blood, מִשְׁפַּח; the inundation of water, סָפַיָה no. 1; the falling of seed, סָפַיָה no. 2; the falling off of hair, Pi. שִׁפַּח, מִסְפַּחָה, סִפַּחָה.

2. *to anoint* sc. by pouring oil upon a person; comp. נָסַךְ, Syr. سَفَح to pour, Aph. *to anoint as bishop*.—1 Sam. 2, 36 וְנָסַכְתָּ אֶל־אֶחָד הַכֹּהֲנִים anoint me (put me), I pray thee, into one of the priests' offices.—Hence

3. *to spread out*, as water poured out is spread; Ethiop. ስፋት to expand, to spread. See Pu. and art. מִסְפַּחוֹת cushions.

4. With על *to pour upon*, i. e. *to add, to adjoin*; see Niph. and Hithp. In this way the signif. of *adding together* or *adjoining* found in these conjugations, is readily reconciled with the certain one of *pouring*.

NIPH. *to adjoin oneself* to another, c. על; see Kal no. 4. Is. 14, 1 וְנִסְפְּחוּ בֵּית יַעֲקֹב and shall adjoin themselves to the house of Jacob, add themselves to it. Parall. נִלְוָה. Sept. προσεθίσσεται.

PIEL סִפַּח and שִׁפַּח 1. *to pour out* strong drink; Hab. 2, 15 מִסְפַּח הַמְּהָרָה sc. of wine as heating and intoxicating. Targ. זָלָה.

2. *to make flow out* or *fall off* sc. the hair by disease, scab, etc. hence i. q. *to make bald* the head Is. 3, 17; comp. in Kal no. 1.

PUAL *to be poured out*, i. e. *to lie prostrate*; so of the poor of the people, Job 30, 7 וְרַגְלֵי הָרִגְלָה קְסַפְּחוּ under the thorn-bushes they lie prostrate, stretched out.

HITHP. *to adjoin oneself*, i. q. Niph. c. א, 1 Sam. 26, 19 they have driven me out this day וְרִי מִבְּתוּלַת יְרִי מִהִתְסַפַּחְתִּי מִן־הַיְרֵשָׁה from adjoining myself to the inheritance of Jehovah, from abiding in it. Targ. and Vulg. habitare.

Deriv. see in Kal no. 1.

סִפַּחָה f. scurf, scab, mange, so called from the flowing or falling off of the hair, Lev. 13, 2, 14, 56. Comp. Piel שִׁפַּח in r. סָפַח.

סִפַּיִם Sippai, see סָפַח no. 3.

סִפִּיחַ m. (r. סָפַח) pr. 'what is poured out,' effusum. Hence

1. *an inundation, flood*, plur. Job 14, 19.

2. *the self-sown, what grows of itself*, i. e. grain produced spontaneously from the self-sown kernels of the former year, without new seed, Lev. 25, 5, 11. 2 K. 19, 29. Is. 37, 30. Comp. סָפַח. Sept. τὰ αὐτόματα.

סִפִּינָה f. (r. סָפַן) a ship, spec. with a deck, once Jon. 1, 5. Syr. and Arab. id.

סִפִּיר m. (r. סָפַר) sapphire, a species of gem of a cerulean hue (Ex. 24, 10. Ez. 1, 26, 10, 1), so called from its beauty and splendour; Ex. 28, 18, 39, 11. Job 28, 6, 16. Plur. סִפִּירִים Cant. 4, 14. Is. 54, 11.—Syr. سَفِير, Chald. סִפִּיר, סִפִּיר, Gr. σάπφειρος.

* סָפַל obsol. root, prob. i. q. سَفَلَ, שָׁפַל, *to be low, depressed*. Hence

סָפַל m. a dish, bowl, found only in Judg. 5, 25, 6, 38. Comp. סָפַח no. 2, id. Chald. Talmud. id.

* סָפַן fut. וְסָפַן, once שָׁפַן Deut. 33, 19; pr. *to cover*, comp. the kindred וְסָפַן. Hence

1. *to cover with beams or rafters, to roof*, with two acc. 1 K. 6, 9.

2. *to cover with boards, to wainscot, to ceil*, 1 K. 7, 3, 7. Jer. 22, 14. Hagg. 1, 4.

3. *to cover over*, i. e. *to hide, to preserve*; only Part. pass. סָפֵן hidden, preserved; Deut. 33, 19 וְסָפַן טַמְּוֹנֵי הַזֶּהוּב וְיִרְאָה כִּי־שָׁם תִּלְקַח מִהַתָּקָה סָפֵן he saw.... that there the portion of (assigned by) the lawgiver was preserved; here סָפֵן does not agree in gender with הַתָּקָה to which

it belongs, comp. Gen. 49, 15; see Lehrg. p. 721.

Deriv. סַפֵּינָה, סַפֵּוּן.

* סַפֵּר a root of uncertain signif. whence סַף threshold, dish.

НИРНО. סַפֵּר הַסְתוּפֵה denom. from סַף, to stand or wait on the threshold, Ps. 84, 11.

* I. סַפֵּק, rarely שַׁפֵּק see Hiph. and שַׁפֵּק; fut. וְסַפֵּק; to strike, to smite with the hand so as to make a noise, to clap; comp. Engl. to spank. Arab. سَفَق and صَفَق id.—Spec. a) סַף-עַל-רֵגְלֵךְ to smite upon the thigh, a gesture of self-reproach, Jer. 31, 19; אֶל-רֵגְלֵךְ Ez. 21, 17. Comp. II. 12. 162. ib. 15. 397. Od. 13. 198. b) סַפֵּק אֶת-בְּרָאִים to smite the palms together, to clap the hands, in indignation Num. 24, 10; in derision, c. עַל Lam. 2, 15. Job 27, 23 where 31 Codd. have שׁ instead of ס. Also without בְּרָאִים Job 34, 37. c) to smite in chastisement, spoken of God, Job 34, 26.

HIPH. סַפֵּק הַשְּׁפִיק c. בָּ, to strike hands with any one, Is. 2, 6. This may refer to covenants, or to traffic and other intercourse.

Deriv. שַׁפֵּק.

* II. סַפֵּק and שַׁפֵּק 1 K. 20, 10.

1. to vomit, to vomit forth, Jer. 48, 26. Syr. Pa. id.

2. to be enough, to suffice, 1 K. 20, 10.

Chald. סַפֵּק, Syr. سَفَف, id.—The primary idea, whence have arisen both significations, seems to be that of abundance, redundancy. Hence

סַפֵּק m. c. suff. סַפֵּקוֹ, sufficiency, abundance, Job 20, 22.

* סַפֵּר, fut. וְסַפֵּר 1. Pr. to scratch, to scrape. Chald. סַפֵּר to scrape, to shave; Syr. Pa. سَفَر id. Ethpa. to be shaven, shorn; סַפֵּר אֶת-סַפֵּר a barber; Arab. سَفَر

to scrape, to sweep, whence سَفَر a rasp.—From the idea of scraping may come that of polishing, and hence of sparkling, see סַפֵּר, שַׁפֵּר; but this is not certain.

2. to write, pr. to scratch or grave in letters; comp. γράφω to write, also כָּתַב, כָּתַב, which all come from the idea of cutting in, gravings. It is less usual than כָּתַב, and is found only in PART. סַפֵּר a

writer, scribe, Ps. 45, 2. Jer. 36, 3; קָסָה הַסַּפֵּר a writer's ink-horn Ez. 9, 2. 3. Spec. a) סַפֵּר הַמֶּלֶךְ the king's scribe, secretary, an officer of state who wrote the royal edicts, etc. 2 K. 12, 11. 2 Chr. 24, 11; so καὶ ἐξοχῆν הַסַּפֵּר the scribe 2 K. 18, 18. 19, 2. 22, 3. 8 sq. 1 Chr. 24, 6. Is. 36, 3. 37, 2; also without art. סַפֵּר 2 Sam. 8, 17. 20, 25. 1 Chr. 18, 16. Sometimes several scribes are mentioned, 1 K. 4, 3. Esth. 3, 12. 8, 9; comp. Jer. 36, 23. b) a military scribe or tribune, who had charge of the conscription and muster-rolls, muster-master, 2 K. 25, 19. Jer. 52, 25. 2 Chr. 26, 11. Is. 33, 18. So prob. Jer. 37, 15, as having charge of the public prison. Genr. of a military leader, Judg. 5, 14. Comp. Arab.

كَتَب to levy a conscription, كَتِيبَةٌ an army so levied. c) In the later books, a scribe, γραμματικός, one skilled in the sacred books and in the law, 1 Chr. 27, 32. Jer. 8, 8. Ezra 7, 6 Ezra was a scribe (הוּא סַפֵּר) skilled in the law of Moses. So as a title of Ezra, Neh. 8, 1 sq. 12, 26. 36. Ezra 7, 11. Syr. سَفَر, Arab.

كَاتِبٌ, id.

3. Fut. וְסַפֵּר, to count, to number, perh. by marking down or checking each one; Gen. 15, 5. 41, 49. Lev. 15, 13. 28. Deut. 16, 9. Ps. 48, 13. 139, 18. So to number one's steps, i. e. diligently to observe him, Job 14, 16. 31, 4; to number a people, to enrol, Ps. 87, 6.

NIPH. pass. of Kal no. 3, to be numbered 1 Chr. 23, 3. Often לֹא יִסַּפֵּר בָּרַב it shall not be numbered for multitude, i. e. shall be innumerable, Gen. 16, 10. 32, 13. 1 K. 3, 8. 5. Jer. 33, 22. Hos. 2, 1.

PIEL סַפֵּר, fut. וְסַפֵּר 1. i. q. Kal no. 3, to count, to number, Ps. 22, 18. 40, 6. Job 38, 37.

2. to recount, to narrate, to tell, to declare, Job 15, 17. Jer. 23, 28. With acc. of thing and לְ of pers. Gen. 24, 66. 29. 13. Ex. 18, 8. Judg. 6, 13. Ps. 48, 14. Job 12, 8. al. אֶל of pers. Gen. 37, 10; בְּאָזְנִי Ex. 10, 2; לְ of pers. and עַל of thing Joel 1, 3; אֶל of thing. Ps. 2, 7 אֶסְפֶּרֶה אֶל-חֹק I will declare concerning the decree. 69, 27. Often spec. to recount with praise, to celebrate, e. g. the name of God Ex.

9, 16. Ps. 22, 23 (לְ of pers.) 102, 22; also his praises Ps. 9, 15. 78, 4. Is. 43, 21; his glory Ps. 19, 2. 96, 3; his works and deeds Ps. 73, 28. 107, 22. 145, 6; his wondrous acts Ps. 9, 2. 26, 7. 75, 2.—Job 28, 27 *then did God see and declare it* sc. wisdom in and through his works.

3. Absol. *to declare*, i. q. *to speak to discourse*; Is. 43, 26 לְמַעַן הַצְדִּיק סֵפֶר *speak, that thou mayest be justified*. Ps. 64, 6. 73, 15.

PUAL pass. of Piel no. 2, *to be recounted, told*, Hab. 1, 5; לְ of pers. Is. 52, 15. Job 37, 20; לְ of pers. and thing Ps. 22, 31.

Deriv. סֵפֶרָה, סֵפֶרָה, סֵפֶרָה, סֵפֶר, and the four here following.

סֵפֶר Chald. m. 1. *a scribe, secretary*, who accompanied the satrap or governor of a province, Ezra 4, 8. 9. 17. 23. See Hdot. 3. 128.

2. *a scribe, γραμματεὺς*, skilled in the sacred books and the law, Ezra 7, 12. 21. See ῥ. סֵפֶר Kal no. 2. c.

סֵפֶר m. (ῥ. סֵפֶר) c. suff. סֵפֶרִי, plur. סֵפֶרִים, constr. סֵפֶרֵי.

1. *writing*, Syr. سَفْرًا, i. e. a) The art of writing and reading; Is. 29, 11. 12 יָדַעְתָּ הַסֵּפֶר *acquainted with writing*, able to read and write. b) Kind of writing; Dan. 1, 4 סֵפֶר יְלִשׁוּן בְּשָׂרִים *the writing (letters) and language of the Chaldeans*. v. 17.

2. *a writing*, whatever is written, as *a bill of purchase or sale* Jer. 32, 12 sq. *a bill of accusation, memorial*, Job 31, 35; *a bill of divorce* Deut. 24, 1. 3; espec. *an epistle, letter*, 2 Sam. 11, 14. 2 K. 10, 6. Plur. סֵפֶרִים *letters, epistles*, 1 K. 21, 8. 2 K. 10, 1. Esth. 1, 22; also as in Engl. *letters* for a single epistle, 2 K. 19, 14. Is. 37, 14. 39, 1. So Syr. سَفْرًا for sing. τὸ βιβλίον Heb. 9, 19.

3. *a book*, as written; Syr. سَفْرًا, Arab. سَفْرًا, id. Ex. 17, 14. Deut. 28, 58.

29, 20. 26. 1 Sam. 10, 25. Job 19, 23. al. Books were anciently written on *rolls*, comp. Is. 34, 4; hence more fully מְגִלָּה סֵפֶר *roll of a book* Jer. 36, 2. 4. Ez. 2, 9. Often with genit. of the contents, as סֵפֶר הַחֻקִּים *the book of the law* Josh. 1, 8. 8, 34. 2 K. 22, 8 sq. 2 Chr. 34, 14; סֵפֶר הַבְּרִית *the book of the covenant* Ex. 24, 7.

2 K. 23, 2. 21; סֵפֶר הַמְּלָכִים *the book of the kings* 2 Chr. 16, 11. 24, 27; סֵפֶר הַדְּבָרִים *the book of chronicles, annals*, see הֶבֶר no. 2; סֵפֶר הַדְּבָרִים שְׁלֹמֹה *the book of the acts of Solomon* 1 K. 11, 41; סֵפֶר הַיֹּשֵׁר *the book of the upright*, see in יֹשֵׁר no. 2. Also סֵפֶר הַנְּלוּדוֹת אָדָם *the book of the genealogy of Adam* Gen. 5. 1; סֵפֶר הַחַיִּים *the book of the living*, i. e. of those destined to life, the book of life which is with God, Ps. 69, 29, comp. Dan. 12, 1. Rev. 20, 12. 15; called also *the book of God* Ex. 32, 32. 33. Ps. 139, 16.—But סֵפֶר יְיָ *the book of Jehovah* Is. 34, 16 is *the sacred book*, the collection of sacred books, oracles; and so too סֵפֶרֵי הַסֵּפֶרִים Dan. 9, 2 can only be *the sacred books, scriptures*, into which the writings of Jeremiah had already been received. Further, סֵפֶר סֵפֶר *κατ' ἐξοχήν* Is. 29, 18, and מְגִלַּת סֵפֶר Ps. 40, 8, *the book of the law*; like Arab. الكتاب *the Scriptures*, Kor. 2. 50. Pococke Spec. p. 156, also the Korân.

סֵפֶר Chald. m. plur. סֵפֶרִין, *a book*, i. q. Heb. סֵפֶר, Dan. 7, 10. Ezra 4, 15.

סֵפֶר m. 1. *a numbering, census*. 2 Chr. 2, 16. R. סֵפֶר.

2. *Sephar*, pr. n. of an Arabian city coupled with Mesha Gen. 10, 30; for which passage see in מִשְׁנָה. There can be little doubt, that סֵפֶר is the earlier *ظفار Dhafâr or Zafâr*, Bochart Geogr. Sacr. II. c. 30; now called by the natives *Isfâr*, اصفار, اسفار; an ancient maritime city, the seat of the Himyaritic kings, situated in Hadramaut not far from the port of Mirbât; where its extensive ruins are still seen. See F. Fresnel in Journ. Asiatique, Ser. 3. T. V. p. 516 sq. Niebuhr Arabien p. 236. Plin. H. N. VI. 23 or 26.

סֵפֶרֶד *Sepharad*, pr. n. of a region to which exiles were carried from Jerusalem, Obad. 20. Syr. Chald. and the Rabbins. by conjecture, *Spain*. Jerome says: "Nos autem ab Hebræo, qui nos in Scripturis erudit, didicimus *Bosphorum* sic vocari; et quasi Judæus, ista, inquit, est regio. ad quam Hadrianus captivos transtulit." That the district *Sepharad* is indeed to be sought somewhere in the region of the Bosphorus.

has recently been confirmed by a paleographic discovery. In the celebrated cuneiform inscription containing a list of the tribes of Persia (Niebuhr Tab. 31 lett. I), after Assyria, Gordyene, Armenia, Cappadocia, and before Ionia or Greece, is found the name *CPaRDa*, as read both by Burnouf and Lassen, and this was recognised also by De Sacy as the סְפָרָה of Obad. 20; see Burnouf Mémoire sur deux Inscr. cunéiformes, 1836. p. 147. It was therefore a district and people of western Asia Minor, or at least near to it. [In his later researches Lassen identifies it with *Sardis*; Zeitschr. f. d. Morg. VI. p. 50. Rawlinson reads it *Sparta*; Inscr. at Behistun p. i.—R.]

סְפָרָה f. (r. סָפַר) a book, i. q. סֵפֶר, Ps. 56, 9.

סְפָרָה f. (r. סָפַר) number, plur. סְפִירָה Ps. 71, 15.

סְפִירוֹיִם 2 K. 17, 24, 18, 34, 19, 13. Is. 36, 19, 37, 13, *Sepharvaim*, pr. n. of a city of the Assyrian empire, whence colonists were brought into the territory of Samaria; prob. *Sipphara* in Mesopotamia (Ptol. 5. 18) situated on the east bank of the Euphrates above Babylon. The gentile noun plur. is סְפִירוֹיִם *Sepharvites* 1 K. 17, 31.

סֹפֵר (scribe, r. סָפַר, with a fem. ending as a name of office, see Lehrgeb. p. 468.) *Sophereth*, pr. n. m. Neh. 7, 57; and with the art. Ezra 2, 55.

* סָקַל to stone, to pelt with stones, a species of capital punishment among the Hebrews, as to which see the decisions of the Rabbins in C. B. Michaelis Dissert. de judiciis penisque capitalibus § 5, in Pott Syll. IV. p. 185. The signification of *stoning*, however, would seem hardly to be the primary one, especially since in Piel it has also the sense to free from stones. The origin seems to lie in the root **שָׂקַל**, **ثَقَلَ**, to be weighty, heavy, whence the obsol. form **סָקַל** stone, so called from its weight, and from this the denom. verb **סָקַל** to stone, Piel id. and to free from stones.—Constr. with acc. of pers. Ex. 19, 13, 21, 28. 1 Sam. 30, 6. 1 K. 21 10. al. Often with the

word **בְּאֲבָנִים** added, Deut. 13, 11, 17, 5, 22, 24. al. Comp. syn. רָגַם.

NIPH. pass. to be stoned, Ex. 19, 13, 21, 28 sq.

PIEL 1. i. q. Kal to stone, to pelt with stones, 2 Sam. 16, 6. 13.

2. Priv. like Engl. to stone, i. e. to free from stones, to gather out the stones from a field, Is. 5, 2; with **מֵאֲבָן** added 62, 10. Comp. Heb. Gramm. § 51. 2. c.

PUAL pass. to be stoned, 1 K. 21, 14, 15.

סָר m. adj. (r. סָרַר) f. סָרָה. 1. *refractory, rebellious*, Jer. 6, 28. See in r. סָרַר no. 1.

2. *evil*, spoken of the countenance, i. e. sad, sullen, angry, 1 K. 20, 43, 21, 4, 5. See the root no. 2.

* סָרַב obsol. root, Chald. סָרַב to be refractory, rebellious; whence

סָרַב m. (for סָרַב, of the form **קָטַל**) *refractory, rebellious*; Ez. 2, 6 סְרָבִים בְּי אֹהֶךָ וְסָלְבִים אוֹהֶךָ though they be rebels and thorns toward thee; Targ. **מְסָרְבִין**, Syr.

سَرْبٌ.—Some of the Rabbins have rendered סָרַבִים *briers*, and Castell in Heptagl. *nettles*, (comp. סָרַר to singe, to burn,) but the common interpretation is properly defended by Celsius in Hierob. II. p. 222.

* סָרַבַּל Chald. quadrilit. to cover, as with a garment, flesh, fat, see Buxtorf. col. 1548. Derived perh. from Chald. סָבַל to bear, as כָּבַל from כָּבַל.—Hence

סָרַבְלִין Chald. m. plur. (Kamets impure) *sarabala*, a kind of garment; either long and wide trowsers, such as are still worn by the Orientals; or cloaks, mantles; Dan. 3, 21, 27.—The former meaning, *trowsers*, is supported by Dan.

ll. cc. Arab. سَرَاوِيل plur. سَرَاوِيل, Pers. by transpos. شلوار id. whence Gr. σαράβακα, σαράβαλλα, Lat. *sarabara saraballa* Isid. Orig. 19, 23, Span. *zara-guelles*, Portug. *ceroulas*, Hungar. *schalwary*, Pol. *scharmvari*; see Frähn ad Ibn Foszlán p. 112 sq. Pott Etymol. Forsch. I. p. lxxx.—The other meaning, *mantles*, is supported by the usage of the Gemara in which סָרַבַּל is often put for *cloak*; by the Arabic form سَرَبَالٌ, which is de-

fined in the Camoos to be a long shirt, or coat of mail, or any other garment; and by the Syr. **مَنْضَلَةٌ** which is explained by Bar Bahlul to mean cloaks, mantles.—There can be little doubt that **סרבל**, **סרבל**, **سربال**, **سربال**, are Semitic words, from r. **סרבל**; and altogether different from Zend. *saravāro*, Pers. **شلوار**, Gr. *σαυάβαρα*, Arab. **سروال**, i. e. *Persian trousers*. Hence, while the context affords no clue to determine the meaning, the orthography with **ב** favours the latter, *cloaks, mantles*.

סרגון (perh. Pers. **سرگونه** prince of the sun) *Sargon*, pr. n. of a king of Assyria who preceded Sennacherib, 716–714 B. C. Is. 20, 1. Comp. 2 K. 18, 7. Jer. 37, 38.

* **סרד** obsol. root, Syr. **سرد** to fear, to tremble; hence

סרד (fear) *Sered*, pr. n. m. Gen. 46, 14. Patronym. **סרדי** *Sardite* Num. 26, 26.

סרה f. (ר. **סור**) pr. *a going off, turning away*. Hence

1. *defection from Jehovah, apostasy*, Deut. 13, 6. Is. 1, 5. 31, 6. 59, 13. Jer. 28, 16. 29, 32.

2. *transgression of law, fault, crime*, Deut. 19, 16.

3. *cessation, remission, of chastisement*, Is. 14, 6.

סרה (recessio, r. **סוד**) *Sirah*, pr. n. of a cistern 2 Sam. 3, 26.

* **סרח** 1. *to pour forth, to diffuse, to spread*, i. q. Arab. **سرح**, see Diss.

Lugdd. p. 700 sq.—Part. pass. **סרוח** *poured forth, trop. extended, stretched*, upon a couch, Am. 6, 4. 7. Arab. **سرح**

VII, id.—Intrans. part. fem. Ez. 17, 6 **נָפְתָה סְרַחַת** *a spreading vine*.

2. *to hang over*, spoken of a curtain Ex. 26, 12. Part. pass. **סרוח** *hung over, hanging over*, v. 13. Ez. 23, 15 **סרוחי תבולים** *hanging down with turbans, wearing long turbans hanging down from the head*.

NIPH. *to be poured out*; metaph. Jer. 49, 7 **הֲבִיטָהּ הַבְּמָתָה** *is their wisdom poured out?* i. e. *spilled, lost*; comp. Is. 19, 3 and Jer. 19, 7.—Hence

סרה m. *superfluity, redundance*, concr. *superfluous part, remainder*, Ex. 26, 12.

סריון i. q. **סריון**, *a coat of mail*, Jer. 46, 4. 51, 3.

סרים m. (ר. **סרם**) constr. **סרים**; plur. **סריסים**, constr. **סריסי**, once **סריסי** Gen. 40, 7; c. suff. **סריסיו** Gen. 40, 2; *a eunuch, one castrated*, Is. 56, 3. 4. Syr. **سرى**.

Such persons oriental monarchs were accustomed to set over their harems, Esth. 2, 3. 14. 15. 4, 5; and also to employ them in various offices of the court, Esth. 1, 10. 15. 2, 21. 6, 2. 7, 9; comp. Gen. 40, 2. 7. 2 K. 20, 18. Is. 39, 7. Dan. 1, 7 sq. Joseph. Ant. 16. 8. 1. So **שר הכסריסים** Dan. 1, 3, **שר הכסריסים** v. 7 sq. *the chief or prince of the eunuchs*, who had charge of the king's sons, as at the present day in Turkey the *Kislar Aga* or chief of the eunuchs has charge of the Sultan's children, called *Itshoglan*.—Hence according to some, genr. *a minister of court, court officer*, though not castrated, Gen. 37, 36. 39, 1. But these passages determine nothing; because many eunuchs are not wholly impotent, and sometimes live in matrimony, Ter. Eun. 4. 3. 24. Juv. 6. 366 sq. Chardin Voy. III. p. 397. Of the other passages of the O. T. there are not a few where the proper sense is obviously to be retained, as Jer. 38, 7. 41, 16. 1 Sam. 8, 15. 2 K. 24, 12. 15. Is. 39, 7. On the other hand, there is no passage where the proper sense is not appropriate, as 1 K. 22, 9. 2 K. 8, 6. 9, 32. 20, 18. 23, 11. 25, 19. 1 Chr. 28, 1. Jer. 34, 19. 52, 25. Sept. constantly *εὐνοῖχος*, twice *σπύδων*, Vulg. *eunuchus*. See more in Thesaur. p. 973.

סרף or **סרפא** Chald. only in plur. **סרפין**, a high officer of the Persian court, *a minister, president*, spoken of the three highest ministers, Dan. 6, 3. 4. 5. 7. 8. In Targg. **סרפא**, **סרפן**, plur. **סרפין** is put for the Heb. **שופר** prefect, magistrate, as Gen. 41, 41. Esth. 2, 13.—The etymology is uncertain, but seems to come from Zend *sara* (*çara*) head, and suff. *kà*; as Sanscr. *sirastha* chief prefect, from *siras* head i. q. *sara*; Benfey Monathsnamen p. 193.

סָרָה only in plur. סָרָהִים, constr. סָרָהִי.

1. *axles*, 1 K. 7, 30. Syr. סָרָה id. Chald. סָרָה wheel. The etymology is uncertain.

2. Metaph. *princes, lords*, a word peculiar to the five chiefs of the Philistines, Josh. 13, 3. Judg. 3, 3. 16, 5 sq. 1 Sam. 5, 8. 11. 6, 4. 29, 6. al.—Comp. Arab.

סָרָה axis, pole; metaph. prince, q. d. the axis round which a people revolve.

* סָרָה obsol. root, prob. i. q. kindr. שָׂרַח (denom. from שָׂרַח) to root out, to extirpate, spec. the testicles, and hence, to castrate, Syr. and Chald. שָׂרַח, שָׂרַח.

סָרָה, to castrate. Hence סָרָהִים one castrated (pr. extirpated), a eunuch; and also the secondary verb

סָרַח impotens ad Venerem fuit.

סָרָה f. (r. סָרָה) a bough, branch, i. q. סָרָה, the letter ר being inserted, Ez. 31, 5. Syr. שָׂרַח germinavit.

* סָרָה in Kal not used, i. q. שָׂרַח to burn, to consume with fire. Syr. שָׂרַח.

PIEL part. מְסָרָה lit. the burner sc. of the dead, he who kindled the funeral pile, Am. 6, 10. This was usually done by the nearest of blood; comp. Gen. 25, 9. 35, 29. Judg. 16, 31.—But 23 codd. Kennic. and several of De Rossi exhibit מְשָׂרָה.

סָרָה m. Is. 55, 13, a species of plant growing in the desert, Engl. vers. *brier*, Sept. Theodot. *κόρυζα*, Vulg. *urtica*, i. e. nettle. This last, the nettle, accords well with the etymology, whether we regard סָרָה as from r. סָפַד to smite, with ר inserted; or, better, as made up from סָרָה to burn, and סָפַד to smite, to sting.—Simonis comparēs Syr. سَعْفَا white mustard; and this has recently been again brought forward by Ewald in his Heb. Grammar. But this is from the Pers. سپید white, and cannot well be regarded as contracted from סָרָה.

* סָרָה once Hos. 4, 16; elsewhere only in the participle.

1. to be refractory, rebellious, intract-

able, pr. of refractory and unruly animals; kindr. with סָרָה. PART. סָרָה, f. סָרָה, סָרָה, refractory, stubborn, perverse, of an untamed heifer Hos. 4, 16; of a disobedient son Deut. 21, 18. 20. Is. 30, 1; of a lewd woman casting off all restraint Prov. 7, 11; of men disobedient towards God. Hos. 4, 16. 9, 15. Is. 30, 1. 65, 2. Plur. סָרָהִים the rebellious, spec. of gentile nations, who reject God, Ps. 66, 7. 68, 7. 19. Ascribed also to the heart Jer. 5, 23; to the shoulder, see in פָּתָה no. 1. Paronomasia is found Is. 1, 23. Hos. 9, 15. Jer. 6, 28 סָרָהִים סָרָה rebellious of the rebellious, i. e. most rebellious.

2. to be bad, evil, i. q. Arab. شَرَّ. Hence סָרָה no. 2.

Deriv. סָרָה.

* סָרָה obsol. root, Arab. شَتَا, Syr. Aph. أَشَدَّ, to winter, though these perhaps are denominatives.—Hence

סָרָה m. (form like בָּהָב) winter, Cant. 2, 11, where Keri סָרָהִי is probably a corrupted form after the analogy of the suff. חָיו. Chald. סָרָה, Syr. شَدَا, Arab. شَتَا plus شَتْوَةٌ id.

סָרָה (hidden, r. סָתַר) Sethur, pr. n. of the phylarch or chief of the tribe of Asher, Num. 13, 13.

* סָתַר, once שָׂתַר Lam. 3, 9; fut. יִסְתַּר, imper. סָתַר.

1. to stop up, to obstruct, as fountains 2 K. 3, 19. 25. 2 Chr. 32, 3. 4. Metaph. Lam. 3, 9 שָׂתַר הַפְּלִיחַי he stops my prayer, shuts it out.—Chald. סָתַר to shut up, Arab. سَطَم id. The primary syllable is סָתַר, whence Chald. סָתַר, טָסַר, Syr. Arab. يَصْمَر, طَم, to stop a well, Heb. סָתַר to close up, to finish; and with a guttural prefixed אָסַר, חָסַר, חָסַר.

2. to shut up, to keep secret, Dan. 8, 26. 12, 4. 9. Part. pass. סָתַר hidden, kept secret, Ez. 28, 3. Ps. 51, 8.

NIPH. to be stopped, repaired, e. g. the breaches of a wall, Neh. 4, 1 [7].

PIEL. i. q. Kal no. 1, Gen. 26, 15. 18.

* סָתַר fut. יִסְתַּר, to cover, to veil, see Hiph. no. 1, and סָתַר no. 1; then to hide

to conceal. Chald. סתר id. Syr. ستر to protect, ستر veil, hiding-place, secret. Arab. ستر to cover, to cover over; III, to hide; ستر and ستر veil, ستر shield.—In Kal once intrans. to hide oneself, fut. יסתתר Prov. 22, 3 Cheth. where נסתתר.

NIPH. 1. to be hid, to lie hid. Job 3, 23 to a man יסתתר דרכו אשר to whom his way is hid, who knows not how to escape from calamities. With מן (α-λύτισθαι από τινος, comp. מן no. 3. b) to be hid from any one Ps. 38, 10. Is. 40, 27. Gen. 31, 49 when we shall be hid from one another, when we shall be far distant from one another. Ps. 19, 7. Job 28, 21. With מציני, Hos. 13, 14 repentance is hidden from mine eyes, i. e. is unknown to me. Is. 65, 16; מציני (Lat. occultari a conspectu alic. Plaut.) Deut. 7, 20; מציני Jer. 16, 17; מציני Am. 9, 3. PART. plur. f. נסתרות hidden things, secrets, Deut. 29, 28; spec. hidden sins, i. e. unconsciously committed, Ps. 19, 13.—Followed by another verb, it may be rendered by an adverb, secretly, like Gr. λανθάνω; Num. 5, 13 נסתרה ונטמאה and she be secretly defiled.

2. Reflex. to cover oneself; Is. 28, 15 נסתרנו בשקר we have covered ourselves up in lies, wrapped ourselves in them. Hence, to hide oneself, Jer. 36, 19. Zeph. 2, 3; with ב of place, or שם, 1 Sam. 20, 5. 19. 24. Jer. 23, 24. Job 34, 22; מן Ps. 55, 13; מציני Gen. 4, 14. Job 13, 20. Of God as hiding himself Ps. 89, 47, i. q. יסתתר; see Hiph. no. 1. b.

PIEL to hide a person for protection, Is. 16, 3.

PUAL part. fem. מסתרה hidden, secret, Prov. 27, 5.

HIPH. 1. to cover, to veil, espec. the face, Ex. 3, 6. With מן from any person or thing; Is. 50, 6 I covered not my face from reproach and spitting. Is. 53, 3 כמסתר פנים מנינו as one covering his face from us. sc. for shame, as affected with an evil disease; מסתר part. of the Chald. form for מסתיר which is read in 4 Mss. Others: as one from whom men hide their faces, taking the part. as impersonal; this gives a good sense, but the construction is less easy.—Spec.

Jehovah is said to cover or veil his face, יסתיר פניו, also יסתיר פנים Is. 59, 2, comp. Job 34, 29; e. g. a) Where he is said not to regard human affairs Ps. 10, 11; c. מן, Ps. 51, 11 cover (יסתיר, q. d. turn away) thy face from my sins, i. e. regard them not, forgive them. b) In token of displeasure; opp. יאיר פניו see p. 25, and נשא פני פ' p. 695. With מן Deut. 31, 17. 32, 20. Ps. 13, 2 how long wilt thou veil thy face from me? 22, 25 he doth not veil his face from him sc. the afflicted, but hears his prayers. 27, 9. 102, 3. Is. 8, 17. Jer. 33, 5. Ez. 39, 23 sq. al. sæp. So without מן Deut. 31, 18. Ps. 30, 8. 44, 25. 104, 29. Job 13, 24. 34, 29 when he veileth his face, who can behold him? i. e. if he be displeased, who can be admitted to his presence? the figure being drawn from the custom of kings and princes, who admit only those whom they favour. So with פנים impl. Is. 57, 17 I smote him (the people) covering my face, and I was wroth.—Once the sins of men are said to veil the face of God, i. e. to avert his favour, Is. 59, 2.

2. to hide, to conceal a pers. or thing, Job 14, 13. Prov. 25, 2. Spec. a) For protection and safety from persecutors, etc. Jer. 36, 26. 2 Chr. 22, 11; with ב of place Ps. 17, 8. Is. 49, 2. Ps. 31, 21. 27, 5; with מן, מציני. 2 K. 11, 2. Ps. 64, 3. Is. 50, 6. b) to hide a thing from any one, not to let him know it, with מן of pers. 1 Sam. 20, 2. Is. 29, 15. Ps. 119, 19. c) to hide sorrow, calamity, from any one, i. e. to avert it; Job 3, 10 יסתיר עמל מציני; comp. Niph. Is. 65, 16 and נסתה Job 23, 17.

HITHPA. יסתתר to hide oneself 1 Sam. 23, 19. 26, 1. Ps. 54, 2. Is. 45, 15 truly thou art מסתתר אל a God hiding thyself, whose secret counsels none can comprehend. Is. 29, 14 the understanding of the prudent shall hide itself, i. e. shall vanish away, disappear.

Deriv. יסתיר, יסתרה, יסתיר, יסתור, יסתיר, יסתיר.

סתר Chald. PA. 1. to hide. Part. pass. plur. f. מסתרות hidden things, secrets, Dan. 2, 22.

2. to destroy, Ezra 5, 12; pr. to hide away, to remove out of sight. comp. יסתיר and יסתיר. In Targ. often. Syr. Pe. id

עָוֵר. Also to the letter ר, *r*, by which indeed many express the Arabic Ghain, as מָעֵט and מָרַט to polish. b) To the palatal letters, as ג, כ, ק, which see respectively, and compare עָטַר and פָּתַר to surround; נָבַע (נָבֵא) and נָבַע, נָבַע, to boil up; Chald. אָרְקָא and אָרְקָא earth; שָׁמַע and שָׁמַק. c) The letter ע is also very frequently interchanged with ק, in such a way that for the Hebrew ק we find in Aramæan ע, i. e. the sibilant being dropped, and nothing but a guttural impulse of breath remaining, as צֹאן אֲרֵעָא אֲזַלְא אֲרֵץ אֲרָץ flock; חֲכִילִי אֲמָרִי earth; חֲכִילִי אֲמָרִי wool. See on the nature and cause of this permutation, Ewald Krit. Gram. p. 33.

I. עֵב m. (עָבַב) a term of architecture, *a threshold, step*, i. e. a projection or offset, perh. collective, forming the ascent into a portico, 1 K. 7, 6. Ez. 41, 25. Plur. עָבִים v. 26, as if from a sing. עֵב. Targ. well in 1 K. 7, 6 סְקוֹפְתָא thresholds. Vulg. *epistylum, architrave*, against the context in both places; although such is the poverty of the Hebrew in terms of this sort, that the Heb. עָב may perhaps have comprehended the epistyle. This is also favoured by the etymology from עָבַב to cover, q. v.

II. עֵב comm. gend. (m. Is. 19, 1. Ecc. 11, 3; f. 1 K. 18, 44.) constr. עָב Prov. 16, 15. Is. 18, 4, once עָב Ex. 19, 9; plur. עָבִים, constr. עָבִי, twice עָבוֹה 2 Sam. 23, 4. Ps. 77, 18. R. עֵיב.

1. *darkness*, chiefly of clouds, Ex. 19, 9 הָעָב הַזֶּה in the darkness of a cloud. Ps. 18, 12 שְׁחָקִים עָבִי darkness of clouds.—Hence

2. *a cloud*, Is. 19, 1. 25, 5. al. עָב טַל a cloud of dew Is. 18, 4. Prov. 16, 15. Often collect. clouds Job 20, 6. 36, 29. Is. 14, 14. Plur. Judg. 5, 4. 1 K. 18, 45. Ps. 104, 3. al. A cloud is put as an emblem of swift motion Is. 60, 8 (comp. 19, 1); also of things evanescent Job 30, 15. Is. 44, 22.

3. *dark thicket* of a wood, plur. עָבִים Jer. 4, 29. Chald. Syr. id.

עָב see in עָב I.

* עָבַב obsol. r. prob. to cover, to hide,

q. v. עָבִי. חָבַב, חָבַב. Hence עָב I.

* עָבַד fut. יַעֲבֹד 1. to labour, to work to do work. Aram. עָבַד, חָבַב, to make, i. q. Heb. עָשָׂה; Arab. عَبَدَ to serve God, see no. 3, but Conj. II to reduce to servitude, عَبْدٌ servant; see Hiph. no. 2. A. Schultens holds the primary idea to be that of *subduing, depressing*, ad Job. p. 6; and so Redslab nearly.—Absol. Ex. 20, 9 יַעֲבֹד יְמֵים שֵׁשָׁה six days shalt thou labour, opp. to שָׁבַח. 34, 21. Deut. 5, 13. Ecc. 5, 11. With acc. of land, etc. to work, e. g. to till the ground Gen. 2, 5. 3, 23. 4, 2; a vineyard Deut. 28, 39; a garden Gen. 2, 15. So of artisans, Is. 19, 9 עֲבָדֵי פְּשָׁתִים the workers in linen. Ez. 48, 18 עֲבָדֵי-הָעִיר the workmen or labourers of the city. v. 19. Accus. impl. Deut. 15, 19 thou shalt not till the ground with (בְּ) the firstling of thy bullock.

2. to work for another, to serve, Num. 4, 37; בְּ of price, Gen. 29, 20. 25. Hos. 12, 13. Ez. 29, 20. Often with acc. of pers. to serve any one, Gen. 29, 15. 30, 26. 31, 6. 41. Ex. 21, 6. Mal. 3, 17; poet. of a beast Job 39, 9; עָב with any one Gen. 29, 25. 30. Lev. 25, 40; לְפָנַי 2 Sam. 16, 19 of a minister of the king, comp. עָמַד לְפָנַי. With two acc. Gen. 30, 29 יָדַעְתָּ אֵת אֲשֶׁר עָבַדְתִּיךָ (how) I have served thee.—Spoken not only of single persons, but also of nations, who serve their kings and princes Judg. 9, 28. 38. 1 Sam. 11, 1. 1 K. 5, 1. 12, 4. Ps. 18, 44. Jer. 27, 7. 9; or who are subject to other nations Gen. 15, 14. 25, 23. Ex. 14, 12. 1 Sam. 4, 9 (c. הָ). 2 Sam. 10, 19. Jer. 40, 9; also of kings who are tributary to others Gen. 14, 4. 2 K. 18, 7. Here belongs Gen. 15, 13 וַעֲבָדוּם וְנָסוּ אֲהֵם and they (the Israelites) shall serve them (the Egyptians), and they shall afflict them, the Egyptians shall afflict the Israelites, the subject and object being changed. So too עָבַד מִסַּע 1 K. 9, 21, see in מִסַּע.—Once to serve any one is for simpl. to obey, 1 K. 12, 7.

3. to serve in a religious sense, i. e. to worship, to yield reverence and obedience to, e. g. Jehovah Ex. 3, 12. 4, 23. 7, 16. 26. Josh. 24, 15. 18. Ps. 22, 31. Job 21, 15. al. sæp. Also idols Deut. 4, 19. 8, 19. 13, 7. 14. Judg. 10, 10. 1 K. 16, 31.

2 K. 10, 18. al. So of a single sacrifice or act of worship Ex. 3, 12, 4, 23. Constr. with acc. rarely with לָּ Judg. 2, 13. Jer. 44, 3. Acc. impl. (Jehovah) Job 36, 11. Is. 19, 23. With two acc. *to serve God with any thing*, i. e. to offer in sacrifice, Ex. 10, 26; hence, the name of God being omitted, עָבַד וּמִנְחָה *to offer sacrifice and oblation*, i. e. to serve (God) with such offerings, Is. 19, 21.

4. Causat. עָבַד i. q. הִעֲבִיר, *to make serve, to impose service upon any one*. Lev. 25, 39 עָבַד בּוֹ עַבְדָּהּ בּוֹ לֹא־תַעֲבֹד *thou shalt not make him serve the service of a bondman*. v. 46. Ex. 1, 14. Jer. 22, 13. 34, 9. 10. So of nations Jer. 25, 14. 27, 7. 30, 8. Ez. 34, 27.

NIPH. 1. *to be wrought, tilled, of a field*, Deut. 21, 4. Ex. 36, 9. 34.

2. *to be served, [profited, as a king by his land*, Ecc. 5, 8.—R.

PUAL 1. i. q. Niph. no. 1, Deut. 21, 3; comp. 15, 19.

2. Pass. of Kal no. 4, Is. 14, 3 *the heavy service* עָבַד אֲשֶׁר עָבַד בָּךְ *which was imposed upon thee*. For עָבַד we might expect עֲבָדָר; but see Heb. Gram. § 140. 1. b.

HIPH. 1. Causat. of Kal no. 1, *to cause to work, to compel to labour*, c. acc. Ex. 1, 13. 6, 5. 2 Chr. 2, 17.—Hence *to weary with severe labour, to fatigue*; Is. 43, 23 *I have not wearied thee with offering sacrifices*. . . . 24 אַף הִעֲבַדְתִּי בְּחַטָּאוֹתַי *but thou hast wearied me with thy sins*.

2. Causat. of Kal no. 2, *to cause to serve*, Ez. 29, 18; *to reduce to servitude* sc. a people Jer. 17, 4.

3. Causat. of Kal no. 3, 2 Chr. 34, 33.

HOPH. עָבַד *to be made to serve* i. e. *to worship*. Ex. 20, 5 לֹא תַעֲבָדֵם *nor be made (led, driven) to serve them* i. e. false gods. 23, 24. Deut. 5, 9. Hence *to serve*, at the persuasion or urgency of others, Deut. 13, 3.

Deriv. מַעֲבֵד, and the seventeen here following.

עָבַד Chald. *to make, to do*, i. q. Heb. עָשָׂה no. 2, for which it is usually put in the Targums. Spec. a) *to make an image* Dan. 3, 1. b) *to make, i. e. to create the heavens and the earth* Jer. 10, 11. c) *to make ready a feast* Dan. 5, 1. d) *to keep a festival* Ezra 6, 16. e) *to make war* Dan. 7, 21. f) *to do a law,*

i. e. *to keep it*, Ezra 7, 26; comp. עָשָׂה no. 2. l. Also *to do or perform miracles* Dan. 3, 32. 6, 28; *to do or commit wrong* Dan. 6, 23; *to make sedition* Ezra 4, 15. g) Genr. *to do any thing*, comp. עָשָׂה no. 3; Ezra 6, 13. Dan. 6, 11. 4, 32 [35] מָה עַבְדָּהָ *what doest thou?* spoken in invective. h) עָבַד *to do with any one*, sc. customarily, Dan. 4, 32 [35]; *to do with any thing, to dispose of it*, Ezra 7, 18; c. עם id. Ezra 6. 8.

ITHPE. *to be made, to be done*, Ezra 4, 19. 7, 26. With a noun following, Dan. 3, 29 הִתְעַבְדוּן הַחַמִּין *let him be made pieces*, be cut in pieces, see in הָדָם. Dan. 2, 5. Ezra 6, 11. Absol. *to be done*, spoken of something before mentioned, Ezra 5, 8. 6, 12. 7, 21. 23.—Deriv. עֲבָדָה.

עָבַד m. (r. עָבַד) in pause עָבַד; c. suff. עָבָדָה; plur. עֲבָדִים, constr. עֲבָדָי; a servant, Arab. عَبْدٌ, Syr. حَسْبًا.

1. Genr. *a servant*, who among the Hebrews was also *a slave*, Gen. 12, 16. 17, 23. 39, 17. Ex. 12, 30. 44. 21, 2; whether born in the house, *verna*, (יָלִיד בֵּיתָה q. v.) or bought with money (מִקְנָה) Gen. 17, 12. 23. עַבְדָּהּ עָבַד *servile work* Lev. 25, 39. עָבַד עוֹלָם *a servant for ever*, see in עוֹלָם no. 2. a. עָבַד עֲבָדִים *a servant of servants*, the lowest menial, Gen. 9, 25. בֵּית עֲבָדִים *the house of servants*, house of bondage, prison-house, i. e. Egypt, Ex. 13, 3. 14. 20, 2. Deut. 8, 14. 13, 6. 11. Emphat. Jer. 2, 14 *is Israel a servant? is he a home-born slave? why is he a spoil?* Often followed by לָּ in stead of a genit. *a servant to any one*, see לָּ no. 3. f. Gen. 41, 12. 1 Sam. 30, 13. 17, 8 וְאַתָּם עֲבָדִים לְשָׂאֵל (But עֲבָרִי are the ministers and courtiers of Saul; see below in lett. b.) 2 Sam. 9, 12. 1 K. 11, 26. Hence לָּ הָיָה עָבַד *to become servant to any one* Gen. 9, 25-27. 44, 9. 10. 17. 33. 47, 25. Lev. 26, 13. Deut. 6, 21; לָּ לְעָבַד id. 1 Sam. 8, 17. 17, 9; (comp. לָּ לְעָבַד 2 K. 4. 1. לָּ לְעָבַד Is. 44, 21. 49, 5;) once i. q. *to obey, to be obsequious*, 1 K. 12, 7.—Spec. the name *servants* is applied: a) To common soldiers, who are called *the servants* of their general or prince, 2 Sam. 2, 12. 13. 15. 30. 31. 3, 22. 8, 7. b) *To the servants of a king*, i. e. his ministers and court officers, e. g. עֲבָדֵי פָּרְעֹה Gen. 40, 20. 41, 10

37. 38. 50, 7. Ex. 5, 21. al. עֲבָדֵי שָׂאֵל
1 Sam. 16, 17. 18, 22. 28, 7; עֲבָדֵי הַמֶּלֶךְ
1 K. 1, 47. 9, 27. 2 K. 19, 5. Esth. 3, 3.
Is. 37, 5. al. So of military commanders
1 Sam. 29, 3. 1 K. 11, 26. 2 K. 25, 8.
c) To whole nations, which are subject
or tributary to others, Gen. 9, 26. 27, 37.
Deut. 5, 15. 15, 16, 12. 2 Sam. 8, 2.
6. 14. 1 Chr. 18, 2. 6. 13. d) Trop. of
beasts Job 40, 28; also of things Gen.
47, 19, comp. Judith 3, 4.

In addressing superiors the Hebrews
from modesty or humility were accus-
tomed to call themselves *servants*, and
those whom they addressed, *lords*; see
in אֲדוֹן Gen. 18, 3 *pass not away from
thy servant*, i. e. from me. 19, 19. 33, 5.
44, 18. 24. 33. 1 Sam. 17, 32. 34. 38. 20,
8. Is. 36, 11. Dan. 2, 4. al. So in con-
verse with God, Ex. 4, 10. 1 Sam. 3,
9. 10; and in prayers to him, Ps. 19, 12.
14. 27, 9. 69, 18. 119, 17. Neh. 1, 6. 8.
Hence עֲבָדָה *thy servant* is in this way
put for אֲנֹכִי, so that the suffix of the
first person is referred to it, e. g. Gen.
44, 32 *for thy servant (I) became surety
for the lad unto my father*.—The term
servants is applied also to absent per-
sons, whom one wishes to commend to
the favour of a patron; as Gen. 44, 27
thy servant, my father, said unto us. 32,
5. 20. 21.

2. עֲבָד יְהוָה, *servant of Jehovah*, used
tropically in various senses, viz. a) For a
worshipper of God; Neh. 1, 10 הֵם
עֲבָדֵי יְהוָה they (the Israelites) are *thy
servants and thy people*; comp. Chald.
Ezra 5, 11 *we are the servants of the God
of heaven*, we worship the God of heaven.
Dan. 6, 21 *O Daniel, servant of the liv-
ing God*, i. e. who dost worship the liv-
ing God. In this sense it is used as a
laudatory epithet or title applied to the
pious worshippers of God, e. g. to Abra-
ham, Ps. 105, 6. 42; Joshua, Josh. 24, 29.
Judg. 2, 8; Job, Job 1, 8. 2, 3. 42, 8;
David Ps. 18, 1. 36, 1. 78, 70. 89, 4. 21.
Jer. 33, 21 sq. Ez. 34, 23; Eliakim Is.
22, 20; Zerubbabel Hag. 2, 24. Also
in plur. עֲבָדֵי יְהוָה is often said of pious
men, Ps. 34, 23. 69, 37. 113, 1. 134, 1.
135, 1. 136, 22. Is. 54, 17. 63, 17. 65, 8.
9. 13–15. b) For a *minister* or *ambas-
sador* of God, called of God and sent to
perform any service. Is. 49, 6 נָקַל מִיְהוָה

אֵל לִי עֲבָד לְהַקִּים אֶת-שִׁבְטֵי יִשְׂרָאֵל וְגו' *it is
not enough that thou shouldst be my ser-
vant* (i. e. my ambassador and instru-
ment) *to raise up the tribes of Israel . . .
I will also make thee a light to the Gen-
tiles*. v. 5. In this sense it is applied
directly to the Messiah Zech. 3, 8; also
to Nebuchadnezzar king of Babylon,
whom God used as his instrument in
chastising the people, Jer. 25, 9. 27, 6.
43, 10. Often also there is connected
with the term the idea of a *familiar
servant*, standing in a more intimate re-
lation, *chosen and beloved* of God for his
piety and approved fidelity, and sent to
perform his service, e. g. thus spoken of
angels (in the other hemistich מַלְאָכָיִם)
Job 4, 18; and of prophets Am. 3, 7. Jer.
7, 25. 25, 4. 26, 5. 29, 19. 35, 15. 44, 4.
Dan. 9, 6. Ezra 9, 11; spec. of Moses
Deut. 34, 5. Josh. 1, 1. 13. 15. Ps. 105
26; of Isaiah Is. 20, 3. Sometimes the
two ideas of a pious worshipper of God
and of an ambassador sent from God
appear to have coalesced, e. g. in the
passages which relate to Abraham and
Moses, and particularly in those where
Israel or *Jacob*, i. e. the people of Israel,
is addressed by this honourable and en-
dearing appellation, as Is. 41, 8. 9. 42,
19. 44, 1. 2. 21. 45, 4. 48, 20. Jer. 30, 10.
46, 27. 28. Ez. 28, 25. 37, 25; comp.
Hos. 11, 1. Still it is the *pious* Israelites
who are here especially meant, i. e. those
truly worthy of the name, ἀληθῖνοι Ἰσ-
ραηλιῖται, Is. 43, 10. 49, 3 where see the
author's note at the end of his Germ.
version edit. 2. Among these again
the prophets particularly are so named,
Is. 44, 26. This same Jacob who is
thus termed *the servant of Jehovah*, is
called in the other hemistich sometimes
the *elect, chosen of God*, Is. 41, 8. 45, 4;
sometimes *ambassador* and *friend* 42,
19, and so in the plur. *ambassadors* 44,
26. But in all the passages respecting
the servant of God in the chapters of the
last part of Isaiah, (42, 1–7. 49, 1–9. 50,
4–10. 52, 13–53, 12,) he is represented
as the intimate friend and ambassador
of God, as aided by the divine spirit, and
as about to restore the tribes of Israel
and become the teacher of other na-
tions. [Such was to be the character
of the Messiah, to whom these pas-

sages are expressly referred in the N. T.—R.

3. *Ebed*, (servant sc. of God,) pr. n. m. a) Judg. 9, 26. 28. b) Ezra 8, 6.

עֶבֶד Chald. i. q. Heb. עֶבֶד *servant*; e. g. *servant of the king*, i. e. a minister, prefect, Ezra 4, 11; so those who address the king call themselves *his servants*, Dan. 2, 4. 7. עֶבֶד אֱלֹהִים *the servant of God*, i. e. worshipper, Dan. 3, 26. 6, 21. Ezra 5, 11.

עֶבֶד m. (Kamets impure) *work, deed*, once Ecc. 9, 1. Syr. حَصْرٌ.

עֶבֶד, see עֹבֵד.

עֶבְדָא (servant sc. of God, after the Chaldee form) *Abda*, pr. n. m. a) 1 K. 4, 6. b) Neh. 11, 17, for which 1 Chr. 9, 16 עֶבְדָה.

עֶבְד־אֶדוֹם (serving Edom) *Obed-edom*, pr. n. of a Levite, 2 Sam. 6, 10. 1 Chr. 16, 38.

עֶבְדָאֵל (servant of God) *Abdeel*, pr. n. m. Jer. 36, 26.

עֲבָדָה f. (ר. עָבַד) 1. *work, labour*; Ps. 104, 23 *man goeth forth unto his work and to his labour* (לְעֲבָדָהּ) *until the evening*. Lev. 25, 39 עֲבָדָה עֶבֶד *servile labour*. 23, 7. 8. 21. 35. 36. Num. 28, 18. 25. 29, 1. 12. 35.—Ex. 39, 32 כָּל־עֲבָדָהּ *all the work of the tabernacle*, all the labour expended upon it. 36, 3. 5. Hence a) *work, business*, i. q. מְלָאכָתָהּ, Num. 4, 47 לְעֲבֹד עֲבָדָהּ *to work the work of the ministry and the work of bearing in the tabernacle of the congregation*, i. q. to do the work or business; for which in 1 Chr. 9, 19 לְעֲבֹד עֲבָדָהּ. Is. 28, 21 לְעֲבֹד עֲבָדָהּ *to work his work*, i. e. divine judgments upon the ungodly. 32, 17. Comp. פָּעַל, פָּעִיל, Chald. עֲבִירָא i. q. מְעֵשָׂה. b) *Spec. work of the field, tillage, agriculture*, 1 Chr. 27, 26. Neh. 10, 38.

2. *labour of a servant for his master, service, ministry*. Gen. 30, 26 *thou knowest my service* (אֶת־עֲבֹדָתִי), *which I have done thee*. עֶבֶד עֲבָדָהּ *to serve a service with any one, to be his servant*, Gen. 29, 27. Ex. 1, 14 *and they made their life bitter* (בְּעֲבָדָהּ קָשָׁה) *with hard service in mortar*, etc. and so עֲבָדָהּ קָשָׁה of hard service rendered by a people to a

king or to another people, Deut. 26, 6. 1 K. 12, 4. Neh. 5, 18. Is. 14, 3. Lam. 1, 3; of military service Ez. 29, 18. Also of the service or ministry of the king 1 Chr. 26, 30. 2 Chr. 12, 8.—Hence a) *service*, i. e. *use, profit*. Ps. 104, 14 *and herb for the service of man*. Num. 3, 26. b) *service*, i. e. *furniture, implements*, Num. 3, 31. 36. Comp. in Engl. a *service of plate*.

3. *service of the tabernacle and temple, the sacred ministry of the priests and Levites*, 1 Chr. 25, 1. 26, 8. al. Fully עֲבָדָהּ בְּאֵהֶל מוֹעֵד Num. 4, 23. 35; עֲבָדָהּ עַל הַמִּשְׁכָּן; Ex. 30, 17. Num. 18, 6; עֲבָדָהּ בֵּית יְיָ 1 Chr. 9, 13. 23, 28; עֲבָדָהּ קֹדֶשׁ Num. 7, 9; עֲבָדָהּ יְהוָה Num. 8, 11. Josh. 22, 27; עֲבָדָהּ הַעֲבָדָהּ 2 Chr. 35, 10. So עֲבָדָהּ בְּנֵי קֹהַת *the service of the sons of Kohath* sc. in the tabernacle, Num. 4, 4; comp. v. 24. 27. 28. כְּלֵי הַעֲבָדָהּ *the vessels of service, sacred vessels*, 1 Chr. 9, 28. 28, 14. עֲבָדָהּ עֲבָדָהּ *the service-host*, the host of ministering priests and Levites Num. 8, 25. v. 26 עֲבָדָהּ לֹא יַעֲבֹד *he shall do no service*, shall take no part in it. Spoken also of a particular rite or service, Ex. 12, 25. 26. 13, 5.

עֲבָדָהּ f. (ר. עָבַד) *service*, for concr. *servants, familia*, Gen. 26, 14. Job 1, 3. Comp. Gr. *θεραπεία* Matt. 24, 45.

עֲבָדוֹן (servile) *Abdon*, pr. n. 1. A Levitical city in the tribe of Asher, Josh. 21, 30. 1 Chr. 6, 59. The same name according to 20 Codd. should be read Josh. 19, 28 instead of the usual עֲבָדָן.

2. Of several men: a) A judge of Israel, Judg. 12, 13. 15; called בְּדָן 1 Sam. 12, 11; see in בְּדָן. b) 1 Chr. 8, 23. c) ib. 8, 30. 9, 36. d) 2 Chr. 34, 20.

עֲבָדוּתָהּ f. (denom. from עָבַד) *servitude, bondage*, Ezra 9, 8. 9. Neh. 9, 17. Syr. حَصْرٌ id.

עֲבָדִי (for עֲבָדֵיהָ) *servant of Jehovah*) *Abdi*, pr. n. m. a) 1 Chr. 6, 29. b) 2 Chr. 29, 12. c) Ezra 10, 26.

עֲבָדִיאל (servant of God) *Abdiel*, pr. n. m. 1 Chr. 5, 15.

עֲבָדִיָהּ and עֲבָדִיָהּ m. (worshipper of Jehovah) *Obadiah*, pr. n. of several persons, of whom the most distinguished was a prophet of this name contem-

עָבַר m. (r. עָבַה) c. suff. עָבְרִי, *thickness* 1 K. 7, 26. Jer. 52, 21. 2 Chr. 4, 5.

עֲבִירָא Chald. f. (r. עֲבַר) 1. *work, labour*, Ezra 4, 24. 5, 8. 6, 7. 18.

2. *business*, e. g. administration of affairs, Dan. 2, 49. 3, 12. Comp. מְלָאכָה Neh. 2, 16.

* עָבַל obsol. root, Arab. عَبَل to strip a tree of its leaves, عَبْلَاءُ a white stone, الْأَعْبَلُ a mountain whose rocks are white.—Hence pr. n. עוֹבֵל, עוֹבֵלָה.

* עָבַץ obsol. root, i. q. עָצַב to be in pain, according to 1 Chr. 4, 9. 10.—Hence pr. n. יְעָבֵץ.

* עָבַר fut. וְעָבַר, 2 p. fem. הַעֲבִירִי Ruth 2, 8, see Lehrg. p. 306. Heb. Gr. § 47. n. 1.

1. to pass over. Arab. عَبَرَ to pass over a river, also to pass away, depart, die; عَبْرٌ, عَبْرٌ bank of a stream, shore; عَبَرَ to pass away, depart. Aram. עָבַר

i. q. Heb. The same root is widely found in the Indo-European tongues, e. g. Sanscr. *upari*, Pers. ابر and ابرو super, supra, Gr. ὑπέρ, πέρα, πέραν, πέραν, Lat. *super*, Goth. *ufar*, *afar*, Germ. *über*, Engl. *over*.—Pr. to pass over a river, sea, c. acc. Gen. 31, 21 וַיַּעְבֵּר אֶת־הַנְּהַר Is. 23, 2 עָבַר הָם Deut. 3, 27. 4, 21. Josh. 4, 22. 24, 11; c. אֶל Josh. 3, 11. 2 Sam. 15, 23. Zech. 10, 11; בְּהוֹךְ Num. 33, 8. Accus. impl. to pass over sc. a river Josh. 2, 23. 2 K. 2, 9; and with acc. of place to which one passes over, Jer. 2, 10 אֶת־הַיָּם בְּהַיָּם pass over (the sea) to the coasts of the Chittim. Is. 23, 6. 12. Am. 6, 2; c. אֶל Num. 32, 7.—Spoken also of other impediments which one passes over; as a deep valley or ravine Is. 10, 29, see Bibl. Res. in Palest. II. p. 116; a wall or fence Job 19, 8. comp. Is. 51, 23; a bound Ps. 104, 9. Hence metaph. to pass over, to transgress, Sept. παραβαίνο, e. g. the commandment of God Num. 22, 18. 24, 13. 1 Sam. 15, 24. Hab. 1, 11; or of the king Esth. 3, 3; a covenant Deut. 17, 2. Josh. 7, 11. 15, 23, 16. Jer. 34, 18; a law Is.

24, 5. Dan. 9, 11. So Syr. عَبَرَ to transgress a law, Chald. עֲבִירָא transgression. With אֶל, to pass over the border to any pers. or thing, 1 Sam. 14, 1. 27, 2. Trop. also of a razor passing over one's head, c. אֶל Num. 6, 5; of the wind passing over upon any pers. or thing, c. אֶל Ps. 103, 16. Comp. no. 4.

2. to pass over, to pass through, to go through, sc. a region, city, field, etc. with acc. Num. 20, 17. Judg. 11, 29 וַיַּעְבֵּר יְרֵמְיָהוּ אֶת־גִּלְעָד וְאֶת־מַנַּשֶּׁשׁ and he passed over through-out Gilead and Manasseh. Often c. אֶל in, through, Gen. 12, 6 אֶתְּכֶם בְּסֶלַח Ps. 42, 5 בְּסֶלַח לְפָנַי for I had passed on among the crowd. Gen. 30, 32. 41, 46. Num. 20, 18. Deut. 2, 27. Josh. 18, 9. 1 Sam. 9, 4. Is. 34, 10. Jer. 2, 6; בֵּין between two things, Gen. 15, 17. Jer. 34, 19; בְּהוֹךְ Job 15, 19. Ez. 9, 4; בְּהוֹךְ Josh. 1, 11. Am. 5, 17; absol. 2 K. 4, 8.—So of things, Ps. 18, 13 עָבְרוּ בְּרֵדִי אֲשֶׁר יָשָׁא there passed through his clouds (acc.) hail and burning coals; but see in no. 4. d. 1 K. 22, 36 and there went a joyful cry throughout the host. Absol. Lam. 3, 44 thou hast covered thyself with clouds מִעֲבַר הַפְּלָא so that our prayer should not pass through.—So עָבַר בְּסֶלַח 2 K. 12, 5 and בְּסֶלַח עָבַר לְפָנָיו Gen. 23, 16, money passing among the merchants, current money, i. e. which passes current; prob. pieces of silver on which the weight was marked, as among the Chinese; since coined money can hardly have existed in the days of Abraham. Vulg. probata moneta.

3. to pass over, i. e. to pass beyond, to pass by, to pass along or away; with acc. of pers. or place by which one passes, Judg. 3, 26 אֶת־הַקְּבָרִים וְהוּא עָבַר אֶת־הַקְּבָרִים and he passed on beyond the quarries. Gen. 32, 32. 2 Sam. 18, 23 וַיַּעְבֵּר אֶת־הַכּוּשִׁי וְהוּא עָבַר אֶת־הַכּוּשִׁי and he passed by Cushi, outran him. Is. 31, 9 וְעָבַר מִפְּנֵי הַיָּם from fear he shall pass on (flee) beyond his fortress. With אֶל pr. over, beyond, Gen. 18, 5 עֲבַרְתָּם אֵלַי לְפָנַי עֲבַרְתָּם אֵלַי for therefore do ye pass by your servant, i. e. pass this way. Judg. 9, 25 אֶת־כָּל־הַבָּרִיָּה אֲשֶׁר־עָבְרוּ עִלָּיהֶם all that passed along by them that way. 1 K. 9, 8. 2 K. 4, 9. Prov. 24, 30. Jer. 18, 16. Ez. 16, 6. 8; מֵעַל Gen. 18, 3; אֶת־לְפָנָי Ex. 34, 6; לְפָנָי 2 K. 4, 31; also עָבַר תַּחַת הַשָּׁבַט to pass along under

the crook of a shepherd numbering his flock, i. e. to be numbered, Lev. 37, 32. Absol. Gen. 37, 28 *there passed by Midianites, merchants*. Ex. 12, 23. Ruth 4, 1.—PART. עֹבְרִים *passers by* Ps. 129, 8. Is. 51, 23; with genit. of way, עֹבְרֵי דֶרֶךְ *passers by on the way*, they that pass by the way, Ps. 80, 13. 89, 42. Job 21, 29.—Spec.

a) Of time as *passing away*, e. g. the day Ps. 90, 4; the days of one's life Job 17, 11; mid-day 1 K. 18, 29; the seasons Jer. 8, 20. Cant. 2, 11; the harvest Jer. 8, 20. So of welfare, anger, mourning, i. e. seasons of welfare, mourning, etc. Job 30, 15. Is. 26, 20. Ps. 57, 2. Gen. 50, 4. 2 Sam. 11, 27.

b) Of things that *pass swiftly away* and *vanish*; e. g. chaff driven by the wind, מִן עֵבֶר, קֶשֶׁת עֵבֶר, Is. 29, 5. Jer. 13, 24. Ps. 48, 5; a cloud Job 30, 15; a shadow Ps. 144, 4; waters drying up Job 6, 15. 11, 16.—Hence

c) *to pass away, to perish*, e. g. men Ps. 37, 36. Job 34, 20. Nah. 1, 12; by a weapon, בַּשֵּׁלַח Job 33, 18. 36, 12; of things, q. d. *to be forgotten*, Esth. 9, 28.

d) Trop. עָבַר עַל-פְּשָׁעֶיךָ *to pass over transgression*, i. e. *to forgive, to pardon*, Mic. 7, 18. Prov. 19, 11; and so without פְּשָׁעֶיךָ, c. dat. *to forgive any one*, Am. 7, 8. 8, 2.

4. *to pass over* from one place to another, i. e. *to pass on, to pass, to go further*; עָבַר מֵעִיר לְעִיר *to pass from city to city* 2 Chr. 30, 10. Gen. 18, 5 אַחֲרַי אֲתֵּבֵר *afterwards ye shall pass on*. Neh. 2, 14 *no place for the beast under me to pass* sc. further. 2 Sam. 18, 9 *the mule that was under him passed on*, went away. 16, 1. Mic. 1, 11. Josh. 6, 7. 8. 2 Sam. 16, 9 *let me pass on and take off his head*. עָבַר וָשָׁב *to pass on and return*, i. e. to pass hither and thither, to go to and fro, Ex. 32, 27. Ez. 35, 7. Zech. 7, 14. 9, 8. With בָּ or עַל of the way; Prov. 4, 15 *pass not (בו) in it*. 2 K. 6, 26 *the king was passing (עַל) upon the wall*. v. 30.—Hence

a) *to pass on to a place, to go to it*; c. acc. 2 K. 6, 9. Am. 5, 5 *and pass not to Beersheba*; c. לְ אֶל 1 K. 19, 19. 2 K. 4, 8. Often of a boundary, which *passes on to any point*, acc. c. הִי loc. Num. 34, 4. Josh. 15, 3 sa. 18. 13. 18. 19, 13.

b) With בָּ *to pass in, to go in, to enter*; Judg. 9, 26 וַיֵּכְבְּרוּ בְּשֵׁכֶם *and they entered into Shechem*. Lev. 26, 6. Ez. 14, 17; c. acc. *to pass in at a gate* Mic. 2, 13. Is. 62, 10. Here belong also the phrases עָבַר בְּבְרִיתָהּ *to enter into a covenant* Deut. 29, 11; עָבַר בְּשַׁחַתָּהּ *to pass into the pit of death* Job 33, 28.

c) With לְפָנַי *to pass on before, to go before*, so that others follow afterwards, Gen. 33, 3. Ex. 17, 5. Deut. 3, 28. Josh. 4, 5. 12. 6, 7. Also *to pass on first, to go first*, Gen. 33, 14. 1 Sam. 9, 27. 25, 19. 2 K. 4, 31.—Contra, c. אַחֲרַי *to pass on after, to follow*, 2 Sam. 20, 13.

d) With מִן, מֵאֵת, *to pass from any person or thing, to go away, to depart*. Ruth 2, 8 לֹא תֵּעָבְרִי מֵאֵתִי *pass not from hence*. Cant. 3, 4. 1 K. 22, 24; of things, Ps. 81, 7. [Ps. 18, 13 מִנְּגַתָּהּ נִגְדָה עָבְרוּ מִן עָבְרוּ *from the brightness before him passed (went) forth his clouds, hail and burning coals*, i. e. the hail and lightning were in the thunder-clouds which were gathered around his glory.—R.] Trop. Deut. 26, 13 *I have not departed from thy commandments*, have not transgressed them. Is. 40, 27 מֵאֲלֹהֵי מִשְׁפָּטַי יֵעָבֶר *my righteous cause hath passed away from my God*, he neglects it, no longer cares for it.—Absol. id. Cant. 5, 6. Esth. 4, 17.

e) With עַל *to pass over to another owner*, Is. 45, 14. Ez. 48, 14 Cheth. Comp. Lam. 4, 21 עַל-כֵּן הֵעָבַר כּוֹס פּוֹס *unto thee also shall the cup pass on or over*.—But Deut. 24, 5 עָבַר עַל *to pass over upon* is i. q. *to be laid upon*, as a burden, charge.

5. From the primary signif. of *passing over* comes the frequent use of this verb in respect to *waters* which are said to *pass over* their banks, to *overflow, to overwhelm*; c. acc. Jer. 5, 22; absol. Is. 8, 8 וְעָבַר וַיִּשָּׁטַף *he shall overflow and overwhelm*. Nah. 1, 8 בְּשִׁטְפָתָהּ עֹבֵר *Hab. 3, 10. Often c. עַל* Is. 54, 9. Ps. 42, 8 *all thy waves and thy billows have passed over me (עָלַי)*, have overwhelmed me. Jon. 2, 4. Ps. 124, 4.—Hence, Is. 23, 10 וְיֵאָרֵר אֶרְצָהּ עָבְרֵי אֶרְצָהּ *overflow thy land like the Nile*, i. e. spread thyself abroad in thy land now free from the bonds of the oppressor.—Hence

a) Trop. of an inundating host, *to overwhelm*; Dan. 11, 10. 40 (coupled

with *שִׁטָּה*). Nah. 2, 1 [1, 15] *the destroyer shall no more overwhelm thee*. Is. 28, 18. Mic. 5, 7.—So too of wine, c. acc. Jer. 23, 9 (comp. *בָּלַע*, *הָלַם*); a multitude of sins Ps. 38, 5; the wrath of God Ps. 88, 17. Absol. Ps. 73, 7 *עָבְרוּ לִבָּב מַשְׁבוּיוֹת* *the imaginations of the heart overflow*, their proud thoughts are conspicuous in their looks and actions.—Hence

b) *to rush upon any one, to assail*; c. *עָל*, Job 9, 11 *יְהוָה יַעֲבִיר עָלַי*, sc. God. 13, 13. Hos. 10, 11. Nah. 3, 19 *whom hath not thy wickedness assailed?*

c) Also of tears, *to overflow*, comp. in Engl. 'to run over'; Arab. *عَبَرَ* the eye overflows, *عَبْرَةٌ* a tear. Part. *עָבֵר* *מר עֵבֵר* *overflowing myrrh*, i. e. distilling of itself, dropping in tears, Cant. 5, 5, 13.

NIPH. fut. *יַעֲבִיר*, *to be passed over*, e. g. a river Ez. 47, 5.

PIEL *עָבַר*, fut. *יַעֲבִיר*, *to make pass over*, e. g. a) A bar, bolt; hence *to shut up or close with bolts*; c. *לְפָנַי*, 1 K. 6, 21 *וַיַּעֲבִיר בְּרוּחוֹתָיו* *and he closed up with golden chains* (instead of bars or bolts) *before the holy of holies*.

b) A female is said *to let pass, to transmit* the male seed, etc. and thence *to conceive, to breed*. Job 21, 10 *שׂוֹרֵי עֵבֶר* *his cow breedeth*, becomes big with young. Chald. *עָבַר* Pe. Pa. Ethpa. id. see Bochart Hieroz. I. p. 291, and Buxtorf Lex. Chald. col. 1568. Comp. syn. *עָרָה* *to pass over*, Pa. Aph. *to be made gravid*, in Targg. for *הָרָה*, pr. to transmit, Buxt. col. 1579. See Thesaur. p. 984.

HIPH. *הֵעָבִיר*, fut. *יַעֲבִיר*, apoc. *וַיַּעֲבִיר*.

1. Causat. of Kal no. 1, *to cause to pass over, to transport across* a river, e. g. a people, flocks, etc. with two acc. of pers. and stream, Gen. 32, 24. Num. 32, 5. Josh. 7, 7. 2 Sam. 19, 16; acc. of obj. and *בָּ* of the stream Ps. 136, 14. This word is employed whether the passing of a stream be in boats, *over* 2 Sam. 1. c. or by swimming, as in the case of a flock, or by wading *through* at a ford, Gen. Josh. 1. c.—Further: a) *to cause a razor to pass over* any one, i. q. *to shave*, c. *עָל* Num. 8, 7. Ez. 5, 1; comp. Kal no. 1 fin. b) *to cause to pass, to*

transfer from one place to another. Gen. 47, 21 *and he transferred the people לְעָרִים* *to other cities*, out of some cities into others, i. e. made them exchange habitations; comp. 2 Chr. 30, 10 in Kal no. 4. c) *to cause an inheritance to pass* to any one, c. *לְ* Num. 27, 7, 8; comp. Kal no. 4. e. d) *to cause to pass over*, i. e. *to make transgress* a law, 1 Sam. 2, 24; comp. Kal no. 1.

2. Causat. of Kal no. 2, *to cause or let pass through*, e. g. a land Deut. 2, 30; *to cause to pass throughout or overrun*, as wild beasts a land Ez. 14, 15. Spec. *הֵעָבִיר קוֹל בְּ* *to cause to be proclaimed, to make proclamation in* i. e. *throughout* a land, camp, Ex. 36, 6. Ezra 1, 1. 10, 7. 2 Chr. 30, 5. Also *הֵעָבִיר שׁוֹפָר* pr. *to cause the trumpet to pass through* a land, i. e. *to blow the trumpet*, Lev. 25, 9.

3. Causat. of Kal no. 3, *to make or let pass by or beyond*; 1 Sam. 16, 9. 10. 20, 36 *he shot an arrow לְהֵעָבִירוֹ* *to make it pass by him*, i. e. beyond him. Metaph. *הֵעָבִיר חַטָּאת* *to let a sin pass by*, i. e. *to remit, to forgive*, comp. Kal no. 3. d. 2 Sam. 12, 13. 24, 10. Job 7, 21.

4. Causat. of Kal no. 4, i. q. *הֵבִיא*, *to cause to pass, to cause to go or come*; also i. q. *to bring*, spec. *to offer* as in sacrifice, *to consecrate*, c. *לְיְהוָה* Ex. 13, 12.—Often also in the phrase *הֵעָבִיר בְּנִים לְמֹלֶךְ* *to offer children to Molech* Jer. 32, 35. Lev. 18, 21. Ez. 16, 21. 23. 37; also with *בְּאֵשׁ* added 2 K. 23, 10; and without dat. *הֵעָבִיר אֶת־בְּנֵי בָאֵשׁ* Deut. 18, 10. 2 K. 16, 3. 17, 17. 2 Chr. 33, 6. Ez. 20, 31. That children thus offered to Molech were really burned, the following passages hardly leave a doubt: 2 K. 17, 31. Jer. 7, 31. 19, 5. 2 Chr. 28, 3. Ez. 23, 37; comp. Diod. 20. 14. Euseb. Præp. 4. 16. The Rabbins however, desiring to free their ancestors from the opprobrium of a superstition so atrocious, have feigned that the children were only made to pass through the fire as a rite of lustration; see Carpzov Apparatu. Antiq. s. Cod. p. 483. Spencer de Legib. ritual. p. 363–370. The same sentiment is also expressed by the Seventy, 2 K. 16, 3. al. See more in Thesaur. p. 985.

5. Causat. of Kal no. 4, viz. a) Of Kal no. 4. b, *to cause to pass in, to make*

עֲבָרָה f. (r. עָבַר) constr. עֲבָרָה, c. suff. עֲבָרָתִי; plur. עֲבָרוֹת, constr. עֲבָרוֹה Job 40, 11, also עֲבָרוֹת Ps. 7, 7.

1. *an outpouring, overflowing of wrath*, comp. the root in Kal no. 5, and Hithpa. Job 40, 11 עֲבָרוֹת אַפָּךְ *the outpourings of thy wrath*.—Hence for *wrath* itself, i. e. outburst of wrath; so of the king's wrath, Prov. 14, 35; of enemies Ps. 7, 7. Spec. of God's wrath Is. 9, 18, 13, 9, 13. Hos. 13, 11. Am. 1, 11. Ps. 85, 4; so אֵשׁ עֲבָרָתִי *the fire of my wrath* Ez. 21, 36 [31]. 22, 21, 38, 19; עַם עֲבָרָתִי *the people of my wrath*, against whom I am wroth, Is. 10, 6; comp. Jer. 7, 29. Prov. 22, 8. Lam. 3, 1. יוֹם עֲבָרָה *the day of God's wrath* Prov. 11, 4. Zeph. 1, 15, 18. Ez. 7, 19; plur. id. Job 21, 30. Prov. 11, 23 עֲבָרָה הַקְּוֹת רְשָׁעִים *the expectation of the wicked is wrath* sc. from God. Coupled with synon. וְנֹס Ps. 78, 49.

2. i. q. ὑβρις, *pride, haughtiness, insolence*, see the root in Hithpa. lett. b. Is. 16, 6. Jer. 48, 30.

עֲבְרוֹנָה (passage sc. of the sea, r. עָבַר) *Ebronah*, pr. n. of a station of the Israelites near Ezion-geber on the Elanitic gulf, Num. 33, 34, 35.

עֲבָרִי m. plur. עֲבָרִים, עֲבָרִים Ex. 3, 18; f. עֲבָרִיָּה, plur. עֲבָרִיּוֹת, gentile n. *Hebrew, Hebrews*, Gr. Ἑβραῖος. As to the origin of this name, it is derived in the O. T. from the name עָבַר no. 4, q. v. but would seem primarily to have been an appellative from that word (עָבַר), implying the land or country beyond the Euphrates; whence עֲבָרִי pr. one from beyond the river, Gen. 14, 13; where Sept. well ὁ περὶάτης. The name *Hebrews* differs from the term *Israelites* (בְּנֵי יִשְׂרָאֵל) in this respect, viz. that the latter, as a patronymic derived from the founder of the nation, was in use only among the people themselves; while the former, as an appellative applied by the Canaanites to the Hebrews migrating from beyond the Euphrates into Canaan, was the current name among foreign nations. (Comp. בְּנֵי עֲבָרִים and Φοίνικες; *Chemî*, מִצְרַיִם, Ἀἰγύπτιος.) Hence Greek and Roman writers use only the name *Hebrews*, or in later times *Jews*; e. g. Pausan. 5. 5. 2. ib. 6. 24. 6. Plut. Sympos. IV. 6. 1. Tac. Hist. 5. 1.

Josephus passim. The writers of the O. T. apply to the Israelites the term *Hebrews*, either where foreigners are introduced as speaking, Gen. 39, 14, 17, 41, 12. Ex. 1, 16. 2, 6. 1 Sam. 4, 6. 9, 13, 19, 14, 11, 29, 3; or where Israelites are represented as speaking of themselves to foreigners; Gen. 40, 15. Ex. 1, 19, 2, 7, 3, 18, 5, 3, 7, 16, 9, 1, 13. Jon. 1, 9; or where they are opposed to other nations, Gen. 43, 32. Ex. 1, 15, 2, 11, 13, 21, 2. Deut. 15, 12 (comp. Jer. 34, 9, 14). 1 Sam. 13, 3, 7 where there is a play of words in עֲבָרִים. 14, 21. The opinion of some that the term *Israelites* was a sacred name, and *Hebrews* the common appellation, is without foundation. See more on this topic in Gesch. d. hebr. Sprache u. Schrift, p. 9–12.

עֲבָרִים (regions beyond, from עָבַר) *Abarim*, pr. n. Jer. 22, 20. Fully הַרְיָה עֲבָרִים Num. 27, 12. Deut. 32, 49, and הָרֵי עֲבָרִים Num. 33, 47, 48, *the mountains of Abarim*, a range of mountains beyond Jordan over against Jericho, in which was Mount Nebo; see נָבוּ no. 2. The name *Abarim* was apparently sometimes so extended, as to include all the mountainous tract on the east of the Dead Sea.—For עֲבָרִים Num. 21, 11, 33, 44, 45, see in art. עֵי no. 2. b.

עֲבָרָן, see in עֲבָדוֹן no. 1.

* עֲבַשׁ ἄπ. λεγόμεν. Joel 1, 17, *to die*, spoken of seed which loses its germinating power and *dies* in the ground from the effects of too great heat, *astu vanescit*, to use the words of Pliny on this very point H. N. 14, 24; Germ. *verdummen*. Kindred is Chald. עֲבַשׁ pr. to rot, spec. of the kernels perishing in the ground; see Buxtorf Lex. Chald. 1642. Bochart Hieroz. II. 471. That the word for *to rot* may be so extended as to apply to seed *astu vanescens*, is shown by the Gr. πύθουμαι, Hesiod. Scut. Herc. 153.—Abulwalid compares Arab. عبس i. q. *to dry up*; so that here עֲבַשׁ would be i. q. נִבְשָׁה.

* עֲבַת in Kal not used, *to be interwoven, interlaced*, kindr. with the roots עָבַת, עָבַת.

PIEL *to entangle, to pervert*, Mic. 7, 3. Deriv. the two following.

עבת adj. fem. עֲבֹתָהּ, *interwoven, interlaced*, spoken of trees with thick foliage Ez. 6, 13, 20, 28. Lev. 23, 40. Neh. 8, 15.—Syr. with Tet **עֲבֹתָהּ** id.

עבת, plur. עֲבֹתָהִים and עֲבֹתָהוּ, subst. of both genders (f. Judg. 15, 14), any thing *interwoven, interlaced*. R. עֲבָה.—Hence

1. a cord Judg. 15, 13, 14. Is. 5, 18. Job 39, 10. Ps. 118, 27. Plur. *cords, i. e. bands, bonds, fetters*, Ps. 2, 3. Ez. 3, 25. 4, 8. Trop. *bands of love* Hos. 11, 4.

2. a braid, wreath, of small rods or wires woven together Ex. 28, 24 מִעֲבֹתָהּ **עבת** braided or wreathed work Ex. 28, 14, 22, 39, 15; שְׂרָשְׁרוֹת הָעֲבֹתָהוּ wreath-chains 28, 14.

3. a branch with thick foliage, thick-leaved bough, Ez. 19, 11, 31, 3. 10, 14.

* **עֲבֹב** fut. הָעֲבֹב 1. Pr. to breathe, to blow, i. q. kindr. אָרַב no. 1; whence עֲוִיב a wind-instrument of music. This idea is then transferred to emotions of the soul, to breathe after, to desire; hence

2. to love inordinately, to dote on, i. q. אָרַב Pi. spoken of impure love, lust, c. עַל Ez. 23, 5, 9, 16, 20; אָל v. 12; acc. v. 7. Part. עֲוִיבִים lovers Jer. 4, 30.—Comp. ἀγαπῶ. Arab. عَجِب IV placuit alicui res; V accendit amore.

Deriv. the two following, also עֲוִיב.

עֲוִיב see עֲוִיב.

עֲוִיבָה f. c. suff. עֲוִיבָהּ, *inordinate love, excessive fondness*, Ez. 23, 11. R. עֲוִיבָה.

עֲוִיבִים m. plur. (r. עֲוִיב) loves; Ez. 33, 32 שִׁיר עֲוִיבִים a song of loves, i. e. an erotic song pleasing to the people. Then i. q. חָסַד, love for men; Ez. 33, 31 בִּרְ-עֲוִיבִים בְּפִיהֶם הֵמָּה עֲשׂוּם for with their mouth they make love, i. e. they show much love and kindness, opp. but their heart followeth after gain. Comp. Arab. عَجِب id.

עֲוִיבָה f. (r. עֲוִיב) also עֲוִיבָה 1 K. 17, 13. Hos. 7, 8; constr. עֲוִיבָה 1 K. 19, 6. Ez. 4, 12; plur. עֲוִיבֹת. a cake, round-cake of bread, baked under hot ashes, such as are commonly prepared among the Orientals at the present day when in haste or on a journey; עֲוִיבָה רְצֻפִים a cake baked upon hot stones 1 K. 19, 6. עֲוִיבֹת מִצּוֹחַ unleavened cakes Ex. 12, 39. Arab. عَجْبَة egg-

fritter, omelet. See Bibl. Res. in Palest. II. p. 496. III. p. 76.—The orthography varies in Mss. and editions; in most it is written without Dagesh; see J. H. Michaelis in ll. cc.

עֲוִיבָה m. (r. עֲוִיב) a verbal adj. of passive form but active signif. *chattering, twittering*; hence: a) As an epithet of the swallow, Is. 38, 14 כְּסוּס עֲוִיבָה as the twittering swallow; the LXX omit עֲוִיבָה; Syr. 'the chattering swallow;' see the references under r. עֲוִיב. b) Poet. for a species of the swallow itself, Jer. 8, 7; pr. the chatterer, the twitterer. Bochart endeavours to show, Hieroz. II. 68 sq. that the word עֲוִיבָה signifies the crane; but his arguments are not valid. The passage in Is. l. c. is particularly against this position.

עֲוִיבָה m. (r. עֲוִיב) a ring, spec. ear-ring, Num. 31, 50. Plur. עֲוִיבָהִים Ez. 16, 12.

* **עֲוִיבָה** obsol. root, i. q. עָלַל to roll, to revolve, Syr. Pa. id. Comp. Arab. عَجَلَ to hasten, to hurry.—Hence עֲוִיבָה, מְעַלְל, and the five here following.

עֲוִיבָה adj. fem. עֲוִיבָהּ, *round, rounded*, 1 K. 7, 23, 31, 35, 10, 19. 2 Chr. 4, 2.

עֲוִיבָה m. (r. עֲוִיב) c. suff. עֲוִיבָהּ, plur. עֲוִיבָהִים, constr. עֲוִיבָהּ, a calf, Ps. 29, 6. Is. 11, 6. Am. 6, 4. Lev. 9, 8. al. Also a young bullock, steer, Jer. 31, 18 לֹא עֲוִיבָהּ לְמִדָּה as a steer untrained, unsubdued to the yoke. Is. 27, 10. Ez. 1, 7.—עֲוִיבָהּ a calf of a year old Lev. 9, 3. Mic. 6, 6. עֲוִיבָהּ מְרֻבֵּק a fattened calf 1 Sam. 28, 24. More fully עֲוִיבָהּ בֶּן-בְּקָר a calf of the herd, of neat cattle, Lev. 9, 2; inasmuch as עֲוִיבָהּ was used also for the young of other animals, see the Ethiopic usage below. Often of the images of a calf set up and worshipped by the Israelites at Sinai and in the kingdom of Samaria; עֲוִיבָהּ מִסֶּכֶה a molten calf Ex. 32, 4, 8; עֲוִיבָהּ זָהָב golden calves 1 K. 12, 28, 2 K. 10, 29; עֲוִיבָהּ שַׁמְרֹון the calf of Samaria Hos. 8, 6, comp. 13, 2. Metaph. Ps. 68, 31 the multitude of the bulls עֲוִיבָהּ עִמָּוֹת with the calves of the people, i. e. the hostile leaders with their people compared to herds.

—Arab. عَجَلَة f. عَجَلَة, Syr. عَجَل f. عَجَل, Chald. עֲוִיבָהּ, id. Eth

עגל *fœtus, embryo, infant just born, also the young of animals, whelp*; **עגל** young of animals, calves, lambs; **עגלת** a she-calf, heifer. The etymology is doubtful. Simonis and others refer it to the idea of a *leaping and bounding course*; but perhaps the primary signif. lies in the Ethiopic. Not improb. **עגל** **עגל** may denote, like **עגל**, something *rolled or wrapped together, an unformed mass*; and hence *embryo, fœtus*, and also *the young* as just born and still unshapen. On the verbs **עגל**, **עגל**, and other kindred roots, see in r. **עגל** note.

עגלה fem. of **עגל** 1. *a calf, heifer-calf, or rather heifer*, i. q. **עגלה**, Deut. 21, 4. 6. Jer. 46, 20; more fully **עגלה בקר** *a heifer of kine* Deut. 21, 3. 1 Sam. 16, 2. Is. 7, 21; see **עגל בן-בקר** in **עגל**. So of a heifer untrained to the yoke Hos. 10, 11; giving milk Is. 7, 21; as ploughing Judg. 14, 18; treading out grain Jer. 50, 11; of three years old Gen. 15, 9. So too prob. **עגלה שלישית** *a heifer of the third year, unsubdued to the yoke, as an emblem of Moab*, Is. 15, 5. Jer. 48, 34; so Sept. Targ. Vulg. Of idol images Hos. 10, 5.—Arab. Syr. etc. see in **עגל**.

2. *Eglah*, pr. n. of a wife of David, 2 Sam. 3, 5. 1 Chr. 3, 3.

עגלה f. (r. **עגל**) c. suff. **עגלות**, plur. **עגלות**, constr. **עגלות** Num. 7, 3, *a wain, car, any wheeled carriage, e. g. a wagon* Gen. 45, 19 sq. Num. 7, 6–8; *an ox-cart* 1 Sam. 6, 7 sq. 2 Sam. 6, 3. Is. 5, 18. Am. 2, 13; *a threshing-dray or sledge* (see **מורג**) Is. 28, 27. 28; *a war-chariot* Ps. 46, 10.—Chald. **עגלה**, Syr. **عجلة**, Arab. **عجلة**, id.

עגלון (q. d. vituline, from **עגל**) *Eglon*, pr. n. a) A king of Moab Judg. 3, 12. b) A city in the plains of Judah, formerly a royal city of the Canaanites, Josh. 10, 3. 12, 12. 15, 39. A tract of ruins still bears the name 'Ajlân, **عجلان**; see Bibl. Res. in Palest. II. p. 392.

* **עגם** *to be sad, to grieve*, c. **עג** for any one, Job 30, 25. See in **אגם** no. 3.

* **עגן** only in NIPH. from the Chald. *to shut oneself up, to remain shut up*. Ruth 1, 13 **העגנה** *would ye there-*

fore remain shut up? i. e. so as not to marry; for **העגנה** or **העגנה**; comp. in Is. 60, 4. Sept. *κατασχέθησεσθε*.—Chald. **עגין** one detained, shut up, espec. in prison; whence **עגנה** prison. According to Kimchi Talmud. **עגונה** is a woman who shuts herself up at home and lives without a husband.

* **עגר** obsol. root, prob. onomatopoeitic, by transpos. i. q. **עגר** q. v. *to cry out*; Eth. **ገረ** and **ገረ** to cry out from pain, to groan like one sick or dying; Gr. *γῆρύω, γαῦω*; Lat. *garrō*, pr. of the chirping or twittering of certain birds, nearly i. q. **עפפה**; whence *hirundo garrula* Virg. Georg. 4. 307; *cicada garrula* Phædr. 3. 16. 10; *lusciniæ garrulentes* Apuleius.—Hence **עגור**.

עד, also **עד** after a prefix with Kamets; pr. subst. m. from r. **עדה** i. q. **עבר**.

A) Subst. 1. pr. *a passing, progress, in space*; also *duration* in time. Hence *perpetual time, eternity, everlasting*, i. q. **עולם**; so Eth. **ገዳ** time, from **ገረ** to pass; comp. fem. **עה** time, for **עדה**. So **על עת** for ever, i. q. **עולם**, Ps. 9, 19. 19, 10. 21, 7. 22, 27. al. **עדי עד** *to everlasting, for ever*, Ps. 83, 18. 92, 8. 132, 12. 14. Is. 65, 18; **על עולם ועד** for ever and ever Ps. 9, 6. 119, 44. 145, 2. Mic. 4, 5; **על עת ועד** id. Ps. 10, 16. 21, 5. 52, 10; **על עת ועד** id. Is. 45, 17. **על עת** from of old, i. q. **עולם**, Job 20, 4. Also **עדי עד** *everlasting father* Is. 9, 5; **עדי עד**, **הררי עד**, **הררי עד**, *everlasting mountains* Gen. 49, 26. Hab. 3, 6; **על עת** *inhabiting eternity, sitting enthroned for ever*, Is. 57, 15.

2. *prey, booty*, see the root no. 2. Gen. 49, 27. Zeph. 3, 8. Is. 33, 23. Chald. **עדא**, id.

B) Prep. **עד**, and poet. plur.-constr. **עדי** Job 7, 4. Ps. 83, 18; c. suff. **עדי**, **עדי**, also **עדי** with Kamets Job 32, 12; once **עד-עד** for **עד-עד** 2 K. 9, 18. Comp. Syr. **حَتَّى** dum, donec; Samar. **עד** id.

1. *during a certain time, so long as, while*. Job 20, 5 **עדי רגע** *during (for) a moment*. 1 K. 18, 45 **עד עת** *during so and so, in the mean while*; prob. accompanied by some gesture of the hand. 2 K. 9, 22 **עד-עוני איזבל** *during the whoredoms of Jezebel* so

long as these continue.—With infin. Judg. 3, 26 *עד ההמהמהם* *during their tarrying*, while they delayed. Jon. 4, 2.

2. *to, unto, even to* a certain term or limit, viz.

a) Of space, as *עד הנָהָר הגָּדוֹל* *unto the great river* Deut. 1, 7; *עד קצה האָרֶץ* *unto the end of the earth* Ps. 46, 10; *עד־דָּן* *even unto Dan* Gen. 14, 14. *עד הַנָּהָה*, *hitherto*, to this point, 2 Sam. 7, 18. 1 Sam. 7, 12. So after the verbs *נָגַע* Job 4, 5, *מָצָא* 11, 7, *נָגַשׁ* Judg. 9, 52. Opp. are *מִן־עַד* *from—to*, and *מִן־וְעַד* *from—even to*, see in *מִן* no. 3. *α.* p. 583; also where there are several terms and a progression from one to another, e. g. *עד־מִן־עַד־וְעַד* Gen. 7, 23, and so *מִן* being omitted 1 Sam. 17, 52. Jer. 31, 40.—Coupled with other prepositions: aa) *עַד לֹ* which does not differ from *עַד*, and belongs to the later writers, e. g. *עד לַמַּחֲנֶה* *even to the camp* 1 Chr. 12, 22; *עד לַמְּרוֹחוֹק* *even to afar*, afar off, 2 Chr. 26, 15. Ezra 3, 13; comp. *עַד מִן* Is. 57, 9. With infin. see below in b. bb) *עד אֶל־יהֵם* *even unto them* 2 K. 9, 20. cc) *עד לִפְנֵי* *even to before*, e. g. the king's gate Esth. 4, 2; so *עד נִגַּד* Neh. 3, 26, *עד נִכַּח* Judg. 19, 10. 20, 44.

b) Of time, *unto, until*, as *עד הַיּוֹם הַזֶּה* *even unto this day*, i. e. this day, still, Gen. 26, 33. 32, 33. Deut. 34, 6; *עד הַבֹּקֶר* *until the morning*, i. e. before to-morrow, Judg. 6, 31; *עד הָעֶרֶב* *until the evening* Lev. 15, 5. Poet. *עַד־עַד* Ps. 104, 23; *עד עַד־יְרִי* *unto everlasting*, for ever, Is. 26, 4, comp. Joel 2, 2. Rarely *עַד לֹ* Ezra 9, 4.—Often with an adv. of time: *עַד־אֵנָּה*, *עַד־מָתַי*, *עַד־מָתַי*, *till when? how long?* see in *אֵנָּה*, *מָתַי*, *מָתַי*; also *עַד־הַיּוֹם* contr. *עַד־נַיְנָה*, *עַד־נַיְנָה*, *עַד־נַיְנָה*, *until now, hitherto*, see these words.—With infin. *until*; *עד־גַּשְׁתָּהוּ* *until he came near* Gen. 33, 3; *עד־שׁוּבָה* *until thou come again* Judg. 6, 18; *עד־הַשְׁמִירוֹ* *until he had destroyed him* 2 K. 10, 17; *עד־בֹּאֶה* *until thou come* Gen. 19, 22, see in *בּוֹא* no. 2. b. Ex. 22, 25 [26]. Ps. 18, 38. Jer. 9, 15. Dan. 10, 3. In the later Hebrew also *עַד לֹ* id. as *עד לְבּוֹא* Judg. 3, 3. 1 Chr. 5, 9. 13, 5; so Ezra 10, 14. 1 K. 18, 29. 1 Chr. 28, 20. 2 Chr. 24, 10. 29, 30.—Sometimes the idea of the infin. lurks in a particle (originally a noun), e. g. *עד אֵין* pr. *until none*, i. e. until there be none, as *עַד־אֵין*

until there be no number, i. e. innumerable, Ps. 40, 13; *עַד־אֵין־הָקֵר* Job 9, 10; *עַד־לְאֵין־מִרְפָּא* 2 Chr. 36, 16; *עד בְּלֹתִי*, *עד בְּלִי*, *until failure*, i. e. so long as, see in *בְּלִי* no. 4. d, *בְּלֹתִי* no. 4. c.

c) As marking the *degree* of excellence or pre-eminence *to or unto* which a person or thing has arrived; 2 Sam. 23, 19 *בָּא לָא וְעַד הַשְּׁלֵשָׁה* *but unto the three he did not attain*. Job 11, 7 *עַד אֵם* *canst thou attain unto the perfection of the Almighty?* Hence in comparisons: 1 Chr. 4, 27 *נֹרֵד כָּל־בְּנֵי יְהוּדָה* *nor did all their family multiply* *עד בְּנֵי יְהוּדָה* *even unto the children of Judah*, i. e. to equal the children of Judah, *like to them*. Nah. 1, 10 *עַד סִירִים נִבְכָּרִים* *interwoven like to thorns*, i. e. so as to be like thorns entangled together, see in r. *סָבָא*. So *עַד מְאֹד*, *עד לְמֵאֹד*, 'even unto vehemence,' i. e. *vehemently, exceedingly*; *עד מְהֵרָה* 'even to (great) speed,' *speedily, very swiftly*; *עד לְמַעְלָה* 'even to the highest point,' *exceedingly*, see in *מַעַל* II. 3. b. Here too might be referred several examples quoted above in lett. b, as *עַד־אֵין־מִסְפָּר*.—Also, *even to* some extreme limit, e. g. *עד אֲבָד* *even to destruction* Num. 24, 20; of some extreme thing, the last *even to* which an action or quality might be expected to extend; 1 Sam. 2, 5 *עַד עָקְרָה רִלְדָה שִׁבְעָה* *she, even the barren, hath borne seven*, i. e. even she, the barren. Num. 8, 4 *עַד־עַד־אֶת־הַשֵּׁטֶף* *even unto the shaft and unto the flowers thereof, it (the candelabra) was turned work*. With a negat. Hag. 2, 19. Job 25, 5. So *עַד־אֶת־אֶחָד* *not even one* Ex. 14, 28. Judg. 4, 16. 2 Sam. 17, 22.

3. After verbs of motion, *to, unto*, i. q. *אל*, but marking the *passing over*, transit, through the intervening space, rather than the arrival at the point or limit; comp. the root. Gen. 38, 1 *וַיָּשָׁב עַד אֶת־אֲדָמָה* *and he turned in unto an Adul-lamite*; so *עַד הַתֵּלָה* 1 Sam. 9, 9; *בּוֹא עַד*, *בּוֹא עַד*, *שוב*, *שוב*. Also of a direction of the mind to any one, *עד* *הַקְּבוּיָה* Job 32, 12. 38, 18; *עד* *הַאֵינִין* Num. 23, 18. Once *עד לְהִבָּר הַזֶּה* *towards* i. e. *as to this matter* Ezra 10, 14.

C) Conjunct. 1. *while*, comp. in F 1 With præt. 1 Sam. 14, 19; fut. Job 8 21; particip. Job 1, 18 comp. vv 16. 17.

More fully עד id. Cant. 1, 12.—עד לא Prov. 8, 26, and עד אשר לא Ecc. 12, 1. 2. 6, while not, while as yet not, i. q. בטרם before, Syr. ^{قَبْلُ} Matt. 1, 18 for Gr. πρὶν ἤ.

2. until, so long as until, spoken of a term or limit of time, comp. in B. 2. b. With præter. Josh. 2, 22 עד שבו הרדפים until the pursuers have returned. Ez. 39, 15. 2 K. 24, 20; fut. Gen. 38, 11. Hos. 10, 12. Prov. 7, 23. Job 27, 5. Is. 22, 14. More fully עד אשר until that, with præter. Deut. 2, 14. Judg. 4, 24; fut. Num. 11, 20. Hos. 5, 15. עד Cant. 3, 4. Judg. 5, 7. עד כי id. with præter. Gen. 26, 13. 2 Sam. 23, 10; fut. Gen. 49, 10. עד אם Gen. 24, 19. Is. 30, 17, and עד אשר אם Gen. 28, 15. Num. 32, 17. Is. 6, 1. In 1 Sam. 1, 22 the term or limit of time itself is signified, not the space or interval up to that limit, e. g. 1 Sam. 1, 22 עד וגמל הנער והביאתיו until the child be weaned, then will I bring him, for when he shall be weaned; comp. Chald. עד אחרין, and the idiom of southern and western Germany: 'bis Montag reise ich,' i. e. I set off on Monday next. There is here strictly an ellipsis, which we may thus fill out: until the child be weaned (let him remain with me), then will I bring him.—It has moreover been often observed, (comp. Noldji Concord. Part. p. 534. Intpp. ad Ps. 110, 1; et contra Fritzsche ad Matt. p. 853 sq. Winer Lex. p. 695.) that the particle עד sometimes includes also the time beyond its term or limit; but this is manifestly without foundation, so far as it is ascribed to this particle as arising from any special usus loquendi of the Hebrew language. Still it is not the less certain, that the sacred writers have not in all places assigned the extreme limit, but a nearer one, without intending however to exclude at all the time beyond. When a person setting off on a journey says to a friend: farewell till we meet again! he now thinks indeed chiefly on this nearer term, although he also wishes his friend to fare well in like manner after his return. These remarks apply to passages like Ps. 110, 1. 112, 8. Dan. 1, 21. Gen. 28, 15. 1. Tim. 4, 13. Comp. Hengstenberg Authentie des Daniel p. 66, 67.

3. even to such a degree, i. e. so that, even so that, comp. in B. 2. c. Comp. Arab. حتى donec, also ut c. fut. Eth. ^{עַד} donec, ut.—Is. 47, 7 thou saidst, I shall rule forever, עד לא-שמך אלה על so that (even to such a degree of insolence, that) thou didst not lay these things to heart. Job 14, 6. More fully עד אשר Josh. 17, 14, comp. Chald. A. 3.

עד Chald. i. q. Heb. where see.

A) Prep. 1. during, within; עד יומין תלתין within thirty days, Dan. 6, 8, 13.

2. until, even until, of time, e. g. עד כען even until now Ezra 5, 16. But עד אחרין until the last, i. q. till at the last, at last, Dan. 4, 5.

3. to, for, of purpose, end; עד-הבנה עד to the intent that, to the end that, Dan. 4, 14, i. q. עד הבנה 2, 30.

B) עד די Conjunct. 1. until that, ere. Dan. 6, 25 they had not yet reached the bottom of the pit, i. e. the persons thrown in.ere (עד די) the lions seized them.

2. until, till that, with præter. Dan. 2, 34. 5, 21. 7, 4. 9. 11. 22; fut. Dan. 2, 9. 4, 20. 22. 29.

עד m. (ר. עיר) Tsere impure, plur. ערים, constr. עירי, once עירי Ps. 27. 12 in some copies.

1. a witness, Deut. 17, 6. 19, 15. Ruth 4, 9. 11. Is. 8, 2. Prov. 19, 5. 9. al. Also of things, Gen. 31, 44. 48. Is. 19, 20. Job 16, 8.

2. witness borne, testimony; עד ב to bear witness against any one, Ex. 20, 16. Deut. 5, 17.

3. a prince, chief, pr. a preceptor, law-giver, Is. 55, 4. See the root in Hiph. 2. c.

עד, see עוד yet.

עדא Chald. see after r. עדא.

* עד root, Arab. عَد to number, to reckon, espec. days, time; Conj. IV to determine, to fix, sc. a time. This would seem to be a secondary verb, derived from the noun עד time, like the verb עד, with which it is kindred. Hence Syr. ^{عَد} to keep a festival. ^{عَد} festival day i. q. מועד.—The form עוד see under r. עוד.

Deriv. עדא, עדן, עדן, pr. n. עדא, עדא.

* עָדָה fut. יַעֲדֶה, conv. יַעֲדֶר i. q. עָבַר, Chald. Syr. id. Arab. عَدَا for عَدُو, Eth. ሀደዐ, id.

1. to pass, to pass over or by, Job 28, 8. Hence עָר A. 1, B. C.

2. to rush upon, to attack in a hostile manner, whence Arab. عَدُو an enemy; comp. the synon. עָבַר no. 5. b. Hence עָר A. 2, prey.

3. Causat. 'to cause to pass over upon,' i. e. to put on ornaments, to adorn or to deck oneself with any thing, c. acc. like לָבַשׁ. (Chald. id.) Job 40, 10 עָדָה-נָאָה deck now thyself with splendour. עָדָה עָדָה to deck with ornaments, to put on, Ez. 23, 40. Jer. 4, 30. Hos. 2, 15. Jer. 31, 4 עָדָה תַעֲדִי תַעֲדִי תַעֲדִי thou shalt deck thyself with thy tabrets, which as being drawn over the hands were an ornament of dancing females. Is. 61, 10. Ez. 16, 13; with two acc. to adorn, to deck a person with any thing, Ez. 16, 11.

Hiph. Causat. of Kal no. 1, to remove, to put off or away a garment Prov. 25, 20, i. q. הֶעֱבִיר Jon. 3, 6.

Deriv. עָדָה, עָדָה for עָדָה (עָדָה), also the pr. names עָדָה, עָדָה, עָדָה, עָדָה, עָדָה, עָדָה.

עָדָה or עָדָה Chald. fut. יַעֲדֶה, i. q. Heb. Syr. عَدَا id.

1. to pass over i. e. away, and hence, of a kingdom, to perish Dan. 7, 14; of a law, to be abrogated Dan. 6, 9, 13.

2. to go or come, c. בָּ to or upon any thing Dan. 3, 27; c. מִן to go from, to depart, Dan. 4, 28.

Aph. Causat. of Pe. no. 2, to take away Dan. 5, 20, 7, 26; of kings, to remove, to depose, Dan. 2, 21.

עָדָה (ornament, beauty, r. עָדָה no. 3) Adah, pr. n. f. a) The wife of Lamech, Gen. 4, 19. b) The wife of Esau, Gen. 36, 2, 4; comp. 26, 34.

I. עָדָה f. (for יַעֲדָה, r. יַעֲדָה) constr. עָדָה plur. עָדוֹת, an appointed meeting, assembly. Spec.

1. an assembly, congregation, of the Israelites; fully עָדָה יִשְׂרָאֵל Ex. 12, 3, 6, 47. Lev. 4, 13; עָדָה בְּנֵי יִשְׂרָאֵל Ex. 16, 1, 2, 9, 17, 1, 35, 4; עָדָה יְהוָה the congregation of Jehovah Num. 27, 17, 31, 16; also καὶ ἐξοχήν הָעֵדָה Lev. 4, 15, 8,

3. 4. 5. Num. 13, 26, 14, L. al. Sept. συναγωγή.—But עָדָה אֱל Ps. 82, 1 is the assembly (council) of the angels convoked of God.

2. A domestic or private company, family, household, Job 16, 7, 15, 34 עָדָה הַנֶּה, parall. אָהֳלֵי-שֹׁתֵר.

3. Any assembly, multitude; Ps. 1, 5 עָדָה צְדִיקִים the congregation of the righteous. 7, 8. Often in a bad sense, troop, band, gang, of wicked men, Ps. 86, 14, 22, 17, 16, 5, 11, 26, 9, 27, 3.

4. Of beasts, as עָדָה אֲבוֹרִים the multitude (herd) of the bulls Ps. 68, 31. Of bees, a swarm, Judg. 14, 8.

II. עָדָה f. (ר. עָדָה) Tseré impure, plur. עָדוֹת.

1. a witness, any thing which testifies, Gen. 31, 52.

2. testimony, Gen. 21, 30.

3. a precept of God, ordinance, only plur. Deut. 6, 20; c. suff. Ps. 119, 22, 24, 59, 79, 138, 146, 168.

עָדָה f. (ר. עָדָה) only in plur. עָדָה, pr. a reckoning, stated time, i. q. Arab. عِدَّة;

spec. the monthly courses of women, Is. 64, 5 בְּגָד עָדָה vestis menstruis polluta.

So Arab. عَد conj. VIII menstruata est mulier.

עָדָה and עָדָה (timely) Iddo, pr. n. m. a) A prophet and writer 2 Chr. 12, 15, 13, 22. b) The grandfather of Zechariah the prophet, Zech. 1, 1, 7. Ezra 5, 1, 6, 14. Neh. 12, 4, 16.

עָדָה and עָדָה f. (ר. עָדָה) plur. c. suff. עָדוֹתָיו; i. q. עָדָה II. 3.

1. a precept of God; Ps. 19, 8 יְרֵי נְאֻמָּה, parall. הוֹרָה יְרֵי הַמִּינָה 78, 5, 81, 6 (parall. מִשְׁפָּט, חֹק). 122, 4 whither the tribes go up... by the precept to Israel. Plur. c. suff. עָדוֹתָיו Neh. 9, 34; עָדוֹתָיו 1 K. 2, 3, 2 K. 17, 15, al. In all these passages the LXX. have μαρτύριον, μαρτύρια, according to the common etymology, but against the context; comp. r. עָדָה Hiph. no. 2. c.

2. Collect. precepts, law, spec. the decalogue. Ex. 25, 21 in the ark thou shalt put the law, the decalogue. v. 26. אֲרוֹן הָעֵדוּת the ark of the law Ex. 25, 22, 26, 33, 34; אֹהֶל הָעֵדוּת the tabernacle of the law Num. 9, 15, 17, 23, 18, 2.

לְחֹהֵב הַטָּבוֹת *the tables of the law* Ex. 31, 18. 34, 29.—2 K. 11, 12. 2 Chr. 23, 11.

3. *a revelation*, and hence *a song or psalm revealed*, in the inscriptions Ps. 60, 1. 80, 1; comp. Ps. 60, 8–10. Others *a lyric song*, to be sung to the lyre, as if derived from עַד i. q. Arab. عود^s lute, lyre.

עֲדִי m. (r. עָדָה) in pause עָדִי, c. suff. עֲדִיָּה plur. עֲדִיָּים.

1. *ornament*, and collect. *ornaments*, see the root no. 3. Ex. 33, 4. 6. Jer. 4, 30. עֲדִיָּים עֲדִיָּים *splendid ornaments* Ez. 16, 7.

2. Perh. *time of life, age*, comp. עַד A. 1, and עַר no. 3. Spec. *youth*, as Ps. 32, 9 *be not as the horse and as the mule . . . with bit and bridle must their youth (vigour, fierceness) be muzzled*. Others: *with bit and bridle, even their trappings, must they be muzzled*. Ps. 103, 5 הַשְּׁטֵבִיט בְּטוֹב עֲדִיָּהּ *who satisfieth thy years with good*, parall. נְעִימִים. See Thesaur. p. 993.

עֲדִיאֵל (ornament of God) *Adiel*, pr. n. m. a) 1 Chr. 4, 36. b) 9 12. c) 27, 25.

עֲדִיָּה (whom Jehovah adorns, r. עָדָה) *Adaiah*, pr. n. m. a) The grandfather of king Josiah, 2 K. 22, 1. b) 1 Chr. 9, 12. Neh. 11, 12. c) 1 Chr. 8, 21. d) Ezra 10, 29. e) 10, 39. Neh. 11, 5; for which עֲדִיָּהּ id. 2 Chr. 23, 1.

עֲדִין adj. (r. עָדָן) *delicate, effeminate, voluptuous*, Is. 47, 8.—Very difficult and perhaps corrupted is the passage in 2 Sam. 23, 8 Cheth. הוּא עֲדִינוּ הַקְּצָנוּ (Keri הַקְּצָנִי) for which the author of Chronicles gives in 1 Chr. 11, 11 הוּא־הוֹרֵא עֲדִיָּהּ *he lifted up his spear*. Simonis renders in 2 Sam. l. c. *percussio ejus hastâ suâ (fuit) in octingentos*, etc. comp. عدن Conj. II, to smite with a pointed weapon; see below in עָצָן. Better to render עֲדִין *vibration* i. e. *the brandishing* of a spear, r. עָדָן to be soft, pliant, flexible. Perh. however the reading is here corrupted for הוּא עֲדִינוּ הַקְּצָנוּ *he brandished it, his spear*, with suff. pleonast. הוּא עֲדִינוּ for the sake of paronomasia with הַקְּצָנוּ; comp. Ez. 10, 3. 1 Sam. 21, 14.

2. *Adin*, pr. n. m. Ezra 2, 15. Neh. 7, 20.

עֲדִינָא (slender, pliant,) *Adina*, pr. n. of a military commander under David 1 Chr. 11, 42. R. עֲדִין.

עֲדִיתַיִם (double prey, see עַד A. 2) *Adithaim*, pr. n. of a town in the tribe of Judah, Josh. 15, 36.

* עֲדַל^s obsol. root, Arab. عدل to be just, equitable, generous.—Hence the two following.

עֲדָלַי (for עֲדָלָה justice of God) *Adlai*, pr. n. m. 1 Chr. 27, 29.

עֲדָלָם (justice of the people, for עֲדָל עָם; according to Simonis for עָלָם, comp.

עֲדוֹ^s latibulum, and עָלָם to hide.) *Adullam*, pr. n. of a city in the plains of Judah, anciently a royal city of the Canaanites, and fortified by Rehoboam, Josh. 12, 15. 15, 35. 2 Chr. 11, 7. Mic. 1, 15. Neh. 11, 30. Sept. Ὀδολλάμ. In its vicinity was *the cave of Adullam*, מְעַרְתָּ עֲדָלָם, 1 Sam. 22, 1. 2 Sam. 23, 13.—Gentilen. עֲדָלְמִי *Adullamite* Gen. 38, 1. 12. 20.

* עָדָן in Kal not used, prob. to be soft, lax, pliant; Arab. غدن V to be flexible,

to waver, to vibrate; عَدَنٌ softness, laxness, languor, غِدَانٌ a cane or reed, a long pole (pr. vibrating in the air); comp. above in עָרִין no. 1. The Gr. ἀδινός, which Simonis here compares, is obviously not connected with this root.

HITHP. pr. to give oneself up to softness, i. e. to live delicately, sumptuously, voluptuously, Neh. 9, 25.

Deriv. עָדָן, עָדָן, עָדָה, עָדָה, עָדָה, and the pr. names עֲדָנָה, עֲדָנָה, עֲדָנָה.

עֲדָן m. (r. עָדָן), plur. עֲדָנִים, c. suff. עֲדָנִיָּה.

1. *delight, pleasure*, Gr. ἡδονή, only in plur. Ps. 36, 9. 2 Sam. 1, 24. Jer. 51, 34. See the root in Hithp.

2. *Eden*, pr. n. of a pleasant region in Asia, the situation of which is described Gen. 2, 10–14; in which was placed the garden of our first parents, Gen. 2, 8. 10. 4, 16. Is. 51, 3; hence עֵדֶן עֵדֶן *the garden of Eden* Gen. 2, 15. 3, 23. 24. Joel 2, 3. Ez. 36, 35; עֵצֵי עֵדֶן *the trees of Eden*, Ez. 31, 9. 16. 18. The place in

the mind of the sacred writer would seem to have been in the elevated regions of Armenia, near the sources of the Euphrates and Tigris; in which vicinity also we find the earliest traces of mankind after the deluge, Gen. 8, 4. —The various opinions respecting the site of the terrestrial paradise are reviewed by Rosenmüller, Bibl. Geogr. I. p. 172 sq. Tuch Comm. ub. d. Genesis p. 71 sq. See Thesaur. p. 995.

עֵדֶן (pleasantness) *Eden*, pr. n. of a region in Mesopotamia or Assyria, 2 K. 19, 12. Is. 37, 12. Ez. 27, 23. The site is uncertain.—Different is עֵדֶן בְּיַרְדֵּן, see in בְּיַרְדֵּן no. 12. dd.

עֵדֶן, עֵדֶנָה, contr. for עַד-הַנְּהַיָּה *till now, yet*, Ecc. 4, 2. 3.

עֵדֶן Chald. m. (ר. עֵדֶר) plur. עֵדֵינִין, *time*, Dan. 2, 8 sq. 3, 5. 15. 7, 12. Syr.

عَدَان, Arab. عِدَان id.—Spec. in prophetic language for *a year*, Dan. 4, 13. 20. 22. 29. 7, 25 עֵדֶן וְעֵדֶן וְעֵדֶן וְעֵדֶן *for a year, also two years, and half a year*, i. e. for three years and a half; comp. Jos. B. J. 1. 1. 1. See מוֹעֵד no. 1. c, and קָמִים no. 3.

עֵדֶנָּה (pleasure) *Adna*, pr. n. m. Ezra 10, 30. R. עֵדֶן.

עֵדֶנָּה (id.) *Adnah*, pr. n. m. a) 1 Chr. 12, 20. b) 2 Chr. 17, 14.

עֵדֶנָּה f. (ר. עֵדֶן Hithp.) *pleasure*, Gen. 18, 12.

עֵדֶנָּה. see עֵדֶן.

עֵדֶדָּה (Syr. festival) *Adadah*, pr. n. of a town in the southern part of the tribe of Judah, Josh. 15, 22. See in ר. עֵדֶר.

* עֵדָּה *to be abundant, redundant*, pr. of garments or curtains hanging in full folds, Ex. 26, 12. 13. Then to be *more than enough, to remain over as surplus*, of food Ex. 16, 23; of money Lev. 25, 27; of men, c. עַל Num. 3, 46, c. בָּ 48, 49.

HIPH. *to gather more than enough, to have an overplus*, Ex. 16, 18.—Arab. غَدَف superfluum, nimium dedit; Conj. IV laxavit velum.

* עֵדֶר 1. *to set in order, to arrange, to array*, e. g. an army for march or bat-

tle, c. acc. 1 Chr. 12, 38; acc. impl. v. 33. Perh. kindr. with סָדַר.

2. *to put in order a vineyard*, i. e. *to dress, to dig, to hoe*, so that by heaping up earth around the vines, the hills and furrows form rows; so in Talmud. See Niph. no. 1, and מִעֵדֶר.

3. *to muster*, and *so to miss, to find lacking*, as in פָּקַד; see Niph. no. 2.

NIPH. 1. Pass. of Kal no. 2, *to be dressed, digged*, as a vineyard, Is. 5, 6. 7, 25.

2. Pass. of Kal no. 3, *to be missed, to be wanting, lacking*, of pers. 1 Sam. 30, 19. 2 Sam. 17, 22; of things Is. 34, 16. 40, 26. 59, 15. Zeph. 3, 5. Arab.

عَدِر to remain behind, as a sheep from the flock, pr. to be lacking.

PIEL *to let lack, to let be wanting*, 1 K. 4, 27 [5, 4].

Deriv. עֵדֶר, מִעֵדֶר, pr. n. עֵדֶר, עֵדֶרִיאֵל.

עֵדֶר m. (ר. עֵדֶר) c. suff. עֵדֶרוֹ, plur. עֵדֶרִים, constr. עֵדֶרִי.

1. *a flock, herd, drove*, Sept. ποιμνιον, ἀγέλη, pr. host, from the idea of arraying and mustering, which was also done by the shepherd; comp. Lev. 27, 32. Job 5, 24. So Gen. 29, 2. 3. 8. 32, 20. Judg. 5, 16. 1 Sam. 17, 34. Ps. 78, 52. עֵדֶר עֵדֶר *drove and drove*, i. e. each drove Gen. 32, 17. With genit. of the kind of cattle, עֵדֶר עֵבֶר Joel 1, 18. Mic. 5, 7. עֵדֶר עֵבֶר Joel i. e. עֵדֶר Cant. 4, 1. 6, 5. With genit. of the owner or keeper Cant. 1, 7. Is. 40, 11. Jer. 51, 23; hence עֵדֶר יִשְׂרָאֵל i. e. the people of Israel Jer. 13, 17. Zech. 10, 3. Chald. עֵדֶרָה id.

2. *Eder*, pr. n. a) A city in the south of Judah, Josh. 15, 21. b) A man 1 Chr. 23, 23. 24, 30. Comp. מְגִדֵּל מְגִדֵּל in מְגִדֵּל no. 4. a.

עֵדֶר (flock) *Eder*, pr. n. m. in pause עֵדֶר 1 Chr. 8, 15.

עֵדֶרִיאֵל (flock of God) *Adriel*, pr. n. of a son-in-law of king Saul, 1 Sam. 18, 19. 2 Sam. 21, 8.

* עֵרֶשׂ obsol. root, Arab. عدس *to fodder a flock or cattle*. Hence perhaps

עֵרֶשׂ, only plur. עֵרֶשִׂים, *lentiles*, a kind of pulse resembling small beans, used chiefly by the poor, Gen. 25, 24. 2 Sam. 17, 28. 23, 11. Ez. 4, 9. See Celsii Hie-

rob. II. p. 104 sq. Still called in Arabic ^sعَدَس 'Adas, and much used by the common people; see Bibl. Res. in Palest. I. p. 246.

ערה see in ערוה.

ענה 2 K. 17, 24, see in ענה.

* ענה in Kal not used, i. q. ענה no. 3, to wrap around, to cover with darkness.

HIPH. to cover with darkness, metaph. to degrade, to treat with contumely. Lam. 2, 1 how hath Jehovah in his wrath covered with darkness the daughter of Zion! Sept. ἐγνόφωσεν, Vulg. caligine texit.—Syr. Aph. to obscure; but Pa. ^sعنه metaph. to contemn, to treat with contumely, Arab. ^sعاب mid. Ye, to dishonour, to disgrace.

Deriv. עב II.

עוֹבֵד (serving sc. God, r. עבד no. 3) Obed, pr. n. m. a) The son of Boaz and Ruth, Ruth 4, 17. 21. b) 1 Chr. 11, 47. c) ib. 2, 37. d) ib. 26, 7. e) 2 Chr. 23, 1.

עוֹבָל Obal, pr. n. of a tribe and region in that part of Arabia peopled by the descendants of Joktan, Gen. 10, 28; for which in the Sam. Cod. and 1 Chr. 1, 22, is read עִיבָל ^sEbal. Its position is very uncertain. Bochart, Phaleg. 2, 23, understands the *Avalitæ* or *Abalitæ* on the Ethiopian coast, outside of the straits of Bab-el-mandeb; but the descendants of Joktan must be sought, it would seem, in Arabia itself. Still less can it be referred to the *Γοβολιτις* of Josephus in Idumea, which is עִבָל.

* עוֹבֵג 1. pr. to move in a circle, like the kindr. roots עוֹג, עוֹג. Arab. ^sعاج mid. Kesr. to be curved, II to curve, to bend.—Hence עֵגָה (עֵגָה), עֵגוֹג, a round cake, bread-cake, like עֵבֶר from עָבַר.

2. Denom. from עֵיגָה, to bake cakes, i. e. bread-cakes, fut. c. suff. תֵּעֲגֶנָה Ez. 4, 12.

עוֹג (perh. contr. for עֵגָג, עֵגָג, i. e. long-necked?) Og, pr. n. of a king of Bashan famous for his gigantic stature, Num. 21, 33. 32, 33. Deut. 3, 1. al.

עוֹגֵב m. (r. עֵגֵב) Gen. 4, 21. Job 21, 12. 30, 31, also עֵגֵב Ps. 150, 4 (where

several Mss. and editions have עֵגֵב) a pipe, reed, syrinx, as the Hebrew intpp. correctly give it. Targ. אַבִּיבָא pipe, tibia, Jerome *organon*, i. e. double or compound pipe, an instrument consisting of several pipes. In Dan. 3, 5. 10. 15, the Hebrew translator uses it for סוּמְפִיָּה q. v.

* עוד 1. pr. to turn back, to return; hence to go over again, to repeat, comp.

שוב. Arab. عَاد to return, to repeat, to get accustomed; IV to repeat, to restore. Comp. also r. עוד no. 1.

2. to continue, to endure, from the idea of constant repetition; comp. עָסַף no. 3. a, b. Hence עוד again, continually.

3. Spec. to say again and again; hence to affirm and spec. to testify, to exhort; in Kal once Lam. 2, 13 Cheth. See Hiph. Comp. Arab. IV, in no. 1.

PIEL עִוֵּר to surround, Ps. 119, 61; comp. Ps. 18, 5. 6. Eth. ^sሆዋ to go around, IV ^sአሆዋ to cause to go around, i. e. to surround.

HIPH. הִעִיר, fut. 1 pers. אֶעֱיִרָה.

1. Spoken of a witness: a) i. q. Kal no. 3, to testify, to bear witness, absol. Am. 3, 13. Mal. 2, 14. With acc. against any one 1 K. 21, 10. 13; but also in favour of or for any one, i. e. to laud him, Job 29, 11; comp. μαρτυρέω Luke 4, 22. b) Causat. to cause to testify, i. e. to take witnesses, to take any one as witness, Is. 8, 2. Jer. 32, 10. 25. 44. Hence to call as witness, to invoke, c. ^sב against any one Deut. 4, 26. 30, 19. 31, 28.

2. to obtest, i. e. a) to protest, to affirm solemnly, calling God to witness, with ^sב of pers. Gen. 43, 3 הִעִר הָעֵד בְּנֵי הָאֵשֶׁת לְאָמֵר the man solemnly protested unto us. Deut. 8, 19. 32, 46. 1 K. 2, 42. Zech. 3, 6. b) to exhort solemnly, to admonish, espec. Jehovah a people, c. acc. pers. Lam. 2, 13; ^sב Ps. 50, 7. 81, 9. 2 K. 17, 13; Jer. 6, 10. Also to chide, to upbraid, comp. נָסַר, Neh. 13, 15. 21. c) to enjoin solemnly upon any one, e. g. a precept, law, and hence of the divine legislation, comp. עָדָה no. 3, and ערוה. With acc. of thing and ^sב of pers. 2 K. 17, 15 אַחַד עֲדוֹתָיו אֲשֶׁר הִעִיר בָּם his precepts which he had enjoined upon them, given them. Neh. 9, 34. 1 Sam. 8, 9.

HOPEH. הוֹדֵר *to be testified, declared, made known*, c. בָּ Ex. 21, 29.

PILEL. עִירָד (improperly referred by some to the root עָרַד) *to set up again, to restore, to relieve*, Ps. 146, 9. 147, 6.

HITHPOL. *to right oneself again, to restore oneself*, plur. 1 pers. וְהִעֲרִיד Ps. 20, 9. Sept. ἀνορθώσωμεν.

Deriv. עָרַד, עָרַח, עָרַח, עָרַח, pr. n. עִירָד, also

עִירָד, rarely עָרַד (according to the Masora twelve times, e. g. Gen. 8, 22. Jer. 13, 27. etc.) c. suff. עִירָדִי and עִירָדִי (see in no. 4), pr. *repetition, continuance, duration*, from r. עִיר no. 2; but always as Adv. Not found in the kindred languages, except the Chald. See below.

1. *again, yet again*; comp. Aram. חֵיב, חֵיב, again, also from the idea of returning, repeating, Gen. 4, 25. 24, 20. 37, 9. Hos. 1, 6. al. sæpiss. Often after a verb denoting repetition, as עִירָד שָׁב Jer. 3, 1; עִירָד רָסַף Gen. 18, 29. With a negat. עִירָד לֹא *not again* Gen. 9, 11. 15. Is. 54, 9; and so עִירָד לֹא שָׁב Job 7, 10. עִירָד לֹא רָסַף Gen. 8, 21.

2. *repeatedly, i. e. continuedly, continually*, without interruption; Gen. 46, 29 עִירָד וַיִּבֶקֶה עַל צְוֹאֲרָיו *and wept upon his neck continuedly, uninterruptedly*. Ruth 1, 14. Ps. 84, 5 *happy they who dwell in thy house, עִירָדוּ יְהַלְלוּךָ continually do they praise thee*.—Hence

3. *yet, yet more, further, longer*, pr. of continued time and action. Gen. 8, 10 *and he waited עִירָד שִׁבְעַת יָמִים yet seven days longer*. 29, 27. 30, 7, 4 *לְיָמִים עִירָד* *for in yet seven days*. Is. 5, 4. Ecc. 3, 16. With a negat. *no more, no longer*, Gen. 17, 5. 32, 29. Is. 2, 4. 30, 20. Job 24, 20. al. Also *yet the more*, of an action continued and increasing; Gen. 37, 5 *וַיִּסְפּוּ עִירָד שָׂנֵא אֹהֶוּ and they hated him yet the more*. Prov. 9, 9.—So too i. q. *more than this, besides*, where to persons or things already mentioned something further is added; Gen. 43, 6 *הַכּוֹר אֵחָ לְכֶם אֵחָ whether ye had yet a brother*, i. e. besides. Gen. 19, 12. Is. 1, 5.

4. Most freq. of a time or action continued either up to the present moment, or to the occurrence of another act, *yet, as yet, still*. Gen. 45, 3 *הֲיֵרָד אָבִי חַיִּי doth my father yet live?* 31, 14. Is. 5, 25 *his*

hand is stretched out still. Ps. 78, 30 *while their meat was yet in their mouths*. Is. 65, 24. Dan. 9, 20. 21 *lo, it is yet high day*. So *עִירָד מְצַטָּן yet a little while and this or that will be done*, Is. 10, 25. 29, 17. Ex. 17, 4. Ps. 37, 10.—Where the subject is a personal pronoun, this is appended to עִירָד as a suffix (comp. also רָשָׁ, אֵינִי), thus: עִירָדִי *as yet I*, Josh. 14, 11. 1 Sam. 20, 14; עִירָדִי see in no. 5. a; עִירָדִי *yet thou* Gen. 46, 30, f. עִירָדִי 1 K. 1, 14; עִירָדִי Gen. 18, 22; עִירָדִי 1 K. 1, 22; עִירָדִי Ex. 4, 18, once עִירָדִי Is. 65, 24. etc. Like רָשָׁ and אֵינִי, so עִירָד also includes the idea of the substantive verb and is then construed with a participle; e. g. Gen. 18, 22 עִירָדִי לְפָנַי יְיָ *he stood yet before Jehovah*; or with a verbal adj. as עִירָדִי חַיִּי *he is yet alive* Gen. 43, 28. Sometimes עִירָד c. suff. is subjoined to a substantive, as Num. 11, 33 *וְהָבֶשֶׁת עִירָדִי בֵּין שִׁנָּיהֶם while the flesh was yet between their teeth*. 1 Sam. 13, 7. 2 Chr. 34, 3; here the suffix (as elsewhere הוא, היא) has the force of the subst. verb.—Once c. suff. plur. Lam. 4, 17 Keri: עִירָדֵינוּ הִקְלִינָה עֵינֵינוּ *as yet our eyes languish*, pr. by anacoluthon *as yet we languish, our eyes languish*. But the true reading is preserved in Chethibh. עִירָדֵנוּ, apparently a poetic form for עִירָדֵנוּ (as עִירָדֵנוּ poet. for עִירָדֵנוּ), i. e. *as yet they languish, even our eyes*, the suffix being redundant, as above, but with a finite verb instead of a participle.

5. With Prefixes: a) בְּעִירָד pr. 'in the being yet,' i. e. a) *while, while yet* opp. בְּעִירָד. 2 Sam. 12, 22 עִירָד הַיֶּלֶד חַיִּי *while the child was yet alive*. Job 29, 5 *בְּעִירָד יוֹמָם* *while yet day*. With noun suff. Ps. 146, 5 *בְּעִירָדִי* *while I yet exist*; but with verbal suff. Gen. 25, 6 *בְּעִירָדִי חַיִּי* *while he yet lived*. Deut. 31, 27. Here in עִירָדִי הַיּוֹד is construed as a noun, pr. *in my continuance, existence, being*; but in עִירָדִי הַיּוֹד the עִירָד is an adverb, and there is an eplipsis. pr. *in the time while he yet lives*. being the nominative. β) *in ye within yet this or that space of time* Gen. 40, 13 *בְּעִירָד שְׁלֹשָׁתַי יָמִים* *within y three days*. Is. 7, 8. 21, 16. Jer. 28, 3. 1 Comp. בָּ A. 5.

b) *from as yet, ex quo, i. e. ever since*. Gen. 48, 15 *בְּעִירָדִי* *ever since*

am, ever since I exist. Num. 22, 30 **הָיָה מִכִּינְיָה עַד הַיּוֹם הַזֶּה** *ever since thou wast, even unto this day.*

עוד Chald. *yet*, i. q. Heb. no. 4, Dan. 4, 28.

עוֹדֵר (for **מְעוֹדֵר** setting up again, erecting. r. **עוֹד**) Oded, pr. n. a) The father of the prophet Azariah, 2 Chr. 15, 1. 8. b) Another prophet, 2 Chr. 28, 9.

* **עוּה** 1. i. q. Arab. **عوى**, to bend, to curve; also to make crooked, to distort, kindr. with **אָוָה**. See Niph. Pi. Hiph.

2. to act perversely, to sin, (comp. **חָבַל** II. 3.) Dan. 9, 5; with **עַל** of pers. Esth. 1, 16.—Arab. **غوى** erravit, seductus est.

NIPH. 1. to be distorted, to writhe, with pains and spasms, like a woman in travail. Is. 21, 3 **מִשְׁמַעַי אֶפְתָּח וְלֹא אֶשְׁמָע** *I writhe so that I cannot hear.* Also to be bent, bowed down, depressed, with calamities, Ps. 38, 7.

2. to be perverse; part. **נַפְיָה** perverse. Prov. 12, 8 **לֵב נַפְיָה לֵב** *perverse of heart.* 1 Sam. 20, 30 **בֶּן-נַפְיָה הַמְרִדוּתָא** *the son of perverse rebelliousness*, i. e. of a perverse and obstinate mother; comp. Job 30, 8.

PIEL **עָנָה** to subvert, to overturn, to turn upside down, i. e. to destroy; Is. 24, 1 **עָנָה וּפָנָה** *and turneth the face of it (the earth) upside down.* Lam. 3, 9 **נִחְיָבוּתִי עָנָה** *he turneth up (breaks up) my ways.* Comp. **הַפֵּה**.

HIPH. **הִפְעָה** to make crooked, to pervert, e. g. to pervert or wrest right, Job 33, 27; to pervert one's way or conduct, i. e. to act perversely, Jer. 3, 21. Also with **הִרְקָה** impl. to act perversely 2 Sam. 7, 14. 24, 17. 1 K. 8, 47. Ps. 106, 6. Jer. 9, 4; c. acc. 2 Sam. 19, 20.

Deriv. **עָנָה**, **עָוֵן**, **עוֹנֵים**, **עֵר**, **מְעִיר**, Chald. **עִוְנָא**, also the pr. names **עָוִי**, **עָוָה**, **עָוִי**, **עָוִי**, **עָוִי**.

עָנָה f. an overturning, overthrow, Ez. 21, 32. R. **עָנָה** Pi.

עָנָה 2 K. 18, 34, 19, 13. Is. 37, 13, also **עָנָה** 2 K. 17, 24, (i. q. **עָנָה** overturning, ruin, unless perhaps it is to be so read,) *Ivah* or *Avah*, pr. n. of a city under the Assyrian dominion, whence colonists were brought to Samaria. Some compare here a Phenician city *Avaltha*,

see Relandi *Palæstina* p. 232, 233; but it must rather be sought in Mesopotamia.—Gentile n. plur. **עָוִים** *Avites* 2 K. 17, 31, see below under **עָוִי**.

עוֹנֵי iniquity, see **עוֹן**.

עוֹז strength, see **עוֹז**.

* **עוֹז** or **עוֹז** to flee for refuge to any pers. or place; Arab. **عاز** mid. Waw id. c. **ب**; II, to cause to flee for refuge, **عَوَدٌ**, **مَعَادٌ**, refuge. Either kindr. with verbs of *hasting*: **עוֹשׂ**, **עוֹשׂ**; or perh. denom. from subst. **מָנוּ** refuge, asylum, comp. Is. 30, 2.

HIPH. causat. pr. 'to cause to flee for refuge;' hence *to save by flight, to place in safety*, spoken of one fleeing with his effects, property, etc. Ex. 9, 19 **הִפְנוּ אֶת-מִקְדָּשׁוֹ**. Acc. impl. id. Is. 10, 31. Jer. 4, 6, 6, 1.

* **עוֹשׂ** perh. i. q. Arab. **عاط** mid. Waw to sink in any thing, as the foot in the sand; II, to sink, to dig a well; IV, to plunge, to immerse; hence usually **עַט** stylus. But the notion of *digging, graving*, is not certain in this root; and it is better to refer **עַט** to the idea of *hardness, stiffness*, (as Germ. *Stift* from *steif*;) which belongs to the kindred syllable **עַץ**, see in **עָצָה**, **עָצָה**, **עָצָה**; so that it would then be related to **עֵץ** wood, whether the root be **עוֹשׂ** i. q. **עוֹשׂ**, or **עָטָה** i. q. **עָצָה** as is more probable.

עָוִי, plur. **עָוִים**, *Avite, Avim*, i. e.

1. Gentile n. from the name **עָנָה**, **עָנָה**, 2 K. 17, 31; see in **עָנָה**.

2. Names of the aborigines of the country of the Philistines, Deut. 2, 23. Josh. 13, 3.

3. **הָעָוִים** (the ruins, or Avites'-town) a town of Benjamin, Josh. 18, 23.

עָוִיָּה or **עָוִיָּה** Chald. f. *perverseness*. *sin*, often in the Targums; but in O. T. only plur. **עָוִיָּו**, or in some copies (always in the Targums) **עָוִיָּו**, Dan. 4, 24. R. **עָוִיָּה**.

I. **עָוִיל** m. adj. (**עָוִיל**) *wicked, ungodly*, Job 16, 11.

II. **עָוִיל** m. (r. **עוֹל**) *a child, pr. a suckling*, i. q. **עוֹל**, Job 21, 11, parall' **רָגְלִים**; perh. 19, 18.

עריה (ruins, r. ערה) *Avith*, pr. n. of a town in the territory of the Edomites, Gen. 36, 35; also 1 Chr. 1, 46 where Cheth. עיזח.

* ערל in Kal not used, *to turn away, to distort*, comp. אגל, חבל; hence *to be wrong, perverse, wicked*. Arab. عال mid. Waw quiesc. to turn aside sc. from right, to be unjust.

PIEL fut. רעל *to do wrong, to act wickedly*, Ps. 71, 4. Is. 26, 10.—Syr. Aph. ܥܠܝܢ id.

Deriv. עול, עול, עולה (עולה, עולה), and עירל I.

ערל m. (r. עול) *a wrong-doer, one wicked*, Job 18, 21. 27, 7. 29, 17. al. Syr. ܥܪܠ id.

ערל m. (r. עול) once in constr. עול Ez. 28, 18, c. suff. עולו, *wrong, wickedness, iniquity*. Job 34, 10. Ps. 53, 2. Jer. 2, 5; so in a judge Lev. 19, 15. Ps. 82, 2; in a merchant Ez. 28, 18. עול עשה *to do evil* Ez. 3, 20. 18, 24. 26. 33, 13; עול id. Job 34, 32. עול ארש *a wicked man, unjust*, Prov. 29, 27. Concr. for unjust gain Ps. 7, 4. Syr. ܥܪܠܐ, Chald. עולא, id.

* ערל *to give milk, to suckle*, of animals, only part. fem. פרוח עולה *milch-kine* 1 Sam. 6, 7. 10. Gen. 33, 13. Also without subst. part. עולה *the milk-giving, milch*, poet. for the ewes, Ps. 78, 71. Is. 40, 11.—Kindr. by transp. is לודע, where see note. Arab. غال mid. Ye, *gravida fuit et lactavit*.

Deriv. עירל II, and

ערל m. *a child, pr. a sucking-child, suckling*, Is. 49, 15. 65, 20.—Arab. عايل boy, Syr. ܥܪܠ, Chald. עול, id.

עולה f. (r. עול) once contr. עולה Is. 61, 8; with He poet. demonstr. עולהה Ps. 125, 3. Hos. 10, 3, contr. עולהה Job 5, 16; once transp. עולהה Hos. 19, 9; plur. עולות Ps. 58, 3. 64, 7; i. q. עול, *wrong, wickedness, iniquity*, Job 6, 29. 30. 11, 14. Prov. 22, 8. Is. 59, 3. al. עולה עולה *to do wrong, to act wickedly*, Zeph. 3, 5. 13; עולה בן-ערלה Job 13, 7. 24, 7. עולה the son of wickedness, a wicked man, Ps. 89, 23; בני-ערלה the wicked 2 Sam. 3, 34. 7, 10. Abstr. for concr. *wickedness* for

the wicked Job 5, 16. 24, 20. Ps. 107, 42. Sept. ἀδικία, ἀνομία.

עולה evil, see in עולה; also *a burnt-offering*, see עולה.

עולל m. (see note) plur. עוללים and עוללים as from a form עולל; constr. עולל Lam. 2, 20; with light suff. עולל Ps. 137, 9. עולל Lam. 1, 5; with grave suff. עולל a boy, child, infant, e. g. of tender age Is. 13, 16. Hos. 14, 1. 2 K. 8, 12. Nah. 3, 10. Ps. 137, 9; carried in the arms, Lam. 2, 20; playing in the streets Jer. 6, 11. 9, 20; asking for bread Lam. 4, 4; carried away captive Lam. 1, 5; once of the unborn foetus Job 3, 16. Sometimes coupled with יונק suckling Ps. 8, 3. Joel 2, 16. Jer. 47, 7. Lam. 2, 11; from which however it is expressly distinguished 1 Sam. 22, 19. 15, 3. עולל יונק. The same is עולל Is. 3, 12. Plur. c. suff. *their children* Ps. 17, 14.

NOTE. The form comes from Poel or Polel עולל; prob. from r. עולל to vex, and so referring to the *petulance* of children; or it may come from r. עול to suckle, though the sense would here be passive, while the form is active. See in עול I. 2, and Po. no. 3. Thesaur. p. 1033, 1034.

עוללות and עוללות f. plur. (r. עולל I) constr. עוללות, *gleanings*, Mic. 7, 1. Is. 24, 13. Jer. 49, 9. Obad. 5. Twice coupled with a preceding masc. sing. Judg. 8, 2. Is. 17, 6; see Heb. Gram. § 144.

עולם m. rarely עולם Gen. 3, 22. 6, 3. al. plur. עולמים. R. עולם I.

A) Pr. 'hidden,' spec. *hidden time*, i. e. obscure and long, of which the beginning or end is uncertain or indefinite, *duration, everlasting, eternity*, spoken:

1. Of time long past, gray antiquity, of old, everlasting, as in the following phrases and examples: עולם Am. 9, 11. Mic. 7, 14. Is. 63, 9, and עולם רמה Deut. 32, 7, *the days of old*, ancient times. עולם of old, from ancient times. Gen. 6, 4. 1 Sam. 27, 8. Is. 63, 16. Jer. 2, 20. 5, 15. Ps. 25, 6; and so of time before the world, from everlasting, Prov. 8, 23; with a negative, *not from any time, never*, Is. 63, 19. 64, 3; elsewhere of a long time, long, Is. 42, 14 referring to the time of the exile. 46, 9. 57, 11;

עול an ancient landmark, set up by the forefathers, Prov. 22, 28. 23, 10; עול ancient gates, Ps. 24, 7. עול the dead of old, those long dead, Ps. 143, 3. Lam. 3, 6; עם עול the people of old time, long dead, Ez. 26, 20.—Since to men of ancient times were attributed sincere piety and uncorrupted morals, hence עול Ps. 139, 24, ארח Job 22, 15, נהרבות עול Jer. 6, 16, עול שברלי עול Jer. 18, 15, are all put for the true piety of the fathers of old; comp. צדק עול the righteousness of old, former righteousness, Dan. 9, 24.—That not always the remotest antiquity is implied, is manifest from the phrase עול הרבות Is. 58, 12. 61, 4, spoken in [prophetic] allusion to the ruins of Jerusalem at the close of the Babylonian exile. Jer. 25, 9 and 49, 13 do not belong here, ע there referring to time future.

2. Often also of future time, ever, for ever, evermore, in such a way that the terminus ad quem is to be determined from the nature of the subject. Thus where human things are spoken of:

a) Spec. in the affairs of single persons, עול is sometimes put for the whole period of life, all the days of one's life, as עול a servant for ever. i. e. not to be set free in all his life, Deut. 15, 17. Ex. 21, 6. 1 Sam. 27, 12; poet. of an animal Job 40, 28 [41, 4]. עול for ever i. e. so long as he lives, 1 Sam. 1, 22. 20, 15. 2 Sam. 3, 28. עול ever secure. ever prosperous, so long as they live, Ps. 73, 12. 30, 13 Jehovah, my God, לועל for ever will I praise thee, i. e. while I live. 5, 12. 31, 2. 37, 27. 28. 49, 9. 52, 11. 71, 1. 86, 12. Sometimes put for very long life; Ps. 21, 5 he (the king) asked life of thee, thou gavest him length of days for ever and ever, i. e. a long, long life.—A still narrower application of עול is implied in Is. 35, 10 שמחה עול על ראשם perpetual joy shall be upon their heads, i. e. a joy ever conspicuous in their countenances, they shall be ever cheerful and rejoicing (comp. Ps. 126, 2). Is. 51, 11. 61, 7. In Is. 32, 14 the limit of this long time is specified: hill and watch-tower shall become caverns עול evermore . . . 15 עול until the Spirit shall be poured out. etc.

b) As pertaining to a whole race, dynasty, or people, and including the whole time of their existence until their destruction. 1 Sam. 2, 30 thy family shall serve me עול for ever, i. e. so long as it endures. 13, 13. 2 Sam. 7, 16. 1 Chr. 17, 12. 22, 10. Ps. 18, 51 he will show mercy to David and to his seed עול. So the covenant of God with the Israelites is called ברית עול Gen. 17, 7. Lev. 24, 8; the laws given to them are עול, חק עול, Ex. 12, 14. 17. 27, 21. 28, 43. 30, 21. Lev. 3, 17. 6, 11; the possession of the Holy Land is עול Gen. 17, 8. 48, 4.

c) Nearer to the metaphysical notion of eternity, or at least to an eternity without end, approach those examples in which עול is attributed to the earth and to the universe. Ecc. 1, 4 but the earth standeth or abideth לעול for ever. Ps. 104, 5 it (the earth) shall not be moved for ever. 78, 69. עול everlasting hills, created of old, and to endure for ever, Gen. 49, 26. Deut. 33, 15; עול everlasting heights Ez. 36, 2. So too of human things which refer to a period after death, e. g. עול everlasting sleep, for death Jer. 51, 39. 57; ביה עול his everlasting house, long home, i. e. the grave Ecc. 12, 5; עול everlasting life after the resurrection Dan. 12, 2.

d) The true and full idea of eternity is expressed by עול in those passages where it is spoken of the nature and existence of God, who is called עול the eternal God, everlasting God, Gen. 21, 33. Is. 40, 28; חי העול the ever living Dan. 12, 7. (Comp. חיה לעול to live for ever, to be immortal like God, Gen. 3, 22. Job 7, 16.) To him are attributed עול everlasting arms Deut. 33, 27; and of him it is said Ps. 90, 2 בעול מיוול from everlasting thou art God. 103, 17; comp. Ps. 9, 8. 10, 16. 29, 10. 93, 2.

e) Of a peculiar kind are those passages, where the Hebrews by hyperbole ascribe eternity in the metaphysical sense to human things, chiefly in the expression of good wishes. Here belongs the customary form of salutation towards kings: יחי אדני המלך לעול let my lord the king live for ever, 1 K. 1, 31. Neh. 2, 3. Comp. Dan. 2, 4. 3, 9. Judith 12,

4. *Ælian*. V. H. 1. 32. So in poetical invocations of good upon kings and royal lines, e. g. Ps. 61, 8 *for ever may he sit upon his throne before God*; comp. v. 7 *let his years be כמו רב נדר as many generations*. 45, 7 *thy throne of God* [pr. O God] לְעֹלָם וָעֶד is *for ever and ever*; see in אֱלֹהִים note, p. 55. Ps. 89, 37 *his (David's) seed shall endure for ever*. How much this last expression implies is apparent from the words which immediately follow it: *his throne (shall stand) as the sun before me, 38 like the moon shall it be established for ever*; and from Ps. 72, 5 *they shall fear thee, (O king,) so long as the sun and moon endure, throughout all generations*; ib. v. 17 *his name shall endure לְעֹלָם for ever, so long as the sun shall his name flourish*. That is, by this figure of hyperbole there is invoked for the king and his royal posterity; a dominion not less enduring than the universe itself.—Also Ps. 48, 9 *God will establish it (Jerusalem) for ever*. Jer. 7, 7 *the land which I gave to your fathers לְמֶנּוּ עֹלָם וָעֶד עֲלֵיכֶם*. 25, 5.

PLUR. עֲלֵיכֶם, q. d. *ages, everlasting ages*, like Gr. *αιῶνες*, i. e. a) *ages of antiquity, ancient ages*, Is. 51, 9. Dan. 9, 24. Ecc. 1, 10. b) *future ages, the remotest future*, Ps. 61, 5. 77, 6. 145, 13. Is. 26, 4. 45, 17.

B) *the world, mundus*. from the Chald. and Rabb. usage (Buxtorf col. 1620), like Gr. *αιών*; hence *love of worldly things, worldly-mindedness*, i. q. more fully *ἀγύπνη τοῦ κόσμου* 1 John 2, 15, *αιών τοῦ κόσμου τούτου* Eph. 2, 2, and Arab.

دُنْيَا the world, worldly things and the love of them, as destructive to the knowledge of divine things. So Ecc. 3, 11 *God hath made every thing beautiful in its time, עַם אֲרֻחֵהֶלֶם נִהַן בְּלִבָּם מִבְּלִי מִבְּלִי although he (God) hath set the love of worldly things in their heart, so that man understandeth not the works of God*; i. e. עַם for עַם, see עַם no. 4. For the sense comp. Ecc. 8, 17.—Another form is עֵילוֹם.

* עוֹן obsol. root, to rest, to dwell; kindr. אָוֶן. Arab. *أَنَّ* to live quietly, comfortably; *أَوْنٌ* quiet, comfort.—

Hence עוֹנָה, מְעוֹנָה, מְעוֹן, pr. n. מְעוֹנִים, מְעוֹנֵי.

עוֹן for עוֹן, see the root עוֹן.

עוֹן m. (r. עוֹן) twice עוֹן 2 K. 7, 9. Ps. 51, 7; constr. עוֹן, עוֹן 1 Chr. 21, 8; plur. absol. and constr. עוֹנוֹת, c. suff. עוֹנוֹתָיָהּ, עוֹנוֹתָיָהּ, עוֹנוֹתָיָהּ, etc. pr. *wrong, perverseness*; hence concr. *wrong action, iniquity, sin, crime*, Gen. 4, 13. 44, 16. Ex. 20, 5. 28, 38. al. sæp. Hos. 10, 10 see in עוֹן no. 1, note. Sept. *ἀμαρτία, ἀμάρτημα, ἀδικία*. Often coupled with synon. הַטָּאָה Ex. 34, 9. Deut. 19, 15. Jer. 16, 10. al. With genit. of him who commits the sin, as עוֹן אָבוֹתָי Ex. 20, 5. 34, 7; or of the place where one sins, as ע' פְּעוֹר Josh. 22, 17, מִקְדָּשׁ Num. 18, 1; or also of the punishment to be inflicted for the sin, as עוֹנוֹת הַחֶרֶב *iniquities for the sword*, to be punished by it Job 19, 29, and עוֹן סֶפֶן *iniquity of the end*, which brings destruction, Ez. 21, 30; comp. עוֹן פְּלִיִּים *a crime for the judges*, to be punished by them, Job 31, 11. To express the pardon or expiation of sins the verbs used are הִטָּוֶה, הִטָּוֶה no. 2. b; for its punishment, פָּקַד; for the suffering of its punishment, נָשָׂא no. 4. d.—By synecd. a) *wrong, iniquity, guilt*, contracted by sinning, as עוֹן הָאֱמֹרִי *the iniquity of the Amorites* Gen. 15, 16; עוֹן הַטָּאָה *the iniquity of my sin* Ps. 32, 5. So ישׁ עוֹן בָּ *there is iniquity in any one, he is guilty*, 1 Sam. 20, 8. 25, 24. 2 Sam. 14, 32: with על 2 Sam. 14, 9; לְ Job 33, 9; also 1 Sam. 28, 10. 2 K. 7, 9. b) *unrighteous gain*; Hos. 12, 9 [8] *in all my gains they shall find no אֲשֶׁר הַטָּאָה עוֹן wrong that is sin*. c) *the punishment of sin* Is. 5, 18; hence *calamity, misery*, Ps. 31, 11.

עוֹנָה f. (r. עוֹן) *a living together, cohabitation in the conjugal sense*, Ex. 21, 10. Talmud. id.—For עוֹנָה Hos. 10, 10 Keri, see in עוֹן no. 1, note.

עוֹנוֹת m. plur. *perversities, i. e. perverseness*, Is. 19, 14; for עוֹנוֹתָיָהּ, from the root עוֹן. Vulg. *vertigo*. not unaptly.

* עוֹן fut. עוֹנָה, with Vav conv. עוֹנָה. 1. *to cover*, spec. with the wings. feathers, i. q. עֹנָה; from which perhaps this root has been formed by softening the letters, comp. עוֹן, עוֹן, עוֹן.

אויך, and many others; see the roots רוש, דוש, הוף, etc.—Is. 31, 5 כַּצְפָּרִים עֹפֹת as birds cover (their young with their wings) על ריגוֹשׁ לָם so will Jehovah of hosts protect Jerusalem.—Hence עוף, pr. i. q. כְּנָף wing, then collect. birds, fowl; and hence again the verb as denominative:

2. to fly, pr. of birds Job 5, 7. Prov. 23, 5, 26, 9. Deut. 4, 17; also of locusts Nah. 3, 16. So of the Seraphim Is. 6, 6; of God as sitting upon his throne and borne by Cherubim Ps. 18, 11; of a flying roll Zech. 5, 1, 2. Trop. of an army flying (rushing) to battle Hab. 1, 8. Is. 11, 14 (c. 2); of a fleet Is. 60, 8; an arrow Ps. 91, 5. So to fly away, to vanish, as sleep Job 20, 8; human life Ps. 90, 10. Once transit. like Hiph. Prov. 23, 5 Cheth.—Arab. عاف mid. Waw and Ye, to hover in the air as a bird, c. على; عَيْفَةٌ flight.

3. to cover over, to wrap, Syr. حُ in-volvit, for ἔκλω Heb. 1, 12. Hence intrans. to be covered (wrapped) in darkness; Job 11, 17 הַצִּפָּה בַּפְּקָר הַחֲרִיבָה now covered with darkness (calamity), soon thou shalt be as the morning. Better perhaps with 3 Mss. to read הַצִּפָּה, darkness shall become as the morning.—Also

4. to be overcome with darkness, to faint, to faint away; so fut. וַיִּפֶּה 1 Sam. 14, 28. Judg. 4, 21; this form being chosen to distinguish it from וַיִּפֶּה to fly.—See עָטַה, עָלָה, and Arab. غشى.

Syr. حُ to become weak, Ethp. to faint away. Kindred are עָוָה and עָוָה to become weak, weary.

PIL. עוּפָה 1. i. q. Kal no 2, to fly, to fly about, Gen. 1, 20. Is. 6, 2. Part. מְעוּפָה flying, Is. 14, 29. 30, 6.

2. to brandish, q. d. to make fly about, e. g. a sword Ez. 32, 10.

HIPH. to make fly away Prov. 23, 5 Keri.

HITHPAL. to fly away, to vanish, Hos. 9, 11.

Deriv. from no. 1, 2, עוּפָה, עוּפָה; from no. 3, מְעוּפָה, מְעוּפָה, מְעוּפָה.

עוּף m. (r. עוּף) pr. wing; collect. birds, fowl, i. e. the winged tribes;

sometimes with plur. Jer. 4, 25. Ez. 31, 6, 13; oftener with sing. verb Gen. 1, 21, 30. Lev. 17, 13. Ps. 50, 11. al. ssep. Of birds of prey, 2 Sam. 21, 10.—Syr. علف bird, but not frequent. Eth. 𐤒𐤍 id.

עוּף Chald. birds, fowl, i. q. Heb. Dan. 2, 38, 7, 6.

עוּפִי Jer. 40, 8 Cheth. see in עוּפִי.

* I. עוּץ to consult, to take counsel, i. q. עוּץ where see; only in imp. עוּץ Judg. 19, 30. Is. 8, 10.—Hence עוּץ pr. n.

* II. עוּץ perh. i. q. غاص, غاط, to impress itself, to sink, e. g. the foot in the sand, comp. r. עוּץ; whence غوطَة light sandy soil and fertile. Hence

עוּץ Uz, Ausitis, fully עוּץ עוּץ the land of Uz Job 1, 1. Lam. 4, 21; עוּץ עוּץ Jer. 25, 20; Sept. Αὐσίτις, Αὐσίται, pr. n. of a region and tribe in the north-eastern part of Arabia Deserta, between Idumea, Palestine, and the Euphrates, adjacent to Babylon and the Euphrates; called by Ptolemy (V. 19) Αὐσίται, unless the reading Αὐσίται is to be restored. For the origin of this tribe, see Gen. 10, 23, 36, 28; comp. 22, 21. See the discussions respecting the situation of the land of Uz in Bochart Phaleg II. 8. J. D. Michaelis Spicileg. II. 26. Rosenm. Schol. in Job. Prolegom. § 5. See also Thesaur. p. 1003.

* עוּץ in Kal not used, Syr. and Chald. to be pressed, to be straitened, i. q. Heb. צוּץ.

HIPH. to press, c. תָּחַח pr. to press down, καταθλιβω. Am. 2, 13 lo, I will press you down (מִטְּיִק תְּחַתִּיכֶם), as a cart full of sheaves presseth down sc. what is under it, i. e. I will press you down and crush you as a wain loaded with sheaves.

Deriv. מוּעָקָה, עָקָה.

* עוּר whence Piel עוּר to blind, see in עוּר III.

עוּר adj. (r. עוּר III) plur. עוּרִים and עוּרוֹת Is. 42, 7; blind, Ex. 4, 11. Lev. 19, 14. al. Metaph. of blindness of mind the darkness of ignorance, Is. 29, 28. 42, 18, 19, 43, 8.

* I. עור fut. יעור, imper. parag. עורה.

1. *to wake, to be awake*; Chald. Pal. and Aph. עורר, אַעַר, *to awake, to arouse*, אַתְּעִיר *to be aroused, awake*; Syr. حَمَى *to awake, to arouse*; Aph. *to excite*. Comp. *éveiller*, Sanscr. *gri*. Perh. kindr. with r. עיר.—Cant. 5, 2. Mal. 2, 12 עֵר וְעָנָה *the waking and the answering*, e. every one living, a proverbial expression (like עֲצוּר וְזוֹכֵב) drawn perhaps from the Levites keeping watch in the temple Ps. 134, of whom one remains awake and calls, and the other answers. In the same sense the Arabs say: *no caller and no answerer*, i. e. none alive, Vit. Tim. I. p. 108. ed. Mang. Jerome: *magister et discipulus*, and so the Engl. Vers. ‘the master and the scholar.’

2. *to awake from sleep, intrans. only in imper. עירה*. Ps. 44, 24 לָמָּה עֵירָה לְיָשֵׁן אֲדֹנָי *awake! why sleepest thou, O Lord?* Ps. 57, 9. 59, 5. 108, 3; c. אָל Ps. 7, 7. Fem. עֵירָה Judg. 5, 12. Cant. 4, 16. Is. 51, 9. 52, 1. Hab. 2, 19.

3. Causat. *to awaken one out of sleep*, i. q. Hiph. So fut. יעורר Job 41, 2 Ker. NIPH. יעורר, fut. יעורר, pass of Piel and Hiph.

1. *to be awakened, to be roused from sleep*, Job 14, 12. Zech. 4, 1.

2. Trop. *to be raised up, to arise*, e. g. a wind Jer. 25, 32; a people Jer. 6, 22. Joel 4, 12 [3, 17]; Jehovah Zech. 2, 17 [13].—For Hab. 3, 9, see in r. עיר II.

PIL. עורר, comp. Gr. ὄρω, ὄρῶμαι, præt. ὄρωσα.

1. *to awaken, to rouse out of sleep; trans.* Cant. 2, 7. 3, 5. 8, 4; *to excite or call forth serpents from their lurking-places* Job 3, 8. Trop. *to excite, to stir up quarrels, strife*, Prov. 10, 12; love Cant. 8, 5; commotion Is. 14, 9; c. אָל *against any one* Zech. 9, 13; *to rouse up one's strength*, Ps. 80, 3.

2. *to raise up, to lift up and brandish a spear* 2 Sam. 23, 18. 1 Chr. 11, 20. 20; a scourge Is. 10, 26.—But Is. 23, 13 see under r. עיר Pil.

PIIP. יעורר, *to raise up, to lift up a cry*; hence Is. 15, 5 יעוררו ויעוררו *they shall lift up a cry of destruction*; here יעוררו (in many Mss. יעוררו) is for יעוררו, the syll. ער being softened into ע; comp. Ewald Krit. Gr. p. 479. Mo-

numm. Phœn. p. 431, 432. Or perh. it should read יעוררו, whence יעוררו might easily arise, and then defect. יעוררו.— See also in עיר.

HIPH. יעורר, fut. יעורר, inf. יעורר, with pref. בעורר Ps. 73, 20, i. q. Piel.

1. Causat. *to awaken, to arouse any one from sleep* Zech. 4, 1. Cant. 2, 7. 3, 5. 8, 4. Ps. 57, 9 אעירה שחרה *I will awake the dawn*, 108, 3. 73, 20 בעורר.

2. *to rouse up, to excite. to stir up*, Job 41, 1 [10] none so bold ועוררוהו *that he will stir him up* sc. leviathan. i. e. provoke him. Deut. 32, 11 כנשוך העורר קננו *as the eagle stirreth up her nest, provokes her young to fly*, Vulg. *ad volandum*. So *to rouse up, to excite to any thing*, e. g. warriors to battle Joel 4, 9; a victorious king (Cyrus) Is. 41, 2. 25. 45, 13; c. אָל *against any one* Is. 13, 17. 51, 1. Ez. 23, 22. So *to rouse up, to excite the ear* Is. 50, 4; the mind, spirit, Jer. 51, 11. Hag. 1, 14. 1 Chr. 5, 26. Ezra 1, 1. 5; wrath Ps. 78, 38; ardour Is. 42, 13; valour Dan. 11, 25.

3. Intrans. *to rouse oneself, to wake*, i. q. יעורר, with which it is coupled Ps. 35, 3. (73 20); c. אָל *for any one* Job 8, 6.

HITHPAL. 1. *to rouse oneself, to arise*, Is. 51, 17. 64, 6; c. אָל *against any one* Job 17, 8.

2. *to rejoice, to exult*, vulg. Engl. *to be wide awake*, Job 31, 29.

Deriv. עיר, עיר city, Chald. עיר watcher, pr. n. עיר, עיר, עיר, עיר, עיר, עיר, עיר.

* II. עור i. q. ערה and ערה *to be naked, to be made naked*. Arab. عَار, عورة nakedness, verenda. Hence מעור q. v.

NIPH. Hab. 3, 9 עורה העור קשתה *with nakedness was thy bow made naked*, i. e. wholly drawn forth from its sheath; comp. Is. 22, 6.

PIL. עורר, see r. עיר.

Deriv. עור, מעור.

* III. עור i. q. חור, *to dig, to excavate*. Hence מערה cavern; Arab. مَعَارَة, غَار, id.

PIEL. עור (as עור Pi. עור) *to blind, to make blind*, pr. ‘to dig out’ the eye,

comp. נָבַר. 2 K. 25, 7. Jer. 39, 7. 52, 11. Metaph. *to blind* a judge with presents, Ex. 23, 8. Deut. 16, 19.—Aram. עִיר, חָם, id. Eth. ሆር to be blind; Arab.

عَوْرَ and عَاْر to be blind of one eye.

Deriv. עִיר, עִירָה, עִירוֹן, עִיר; Chald. עיר chaff.

עיר Chald. chaff, Dan. 2, 35. Syr.

عَاير, عَوَار, a bit of chaff or the like which flies into the eye and hurts or blinds it. R. עיר no III.

עור m. (r. עור II) c. suff. עורי, plur. עורות.

1. *the skin* of a man, so called perhaps from nudity; Ex. 34, 29. Lev. 13, 2. Job 7, 5. al. sæp. עור בְּעוֹר שְׁנַי with the skin of my teeth Job 19, 20, i. e. with nothing left, with the loss of all; others understand *the skin of the gums*; see in r. מֵלֶט Hithp. where another view is given. Poet. for *the body*, Job 19, 26 see under נָקָה Pi. no. 2. Job 18, 13 *the parts of his skin*, i. e. the members of his body. 2, 4 עור בְּעוֹר עור skin for skin, i. e. like for like; [what he holds dear as life (his wealth) will he give for his life.—R.

2. *skin, hide*, of animals Job 40, 31 [41, 7]; chiefly as taken off Lev. 4, 11. 7, 8. Gen. 3, 21. 27, 6; also as prepared and wrought, *leather*, Lev. 11, 32. 13, 48 sq. Num. 31, 20. עור תַּחַש seal-skin Num. 4, 8. 11, 12. Plur. עורות Ex. 26, 14. 39, 34.

עור see on p. 761.

עורב see ערב.

עָרוֹן m. *blindness* Deut. 28, 28. Zech. 12, 4. R. עיר III.

עורים (read עוררים) Is. 30, 6 Cheth. for עוררים asses; see in עיר.

עִוְרָה f. *blindness*, Lev. 22, 22. Syr. عَمْرَة. R. עיר III.

* עוּשׁ ἄπ. λέγόμε. Joel 4, 11, where Sept. Targ. Syr. render 'to assemble, to come together.' Better, *to hasten, to make haste*, like the kindred roots עוּשׂ, עוּשׂ, perh. עוּשׂ III to hasten; IV, to urge on in haste.

Deriv. עוּשׂ, עוּשׂ, pr. n. עוּשׂ, רעוּשׂ, רעוּשׂ.

* עוּת in Kal not used, *to be curved, crooked, bent*, kindr. with עָבַת, עָבַט.

PIEL עוּת, fut. רעוּת, *to bend, to make crooked*, Ecc. 7, 13. Metaph. *to pervert, to wrest*, e. g. justice Job 8. 3. 34, 12; comp. Am. 8, 5. Also with acc. of pers. *to subvert*, i. e. *to wrest or pervert the cause* of any one, Lam. 3. 36. Job 19, 6. Ps. 119, 78. עוּת הִרְדָּה פ' *to subvert the way* of any one, i. e. to thrust him down to destruction, Ps. 146, 9.—Chald. id. Syr. حَمَلٌ deceit, fraud.

PUAL part. מְעוּתָה *crooked* Ecc. 1, 15.

HITHP. *to bend oneself, to bow down*, Ecc. 12, 3.

Deriv. עוּתָה.

* עוּת ἄπ. λέγόμε. a root of the same origin and signification with עוּשׂ, pr. *to hasten, to hasten up* sc. for help, Engl. 'to run up;' hence *to succour, to help*. Arab. غاث pr. to run; IV, to succour, to help.—Construed with two acc. (like בָּלַל Gen. 47, 12. 1 K. 18, 4. 13;) Is. 50, 4 לְעוּת אֶת־יְוֹנָה הָדָר *to help the weary with a word*, i. e. to speak comfort to him, raise him up. Aqu. ὑποστηροῦσαι, Vulg. sustentare.—Hence

עוּתִי (for עוּתָה, עוּתָה, whom Jehovah succours) *Uthai*, pr. n. a) 1 Chr. 9, 4. b) Ezra 8, 14.

עוּתָה f. (verbal Pi. r. עוּת) *a bending or bowing down* of any one, i. e. oppression, Lam. 3, 59; comp. the verb v. 36.

עוּז adj. (r. עוּז) f. עוּזָה, plur. m. עוּזים, constr. עוּזי.

1. *strong, vehement, fierce*, e. g. a lion Judg. 14, 18 comp. 14; an enemy Ps. 18, 18; a wind Ex. 14, 21; waves Is. 43, 16. Neh. 9, 11; anger Gen. 49, 7. Prov. 21, 14; hunger Is. 56, 11 עוּז נֶבֶשׁ *strong of appetite*, greedy. Metaph. of love Cant. 8, 6. Also *mighty, powerful*. Ps. 59, 4. Am. 5, 9; so a people Num. 13, 28. Is. 25, 3; a king Is. 19, 4.—Neut. *strength* Gen. 49, 3.

2. *strong*, i. e. fortified, guarded, Num. 21, 24.

3. *harsh, hard, stern*; plur. f. עוּזָה *harsh words* Prov. 18, 23. עוּז פָּנִים *hard of face*, i. e. impudent, shameless, Deut. 28, 50. Dan. 8, 23.

עז f. (r. עֲזוּ) plur. עֲזִים 1. a she-goat, Syr. حَاة, Arab. عَزْر, Phenic. *āza* Steph. Byzant. The Indo-European tongues have the same word, as Sanscr. *agā* he-goat, *agā* she-goat, Goth. *gáitsa*, Anglo-Sax. *gát*, Engl. *goat*, Germ. *Geis* and with a harder form *Gems* the chamois, Gr. *aiḗs*, *aiyós*, comp. Grimm. Deutsche Gr. III. 328. The Hebrew furnishes a good etymology in r. עֲזוּ; comp. אֵיל, אֵיל.—Gen. 15, 9. 30, 35. 31, 38. 32, 15. Num. 15, 27. etc. [But in the great majority of instances the word is general, a goat, goats, as Lev. 1, 10. 17, 3. Num. 18, 17. Ex. 12, 5. etc. So טְשִׁיר a buck of the goats Lev. 4, 23. 28. Num. 28, 15. 30; צְפִירֵי עֲזִים id. 2 Chr. 29, 21; קִדֵי עֲזִים a kid of the goats Gen. 27, 9; שֵׂה עֲזִים a goat i. e. the goat, an individual for the species, Deut. 14, 4.—T.

2. Plur. ellipt. עֲזִים goats' hair Ex. 26, 7. 36, 14. 1 Sam. 19, 13.

עז Chald. f. i. q. Heb. no. 1, a she-goat, Ezra 6, 17.

עז m. (r. עֲזוּ) rarely עֲזוּ Prov. 24, 5. 31, 17. 25; c. Makk. עֲזוּ, c. suff. עֲזִי, עֲזָה, rarely עֲזִי Ex. 15, 2, עֲזָה Ex. 15, 13, once עֲזִינָה Ps. 81, 2.

1. strength, might, power, of God Job 12, 16. 26, 2. al. of men Ps. 29, 11. Prov. 24, 5. 31, 17; of animals Job 41, 14. Also vehemence, violence, as of rain Job 37, 6; thunder Ps. 68, 34; anger Ps. 90, 11. בְּכַל-עֲזוֹ with all one's might 2 Sam. 6, 14. Concr. the strong ones, heroes, Judg. 5, 21; comp. Is. 43, 17.

2. strength, firmness, sc. by fortification. עֲזוֹ מִגְדָּל a strong tower, fortified, Judg. 9, 51. Ps. 61, 4; עִיר עֲזָה Is. 26, 1; קִרְוֵה עֲזָה Prov. 18, 19. Ps. 30, 8 thou hast confirmed strength unto my mountain, hast made me secure.—Hence trop. defence, refuge, protection, Ps. 28, 8 הַהֲנָה עֲזֵי יְהוָה is their defence. 46, 2. 62, 8. 84, 6. 140, 8. Is. 49, 5. Jer. 16, 19. Ez. 26, 11.—In a bad sense, עֲזָה עֲזָה strength (hardness) of countenance, i. e. boldness, impudence, Ecc. 8, 1. הָאוֹן עֲזָה her pride of strength, her shameless pride. Ez. 30, 6. 18. 33, 28. Concr. Ez. 24, 21 הָאוֹן עֲזָהּ your strong pride, that in which you proudly trust.

3. splendour, majesty, glory, as the usual concomitants of might and power, i. q. כְּבוֹד with which it is often coupled, Hab. 3, 4. Ps. 96, 6 וְהִפְאֵרָה עֲזוֹ splendour and majesty. Is. 51, 9. 52, 1. Prov. 31, 25. Ps. 132, 8 אֲרוֹן עֲזָה the ark (seat) of thy majesty, i. e. the ark of the covenant (i. q. אֲרוֹן כְּבוֹד יְהוָה) 2 Chr. 6, 41; for which poet. עֲזוֹ alone Ps. 78, 61; comp. 1 Sam. 4, 21. 22.—Arab. عَزْر glory.

4. glory, praise, laud, Ps. 8, 3. 29, 1. 68, 35. 99, 4. Ex. 15, 2. 2 Chr. 30, 21 כְּלֵי-עֲזָה instruments of praise i. e. used in praising God.

עֲזָה (strength) Uzza, pr. n. m. a) 2 Sam. 6, 3, for which v. 6. 7 עֲזָה Uzza. b) 1 Chr. 8, 7. c) Ezra 2, 49. Neh. 7, 51.

עֲזָזֵל Azazel, a word found only in the law respecting the day of atonement Lev. 16, 8. 10. 26, and vexed with the numerous conjectures of interpreters. Most prob. the averter, expiator, Averruncus, Ἀλεξίκακος, Sept. Ἀποπομπᾶιος, i. e. עֲזָזֵל for עֲזָזֵל, from the root עֲזַל, to remove, to separate; comp. Lehg. p. 869. By this name is prob. to be understood originally some idol that was appeased with sacrifices, as Saturn and Mars, see טִלְגָּה; but afterwards, as the names of idols were often transferred to demons (Spencer de Legg. Hebræorum ritualibus III. Diss. VIII. p. 1039–1085), it seems to denote an evil demon dwelling in the desert and to be placated with victims, in accordance with this very ancient and also gentile rite. The name Azazel عزازيل is also used by the Arabs for an evil demon, see Reland. de Rel. Muhammed. p. 189. Meninski h. v. The etymology above proposed was expressed of old by the LXX, although neglected or misunderstood by most interpreters. Thus they render עֲזָזֵל in v. 8 ἰψὶ Ἀποπομπᾶιῳ i. e. Ἀποτροπαίῳ, Ἀλεξικάκῳ, Averruncus; v. 10 εἰς τὴν ἀποπομπήν, ad averruncandum v. 26 εἰς ἄφρον. Comp. for the use of the Greek word Ἀποπομπᾶιος, what is said by Bochart in Hieroz. P. I. p. 651 Suicer Thes. Eccl. I. p. 468.—The ecclesiastical fathers have referred this Ἀποπομπᾶιος to the goat itself, q. d.

scape-goat, although obviously in v. 8 the antithesis lies between לְעִזָּאֵיִל and לְיִהוּנָה. So too the Vulg. *caper emissarius*, Symm. ἀπερχόμενος, Aquil. ἀπολελυμένος, as if the name were compounded of עֵז goat and אָזַל to depart. Bochart himself (l. c.) understands the *place* whither the goat was to be sent away, and supposes עִזָּאֵיִל עִזָּאֵיִל to be a *pluralis fractus* from r. עִזָּאֵיִל pr. separations, and then *desert places*. But there is no trace of the *pluralis fractus* in the Hebrew language, and the place whither the goat was to be sent away is specified by the words הַמְדַבְּרָה v. 10, 21, and אֶל-אֶרֶץ גְּזֵרָה v. 22. See more in Thesaur. p. 1012.

* עִזָּב fut. רִצָּב 1. Pr. to cut loose, to loosen the bands or cords by which any thing is bound or fastened; and thus to let loose, to release, to let go free, e. g. a beast of burden, i. q. פָּתַח. Arab. عَرَب to let loose camels that they may wander about, see Sypkens in Diss. Lugdd. p. 930, 931. The primary idea seems to be that of cutting loose; so that עִזָּב is kindr. with עָצַב, הִצָּב, to cut.—So in the difficult passage, Ex. 23, 5 when thou seest the ass of thine enemy lying down under his burden, וְהִדַּלְתָּ מִצָּב לּוֹ עִזָּב, וְהִדַּלְתָּ מִצָּב לוֹ עִזָּב beware that thou leave him not, but thou shalt surely loosen (the bands of the ass) with him, i. e. thou shalt help the owner to loosen the fastenings of the load; comp. Deut. 22, 4. There is here a paronomasia in the double use of the verb עִזָּב, first in its more usual sense to leave, to desert, and then in the sense of loosening. See more in Thesaur. p. 1007.—Spec.

a) Of a slave set free, whence the proverbial expression וְעִזָּב הַשְּׁטוּר the shut up and the let go free, i. e. the bond and the free, i. q. all, every one, Deut. 32, 36. 1 K. 14, 10, 21, 21. 2 K. 9, 8, 14, 26. Comp. עִיר וְעִנָּה Mal. 2, 12, see in r. עִיר I. 1; also the similar Arabic phrases, Thesaur. p. 1008.

b) to let go a thing, i. q. שָׁלַח; opp. to keep, to hold fast. Job 20, 13 he spares it (the morsel in his mouth) and lets it not go. Metaph. Job 10, 1 I will let go my complaint, no longer restrain it. 9, 27.

Ez. 20, 8. Ps. 37, 8 let go wrath, keep it not, cease from it.

c) to let go a debt, to remit, Neh. 5, 10.

d) to let go, i. e. to leave off, e. g. whoredoms Ez. 23, 8; inf. c. לְּ Hos. 4, 10.—But עִזָּב הַסְדּוֹ מִעַם פ' to leave off one's kindness, to withdraw one's favour from any one, Gen. 24, 27; עִזָּב הַסְדּוֹ אָהּ id. Ruth 2, 20.

e) to let go, to let be, i. e. to permit, i. q. הִרְפָּה; opp. to keep back, to hinder; Ruth 2, 16 וְלִקְטֹתָ וְלִבְזֹבְחָתָּהּ and suffer that she glean, let her glean. With dat. Neh. 3, 34 [4, 2] הֲלֹא הִרְצִיבֵנוּ לָהֶם will they (one) suffer them sc. to build the walls? i. e. shall we permit them? Clericus: will the governors permit them?

2. to let go a person or thing, i. e. to leave, to quit, e. g.

a) With acc. of pers. Gen. 2, 24, 44, 22. 1 Sam. 31, 7. Ruth 2, 11; with an adjunct of place where, 2 Sam. 5, 21, 15, 16. 2 Chr. 28, 14. Also to leave, to let remain. Judg. 2, 21. Often i. q. to forsake, to desert, e. g. those who need help Deut. 12, 19, 14, 27. Num. 10, 31. Job 20, 19. al. Part pass. fem. עִזָּבָה one forsaken Is. 62, 4.—So God is said to forsake any one, i. e. to withdraw his help from him, Gen. 28, 15. Josh. 1, 5. Ps. 27, 9, 71, 9, 11; a people Ps. 9, 11, 22, 2. Is. 42, 16, 54, 7; a land Ez. 8, 12, 9, 9. Contra, men are said to forsake God, to fall away from him, Deut. 31, 16. Judg. 2, 12, 2 Chr. 12, 1, 10. Jer. 5, 19 al. sæp.

b) Of place, to leave, to forsake, Jer. 25, 38. Ez. 8, 12; a way, metaph. the way of the wicked Is. 55, 7: the right way Prov. 2, 13, 15, 10.—Also to forsake, to abandon, to desert. houses or cities, so that they lie deserted and fall into ruins; comp. Arab. عَرَب to be deserted, desolate. as a land. עִרֵי פְרִישׁר עִרֵי פְרִישׁר the cities of ruins; are deserted. Jer. 4, 29. Zeph. 2, 4. Hence PART. pass. fem. עִזָּבָה deserted, a desolation, i. e. houses deserted of the inhabitants, ruins, rubbish; Is. 6, 12 הָאֶרֶץ בְּקָרֵב הָאֶרֶץ וְרָבָה הַמְדֻבָּרָה and great be the desolation (ruins) in the land. 17, 9 his strong cities shall be as ruins in the forests and in the summits of Palestine, which the Canaanites have left deserted before

Israel, i. e. as they fled before Israel in the time of Joshua.

c) With acc. of thing, *to leave, to forsake*, as a bird her eggs Is. 10, 14. Josh. 8, 17 *they left the city open*. With an adjunct of place *where* Gen. 50, 8, 39, 15, 18; בְּיַד פְּ; בְּיַד פְּ Gen. 39, 12, 13. Prægn. Is. 10, 3 *whither will you* (carry away and) *leave your wealth?* Metaph. *to forsake a law* Is. 58, 2; a covenant Dan. 11, 30; counsel 1 K. 12, 8; the precepts of God Ps. 119, 87; wisdom Prov. 4, 6; piety Job 6, 14; also sin Prov. 28, 13.

d) *to leave in the hand of* any one, *to commit or entrust to* any one Gen. 39, 6; comp. in lett. c. Also *to leave at one's disposal, to give up to his pleasure*, 2 Chr. 12, 5. Ps. 37, 33. Neh. 10, 28; c. לְ id. Ps. 16, 10. Job 39, 14; אֶל v. 11; כֵּל Ps. 10, 14.

e) *to leave to or for* any one, with acc. of thing and dat. of pers. Lev. 19, 10, 23, 22. So of one dying Ps. 49, 11; of a destroyer leaving nothing behind him Mal. 3, 19 [4, 1].

NIPH. *to be left, to be forsaken, deserted*, Neh. 13, 11; often of a land left deserted of its inhabitants Lev. 26, 43 (c. בְּ). Is. 7, 16. Job 18, 4; of cities Is. 27, 10, 62, 12. Ez. 36, 4. With לְ, *to be left, given over, to* any one Is. 18' 6.

PUAL *to be left, forsaken*, a city Jer. 49, 25; poet. of the tumult of a city Is. 32, 14.

Deriv. זְבָזָה, and

זְבָזוֹן m. only in plur. זְבָזוֹנִים, prob. a technical word signifying *traffic, commerce*; from the root זָבַז *to leave or let go for a price, i. e. to sell*. Hence

1. *a fair, market, market-place*. Ez. 27, 19 *Dan and Javan מאוּזֵל בְּזָבָזֵנָהּ* set out spun-work in thy fairs, i. e. brought it to thy fairs. In the similar passages v. 12, 22, with the same general sense we find בָּ prefixed to the wares, *with silver, iron, etc. do they set out thy fairs*; in v. 16 בָּ is put twice, i. e. before both the wares and the place; and in v. 14 בָּ is omitted before both. Perhaps all these constructions were common among merchants, and therefore adopted by the prophet.

2. *gains, earnings, profits* accruing from traffic, Ez. 27, 27, 33. Comp. סָחַר.

זְבֻבִיק (from זָבַז and בִּיק, strong devastation) *Azbuk*, pr. n. m. Neh. 3, 16.

זְזָדָר (from זָז and דָּר, strong in fortune) *Azgd*, pr. n. m. Ezra 2, 12, 8, 12. Neh. 7, 17, 10, 16.

* זְזָה obsol. root, Arab. عَزَى *to console*; whence pr. n. זְזָה, זְזָה, זְזָה.

זְזָה (the strong, comp. Valentia) pr. n. *Azzah* Deut. 2, 23, i. e. *Gaza*, Sept. Γάζα, one of the five cities of the Philistines. Josh. 11, 22. Judg. 16, 1, 21, 1 Sam. 6, 17. Jer. 25, 20. Am. 1, 6, 7. Zeph. 2, 4. al. It was a royal city Zech. 9, 5, situated near the southern border of Palestine Gen. 10, 19. 1 K. 4, 24; was subdued by the Hebrews in the time of the Judges Judg. 1, 18, but soon afterwards recovered by the Philistines. It is often mentioned in Greek writers; Plutarch calls it the largest city of Syria; and Arrian says it is a great city situated in a high and strong position. The ancient name is still retained, غَزَّة *Ghūzzeh*. Its history is copiously narrated by Reland, *Palæstina* p. 788–800. See *Bibl. Res. in Palæst.* II. p. 372–383.—Gentile n. זְזָה *Gazite* Judg. 16, 2.

זְזָה *Uzzah*, see זָזָה lett. a.

זְזָבָה f. (r. זָבַז) 1. *ruins, rubbish*, see the root no. 2. b.

2. *Azubah*, pr. n. f. a) The mother of Jehoshaphat 1 K. 22, 42. b) The wife of Caleb 1 Chr. 2, 18, 19.

זְזָזָה m. (r. זָזָז) adj. *strong, mighty*, of God Ps. 24, 8. Collect. *the strong ones, warriors*, Is. 43, 17.

זְזָזָה m. (r. זָזָז) *strength, might*, as of war Is. 42, 25; of God Ps. 78, 4, 145, 6.

זְזָזָה, see זָזָה.

* זְזָזָה fut. זָזָז, conv. זָזָז, inf. constr. זָזָז and זָזָז.

1. *To strengthen, to make strong and firm*. Arab. عَزَّ fut. O id. fut. I and A, to be potent, also to be vehement, violent; Eth. UHH to strengthen, also to be strong. Syr. ܙܘܝ i. q. Heb.—Constr. c. לְ *to give strength to any one, to make secure, to protect*; Ecc. 7, 19

2 Chr. 19, 2. 26, 13. 28, 16. Job 26, 2; עט (comp. Engl. 'to stand by') 1 Chr. 12, 21; אַחֲרַי, 1 K. 1, 7 וַיֵּעֲזְרוּ אַחֲרַי אֲדוֹנָיָהּ *they aided following* the party of Adonijah. Also with לְ of thing, *to help* to or *for* a thing; Zech. 1. 15 עֲזָרִי לְרַעְיָהּ. 2 Chr. 20, 23.—PART. עֲזָר *a helper*, often in the phrases: עֲזָר הָיָה עֲזָר Ps. 30, 11. אִין עֲזָר 2 K. 14, 26. Ps. 72, 12; אִין עֲזָר Ps. 22, 12. Is. 63, 5; so *an associate, ally*, in war 1 Chr. 12, 1, comp. 1 K. 20, 16. Part. pass. עֲזָר Is. 31, 3.

NIPH. *to be helped, aided*, Ps. 28, 7; espec. from God 2 Chr. 26, 15. 1 Chr. 5, 20 וַיֵּעֲזְרוּ עֲלֵיהֶם *and they were helped against them*, i. e. God gave them the victory. Dan. 11, 34. The Arabs say in like manner, انتصر *to be helped* sc. from God, i. e. to conquer.

HIPH. i. q. Kal. Part. after the Aramaean form, plur. מְעֲזָרִים 2 Chr. 28, 23; inf. c. pref. לְעֲזֹר 2 Sam. 18, 3 Cheth.

Deriv. pr. n. עֲזָר, and the twelve here following.

עֲזָר m. c. suff. עֲזָרִי 1. *help*, Is. 30, 5. With genit. *the help* of any one is the help afforded to him; as עֲזָרִי Ps. 121, 1. 2; עֲזָרָהּ 124, 8; עֲזָרָהּ Deut. 33, 26. Ps. 20, 3; מִגֵּן עֲזָרָהּ *the shield of thy help* (O Israel), i. e. God, Deut. 33, 29. Often concr. for *a helper*, Ps. 33, 20. 70. 6. 115, 9; so of *a female helper* Gen. 2, 18. 20.

2. *Ezer*, pr. n. m. a) 1 Chr. 4, 4, for which עֲזָרָהּ v. 17. b) 12, 9. c) Neh. 3, 19.

עֲזָר (help) *Ezer*, pr. n. m. a) Neh. 12, 42. b) 1 Chr. 7, 21.

עֲזָר and עֲזָר (helper) *Azzur*, pr. n. m. a) Jer. 28, 1. b) Ez. 11, 1. c) Neh. 10, 18.

עֲזָרָא (help, r. עֲזָר) *Ezra*, pr. n. m. a) A priest and scribe, *γαρματῆς*, who in the seventh year of Artaxerxes Longimanus. 458 B. C. led up a colony of Jews from Babylon to Jerusalem, Ezra c. 7–10. Neh. c. 8. 12, 26. 36. For his lineage see Ezra 7, 1–5. b) One of the first colonists, under Zerubbabel, Neh. 12, 1. 13; some suppose him to be the same as the preceding. c) Neh. 12, 33 comp. 36.

עֲזָרְאֵל (whom God helps, Germ. Gott-

help) *Azareel*, pr. n. a) 1 Chr. 12, 6. b) 25, 18. c) 27, 22. d) Neh. 11, 13. 12, 36. e) Ezra 10, 41.

עֲזָרָהּ f. (r. עֲזָר) 1. *help*, לְעֲזָרָהּ *for help* Jer. 37, 7. Is. 10, 3. 31, 1. With genit. of him who receives help, Judg. 5, 23. Job 6, 13. Ps. 22, 20. 40, 14. al. also of him who gives it Is. 31, 2. Concr. *a helper* Ps. 27, 9. 40, 18; *helpers* Nah. 3. 9. With He parag. עֲזָרָהּ Ps. 44, 27.

2. *Ezrah*, pr. n. see עֲזָר no. 2. a.

עֲזָרָהּ f. (עֲזָר no. 1) 1. A word of the later Hebrew for the more ancient אֲצִיר *atrium, court*, sc. of the temple, 2 Chr. 4, 9. 6, 13; from r. עֲזָר in the sense of *enclosing* i. q. אֲצִיר, אֲצִיר.—Often in the Targums, Arab. transp. عَرَصَةٌ id.

2. *a ledge* around the altar, formed by drawing in or diminishing the part above, *an offset, terrace*, Ez. 43, 14. 17. 20. 45, 19.

עֲזָרִי (for עֲזָרָהּ, help of Jehovah) *Ezri*, pr. n. m. 1 Chr. 27, 26.

עֲזָרְאֵל (help of God, comp. the Punic pr. n. *Hasdrubal*, i. e. עֲזָרִי בַעַל help of Baal) *Azriel*, pr. n. m. a) 1 Chr. 5, 24. b) 27, 19. c) Jer. 36, 26.

עֲזָרָהּ and עֲזָרְיָהּ (whom Jehovah helps) pr. n. m. *Azariah*: a) A king of Judah called also עֲזָרָהּ q. v. b) See עֲזָרָהּ lett. c. c) One of the companions of Daniel, Dan. 1, 6. 7. 11. d) Of many others: 1 K. 4, 2. 5. 1 Chr. 2, 8. 38. 39. 3. 12. 2 Chr. 15, 1. 21, 2. Jer. 43, 2. Ezra 7, 1. 3. Neh. 3, 23. 24. etc. etc. See Thesaur. 1014.

עֲזָרִיקָם (help against the enemy) *Azrikam*, pr. n. m. a) 1 Chr. 3, 23. b) 8, 38. 9, 44. c) 9, 14. d) 2 Chr. 28, 7.

עֲזָרָהּ f. (r. עֲזָר) *help*, i. q. עֲזָרָהּ, Ps. 60, 13. 108, 13.

עֲזָרִי, see in עֲזָרָהּ fin.

עֵט m. (see in r. עֵט) constr. עֵט, *stylus, a style*, i. e. a writer's *style, reed, calamus*, Jer. 8, 8. Ps. 45, 2; also of iron for inscribing letters upon stone or metal, Job 19, 24. Jer. 17, 1.

עֵטָא Chald. (r. עֵטָא) i. q. Heb. עֵטָא *counsel, i. e. prudence, discretion*, Dan 2, 14.

* עֲטָה fut. יַעֲטֶה, הַעֲטָה. conv. יַעֲטֵשׁ.

1. to cover; Arab. غطا, Syr. حط, id. Kindred is עָטָה, and perh. עָטָה.— Constr. with על, like בָּסָה and other verbs of covering, to cover over, Lev. 13, 45. Ez. 24, 17. 22. Mic. 3, 7.

2. to cover oneself with any thing, to put on a garment, to clothe oneself or be clothed with, c. acc. עָטָה מְעִיל clothed in a robe 1 Sam. 28, 14. Metaph. Ps. 104, 2 עָטָה אוֹר בְּשִׁלְמָה clothing thyself with light as with a garment; so with zeal Is. 59, 17; disgrace Ps. 71, 13. 109, 29; cursing Ps. 109, 19. Comp. לָבַשׁ.—Jer. 43, 12 of Nebuchadnezzar: and he shall put on (עָטָה) the land of Egypt, as a shepherd putteth on (יַעֲטֶה) his garment, i. e. he shall get possession of it speedily and easily.—Part. fem. עֲטוּרָה covered, i. e. veiled; Cant. 1, 7 why should I be בְּעֲטוּרָה as one veiled by the flocks of thy companions? i. e. let me not wander in search of thee among the shepherds like a harlot; comp. Gen. 38, 15. Sept. περιβαλλομένη.

3. to wrap up, to fold up. Is. 22, 17 עֲטָה he will wholly wrap thee up, sc. as a ball; comp. v. 18.

HIPH. הַעֲטָה, fut. יַעֲטֶה, to-cover, with two acc. Ps. 84, 7 יַעֲטֶה מוֹרָה בְּעֵת יְשׁוּעָה, with blessings the autumnal rain doth cover it. With על of the thing covered Ps. 89, 46.—For the forms יַעֲטֵשׁ, יַעֲטֶה, 1 Sam. 14, 32. 15, 19, see the root עִט.

Deriv. מַעֲטָה.

עֲטוּרָה m. (ר. עֲטוּר) a place where cattle and flocks lie down, e. g. around water, etc. Job 21, 24 עֲטוּרָיו מְלֵאָה חֵלֶב the resting-places of his herds are full of milk, abound with it; so at least Abulwalid, Aben Ezra, and many later interpreters.—Better, perhaps, if we take עֲטוּר as i. q. Chald. עֲטָא, Syr. حنط, the thigh, side, (m and n being interchanged, see p. 529,) Chald. and Zab. אֲטָא; and then the sense will be: his sides (loins) are full of fat, חֵלֶב for חֵלֶב; so Sept. ἕγχατα, Vulg. viscera, Syr. sides. But this interpretation also is by no means certain.

עֲטוּשָׁה m. a sneezing Job 41, 10. R. עֲטֵשׁ.

עֲטוּלָה m. a bat, Lev. 11, 19. Is. 2, 20. Compounded from עָטָה comp. Arab. غطل to be dark, and עָף flying.—Chald. id. Phenic. in fem. ὄθολαβάδ, see Monum. Phœn. p. 391.

* עֲטוּרָה obsol. root, Arab. عطن to lie down around water, as camels; whence عَطْن and مِعْطَن place near water where cattle and flocks lie down. Hence עֲטוּרָה.

* עֲטוּרָה fut. יַעֲטֶה and יַעֲטוּה 1. to cover as with a garment, to clothe, i. q. עָטָה, for which it is often put in the Targums. Arab. عطف II, V, to put on a garment, Syr. حُف to be clothed. Kindr. and synon. is עָטָה.—Constr. with ל, Ps. 73, 6 יַעֲטוּהּ הַמָּס רַבְּעָה-שָׁרָה the garment of violence doth cover them, i. e. they are wholly wrapped up in iniquity, as in a garment. Comp. לָבַשׁ.

2. Intrans. to put on, to be covered, clothed with; c. acc. Ps. 65, 14 עֲטוּרָה הַבָּרָה the valleys are covered over (clothed) with corn. Job 23, 9 יַעֲטוּהּ יַמִּין (if) he put on the south, i. e. if he hide himself in the south, as in a garment.

3. to be overcome, overwhelmed, i. e. to languish, to faint, comp. the synon. זָהָה no. 4, עָלָה. So of the mind or soul Ps. 61, 3. 102, 1. Is. 57, 16. Part. pass. עֲטוּרָה languid, faint, Lam. 2, 19; weak, feeble, of lambs, kids, plur. Gen. 30, 42.

NIHF. i. q. Kal no. 3, Lam. 2, 11.

HIPH. to act feebly, to show languor, Gen. 30, 42; comp. Kal no. 3.

HITHP. to be overcome, to languish, to faint, i. q. Kal no. 3, Lam. 2, 12; of the mind Ps. 77, 4. 107, 5. 142, 4. 143, 4. Jon. 2, 8.

Deriv. מַעֲטָה.

* עֲטוּרָה fut. c. suff. הַעֲטוּרָה, to surround, to encompass, either for a hostile purpose, c. אֶל 1 Sam. 23, 26; or for protection, c. dupl. acc. Ps. 5, 13.—Kindr. is בָּהָר q. v.

PIEL עָטַר to encircle with a crown, to crown, with ל of pers. Cant. 3, 11. Metaph. Ps. 65, 12; c. dupl. acc. Ps. 8, 6. 103, 4.

HIPH. i. q. Piel, only part. fem. Is. 23, 8 צָר הַמְּעֲטָרָה Tyre the crowning, i. e.

bestowing crowns or diadems; since the power and title of king in the Phenician colonies were dependent on the senate of Tyre.—Hence the two following.

עֲטָרָה f. (ר. עָטַר) constr. עֲטָרָה, plur. עֲטָרוֹת.

1. *a crown*, e. g. convivial, with which guests were crowned, Is. 28, 1; also royal, *a diadem*, 2 Sam. 12, 30. Ps. 21, 4. Cant. 3, 11. Ez. 23, 42. al. Figuratively *crown* is used for every thing which serves for ornament and dignity; Job 19, 9 *he hath torn the crown from my head*. Prov. 12, 4 *a virtuous woman is a crown to her husband*. 14, 24. 16, 31. 17, 6.

2. *Atarah*, pr. n. f. 1 Chr. 2, 26.

עֲטָרוֹת (crowns, r. עָטַר) *Ataroth*, pr. n. a) A city in the tribe of Gad Num. 32, 3. 34. b) Another in Ephraim Josh. 16, 7; which is also called עֲטָרוֹת-אֲדָר (crowns of Addar) 16, 5. 18, 13. c) עֲטָרוֹת בֵּית יוֹאָב (crowns of the house of Joab) a city in the tribe of Judah, 1 Chr. 2, 54. d) עֲטָרוֹת שׁוֹפָן a city of Gad, Num. 32, 35.

* **עֲטַשׁ** obsol. root, Arab. عَطَسَ to sneeze. Chald. עֲטַשׁ id. Hence עֲטִישָׁה.

עֵי (for עֵי i. q. עֵי heap of ruins) *Ai*, with art. הַעֵי Engl. *Hai*, pr. n. of a royal city of the Canaanites, eastward from Bethel in the northern part of the territory of the tribe of Benjamin, Gen. 12, 8. 13, 3. Josh. 7, 2 sq. 8, 1 sq. Ezra 2, 28. Sept. *Ayyai*, Vulg. *Hai*. See Bibl. Res. in Palest. II. p. 119, 312 sq.—Other forms of the same name in the fem. gender are: **עֵיָא** *Aija* Neh. 11, 31; **עֵיָה** *Aiah* 1 Chr. 7, 28 in some editions; and **עֵיָת** *Aiath* Is. 10, 28.

עֵי m. (for עֵי, r. עָנָה) pr. 'subversion, overthrow;' hence

1. *ruins, rubbish*, Mic. 1, 6; for Job 30, 24 see art. בָּעֵי. Plur. עֵיִם *ruins, rudera*, heaps of ruins, Jer. 26, 18. Ps. 79, 1; also עֵיִן Mic. 3, 12.

2. Plur. עֵיִם *Im* or *Ijim*, pr. n. a) A town of Judah Josh. 15, 29. b) עֵיִם הַבְּבָרִים *Ije-Abarim* (ruins at or on Abarim) Num. 21, 11. 33, 44, also simply עֵיִם *Im* 33, 45, a town near the desert on the southern quarter of Moab, so

called prob. to distinguish it from the *Im* of Judah; see in עֵיִם.

עֵיָא, see in עֵי.

עֵיב, see r. עֵיב.

עֵיבָל (stone, see r. עָבַל) *Ebal*, pr. n. a) A mountain in the northern part of Ephraim, opposite to mount Gerizim (גֵּרִזִים) on the northern side of the valley of Shechem, Deut. 11, 29. 27, 4. 13. Josh. 8, 30. 33. Sept. *Γαβύλ*, Vulg. *Hebal*. See Bibl. Res. in Palest. III. p. 96, 101. b) A various reading for עֵיבָל *Obal*, where see. c) An Edomite Gen. 26, 33.

עֵיָה, see in עֵי.

עֵיִן (a ruin, r. עָנָה) *Ijon*, pr. n. of a fortified city in the tribe of Naphtali 1 K. 15, 20. 2 Chr. 16, 4.

עֵיִתָא f. *Aijuth*, 1 Chr. 1, 46 Cheth. for עֵיִתָא q. v.

* **עֵיִשׁ** fut. apoc. וְעָשׂתָּ and וְעָשׂתָּ, to rush upon, to fly upon any person or thing; Syr. اَلْعَشِبُ to be indignant, to storm or rush upon any one, كَسِبًا indignation, anger. Arab. غَاظَ to be indignant, غَيْظَ heat, anger.—Constr. c. בָּ, 1 Sam. 25, 14 וְעָשׂתָּ בָהֶם *he flew upon them*, i. e. stormed, railed at them. With אֶל, 1 Sam. 15, 19 וְעָשׂתָּ אֶל-הַשָּׁלַל *wherefore... didst thou fly upon the spoil?* 14, 32 Keri, which is the true reading, וְעָשׂתָּ הָעָם אֶל-הַשָּׁלַל *the people rushed upon the spoil*. As to the form in both these passages, there is little doubt but that וְעָשׂתָּ is the same with וְעָשׂתָּ 25, 14; just like וְהָחֵשׂתָּ Job 31, 5 for וְהָחֵשׂתָּ to hasten, and וְהָחֵשׂתָּ Prov. 27, 17 for וְהָחֵשׂתָּ, in which forms perhaps there is a Daghesh forte implied after the Chaldaic manner.

Deriv. the two following.

עֵיִשׁ m. 1. *a ravenous beast*, i. e. rushing on his prey, Jer. 12, 9.—Spec.

2. *a ravenous bird*, αἰετός, Job 28, 7; as emblem of a warlike king Is. 46, 11. Collect. for *birds of prey* Gen. 15, 11. Is. 18, 6. Ez. 39, 4.

עֵיִתָם (place of ravenous beasts, see עֵיִשׁ) *Etam*, pr. n. a) A city in Judah 1 Chr. 4, 3. 32. 2 Chr. 11, 6. [Situating perhaps not far south of Bethlehem; see

Bibl. Res. in Palest. I. p. 515. II. p. 168.
—R. b) A rock, apparently in or near
the plain of Judah, not far from Samson's
residence, Judg. 15, 8. 11.

עַיִן הַעֲבָרִים, see in עַיִן no. 2.

עֵלֹאִם m. (r. עָלַם I) *eternity, ever*;
2 Chr. 33, 7 קְעִילוֹם *for ever*, i. q. עוֹלָם
A. 2. e.

עֵיִל (i. q. Chald. עֵלִי supreme, r.
עֵלָה *Ilai*, pr. n. of one of David's war-
riors 1 Chr. 11, 29; called in 2 Sam. 23,
28 צֶלְמוֹן).

עֵילָם f. Is. 21, 2, m. Is. 22, 6, *Elam*,
Elymaïs, pr. n. of a province of Persia in
which was the capital Susa, Ezra 4, 9.
Dan. 8, 2. In Greek writers Elymaïs
is the province adjacent to Susiana and
Media, on the east of Babylonia (Strabo
XVI. p. 744); in Daniel l. c. Elam seems
to include Susiana. Saadias renders it
by *Khûzistân*, with which it appears to
have accorded; the name עֵילָם corre-
sponding to the Pehlvi. *Airjama* i. e.

خوزستان. See Thesaur. p. 1016,
1017. Cellarii Not. Orb. ant. II. p. 686.
Rosenm. Bibl. Geogr. I. i. p. 300 sq.—
In Gen. 10, 22, the origin of the Ela-
mites is deduced from Shem. 14, 1. Is.
11, 11. 21, 2. 22, 6. Jer. 25, 25. 49, 34
sq. Ez. 32, 24.

עָצָם once Is. 11, 15 בְּעָצָם רוּחֹו, Sept.
ἐν πνεύματι βιάω, Vulg. *in fortitudine*
spiritus sui, Syr. عَاصِمًا نَزَحًا, Engl.
with his mighty wind, and so the Heb.
intpp. by conjecture from the context,
without philological grounds. Perhaps
it should read עָצָם (עָצָם) *strength, force*,
which gives the sense expressed by
Sept. Vulg. Syr. The exchange of
Tsade for *Yod* would be easy in the an-
cient alphabets.

* עֵיִן 1. i. q. Arab. عَان mid. *Ye*,
to flow, to flow out, as water, tears;
whence עֵיִן eye, fountain, unless this be
regarded as the radical word and the verb
as secondary.

2. Denom. from עֵיִן, Part. עוֹנֵן *eyeing*
askance, *enviuous*, 1 Sam. 18, 9 Keri; in
Cheth. is עוֹנֵן. Arab. عَائِنٌ, عَيْنُونٌ,
id. Comp. Heb. רָעָה עוֹנֵן, in עוֹנֵן no. 1.

עֵיִן f. (very rarely masc. Cant. 4, 9
Cheth. perh. Ps. 73, 7, dual Zech. 3, 9,)
constr. עֵיִן, c. suff. עֵיִנִי, עֵיִנִי, c. He loc.
עֵיִנָה Gen. 24, 16. 45; Dual עֵיִנִים, put
also for plur. Zech. 3, 9. Ez. 1, 18. 10, 12;
constr. עֵיִנִי, once עֵיִנִי in some copies Is.
3, 8; Plur. in signif. no. 2, עֵיִנֹתָ 2 Chr.
32, 3, constr. עֵיִנֹתָ Ex. 15, 27. Num. 33,
9.

1. *the eye*; and so in all the Semitic
dialects. Ex. 21, 24. Lev. 24, 20: al. sæp.
עֵיִן עֵיִן עֵיִן *eye to eye* Num. 14, 14. Is. 52,
18. עֵיִנָה עֵיִנָה *pair of eyes*, having fine
eyes, 1 Sam. 16, 12; opp. עֵיִנִים רְפוּיָה
weak eyes, blear, Gen. 29, 17.—To the
eye is ascribed weeping Job 16, 20. Lam.
1, 16. 3, 48. 49. 51; also various affec-
tions and emotions, which are manifest-
ed through the eyes, as pride, humility,
anger, pity, joy, envy, contempt, etc. as
עֵיִנִים רְפוּיָה *lofty eyes*, pride, Ps. 18, 28;
עֵיִנִים שָׁחָה *low of eyes*, humble. Job 22, 29;
עֵיִנִי הִתְקַדְּהָ *anger is kindled in the eyes*
Gen. 45, 5, see in הִתְקַדְּהָ no 1. c; הִקָּה עֵיִנִי
my eye hath pity upon, see in הִקָּה; Ps.
6, 8 *mine eye pineth away for grief*, i. e. I
pine, am wasted by disappointed hope.
31, 10, comp. Job 17, 7 and in בָּלָה וְהָאֵב.
Also עֵיִנִים הִאֲרִיר *to enlighten the eyes*,
i. e. to gladden, see in אֲרִיר Hiph. טָהַר
עֵיִנִים *pure of eyes*, i. e. abhorring to look
upon evil, Hab. 1, 13; רָעָה עֵיִנִי בְּ *mine*
eye is evil towards any one, i. e. envious,
I envy him, Deut. 15, 9; comp. רָעַע no.
2. f. Tob. 4, 7 *μὴ φθονήσῃς σου ὁ*
ὀφθαλμός. So of scorn and contempt,
as Prov. 30, 17 *the eye that mocketh at*
*his father, and scorneth to obey his mo-
ther, the ravens shall pick it out*, etc.
Trop. of the eyes of the mind, עֵיִנִים
having the eyes open, spoken of a pro-
phet in vision, Num. 24, 4. 16.—Spec. to
be noted are the following phrases:

a) עֵיִנִי בְּ *before the eyes of any one*,
i. e. before him, in his presence, Gen. 23,
11. 18. Ex. 4, 30. 7, 20. 9, 8. 19, 11. al.
sæpiss.

b) עֵיִנִי בְּ *in the eyes of any one*, i. e.
in his sight, he being judge, a phrase by
which the Heb. expresses the sense of
the verb to *seem, videri*. Gen. 19, 14
וַיְהִי כַּמְצַחֵם בְּעֵינֵי הַקְּנִיזִי
*and he was as one that mocked in the eyes of his sons-
in-law*, i. e. he seemed to them as a
mocker. 29, 20. 2 Sam. 10, 3 הַמְכַבֵּד בְּדוּר

תחשוב את־אב־ךָ בְּעֵינֶיךָ *thinkest thou that David doth honour thy father?* Hence טוב בְּעֵינַי *it is good in my sight*, i. e. it seems good to me, pleases me, see r. טוב, רָצוּב; also רָע בְּעֵינַי (רע) , it displeases me, see רָע, רָעָה; comp. under the root יָשַׁר. So חכם בְּעֵינָיו *wise in his own eyes*, self-conceited, Prov. 3, 7, 26, 12. Job 32, 1. Also מָצָא הֵן בְּעֵינַי פ' , see in הֵן no 1. etc.

c) מְעִינֵי פ' away from the eyes of any one, i. e. without his knowledge, Num. 15, 24; also after verbs of hiding Job 3, 10. Is. 65, 16.

d) בין עֵינַיִם between the eyes, i. e. upon the forehead, Ex. 13, 9. 16. Deut. 6, 8, 11, 18; upon the front part of the head Deut. 14, 1.

e) שֵׂים עֵינִי עָלַי to set an eye upon any one, mostly in a sense of kindness, to look with favour upon any one, prospicere alicui, like Arab. **وضع عينا على**

فلان. Opp. is שֵׂים פְּנִים עָלַי, which every where implies disfavour.—E. g. Gen. 44, 21 וְאֶשְׂמְטָה עֵינַי עָלָיו that I may set my eye upon him, i. e. be kind to him, Sept. ἐπιμελοῦμαι αὐτοῦ. Jer. 39, 12. 40, 4. Job 24, 23. Ezra 5, 5; c. אַל Ps. 33, 18, 34, 16; בָּ Deut. 11, 12; comp. also Zech. 12, 4. 1 K. 8, 29, 52. More rarely in a sense of disfavour, of the angry countenance of Jehovah (elsewhere פְּנִים), Am. 9, 4 where to avoid ambiguity is added לְרָעָה וְלֹא לְטוֹבָה v. 8 c. בָּ. Once with לְטוֹבָה Jer. 24, 6; comp. 1 Pet. 3, 12.—Simply, עֵינֶיךָ בִּי *thine eyes are upon me*, i. e. thou lookest upon me, Job 7, 8. So with the idea of favour and disfavour, Zech. 9, 1 כִּי לַיהוָה עֵינִי אֲדָם וְכָל שִׁבְטֵי יִשְׂרָאֵל *for Jehovah's eye is upon men and upon all the tribes of Israel*, i. e. upon Israel with favour, and upon all other nations with disfavour. [More in accordance with the grammatical construction, is the rendering: *for towards Jehovah shall be the eye of man and of all the tribes of Israel*; so Engl. Vers. nearly.—R.

f) נָשָׂא עֵינָיו, see in נָשָׂא no 1. d.

Trop. also in various senses:

aa) Of one who is eye for another, i. e. in the place of eyes, who sees for him, shows him the way; whether to one blind Job 39, 15, or to one ignorant

of the way Num. 10, 31.—So among the Persians, the Satraps or royal governors of the provinces were called *the king's eyes and ears*, Hdot. 1. 114. Xen. Cyr.

8. 2. 7. Comp. Arab. عَيْن scout.

bb) Of any thing resembling the eye, e. g. the eye of wine, its bead, Prov. 23, 31.

cc) Meton. a look, glance of the eyes; Cant. 4, 9 Cheth. לְבַבְהֶנִּי בָאָהַר מֵעֵינֶיךָ *thou hast ravished my heart with one of thy glances*; Keri בָּאָהַר , see above init. Comp. Job 16, 9.—Hence

dd) look, aspect, appearance of a thing; Num. 11, 7 *its appearance was as the appearance of bdellium*. Lev. 13, 5, 55. Ex. 1, 4 sq. 10, 9. Dan. 10, 6. Spec. the face, surface, as עֵינֵי הָאָרֶץ the surface of the ground, i. q. פְּנֵי ה', Ex. 10, 5, 15. Num. 22, 5, 11.

ee) Sometimes referred to the human face; but incorrectly, since in all the passages cited for this signif. the eye itself is to be understood, as Gen. 29, 17, 1 Sam. 16, 12; also עֵינֵי בְּשֵׁן Num. 14, 14. Is. 52, 8; and Ps. 6, 8, 31, 10; see above under no 1.

NOTE. In Manuscripts עֵינִי (עֵינִי) eye is sometimes confounded with עֵינִי (עֵינִי) sin, so that it is difficult to arrive at a satisfactory decision; thus Hos. 10, 10 Cheth. בְּאַסְרָם לְשֵׁתֵי בֵינוֹתָם , Keri עֵינוֹתָם; here many prefer the latter, and render: *because of their two sins*, i. e. the two golden calves; but perh. we may better rest in Cheth. *in binding them* (making them captives) *before their two eyes*, emphat. for לְעֵינֵיהֶם Judg. 16, 28; comp. Gen. 42, 24 לְעֵינֵיהֶם אֱהִי לְעֵינֵיהֶם. So Zech. 5, 6 זֶה עֵינָם בְּכָל־הָאָרֶץ is rendered by some: *this ephah is their image in all the earth*; but incorrectly, since עֵינִי may indeed signify the external appearance, but never the image of a thing. Hence it is better, with Sept. and Syr. to read זֶה עֵינָם *this is their sin*, i. e. that in which they sin, false measure. See also Ps. 73, 7.

2. a fountain; whether so called from its resemblance to the eye, or, vice versa, the eye from its resemblance to a fountain, may be doubtful. Comp. Pers. چشم eye, چشمه fountain, Chinese ian eye and fountain. Contra, Gr. πηγή

fountain, corner of the eye.—Gen. 16, 7. 24, 29. 30. 42; עֵינַי v. 13. 43; עֵינָה v. 16. 45. Plur. f. עֵינֹתָ, constr. עֵינֹתָ, Deut. 8, 7. Ex. 15, 27. Prov. 8, 28. On this use of the plur. fem. for inanimate objects, see

Lehrg. p. 539, 540.—Arab. عَيْن id.

Many cities and places in Palestine were named from fountains in their vicinity, thus:

a) עֵינַי הַקִּיד (fountain of the kid) *En-gedi*, a city in the desert of Judah on the Dead Sea, fertile in palm-trees, the Engadda of Pliny (H. N. 5. 17). Josh. 15, 62. 1 Sam. 24, 1. Ez. 47, 10. Cant. 1, 14. Anciently עֵינַי הַקִּיד q. v. [Still called عَيْن جدي *Ain Jidy*, with a beautiful fountain and ruins; see Bibl. Res. in Palest. II. p. 209, 214.—R.

b) עֵינַי הַגַּנִּים (fountain of gardens) *En-gannim*, a city: α) In the plains of Judah, Josh. 15, 34. β) Of the Levites in the territory of Issachar Josh. 19, 21. 21, 29; [perh. the *Ivala* of Josephus, now *Jenin* جنين; see Bibl. Res. in Palest. III. p. 155, 156.—R.

c) עֵינַי הַדֹּר Ps. 83, 11 and עֵינַי הַדֹּר (fount of the dwelling) *En-dor* Josh. 17, 11. 1 Sam. 28, 7, in the tribe of Manasseh, four Rom. miles south of Mount Tabor; now اندور *Endör*. See Bibl. Res. in Palest. III. p. 218, 225.

d) עֵינַי הַחַדָּה (swift fountain) *En-hadah*, a city of Issachar Josh. 19, 21.

e) עֵינַי הַחֲזוֹר, *En-hazor*, a city of Naphtali, Josh. 19, 37.

f) עֵינַי הַחֲרוֹד, see חֲרוֹד.

g) עֵינַי מִשְׁפָּט (fountain of judgment) *En-mishpat*, i. q. קָרַשׁ q. v. Gen. 14, 7; comp. Num. 20, 13.

h) עֵינַי הַבָּקָרִים (fountain of two calves, unless perh. ע' is for עֵינַי הַבָּקָרִים two pools) *En-eglaim*, a city on the northern part of the Dead Sea, Ez. 47, 10.

i) עֵינַי simply: α) A city of the Levites in the territory of Simeon Josh. 15, 32. 19, 7. 21, 16. 1 Chr. 4, 32. β) A place in the north-eastern part of Palestine, Num. 34, 11.

Sometimes *fountains* themselves are designated by proper names:

aa) עֵינַי הַשֶּׁמֶשׁ (fountain of the sun) *En-shemesh*, on the border of Judah and Benjamin, east of Jerusalem, Josh.

15, 7. 18, 17. See Bibl. Res. in Palest. I. p. 493.

bb) עֵינַי הַרֹגֵל (fountain of the scout; Targ. fuller's fountain) *En-rogel*, in the valley of the Kidron just south of Jerusalem, on the border between Judah and Benjamin, Josh. 15, 7. 18, 16. 2 Sam. 17, 17. 1 K. 1, 9. Josephus says it was in the king's gardens, Ant. 7. 14. 4. Now a deep well, called *Bir Eyûb*, the well of Job; see Bibl. Res. in Palest. I. p. 490 sq.

cc) עֵינַי הַתַּנִּינִךְ (Dragon fountain) near Jerusalem, prob. i. q. Gihon, Neh. 2, 13. Bibl. Res. in Pal. I. p. 514.

dd) עֵינַי הַתַּפּוּחַה *En-Tappuah*, a fountain of the city תַּפּוּחַה Josh. 17, 7, comp. v. 8.

Denom. are עֵינַי הַדֶּגֶם, and the two following.

עֵינַי הַדֶּגֶם (two fountains) *Enajim*, Gen. 38, 21, and עֵינַי הַדֶּגֶם (on which form of the dual see Lehrg. p. 536) *Enam*, pr. n. of a place in the tribe of Judah, Josh. 15, 34.

עֵינַי הַדֶּגֶם (having eyes) *Enan*, pr. n. m. Num. 1, 15. 2, 29. Comp. הַדֶּגֶם הַדֶּגֶם under הַדֶּגֶם.

* עֵינַי to languish, to faint, to fail, comp. the kindr. roots עֵינַי, עֵינַי; once Jer. 4, 31.—Hence עֵינַי, pr. n. עֵינַי.

עֵינַי adj. (r. עֵינַי) f. עֵינַי, *languid*. *faint*, *weary*, of one fatigued with travel or labour and oppressed also with thirst. e. g. espec. Gen. 25, 29. 30. Job 22, 7 where עֵינַי stands in the other hemistich. Ps. 63, 2. Prov. 25, 25 *cold waters for the fainting* i. e. *thirsty soul*. Jer. 31, 25 *I will give drink to the thirsty*. Spoken also of wearied beasts of burden Is. 46, 1, where עֵינַי is neut. *fessum*, i. e. wearied beasts, i. q. הַדֶּגֶם הַדֶּגֶם; of the thirsty earth Ps. 143, 6. Is. 32, 2.

עֵינַי f. (r. עֵינַי) 1. *darkness*. Am. 4, 13 עֵינַי הַבֹּקֶר עֵשָׂה שֶׁהִר עֵשָׂה *he maketh the morning darkness*. With He parag עֵינַי Job 10, 22.

2. *Ephah*, pr. n. a) A tribe and region of the Midianites, Gen. 25, 4. Is. 60, 6. 1 Chr. 1, 33. Sept. *Ἐφά* Is. l. c.

perh. i. q. Arab. عَيْفَة, which the Camoos explains to be 'a place near Pelusium.' b) A man 1 Chr. 2, 47. c) A woman 1 Chr. 2, 46.

עֵפַי (weary, languid, r. עָפָה) Ephai, pr. n. m. Jer. 40, 8 Keri, where Cheth. עֵפַי.

עֵר m. (r. עִיר) c. suff. עִירָה Gen. 49, 11, plur. עֵרִים, a young ass, ass's colt, foal; Job 11, 12 עֵר פָּרָא wild ass's colt. Sometimes also of a young ass, full grown, Gen. 32, 16; as used for riding Judg. 10, 4, 12, 14. Zech. 9, 9; for bearing burdens Is. 30, 6; for ploughing Is. 30, 24. Comp. Gen. 32, 16. Arab. عَيْر an ass, either wild or domestic.—Strictly it would seem to signify a wild ass or colt, so called from its swift running, see the root עִיר lett. a; just as פָּרָא wild ass, from פָּרָא to run.

* עִיר to be hot, heated, ardent, Arab. غار mid. Waw, to be hot, e. g. the day at noon. Also causat. for הָעִיר, to make hot, to heat, as a baker his oven; Hos. 7, 4 רָשַׁבַת מֵעִיר וְגו' he ceaseth from heating after the kneading until it be leavened.—This idea of heat, being hot, is then often metaphorically applied:

a) To the heat of running, to run hotly i. e. swiftly; whence עִיר an ass. Arab. غار IV to run swiftly, of a horse; عار mid. Ye, to run away, as a horse when the reins break, comp. הִלַּק no. 2.

b) To the heat of anger, an ardent i. e. impetuous hostile attack; comp. Arab. غار Conj. I, III, IV, to rush upon the enemy, and غار mid. Ye, to be hot with jealousy. Hence עִיר II, and עִיר an enemy.

c) To heat of mind, i. e. anxiety, terror; see עִיר II. b.

I. עִיר f. (r. עִיר I) masc. perh. in the phrase עִיר נִבְרָה, also Num. 35, 2, 3. Deut. 3, 6; plur. once עִירָה for the sake of paronomasia Judg. 10, 4, elsewhere עִירִים, constr. עִירֵי, as if from a sing. עִיר.

1. a city, town, Sept. πόλις; not found in the kindred dialects. The signif. is of wide extent, embracing not only the idea of an encampment, but also that of small fortifications, as watch-posts, watch-towers; thus Num. 13, 19 and what the cities (הָעִירִים) they dwell in, הַבְּמִתְנַחֲמִים אִם בְּמִבְצָרִים whether in camps or in strong-holds. 2 K. 17, 9 they built them high-places בְּכָל-עִירֵיהֶם in all their cities,

from the tower of the watchmen to the fenced city. Is. 1, 8 עִיר נְצִוְרָה a tower of watch, i. q. נְצִוְרָה. 2 K. 1. c. see in נְצִוְרָה. Gen. 4, 17 prob. a nomadic encampment defended by a ditch or wall against wild beasts.—This usage leaves no doubt as to the etymology; and עִיר is pr. 'a place of watch or guard,' built with a wall or tower as a refuge for the keepers of the flocks, comp. עִירָה Gen. 35, 2, also the מִגְדָּלוֹת built by Uzziah in the desert 2 Chr. 26, 10; then, 'a place, enclosure, surrounded by a mound or wall,' to protect the nomades and their flocks from enemies or wild beasts, a nomadic hamlet; and finally a town, city, often not large, as may be gathered from the fact that in the land of Canaan there were 31 royal cities, while in the one tribe of Judah there are enumerated 124 towns, עִירִים, Josh. c. 15.—With the pr. n. of the city in appos. הָעִיר שׁוּשָׁן the city Shushan Esth. 3, 15, 8, 15; ע' שָׁכֶם Gen. 33, 18. Often with the genit. in various senses: ע' הַיְדֵס a walled city Lev. 25, 29; ע' מְבָצָר, ע' מְצוּר a fenced city, fortified, see מְבָצָר, מְצוּר, ע' מְקַלֵּט a city of refuge, see מְקַלֵּט; ע' הַבְּנֵיחִים a city of the priests 1 Sam. 22, 19; ע' הַמְּלוּכָה a royal city 2 Sam. 12, 26; עִיר רְהוּדָה 1 K. 12, 17; also 2 K. 23, 19. Judg. 12, 7; ע' הַדְּמִים city of blood, slaughter, Nah. 3, 1. So עִיר הַקֹּדֶשׁ the holy city, Jerusalem, Neh. 1, 1. Is. 52, 1. Dan. 9, 24, comp. πόλις ἁγία Matt. 27, 53; also ע' הַיְהוּדָה Is. 60, 14, אֶלְתֵּימ, Ps. 66, 3, 87, 3, and καὶ ἔξοχῆν הָעִיר Ez. 7, 23, עִיר Is. 60, 6, all for Jerusalem. (But in Is. 32, 19 הָעִיר stands for Nineveh, the metropolis of the enemy.) With genit. of pers. the city of any one is either the capital of a king, as עִיר סִיחֹון עִיר הַשְּׁבִיטִין Num. 21, 26, comp. Josh. 8, 1; or oftener one's paternal city, or that in which he dwells, as עִיר הַנְּחֹר the city of Nahor i. e. Haran, where he dwelt Gen. 24, 10; the city of David i. e. Bethlehem 1 Sam. 20, 6; and so Deut. 19, 12, 21, 19–21. Josh. 21, 6, 1 Sam. 8, 22, 28, 3, 1 K. 22, 36. Comp. Gr. πόλις Δαβὶδ i. e. Bethlehem, Luke 2, 4; πόλις αὐτῶν i. e. of Jesus' parents, Nazareth, Luke 2, 39, comp. John 11, 1, Judith 8, 3. With genit. of another city עִיר is put for the smaller towns and vil

lages around that city, elsewhere בְּנוֹת הָעִיר; as עִיר הַשְּׁבוּן Josh. 13, 17. Jer. 34, 1. But עִיר צְרוּצֵר Is. 17, 2, see in צְרוּצֵר no. 1. —Proverbially Eccl. 10, 15 *the labour of the foolish wearie him, because he knoweth not לָלֶכֶת אֶל-עִיר to go to the city*, i. e. cannot find his way to the city; the figure being taken from an awkward rustic who loses his way on the most beaten road; comp. Germ. 'er weiss sich nicht zu finden.' In Ps. 73, 20 בְּעִיר is for בְּהִעִיר inf. Hiph. of עִיר I.—Spec. עִיר is also put:

a) For a part of a larger city, espec. as fortified by a separate wall; like Gr. πόλις see Passow, Engl. Old city, New city. So עִיר דָּוִד *the city of David*, i. e. the citadel on Zion, a part of Jerusalem, הַיְּנוֹם פִּלֹּס, 2 Sam. 5, 7. 9. 6, 10, 12. [Later the name *city of David* seems to have sometimes included the whole of Jerusalem; see Biblioth. Sacr. 1843, p. 97 sq. ib. 1846, p. 633 sq.—R.] הָעִיר הַמְּיָתָה *the middle city*, the middle part of Jerusalem, 2 K. 20. 4 Cheth. where Keri has הַצֵּר. So עִיר הַמַּיִם *the water-city*, part of the city Rabbah, 2 Sam. 12, 27; עִיר בֵּית הַבַּעַל *the city of the house of Baal*, a part of Samaria so called from the temple of Baal, prob. the enclosure of the temple, τείμενος. 2 K. 10, 25.

b) As in Engl. *the city for its inhabitants, the people of a city*; 1 Sam. 4, 13 עִיר וְהָעָם *all the city cried out*. Is. 14, 31. Here too belongs the phrase עִיר בָּחַיִם *the city of men*, i. e. the multitude, crowd of men, Deut. 2, 34. 3, 6. Job 20, 48. (24, 12); also Judg. 20, 48 where read בָּחַם for בָּחַיִם. See Thesaur. p. 830. and עִיר II. b.

c) With genit. of a people or country, *the chief city, metropolis*; as עִיר יְהוּדָה *the city of Judah*, i. e. Jerusalem, 2 Chr. 25, 28; ע' בְּמִלְכָּם 1 Sam. 15, 5; ע' בְּמוֹאָב Num. 22, 36.

Proper names of cities are: aa) עִיר הַמֶּלַח *the City of Salt* in the desert of Judah, near the Dead Sea, Josh. 15, 62.

bb) עִיר נָחָשׁ (city of serpents) *Ir-nahash*, the site of which is unknown, 1 Chr. 4, 12.

cc) עִיר שֶׁמֶשׁ (city of the sun) *Ir-she-mesh*, in the territory of Dan, Josh. 19, 51. Prob. the same with *Beth-shemesh*; see Bibl. Res. in Palest. III. p. 19.

dd) עִיר הַתְּמָרִים *the City of palm-trees*, i. q. יְרִיחוֹ Jericho, so called from the multitude of palm-trees growing there, see Plin. H. N. 5. 14. Tacit. Hist. 5. 6. Deut. 34, 3 Judg. 1, 16. 2 Chr. 28, 15.

ee) For הָעִיר see under הָרָם.

2. Ir, pr. n. of a man 1 Chr. 7, 12; for which in v. 7 עִירִי.

II. עִיר m. (ר. עִיר) *heat*, i. e. a) *anger, wrath*; Hos. 11, 9 אָבוֹא בְּעִיר I *will not come in wrath*. b) Of mind, *anxiety, anguish, terror*; Jer. 15, 18 הַפְּלִתִי עָלַיָּה פְתָאֵם עִיר וּבְהִלּוּחַ Sept. ἐπιπόνησα ἐπ' αὐτὴν ἐξαιφνης τὸ φόμος αὐτὴν σπασουσῆς. Here too we may refer Job 24, 12 בְּעִיר בָּחַיִם יִנְאָקוּ, if with Syr. for בָּחַיִם *men* we read בָּחַיִם *the dying*, i. e. *from anguish do the dying groan*.

עִיר Chald. m. (ר. עִיר) *a watcher*, a name for angels in the later Hebrew, as keeping watch over the affairs of men, Dan. 4, 10. 14. 20.—In the Syrian liturgies it is also used for the archangels, as of Gabriel; elsewhere עִירִי and Gr. ἐγγήγοροι of evil angels. In Lib. Henoch. Eth. עִירִי watchers, is spoken of good angels 12, 2. 4. 92, 16; of fallen angels 10, 13. 12. 5. al. Suicer Thes. Eccl. art. ἐγγήγορος. Castelli Lex. Syr. ed. Mich. p. 649.

עִיר see before r. עִיר, p. 774.

עִירָא (wakeful, r. עִיר I) *Ira*, pr. n. m. a) A priest under David, 2 Sam. 20, 26. b) Two of David's warriors 2 Sam. 23, 26. 28.

עִירָד pr. n. m. *Irada*, an antediluvian patriarch, son of Enoch and grandson of Cain, Gen. 4, 18.

עִירָה (fr. עִיר) *Iru*, pr. n. m. 1 Chr. 4, 15.

עִירָה (urbanus) *Iri*, pr. n. see עִיר I. 2.

עִירָם (urbanus) *Iram*, pr. n. of a patriarch or head of a tribe among the Edomites, Gen. 36, 43.

עִירָם and עָרָם m. (r. עָרָם I) plur. עִירָמִים, *nakedness*, Deut. 28, 48. Ez. 16, 7 וְאַתָּה עָרָם וְצָרְיָה *but thou shalt be nakedness and need*. i. e. most naked and without help. v. 22. 39. 23. 29. Concr. *naked*, Gen. 3, 10. 11. Ez. 18, 7. 16; and so plur. עִירָמִים *naked* Gen. 3, 7.—The form is

grief Ps. 39, 3. Part. fem. *the being troubled*, i. e. trouble, disturbance, Prov. 15, 6.

Deriv. עָבַר and the two following.

עָבַר (troubler, r. עָבַר) *Achar*, pr. n. m. 1 Chr. 2, 7; see in עָבַן.

עָבְרָן (afflicted, r. עָבַר) *Ochran*, pr. n. m. Num. 1, 13. 2, 27.

עָבְשׁוּבָה m. quadril. *an asp, adder*, Ps. 140, 4. Derived perh. from. r. עָבַשׁ to bend back, and עָקַב to lie in wait, i. e. an animal *coiling itself up and lying in wait*.

עַל m. (עָלָה), like עַד from עָדָה בָּר, from עָבַר with disjunct. accent עַל.

1. Subst. *height, summit*; then for concr. *high, most high*; so of God Hos. 11, 7 יִקְרְאוּהוּ אֱלֹהֵי הַמָּוֶלֶת *they call them unto the Most High* (i. e. the prophets the people), *but not one will exalt him*. With a negat. partic. לֹא עַל *the not-high, non-summus*, i. q. לֹא אֱלֹהִים *no-god*, collect. *no-gods, idols*, or i. q. בְּלֵיַעַל *worthlessness*; so Hos. 7, 16 עַל הָאֱלֹהִים *they turn themselves to no-gods*, i. e. to idols, or to wickedness.

2. Adv. *on high, highly*; 2 Sam. 23, 1 עָלָה *who was highly exalted*, elevated. With pref. מֵעַל *from on high*, from above, Gen. 27, 39. 49, 25; also simply *above* Ps. 50, 4, see in טָן no. 3. h.

עַל pr. constr. of the preced. article; Plur. constr. עָלָי (a form peculiar to the poets like אֱלָי, עָדָי, c. suff. עָלָיָה, עָלָיָה, עָלָיָה, poet. עָלָיָה, Ps. 5, 12. Job 20, 23.

A.) Prep. very frequent and of wide extent, corresponding to the Greek ἐπὶ (ἀνά) and ὑπὲρ, Lat. *super* and *in*, Germ. *auf* and *über*, Engl. *upon*, *over*. Chald. עַל, Syr. ܥܠ, id.—Its various uses and applications may be reduced to four classes.

1. i. q. ἐπὶ, *super, auf, upon*, where one thing is placed upon the upper part of another, so as to stand, rest, incline upon it, have it for a substratum, etc. Thus:

a) Of a state of rest, e. g. יָשַׁב עַל-כִּסֵּא *to sit upon a throne*; עָמַד עַל-הָהָר *to stand upon a mountain*; עָמַד עַל-רַגְלָיו *to stand upon his feet* Zech. 14, 12; to lie *upon his bed* 2 Sam. 4, 7; *on or in the way* Job 18, 10. Ps.

131, 2 כָּנְתַל עָלַי אִמִּי *as a weaned child upon his mother*, i. e. upon her lap. Correctly therefore Ps. 15, 3 *he slandereth not* עַל-לִשְׁנֹו *upon his tongue*, where strictly speech arises; and so עַל-פִּיךָ *upon thy mouth*, where we say ‘upon thy lips,’ e. g. Ex. 23, 13 *let the name of their idols be heard* עַל-פִּיךָ *upon thy lips*. Ecc. 5, 1. Ps. 50, 16. Comp. Gr. ἀνά στόμα ἔχει.—Here belongs too the phrase עַל-בֵּית on or in a house, of which the following examples may be noted: Is. 32, 13 *briers and thorns grow* עַל-כָּל-בֵּית מְנוּשׁוֹשׁ *upon all the houses of joy*, i. e. upon their ruins. 38, 20 *we will sing with stringed instruments* . . . עַל-בֵּית הַיְהוָה *in the temple of Jehovah*, or as in Engl. *up in the temple*, this being on a lofty site; comp. Germ. *auf der Stube, auf dem Saale*, for *up in the room*, etc. Polish *po izbie*. on the parlour, this being higher than the ground floor. Similar is עַל-עָפָר *on the dust*, not only upon the surface of the ground, but also *in the sepulchre*, where the dead repose not only on or in the dust, but mingle with it, Job 20, 11. 21, 26. See עָפָר.—We may perhaps refer to lett. b, and to no. 4 below, the following examples in which motion is implied: Hos. 11, 11 *I will cause them to dwell* עַל-בָּתֵּיהֶם *in their houses*; Is. 24, 22 *the captives are gathered into the dungeon and are shut up in the prison*.—Spec.

a) עַל-אֲדָמָה *upon a land*, where we say *in a land, in a country*, Am. 7, 17; so *in a foreign land* Ps. 137, 4; also 49, 12. 110, 6. Is. 9, 6. 14, 2; *in Ephraim*, in his land, Is. 7, 2. Comp. Lev. 25, 18. Jer. 23, 8. Ez. 28, 25. 37, 25.

β) It designates *clothing* which one wears, has *on him*. Gen. 37, 23 *the tunic* עָשָׂה אֶשְׂרֵי עָלָיו *which was on him*, which he wore. Deut. 7, 25. 22, 5. 2 Sam. 13, 18. Is. 9, 5. Ruth 3, 3. 15. 1 K. 11, 30. Thus we may explain the passage Job 24, 9: *what is upon the poor* (i. e. his clothes, rags) *they take as a pledge*. Comp. עָלָה אֶת-אֶשְׂרֵי for עָלָה עַל Lam. 2, 14. 4, 22; under art. עָלָה no. 2. In like manner the Arabs thus employ their *على*, see Schult. ad Job 24, 21. Hariri Cons. ed. Sch. IV. p. 46. Comp. Gr. χειρίδες ἐπὶ χερσὶ Od. 24. 229.

γ) With words implying to be *heavy upon* any one, i. e. to be a burden, trouble to him; Job 7, 20 *I am a burden upon myself*. Is. 1, 14 *היו עלי לטרה they are a burden upon me*, i. e. a trouble to me. Comp. 2 Sam. 19, 36 where *אך על*. Hence *על*, see r. *עבר* no. 1. Here too we may refer Gen. 48, 7 *מתה עלי Rachel died*, a loss *heavy upon me*. Ecc. 6, 1.

δ) Hence of any *duty* or obligation resting *upon* any one as a burden, comp. Comm. on Is. 9, 5. So 2 Sam. 18, 11 *עלי להח* it lay *on me to give*, i. e. was my duty. Prov. 7, 14 *ודברי תלמים עלי* thank-offerings were *upon me*, i. e. were due from me. Gen. 34, 12 *חרבו עלי מאד בחר* lay *upon me never so much of dowry and gifts*, etc. 1 K. 4, 7. Ps. 56, 13.

Ezra 10, 4. Neh. 13, 13. So Arab. *عَلَى* الف دينار I owe a thousand dinars, and *لي عليك الف دينار* thou owest me a thousand dinars; see De Sacy Gramm. Arabe I. § 1062. ed. 2.

ε) *היה על*, Gr. *ζην επί τινος*, to live *upon*, e. g. *על-הלחם* on bread Deut. 8, 3, *על-חרבו* upon or by one's sword Gen. 27, 40. The idea is here that of a foundation, support, by which life is *sustained*. Comp. Is. 38, 16.

ς) Trop. and rarely of *time when*, as the basis on which *τα πραγματοποιία* as it were rest, or as a way on or in which they have their course. Prov. 25, 11 *על-אפניו* on i. e. *at its proper time*, timely, see *אפן*. So Arab. *على عهده* in its time, Gr. *ἐπ' ἡματι* Od. 2. 284, *ἐπι νυκτι, ἐπι πολυμοῦ*, Germ. *auf den Tag*, Engl. *upon the day, upon-a time*.

η) Of the *norm*, rule, standard, which is followed or imitated; since things measured or to be conformed to any model are laid *upon* the rule or pattern. Comp. the Greek *ἐπὶ θηρός* 'in the manner of beasts,' Lat. 'hunc in modum,' Germ. 'auf die Art,' 'auf Englisch,' i. e. in the English manner. Ps. 110, 4 *על-מ' הדבתי* after the manner of Melchizedek; *על-כפנה* in this manner Esth. 9, 26; *נקרא על*, *καλεῖσθαι ἐπὶ τινος*, to be called after any one, see *קרא*. Often of the instrument after whose modulations a song is to be sung, Ps. 8, 1. 45, 1. 53, 1.

60, 1. 69, 1. Also of a song the measure of which is followed in other poems, Ps. 56, 1. Comp. the similar use of the Syr. *عَلَى*, Eichhorn Præf. ad Jones de Poesi Asiat. p. xxxiii; also Russian *по tact*, after the time, measure.

b) Of motion *upon* or *over* the upper part or surface of any thing; either from a higher place downwards, *down upon*, *over*, or from a lower place upwards, *up upon*, *over*.—Hence

α) *upon*, i. e. *down upon*, as *על* נתן to put *upon* any thing Lev. 1, 7; *על* השליך to cast *upon* or *over* any thing Ps. 60, 10; to rain *upon* the earth Job 38, 26; *על-הלוחות* to inscribe *upon* tablets Ex. 34, 1; *נתן על-ידו, נתן על-ידו* to give *over upon* i. e. *into* the hands of any one, see in *יד* no. 1. ee. Trop. of punishment or calamity coming *upon* any one, as *הקסי עליה* my wrong be *upon thee* Gen. 16, 5; *עלי תללנה* 27, 13; so 38, 29. 42, 36; comp. *הור על* Ez. 13, 3; *בוא על* to come *upon*, i. e. to happen *to* any one, see in *בוא*. So after verbs of presenting, giving in charge, Engl. to give *over* to any one; as *על* פקד *על*, *צוה על*, *כתב על*, see these verbs; comp. *σημαίνειν ἐπὶ δημοσίῳ* Od. 22. 427; and also after verbs of speaking or deciding *upon*, i. e. *against* any one, as *על* פ' *הקב*. see in *הקב* lett. g; *אמר על* Ez. 26, 2.—To this general sense we may refer Judg. 15, 8 *נקה אתם טיב על-הר* he smote them leg *upon thigh*, Engl. 'hip and thigh'; also Am. 3, 15 *and I will smite the winter-palace upon (על) the summer-palace*. Here the idea is to smite them limb *upon limb*, i. e. so that the scattered limbs fall one upon another; and in like manner *palace upon palace*, so that the ruins of one overwhelm and destroy another.

β) *upon*, i. e. *up upon*, *up into*; as *עלה על הר* to go *up upon* or *into* a mountain Is. 40, 9. 14, 8. 14; *עלה על-המרכבה* to cause to come *up into* a chariot 1 K. 20, 33; *תלה על-עץ* to hang *upon* a tree Gen. 40, 19. 2 Sam. 4, 12; and so *עלה על-לב* to come *up upon* or *into* the heart or mind, see in *עלה* no. 1 fin.

γ) Trop. it marks something *super-added*; comp. Gr. *μῆλος ἐπὶ μίλῳ* Od. 7. 120, *ἐπὶ τοῖσι*, Lat. *vulnus super vulnus*, Engl. wound *upon* wound. So *על* יסח

a) Where a thing actually impends *over* another, e. g. when one stands *by* a fountain or well, על-עין, *over* which one really impends or inclines, Gen. 16, 7; על מים *by* the waters, as being lower than the surface of the ground, Num. 24, 6; על הים *by* the sea Ex. 14, 2, 9; על נר *at* or *on* the bank of the Nile Is. 19, 7, על נהר *at* the river Ex. 2, 5, comp. Gr. ἐν ποταμῷ, Lat. *super* fluvium Liv. i. e. Engl. *upon* the river, Dutch Keulen *op* den Rhyn, Russ. pomorski *supermarinus*, i. e. maritime; על הגמלים *by* the camels sc. lying down, so that a man standing was above them, Gen. 24, 30; על התוך Prov. 23, 30; על אבוס *at* or *over* the crib Job 39, 9; על הפהם *at* meat, at table, 1 Sam. 20, 24; על המשפט *at* judgment, pr. at the table of the judges, Is. 28, 6; in all which cases the head is *above* the place named. Comp. ἐπὶ τῷ δειπνῶ Xen. Cyr. 1. 3. 12, *super* cœnam, ἐπὶ ἔργῳ, 'to sit *over* one's books.'—Here too belongs על עמד, על נצב, *to stand at* or *by* a person, e. g. lying down 1 Sam. 4, 20. 2 Sam. 1, 9. 10. 20, 11; or sitting on the ground, Gen. 18, 8; or on a seat, as a judge Ex. 18, 13. 14, or a king Judg. 3, 19. 1 Sam. 22, 6. 7. 17. Also *to stand at* or *by* an altar, sacrifice, על נצב Num. 23, 3. 6. 15. 1 K. 13, 1. Here too some refer the phrase על רי עמד and the like; but these belong rather to lett. b, c, below.—So where one inclines or leans *upon* or *over* a person or thing; Gen. 45, 15 *he kissed all his brethren* ויבקו עליהם *and wept upon them*, bending over them. Judg. 14, 16. Gen. 45, 14. Is. 60, 14.

b) Different is it with phrases like: על פני *at* the face, in front of a person or thing, i. e. *before* him, see in פנה (פנים); על רי, על רי, *at* or *on* the side, i. e. *by*, *near*, see in רי no. 5; על ימין *on* the right, *at* the right of any one, see in ימין no. 1; על אחריה *at* the rear of it, behind it, Ez. 41, 15; comp. Gr. ἐπὶ δεξιῶν, ἐπὶ ἀκροτάτῳ, Il. 7, 238. 12, 240; Engl. *on* the side, etc. The *superficies* of a thing is not only its upper surface, but every other external part; and by the same figure we speak of what is *on* the side, for *at* or *by* the side. Hence על simply is put for רי, i. q. *at*, *by*, *near*, e. g. על נצב, על עמד, *to stand by*

or *near*, even where a person so standing is in no way higher than the other, as 1 Sam. 22, 9. Zech. 4, 14. Here belong the phrases: על רי התרצב Job 1, 6. 2, 1. Zech. 6, 5, על רי עמד 1 K. 22, 19, spoken of angels and other attendants of Jehovah, who stand *before* him seated upon his lofty throne, comp. Is. 6. 1. Also Job 30, 4 *who pluck up purslain by the bushes*, i. e. around and under them. על פתח 9 *at the door*. Ez. 46, 2 על שער *by the post of the gate*. Job 29, 7 על-קרח *by the city*. Comp. below in נעל no. 2.

c) Sometimes the idea *at*, *by*, *near*, *at the side of*, is extended so as to include *several* or *all sides*, and becomes thus i. q. *round about*, *around*, like בעד. Ex. 14, 3 על ידם המדבר *the desert hath closed around them*, hath shut them in; comp. סגר בעד 1 Sam. 1, 6. Is. 35, 10 *everlasting joy על ראשם upon their head*, i. e. circumfused *around* their head. Job 13, 27 see in ר. תקה Hitlp. So too Job 26, 9. 36, 30, unless we refer these to the idea of covering *over*; see above in no. 2. b.

d) Kindred is the idea of accompaniment, *with*, *together with*; comp. also the sense of *adding*, no. 1. b. γ. So of men and beasts; Ex. 35, 22 *the men with (על) the women*. Gen. 32, 12 *אם על בנים the mother with the children*. Job 38, 32. Of things, Num. 9, 11 *על מצות וגו' with unleavened bread and bitter herbs shall they eat it*, sc. the paschal lamb. Ex. 12, 8. 9. Deut. 16, 3. So *אכל על הדם to eat flesh with the blood* 1 Sam. 14, 32. Lev. 19, 26; comp. אכל עם Deut. 12, 23. Of attendant circumstances, as על זבח *with sacrifice* Ps. 50, 5; על נבל *with the lyre* Ps. 92, 4; על אור *with sunshine* Is. 18, 4.—For Judg. 15, 8 and Am. 3, 15, see above in no. 1. b. α, fin.

e) Hence arise various phrases, in which על *with* refers to that which one has *with* or *within* himself; so that in the same connection it might be ב or בקרב. So espec. in phrases pertaining to the *heart*, *soul*, *spirit*, (לב, נפש, רוח) or their affections or changes, etc. Jer. 8, 18 *על לבי דתי my heart within me is sick*. Hos. 11, 8 *על לבי נהפך my heart is turned within me* (comp. נהפך לבי בקרבי id. Lam. 1, 20). Neh. 5, 7. Ps. 131, 2

כַּנְגַל עָלַי נַפְשִׁי. Lam. 3, 20. Ps. 42, 6 *why art thou cast down, O my soul, and why disquieted within me?* v. 7. 12. 43, 5. Ps. 142, 4 בַּהֲתַעֲפָה עָלַי רוּחִי. 143, 4. Jon. 2, 8; comp. Ps. 107, 5.—Here too we may refer Ps. 42, 5 אֲשַׁפְּכָה עָלַי נַפְשִׁי *I pour out my soul within me* sc. in tears. Job 30, 16. Also 1 Sam. 4, 19 בִּינְיָהוּכָהּ עָלֶיהָ צִרְיָהָ *for her pains turned themselves within her*, i. e. began to cause writhings within her. Dan. 10, 16.

f) With abstract nouns על forms a periphrase for adverbs, as על שֶׁקֶר *with falsehood*, i. e. *falsely*. Lev. 5, 22; על יָהָר *abundantly*, plentifully, Ps. 31, 24; על נֶקְלָה *lightly*, slightly, Jer. 6, 14. 8, 11; על רְצוֹן *with acceptance*, acceptably sc. before God Is. 60, 7, i. q. לְרְצוֹן 56, 7. Jer. 6, 20. Comp. ἐπ' ἰσᾶ i. q. ἰσως, ἐπὶ μέγα, ἐπὶ πολὺ, Arab. على بيان evidently.—But these phrases may also be referred to על no. 1. a. η.

4. Under the fourth class are included those significations and those examples in which על implies *motion* and especially rapid motion *upon* i. e. *towards* any place or object, and thus approaches to the force of the particle אֶל, for which indeed אֶל is everywhere put in Syriac and Chaldee, they being without אֶל. This springs out of the signification of *rushing down upon* any thing (see in no. 1. b. α), downward motion being usually more rapid, and is expressed in Greek by ἐπὶ or κατὰ, *down upon*, especially in compounds as καθίημι; Lat. *in, ad*; Germ. *auf* etwas *hin, auf* etwas *los*; Engl. *upon, to, towards, etc.* So Job 27, 22 רָשַׁלְתָּהּ עָלָיו *to cast upon him* sc. arrows, to shoot *at* him. Also על פָּנָיו *to his face* (elsewhere אֶל פָּנָיו, see פָּנִים) Job 21, 31; על מְקוֹמוֹ *to his place* Ex. 18, 23; על יְמִינוֹ *to the right hand* Gen. 24, 49; על קְרָבוֹ for אֶל קְרָבוֹ *into his inward parts*, i. e. into him, 1 K. 17, 21. Hence על שָׁלַח and אֶל שָׁלַח in the same verse Is. 36, 12; על נָפַל (also אֶל נָפַל) *to fall away to any one*; על בָּהֶב (also אֶל בָּהֶב) *to write to any one* 2 Chr. 30, 1; על נָהָן Is. 29, 12 i. q. אֶל נָהָן v. 11. So after verbs of going *to* 2 Sam. 15, 20; of coming *to* ib. v. 4; of fleeing *to* Is. 10, 3; of sending *to* Neh. 6, 3; of putting forth the hand *to* Is. 11, 8; of inclining oneself

to or towards, על הִשְׁתַּחֲוָה Lev. 26, 1; of speaking, אֶל לֵב פ' דָּבַר *to speak to the heart* i. e. kindly, to comfort, see in דָּבַר lett. e; of announcing Is. 53, 1; לֵב לֵב, see in שוֹם no. 4. c; of love (see עֲנָב) and desire Cant. 7, 11; and also 2 Sam. 14, 1 לֵב הַמֶּלֶךְ עַל אַבְשָׁלוֹם *the king's heart was upon (towards) Absalom*, i. e. he loved him.—Spec.

a) In a hostile sense, *upon, against, contra*; Judg. 16, 12 עָלֶיהָ פָּלְשָׁהּוּם הַפְּלִישְׁתִּים *the Philistines are upon thee*, i. e. assail thee. Ez. 5, 8 הִנְנִי עָלֶיךָ lo, *I am against thee* i. e. will assail thee (elsewhere אֶלְיָךְ ה' אֶלְיָךְ). Job 16, 4. 9. 10. 19, 12. 21, 27. 30, 12. 33, 10. Is. 9, 20. Also על קוֹם *to rise up against* any one; על עִיר *to encamp against* a city, to besiege it; על סָבַב *to surround* any one sc. in a hostile manner; על חָשַׁב *to take counsel against* any one, etc.

b) More rarely in a sense of kindness, *to, towards*, e. g. עֲשֵׂה חֶסֶד עָלַי 1 Sam. 20, 8.

c) In writers of the silver age of the Hebrew (see על Chald.) it is not unfrequently used for אֶל and ל, as marking the *dativ*, e. g. Esth. 3, 9 אִם עַל הַמֶּלֶךְ *if it seem good to the king*, if it please him, comp. Ezra 5, 17. So not rarely in the book of Job, as 33, 23 אִם רֵשַׁת עָלָיו i. q. אִם רֵשַׁת לוֹ *if there be to him*, if he have, etc. 22, 2 בִּרְסוּדוֹ עָלֵמֹו *even when he is profitable to himself*. 6, 27. 19, 5. 30, 2. 33, 27. 38, 10; comp. Ez. 27, 5. Prov. 29, 5.

d) In a few examples על approaches to the force of עַד, with which it is sometimes interchanged in Mss. as Is. 10, 25 עַל תְּהָרִיבָהּ *even to their destruction*; here 2 Mss. have עַד. Ps. 19, 7 *and his circuit unto the ends of them*, where 18 Mss. read עַד. Job 37, 3.

NOTE. Less correctly are referred to this class such phrases as על הַשָּׁמַיִם *toward heaven* Ex. 9, 22, על רִהְוָה Is. 17, 7, נָהָר עַל (תָּר) Mic. 4, 1, and others of the like kind; all of which belong rather to no. 1. b. β.

B) Conjunct. for אֲשֶׁר 1. *although* comp. A. 1. b. δ. Job 16, 17 לֹא תִמָּס בְּכַפְּשִׁי *although there is not injustice in my hands*. Is. 53, 9.—Arab. على id. see Thesaur. p. 1028.

2. *on account that, because*, see in A. 2. d; c. præter. Gen. 31, 20. Ps. 119, 136.

Ezra 3, 11. More fully אָפּטֵר על Deut. 29, 24. 2 Sam. 3, 30; על בר Deut. 31, 17. Ps. 139, 14.

C) With other Prepositions :

I. על pr. *as according to*, as is fitting, comp. in על A. 1. a. η. As prep. *according to*, Is. 63, 7; repeated, Is. 59, 18 מַעַל גְּמִלוֹת בְּעַל אֲפֵלֵי הוֹן רְשָׁלִים *according to their deeds, accordingly* (for בְּעַלֵּיהוֹן) *will he repay*. Comp. 2 Chr. 30, 18.—Far more frequent is

II. מַעַל, Arab. *من على*, although not frequent in Arabic, e. g. 1 K. 13, 15 Vers. Arab.

1. Pr. *from upon, from above*, spoken of what is removed *from* the place *upon, above, over* which it was, Germ. *von oben weg*; whether it falls or is borne *downwards*, or is removed in any other manner. Thus Gen. 24, 64 *she alighted from the camel*; so to fall from a seat, מַעַל הַבַּסֵּא 1 Sam. 4, 18; to shoot from the wall, מַעַל הַחוֹמָה 2 Sam. 11, 20; or even to be lifted upwards, מַעַל הָאָרֶץ Ez. 1, 19. Gen. 48, 17 *he removed his hand from his head*, on which he had laid it. נָשָׂא רֹאשׁ מַעַל הָאָרֶץ *to take off the head of any one* Gen. 40, 19. Am. 7, 11. Judg. 16, 20 *Jehovah was departed from him*, i. e. the spirit of God which had rested upon him. Spec. a) Of those who *put off* or *lay aside* a garment (comp. על A. no. 1. a. β) Gen. 38, 14. 19. Is. 20, 2; a shoe, sandal, Josh. 5, 15; a ring from the finger Gen. 41, 42, comp. Deut. 8, 4. 29, 4; hence of the skin, Job 30, 30 *עורִי שָׁחַר מֵעַלִּי my skin turns black and falls off from me*. v. 17. Trop. Judg. 16, 19 *his strength went from him*, i. e. in which he was clothed, see לָבַשׁ. b) So of those who are relieved from any cause of disquiet, any burden upon them, comp. על A. no. 1. γ. Ex. 10, 28 *לָהּ מַעַלִּי depart from me*, as being a vexation and burden upon me. Gen. 13, 11. 25, 6. 2 Sam. 19, 10 *he (David) is fled out of the land from Absalom*, to whom he had become a burden. c) Of those who read *from upon* the page of a book, *out of* a book, Jer. 36, 11. Is. 34, 16.

2. *from at, from by, from near* any person or thing, comp. על no. 3. Gen. 17, 22 *and Jehovah went up from with Abraham*. 35, 13. Num. 16, 26.

Hence after verbs of passing by or away Gen. 18, 3; of removing Jer. 2, 5. Job 19, 13; of turning oneself away Is. 7, 17. Jer. 32, 40. Hos. 9, 1.

3. על nearly i. q. על (comp. מִתַּחַת לְ) i. q. (תַּחַת) *above* Neh. 12, 37; *above, over*, any thing Gen. 1, 7. Ez. 1, 25. Jon. 4, 6. 2 Chr. 13, 4. Neh. 12, 31. So too *at, by, near, by the side of*, 2 Chr. 26, 19.—Also לְ being omitted (as מִתַּחַת לְ for מִתַּחַת) *above* Neh. 3, 28. Ecc. 5, 7 *גבוה מעל בר גבוה שמר* *for one high above the high watcheth*, i. e. above the most powerful there is still a higher power which watches him. Ps. 108, 5. Esth. 3, 1; *at, by, near*, Jer. 36, 21.

על Chald. c. suff. עֲלוּהוּ, עֲלֵיָא, עֲלֵיהוֹן, i. q. Heb.

1. *upon*. Dan. 2, 10. 29. 46. 48. 49. 3, 12. al.

2. i. q. Heb. no. 2, *ὑπὲρ, above, over*, Dan. 5, 23. 6, 4; espec. in the sense of surpassing Dan. 3, 19. Trop. *for, on account of, because of*, hence על הֵנָּה *therefore* Ezra 4, 15; also of the object of discourse, *upon, concerning*, Dan. 6, 13. 7, 16. 19.

3. Often i. q. לְ, *to, unto* any person or thing, e. g. after a verb of approaching Dan. 7, 16; of entering 2. 24; of returning 4, 31; of sending Ezra 4, 11. 17. 18; of writing 4, 7. Also i. q. לְ as mark of the dative, Dan. 6, 19 *sleep fled to him*, i. e. *his sleep fled*; hence also על טֹב Ezra 5, 17. 7, 18, and על שָׂפָר Dan. 4, 24, *it seems good to any one*, i. e. pleases him. In a hostile sense, *against*, Dan. 3, 29. Ezra 4, 19.

על m. (r. עֲלָל II) once עוֹל Jer. 5, 5, c. suff. עֲלוּ, *a yoke*, the curved piece of wood upon the neck of draught animals, by which they are fastened to the pole or beam, Num. 19, 2. Deut. 21, 3. 1 Sam. 6, 7. Often trop. as the emblem of servitude 1 K. 12, 4. 9–11. Is. 9, 3. 10, 27. 14, 25. 47, 6. Jer. 5, 5; hence to *break the yoke*, to become free, Gen. 27, 40. Jer. 2, 20. al. An *iron yoke* is the emblem of severe bondage, Deut. 28, 48. Jer. 28, 14. Put also for calamity, suffering, Lam. 1, 14. 3, 27. Arab. عُل id.

על Chald. *above, over*, followed by על Dan. 6, 3.

עֲלָא (yoke) *Ulla*, pr. n. m. 1 Chr. 7, 39.

עֲלָא Chald. emphat. see עֲלֵי .

* עֲלָב obsol. root, i. q. Arab. غلب, to be strong, to prevail. Hence pr. n. אֲבִיר-עֲלָבִין p. 5.

* עֲלָה obsol. root, i. q. לָּגַג, to stammer; hence

עֲלָג m. adj. stammering, stuttering, Is. 32, 4. Arab. عالج barbarian.

* עֲלָה fut. רָעַלָה, apoc. רָעַל, inf. constr. עֲלוֹה .

1. to go or come up, to ascend, to mount, opp. יָרַד. Sept. ἀναβαίω. Arab. علا to ascend, also to be high, علا to grow up high, as a plant, to be high sc. in price; Syr. Pa. كَتَب to lift up, Ethpa. to be lifted up, to go up; Chald. Pa. to exalt, to praise, Ithpa. to be exalted. Comp. Lat. alo to bring up, whence *al-escio*, *altus*.—Constr. a) Absol. Gen. 44, 17. 46, 29. al. b) With בֵּן of place whence Josh. 4, 17. 10, 9. Cant. 4, 2; בְּעֲלֵיו of pers. spoken of God Gen. 35, 13. c) Place *whither* is put with על Is. 14, 14. Josh. 2, 8; אל Ex. 24, 13. 15. 34. 4. Deut. 17, 8. 1 Sam. 15, 34; הַ Is. 22, 1; בַּ Ps. 24, 3. Deut. 5, 5. Cant. 7, 9; acc. Gen. 49, 4 אֲבִירָה אָבִירָה לְבֵדְךָ for thou didst ascend the bed of thy father. Prov. 21, 22. Num. 13, 17. Judg. 9, 48. Prov. 30, 4; c. הַ loc. Josh. 15, 3. d) The pers. to whom is put with אל Ex. 19, 3; על Josh. 2, 8. But על oftener marks the pers. *against* whom one goes up, 2 K. 17, 3. 18, 25. Joel 1, 6. e) Inf. c. הַ, for doing something Is. 57, 7.

Poetically, like other verbs of going, flowing, (see יָרַד, הִלָּךְ.) it takes an acc. of thing implying abundance, sc. that of which a great quantity springs up e. g. upon a certain spot of ground, so that every thing seems changed into it. So a vineyard, Is. 5, 6 וְעָלָה שְׂמִיר וְשָׂרָה and it grew up to thorns and prickles, i. e. was wholly changed into them, as a burning house goes up in flame and smoke (comp. Judg. 20, 40. Jer. 48, 15). Is. 34, 13. Prov. 24, 31 and lo, it was all grown up to thorns. So Am. 8, 8. 9. 5

וְעָלָה כְּרִאֵר נִילָה and it (the land) shall go up wholly like the Nile, sc. in inundation, shall be wholly overwhelmed.

Persons are said to go up, to ascend, not only upon a mountain, wall, roof, bed; but also in other less obvious relations, e. g. α) From a lower region to a higher, comp. in יָרַד no. 1. a-d; so of God ascending into heaven Gen 35 13. Job 36, 33 see in r. יָגַד Hiph. no. 2. b. Josh. 4, 17. 19. 10, 7. 9. 33. Judg. 1, 1. 2. 3. 16. 2, 1. Gen. 46, 29 where Joseph goes from the capital near the Nile to the land of Goshen. Spec. of those who go up to Palestine, e. g. from Egypt Gen. 13, 1. 44, 24. 50, 5. Ex. 1, 10. 2 K. 23, 29; from Assyria 2 K. 17, 3. Is. 36, 1. 10; from Babylonia 2 K. 24, 1. Ezra 2, 1. 7, 6. Neh. 7, 6. 12, 1; out of all lands Hos. 1, 11. Zech. 14, 16. 17. But as to Assyria the usage is not constant, and in Hos. 8, 9 Israel is said to go up to Assyria (comp. הִעָלָה 2 K. 17, 4), just as the Greeks used ἀναβαίνειν of a journey to the interior of Asia, whence the ἀναβασις; or expedition of the younger Cyrus; and this physically speaking is perhaps correct. β) Of those who go into deserts, since these are often high regions, Job 6, 18; comp. Josh. 16, 1. Matt. 4, 1. So too those who go up to a sanctuary, since these were usually on hills and mountains, see in בָּמָה no. 3, 4; Deut. 17, 8. Judg. 20, 3. 18. 31. 21, 5. 8. 19. 1 Sam. 1, 3. 10, 3. Ps. 122, 4; comp. Ex. 34, 24. Syr. سَعَم to go up to a convent. Also to a place of judgment Deut. 25, 7. Num. 16, 12. 14. Judg. 5, 4. Ruth 4, 1. Yet perh. the sanctuary and place of judgment were regarded as heights also in a sacred and moral sense; which would accord better with some passages, as Num. 1. c. Ruth 1. c. So too where Joseph is said to go up to the court of Pharaoh Gen. 46, 31; comp. سَعَم, ἀναβαίω, of those who go to the metropolis, Mich. Chrest. Syr. p. 68. Raphel. Obs. ad N. T. e Polyb. p. 90. γ) To go up against is said also of those who go to attack or besiege a city, person, land; since cities and fortresses were situated on heights, Mic. 2, 13. Nah. 2, 2. Joel 1, 6. 1 K. 15, 17. 20, 22 Is. 7, 1. 6; comp. 1 Sam. 17, 23. 25.

Spoken of beasts, e. g. the males of cattle in gendering Gen. 31, 10–12. Also of things, e. g. a plant, *to shoot up, to grow up*, Gen. 40, 10. 41, 22. Deut. 29, 22. Is. 55, 13; grass Am. 7, 1; so of a horn Dan. 8, 3; and even of a person who *grows up* Gen. 49, 9. Also of a stream *going up*, rising over its banks Is. 8, 7; the wind, *to spring up*, Hos. 13, 15; flame Judg. 13, 20; smoke Gen. 19, 28; vapour Gen. 2, 6; the dawn, *to rise*, Gen. 19, 15. 32, 25. 27; a stench Joel 2, 20. So of a way leading *up* Judg. 20, 31; a border Josh. 15, 15 sq. 18, 12; a rising tract of country Josh. 16, 1; the lot coming up out of the urn Lev. 16, 9. 10. Josh. 18, 11; anger, which is often compared with smoke, Ps. 18, 9. 78, 21. 31. 2 Sam. 11, 20; a battle waxing fiercer 1 K. 22, 35; of tumult, clamour, Ps. 74, 23. Jer. 14, 2. So of clamour going up to the ears of Jehovah 2 K. 19, 28; a rumour id. Jon. 1, 2.—Metaph. *עלה על פ' to go up above any one*, i. q. *to surpass, to excel*, Prov. 31, 29; in wealth, prosperity, Deut. 28, 43. Also *עלה על לב to come up to mind*, i. e. *to be remembered, mentioned*, Is. 65, 17. Jer. 3, 16. 7, 31. 19, 5. 32, 35; so *ἀναβαίνειν ἐπὶ τῆς καρδίας* Acts 7, 23. Hiph. Ez. 14, 3. 4.

2. As intrans. *עלה to go or come up* is also used for various passive senses: a) i. q. *to be taken up*, e. g. from the ground. Am. 3, 5. Prov. 26, 9 *היוח עלה ביד שבור a thorn that is taken up in the hand of a drunkard*. Job 5, 26 *בשלות גריש בעתו as a shock of corn is taken up in its season* sc. and carried to the garner. 36. 20 *long not for the night לעלות עמים whither the nations are taken away*. b) *to be put or laid upon*, e. g. a yoke upon an animal Num. 19, 2. 1 Sam. 6, 7; a sacrifice upon the altar 1 K. 18, 36; so of bandages applied to a wound, see in *ארוכה*. c) *to be put on, worn*, as a garment, Lev. 19, 19, comp. in *על* no. 1 a. β. So of flesh and sinews made to grow and cover the bones Ez. 37, 8; comp. in Hiph. no. 2. e. Of a razor, *to be drawn over* or applied to one's head Judg. 16, 17. d) *to be put upon record*, to be registered, recorded, 1 Chr. 27, 24; comp. *עלה על פתח*, and see Hiph. no. 2. f.

НІРН. *עלה*, fut. *יעלה* 1. *to be made*

to go up, i. e. *to be led or brought up* Ezra 1, 11.

2. *to lift up oneself, to rise up, to go up* in departing, etc. So the cloud of the divine presence Num. 9, 17. 21. 22. Ez. 9, 3; an army, i. q. *to break up*, Jer. 37, 5. 11, comp. 2 Sam. 2, 27. With *ען* *to get oneself up or away from a place* Num. 16, 24, 27.

3. *to be exalted*. of God, Ps. 47, 10; c. *על* above others Ps. 97, 9.

НІРН. *העלה*, once *העלה* Hab. 1, 15. with Vav conj. *והעלית* Deut. 27, 6; fut. *יעלה*, conv. *יעל*, which can be distinguished from Kal only by the context.

1. As referring to men and beasts, *to make go or come up, to cause to ascend, to lead or bring up*, Sept. *ἀναβαίνω, ἀνάγω*. E. g. upon a roof Josh. 2, 6; into a chariot 1 K. 20, 33. 2 K. 10, 15; out of a pit Gen. 37, 28. Ps. 40, 3. Jer. 38, 3; from Sheol Ps. 30, 4; also to *evoke* from Sheol 1 Sam. 28, 11. So from a lower to a higher region of country 2 Sam. 2, 3. 2 K. 25, 6; from Egypt into the desert and into Palestine Gen. 50, 24. Judg. 6, 8. 1 Sam. 12, 6. 2 K. 17, 36. al. into Palestine as mountainous from other lands 2 Chr. 36, 17. Jer. 27, 22; comp. 39, 5. So an enemy, comp. in Kal no. 1. γ; Ez. 26, 3 against Tyre; Jer. 50, 9. 51, 27 against Babylon; or a crowd, mob, Ez. 16, 40. 23. 46. Also to *bring up* a young lion Ez. 19, 3; comp. Kal Gen. 49, 9. Further, *to take up and away, to take away* by death, Ps. 102, 25 *אל תעלני בהצי רמי take me not away in the midst of my days*. Ellipt. Nah. 3, 3 *סרש בעלה the horseman causing* (his horse) *to rear*, i. e. showing off his horse by causing him to rear and prance.

2. As referring to things, and to whatever may be regarded as things, e. g. sacrifices, even if human, *to make go or come up, to cause to ascend*; and spoken of the sea or waves, *to cause to rise, to raise up*, c. acc. et *ל* Ez. 26, 3. Hence

a) *to bring up, to draw up*, as fishes from the water Hab. 1, 15. Ez. 32, 3; the cud as ruminating animals, Lev. 11, 4. 5.

b) *to carry up* to a loft 1 K. 17, 19. Neh. 10, 39; and so of things *carried or brought up* from a lower to a higher tract of country, 2 Sam. 21, 13; c. *ל*

of pers. 1 Sam. 2, 19; so the ark 1 Sam. 6, 21. 7, 1. 2 Sam. 6, 12, 15; the tribute carried or sent to Assyria 2 K. 17, 4, see in Kal no. 1. a. Hos. 8, 9.

c) to put or lay upon, e. g. the lights upon the candelabra, Sept. *ἐπιτίθημι*, Ex. 25, 37. 40, 4. So a sacrifice upon the altar, i. q. to offer, to sacrifice; Is. 57, 6 *הַעֲלִיחַ מִנְחָה*. 66, 3. Espec. of burnt-offerings, holocausts, which are hence called *עֹלָה* *impositum*; as *הַעֲלִיחַ* to offer a burnt-offering Lev. 14, 20. Job 1, 5. al. sæp. Sept. *ἀναφέρω, προσφέρω*. *הַעֲלִיחַ עֹלָה בַּמִּזְבֵּחַ* Gen. 8, 20. Num. 23, 2. 14; *עַל הַמִּזְבֵּחַ* Ex. 40, 29. 2 Chr. 1, 6. *הַעֲלִיחַ* to offer any thing as a burnt-offering Gen. 22, 2. 13; *הַעֲלִיחַ* id. 1 Sam. 7, 9. 2 K. 3, 27. *הַעֲלִיחַ לַיהוָה* to sacrifice to Jehovah sc. as a burnt-offering Judg. 13, 19; *לִפְנֵי יְיָ* 2 Sam. 6, 17.—Further, *הַעֲלִיחַ* to impose a tribute, q. d. to raise a levy, 1 K. 5, 27 [13]. 9, 15; to lay on or apply bandages to a wound, see in *אַרְוֹכָה*. Ellipt. 2 Chr. 32, 5 *וַיַּעַל עַל הַמִּגְדָּלוֹת* and raised up upon the towers, i. e. made them higher, repaired the towers the tops of which were broken down. Comp. the same ellipsis in *עַל רִסְסָה*, see *רִסְסָה* no. 2.

d) to put or cast upon, e. g. dust upon the head, c. *עַל* Josh. 7, 6. Ez. 27, 30. Metaph. to send disease upon any one, Deut. 28, 61.

e) to bring up, i. e. to put or lay on, e. g. sackcloth upon a person, to cause him to wear it, Am. 8, 10; to overlay with gold, as 1 K. 10, 17 and with three minæ of gold did he overlay each shield. Also to bring up flesh upon the bones, cause it to grow and cover them, Ez. 37, 6; to put or fasten upon, as ornaments 2 Sam. 1, 24. 2 Chr. 3, 5. 14.

f) to put upon record, to register, to enrol, 1 K. 9, 21. 2 Chr. 8, 8.

g) *הַעֲלִיחַ עַל לֵב* to bring up to mind, to remember, q. d. to bear in mind, e. g. idols, idol-worship, Ez. 14, 3. 4. Comp. Kal no. 1 fin.

הוֹפֵחַ הַעֲלִיחַ for *הַעֲלִיחַ*, to be made to go up, i. e. a) to be led away, comp. Niph. no. 2. Nah. 2, 8 *הַעֲלִיחַ הַעֲלִיחַ*. b) to be offered, as sacrifice, comp. Hiph. no. 2. c. Judg. 6, 28. d) to be put upon record, to be recorded, registered, comp. Hiph. no. 2. f. 2 Chr. 20, 34.

HITHP. to lift up oneself, to be elated, Jer. 51, 3.—Chald. Ithp. id.

Deriv. *עַל* subst. *עַל* prep. *עֹלָה*, *עֹלָה*, *מִעֹלָה*, *בְּעֹלָה*, *עֲלִיּוֹן*, *עֲלִיּוֹן*, *עֲלִיּוֹן*, *עֲלִיּוֹן*; pr. n. *אֲעֲלֶה*, *עֲלִי*, *עֲלִי*; Chald. *עֲלִיּוֹן*, *עֲלִיּוֹן*, *עֲלִיּוֹן*.

עֹלָה m. constr. *עֲלִיּוֹן*, c. suff. *עֲלִיּוֹן* Ps. 1, 3, plur. constr. *עֲלִי* Neh. 8, 15, a leaf, Gen. 8, 11. Lev. 26, 36. Josh. 13, 25. A leaf, green and flourishing, is the emblem of prosperity, Prov. 11, 28. Jer. 17, 8. Collect. leaves, foliage Ps. 1, 3. Is. 34, 4. Gen. 3, 7.—R. *עֹלָה* in the sense of springing up, growing up.

עֹלָה Chald. f. (*עֲלִי*) a cause, occasion, pretext, Dan. 6, 5. 6. Syr. *عَلَّة*, Arab. *عَلَّة*, id. Arab. *عَلَّ* Conj. II, to be a cause, to effect as a cause; V, to give a cause or pretext; VIII, to seek a cause or pretext. Syr. *عَلَّ* i. q. Arab. II; Ethpa. i. q. Arab. V. Bar Heb. p. 416.

עֹלָה and *עֹלָה* f. (*עֲלִי*) plur. *עֲלִיּוֹת*, pr. 'what goes up; hence

1. an ascent, i. e. steps, a stair-way, 1 K. 10, 5; plur. Ez. 40, 26. Comp. 2 Chr. 9, 4. See Biblioth. Sacr. 1846. p. 612.

2. a burnt-offering, holocaust, a sacrifice to be wholly consumed, comp. Ex. 29, 18, and *עֲלִי* no. 3; so called as being carried up and laid upon the altar; see the root in Kal no. 2. b. Hiph. no. 2. c. Sept. *ὄλοκαύτωμα, ὄλοκαύτωσις*, Vulg. *holocaustum*. For the Mosaic rite, see Lev. 1, 3–17. 6, 9–13. The usual formula is *הַעֲלִיחַ עֹלָה*, *עֲשֵׂה עֹלָה*, Lev. 5, 10. Judg. 13, 16. Ez. 45, 23. The patriarchs seem also to have offered holocausts, Gen. 8, 20. 22, 3. 6; and human victims were likewise so offered, see Gen. 1. c. Judg. 11, 31; comp. Monumm. Phæn. p. 446, 453.—Often coupled with other kinds of sacrifices, e. g. with *זֶבַח* which included other bloody sacrifices, Ex. 18, 12. Num. 15, 3. 8. 2 K. 5, 17. 10, 24. Is. 56, 7. al. *הַעֲלִיחַ* Ps. 40, 7; *עֲלִי* Ez. 46, 12.

NOTE. For *עֹלָה*, *עֹלָה* evil, see in *עֹלָה*.

עֹלָה Chald. f. emphat. *עֲלִיּוֹת*, holocaust. burnt-offering, plur. *עֲלִיּוֹת* Ezra 6, 9.

עֵלָה 1. By transpos. for עֵלָה which is read in many Mss. *evil, wickedness, iniquity*, Hos. 10, 9. Comp. Eth. **UAD** i. q. עֵלָה.

2. *Alvah*, pr. n. of an Edomitic tribe Gen. 36, 40. 1 Chr. 1, 51 Keri, where Cheth. has עֵלָה.

עֵלָה m. plur. (denom. fr. עָלָה, **בְּהוֹלָהוּ**, after the form **זְקָנִים**) *youth, youthful age*, Ps. 89, 46. Job 33, 25. Poet. for youthful vigour, Job 20, 11 **עֵלָהוּ** although *his bones are full of youth*, i. e. youthful strength, as Sept. Chald. Syr. well. So of the youth of a people Is. 54, 4.—Chald. **עֵלָה**, Arab. **عَلَوَة**, id.

עֵלָה (i. q. **عليان** tall, thick) *Alvan*, pr. n. of an Edomite Gen. 36, 23; also written **עֵלָה** 1 Chr. 1, 40. R. עֵלָה.

עֵלָה f. (r. עָלָה) **ἄπ. λεγόμε.** Prov. 30, 15, pr. *a leech, blood-sucker*, as correctly given by Sept. Vulg. Gr. Venet. Kimchi;

and so Arab. **عَلَق**, Syr. **حَلَم**, Chald. **עֵלָה**; but spoken also of an imaginary female spectre which sucks human blood and is insatiable, like **الغول**, **الغولة**, *el-Ghûleh* of Arabian superstition in the Thousand and One Nights, and the vampyre of our own fables; thus **العَلوق** is rendered in the Camoos by this very word **الغول** *el-Ghûl*, which Bochart, Hieroz. II. 801, and A. Schultens ad Prov. l. c. have wrongly interpreted *fate*. Hence in Prov. l. c. *the leech hath two daughters crying, Give, give*, i. e. insatiable.—On the superstitions of the Hebrews and other oriental nations concerning spectres, see our remarks in Comment. on Is. 34, 14.

* **עֵלָה** i. q. עָלָה and עָלָה, *to exult, to triumph*, (prob. primarily of a cry or shout of exultation, like **ἀλαλάω**, רָנָה; and not of leaping and dancing, like the synon. **גִּיד**.) 2 Sam. 1, 20. Ps. 68, 5; c. **א** in any thing Ps. 149, 5. Hab. 3, 18. Trop. of the heart Ps. 28, 7; the reins Prov. 23, 16; also inanimate things, Ps. 96, 12. Sometimes in a bad sense, of insolent and wicked men, Ps. 94, 3. Is. 23, 12, comp. 5, 14. Jer. 50, 11.

Deriv. **עֵלָה**, also

עֵלָה m. one *exulting, rejoicing*, Is. 5, 14.

* **עֵלָה** obsol. root, Arab. **عَلَط** *to be thick, dense*; and with the letters transposed **عَطَل** *to be dark*; whence

עֵלָה f. *darkness, evening twilight*, Gen. 15, 17. Ez. 12, 7, 12.

עֵלָה m. *a pestle* Prov. 27, 22; from r. עָלָה in the sense *to be lifted*, comp. עָלָה no. 2. a.

עֵלָה (ascent, summit, coner. the highest, r. עָלָה) pr. n. *Eli*, a high priest, predecessor of Samuel, 1 Sam. c. 1–4. 14, 3. Sept. **Ἠλί**, Vulg. *Heli*.

עֵלָה Chald. adj. emph. **עֵלָה**, *supreme, most high*; **אֵלֵהָ אֵלֵהָ** *God the Most High*, Dan. 3, 26. 32. 5, 18, 21; and simpl. **עֵלָה** *the Most High* 4, 14, 21. 7, 25, of the one only supreme God. In Cheth. everywhere **עֵלָה**, after the analogy of Syr. **حَلَم**. R. עֵלָה.

עֵלָה adj. only in fem. **עֵלָה**, *higher, upper*, Judg. 1, 15; plur. **עֵלָה** Josh. 15, 19. R. עֵלָה, after the form קָיֵל קָיֵל.

עֵלָה and **עֵלָה**, see **עֵלָה** and **עֵלָה**.

עֵלָה f. (r. עָלָה) 1: *an upper chamber, loft*, **ὑπερῶσον**, Arab. **عَلِيَّة**, **عَلِيَّة**,

Chald. **עֵלָה** q. v. So of the upper chambers of an edifice or private house, 1 K. 17, 19, 23. 2 K. 4, 10; or of a palace Judg. 3, 20–25. 2 K. 1, 2. Jer. 22, 13, 14; of the temple 1 Chr. 28, 11. 2 Chr. 3, 9; sometimes over the gate 2 Sam. 19, 1; or built upon the flat roof, 2 K. 23, 12. Poet. for the heavens Ps. 104, 3, 13.

2. *ascent*, i. e. *stairs or way up* to the temple, 2 Chr. 9, 4; comp. 1 K. 10, 5. See Biblioth. Sac. 1846. p. 612.

עֵלָה m. adj. f. **עֵלָה**, plur. **עֵלָה**. R. עֵלָה.

1. *high, higher, upper*, Gen. 40, 17; opp. **תַּחְתּוֹן**, 1 Chr. 7, 24. 2 Chr. 8, 5. **הַעֵלְיוֹן** **הַתַּחְתּוֹן** *the upper pool*, i. e. situated on higher ground, 2 K. 18, 17; also Ez. 42, 5. Deut. 26, 19, 28, 1.—Once of a thing exposed in an elevated place as an example of punishment, corresponding to the Greek **παραδειγματισθαι**,

1 K. 9, 8 והבירה הזו והנה עליון, Vulg. *et domus hæc erit in exemplum.*

2. *most high, supreme*, of God, as עלל עליון Gen. 14, 18, והנה עליון Ps. 7, 18, עליון 57, 3, and simpl. עליון 9, 3, 21, 8. al. sæp.—The Phenicians and Carthaginians used the same word also for the gods, e. g. Ἐλιούν i. q. ὕψιστος, Philo Bybl. apud Euseb. Præp. Evang. 1. 10; also *Alonim valonuth* [עליונים ועליוניתה] gods and goddesses, pr. *superi superæque* Plaut. Pæn. V. 1. 1; comp. also pr. n. *Abdalonimus*, עבד עליונים, servant i. e. worshipper of the gods.

עליון Chald. id. only in plur. majest. עליונין the *Most High God* Dan. 7, 18, 22. 25. 27.

עליו m. (ר. עלו) one *exulting, rejoicing*, mostly in a bad sense, one *proudly exulting, insolently triumphing*, Is. 22, 2, 23, 7. 24, 8. 32, 13. Zeph. 2, 15. Is. 13, 3 עליו נאנחתי *my proudly exulting warriors*. Zeph. 3, 11.

עליל m. ἄπ. λεγόμεν. Ps. 12, 7 *workshop, officina*. Others, *crucible*; so Chald.—R. עלל I. 3.

עלילה f. (ר. עלל I. 3) Ps. 14, 1. 66, 5, plur. עלילות, *work, deed, doing*, e. g. a) Of the glorious deeds of Jehovah Ps. 9, 12. 77, 13. 78, 11. 103, 7. Is. 12, 4. b) Of the actions of men 1 Sam. 2, 3; espec. in a bad sense, of evil deeds, Zeph. 3, 7 עלילותם כל השחיתוהו *they pervert all their doings*, i. e. act perversely altogether. Ps. 141, 4. Ez. 14, 22. 20, 43. Zeph. 3, 11. Deut. 22, 14. 17.

עלילה f. (ר. עלל I) i. q. עלילה no. 1, *work, deed*, sc. of God, Jer. 32, 19.

עליוצות f. (ר. עלץ) *exultation, rejoicing*, Hab. 3, 14.

עלית Chald. f. *an upper chamber, loft*, i. q. Heb. עלית, Dan. 6, 11.

* I. עלל i. q. Arab. عَلَّ, pr. *to drink again* after a first draught (for which the Arabs use the verb *نهل*), in order fully to quench thirst. Conj. II, *to drink again and again*, also to drink deep. This primary signification is carried over into various tropical applications implying *completion*; e. g. to the gleaning of fields or vineyards; to the second blow

by which one already struck is cut down and killed; to a stripping or after-milking; comp. Jauhari and Firzubadi in Alb. Schult. Orig. Hebr. I. c. 6, where this root is copiously treated of. In Hebrew עלל has the following significations:

1. *to glean*, like عَلَّ Conj. II; see Poel no. 1, and עוללה.

2. *to quench thirst*, trop. of lust, see Hithpa. Judg. 19, 25. Also *to gratify one's desire, to indulge oneself in vexing*, abusing, deriding any one; and hence *to be petulant, saucy, mischievous*, comp. Po. no. 2, עולל, מעולל, a petulant boy, abstr. העולל.

3. *to perform a work, to accomplish, to execute*; hence *to do a deed*, see Hithpa. no. 2, Hithpo. and the nouns עליל, עלילה, מעולל.

Po. 1. *to glean a vineyard* Lev. 19, 10. Deut. 24, 21. Trop. of a people, to be utterly cut off, Jer. 6, 9.

2. *to vex, to do evil* to any one, with ל of pers. Lam. 1, 22. 2, 20 למר עוללה כה *whom thou hast thus vexed*. 3, 51 עיני עוללה לנפשי *mine eye vexeth me*, i. e. pains me sc. from weeping. Pass. Lam. 1, 12 *like unto my sorrow*, אשר עוללה לי *which is brought upon me*, with which I am pained, vexed.—For Job 16, 15 see in עלל II. Po.

3. *to vex, to tease, to be petulant, saucy*; hence Part. מעולל a boy, child, i. q. עולל, Is. 3, 12.

HITHPA. הועולל 1. pr. *to quench thirst*, trop. of lust, c. ב upon any one, Judg. 19, 25. Also *to gratify or indulge oneself in vexing*, abusing, deriding any one, *to mock*, Sept. well ἐμπαίζω, Vulg. *illudo*, 1 Sam. 31, 4. 1 Chr. 10, 4. Num. 22, 29. Jer. 38, 19.

2. *to exert one's might, to do wonders*, c. ב Ex. 10, 2. 1 Sam. 6, 6.

HITHPO. *to do a deed, to work*, c. acc. Ps. 141, 4.

Deriv. עוללה, עולה, עוללות, עליל, עלילה, מעולל, העולל.

* II. עלל i. q. Arab. عَلَّ 1. *to put in, to thrust in*, and intrans. *to go in, to enter*, like Chald. עלל q. v.

2. *to bind on, to bind fast*, whence עלל yoke, like Lat. *jugum* a jungendo, Gr. ζυγόν from ζευγνύω.

Po. *to cause to enter, to thrust in*; Job 16, 15 **עוֹלָהִי בְּעָפָר קָרַנִּי** *I have thrust my horn into the dust*, i. e. my head.

עָלַל Chald. i. q. Heb. **עָלַל** II.

1. *to go in, to enter*, Syr. id. Spec. of one who is admitted to the private audience of a king, Dan. 2, 16. 24. Præter. **עָלַל** Dan. l. c. fem. **עָלְתָה**, Cheth. **עָלְלָה** 5, 10. Part. plur. **עָלְיָן** 4, 4. 5. 8, Cheth. **עָלְיָן**.

2. Of the sun, *to go down, to set*, Dan. 6, 15. Comp. Heb. **בוֹא**.

APH. *to bring in, to introduce* any one, c. acc. pers. Dan. 2, 24. 6, 19; **בְּ** 2, 25. 5, 7. Præter. **הָעֵל** (with **נ** inserted) Dan. 2, 25. 6, 19. Imp. **הָעֵל** 2, 24. Inf. **הָעֵלָה** 5, 7, and **הָעֵלָה** 4, 3.

HOPH. **הָעֵל** like the Heb. *to be introduced*, Dan. 5, 13. 15.

Deriv. **עָלָה**, **עָלָה**.

עוֹלָלוֹת see **עוֹלָלוֹת**.

* I. **עָלַם** *to hide, to conceal*; in Kal found only in Part. pass. **עָלְמִים** *hidden, secret*, e. g. sins, Ps. 90, 8.—Kindr. is **עָלָה**. The primitive idea is perh. that of *wrapping up*, comp. **עָלַם**.

NIPH. **נָעַלְמָה** (not **נָעַלְמָה**) *to be hidden, to lie hid*, with **מִן** of pers. *from whom*, Lev. 2, 2-4. 1 K. 10, 3. 2 Chr. 9, 2; **מַעֲלָמִי** Lev. 4, 13. Num. 5, 13. Job 28, 21.—Part. **נָעַלְמָה** *hidden* Ecc. 12, 14; plur. **נָעַלְמִים** *hidden men*, i. e. crafty, dissemblers, Ps. 26, 4. Fem. **נָעַלְמָה** *hidden, covered in darkness, forgotten*, Nah. 3, 11.

HIPH. **הָעֵלְמָה**, rarely with comp. **שֶׁעָלְמָה** Ez. 22, 26.

1. *to hide, to conceal*, c. **מִן** *from any one*, 2 K. 4, 27. Spec. a) **הָעֵלְמָה** *עֵינָיו c. **מִן** *to hide the eyes from any one*, i. e. to turn away from him, a gesture implying neglect, Ez. 22, 26; refusal of help Is. 1, 15, comp. Prov. 28, 27; or also connivance Lev. 20, 4. 1 Sam. 12, 3 c. **בְּ**. b) **הָעֵלְמָה** *אָזְנוֹ* *to hide the ear*, so as not to hear, Lam. 3, 56. c) Intrans. *to hide (oneself)* Ps. 10, 1; comp. Hiph. of **צָפַן**.*

2. *to hide, to cover over* with words, i. e. *to chide, to rebuke*, (opp. to enlighten i. e. to praise,) Job 42, 3; comp. 38, 2.

HITHP. *to hide oneself*; of a stream, Job 6, 16 **עָלְמָה** *הַשֶּׁלֶג* *in which the snow hideth itself*, lies hid, i. e. the melting snow in spring, **עַל** here implying ap-

proach, see **עַל** no. 1. b. **ג**. With **מִן** *to hide oneself from any person or thing, to turn away from*, Deut. 22, 1. 3. 4. Ps. 55, 2 **אַל-תְּהַתְּעַל מִתְּפִלָּתִי** *hide not thyself from my supplication*, i. e. turn not away. Is. 58, 7.

Deriv. **עוֹלָם**, **עוֹלָמָה**, Chald. **עָלְמָה**, pr. n. **עָלְמוֹן**.

* II. **עָלַם** or **עָלְמָה** obsol. root, i. q.

Arab. **عَلَمَ** *pubes fuit et coeundi cupidus*,

spoken of young persons and of animals, Syr. **عَلَمَ** id. The primitive idea seems to be that of *fatness, fulness*, so that **עָלַם** is kindr. with **הָלַם** q. v.—Hence **עָלְמָה** and **עָלְמָה**, **עוֹלָמִים**.

עָלַם Chald. m. emph. **עָלְמָא**; plur. **עָלְמַיָּן**, emph. **עָלְמַיָּא**; i. q. Heb. **עוֹלָם**, *remote time, eternity, everlasting, αἰών*, of time past Ezra 4, 15; of time future Dan. 3, 33. 4, 31. 7, 27; whence Dan. 2, 20 **וְעוֹלָמָה** *עוֹלָמָה* *from everlasting to everlasting*. So **עוֹלָמָה** *חַי* *who liveth for ever* sc. God Dan. 4, 31 [34].—For the Heb. **לְעוֹלָם**, **לְעוֹלָמִים**, *for ever*, is put **לְעוֹלָמִין** Dan. 2, 44. 6, 27; as also in the salutation **חַי** **לְעוֹלָמִין** *O king, live for ever*, Dan. 2, 4. 3, 9. 5, 10. 6, 7. 22. So too **עָלְמָה** 2, 44, once **עָלְמָה** 7, 18; comp. in N. T. **εἰς τοὺς αἰῶνας τῶν αἰῶνων** Rev. 1, 6. 18. Gal. 1, 5.

עָלַם m. (r. **עָלַם** II) *a youth, young man, of marriageable age*, 1 Sam. 17, 56. 20, 22, for which **נַעַר** in v. 21. Sept. **νεανίσκος**. Arab. **عَلِيمٌ**, **عَلَامٌ**, id.

עָלְמָה, see in **עוֹלָם**.

עָלְמָה fem. of **עָלַם**, *a girl, maiden, young woman*, sc. of marriageable age, like Arab. **عَلِيمَةٌ**, **عَلِيمَةٌ**, Syr. **عَلْمَةٌ**, Chald. **عَلْمَةٌ**, i. q. **נַעֲרָה**, and like Gr. **νεανίς** by which the Heb. **עָלְמָה** is rendered in Sept. Ps. 68, 26, and Aqu. Symm. Theod. Is. 7, 14.—Gen. 24, 43. Ex. 2, 8. Prov. 30, 19. Plur. **עָלְמוֹת** Ps. 68, 26. Cant. 1, 3. 6, 8. Spoken of *a bride, a youthful spouse*, a wife recently married, Is. 7, 14, comp. **בְּהוֹלָה** Joel 1, 8; see in art. **הָ** no. 2. e. p. 239. The primary idea in this word is not that of unspotted virginity, for which the He

brews have the special word **בְּהוּלָה**, see Cant. 6, 8 and Prov. 1. c. so that in Sept. Is. 1. c. it is incorrectly rendered *παρθένος*; nor does it primarily signify the unmarried state, as Hengstenberg contends, *Christol. des A. T. II. p. 69*; but simply the being of marriageable age, the age of puberty. So too Gr. *παρθένος* Il. 2, 514; *κοράσιον* Judith 16, 12; Lat. *puella* Virg. *Geor.* 4. 458; and even Heb. **בְּהוּלָה** Joel 1, 8. See Comment. ad Is. 1. c.—Hence **עַלְמוֹת** *על* after the manner of maidens, see *על* no. 1. a. η; i. e. with the female voice, i. q. our *treble*, *soprano*, opp. to the deeper voice of men, 1. Chr. 15, 20 (for which see under the root **נָצַח** I. Pi.) Ps. 46, 1. Forkel in his *Gesch. der Musik I. p. 142*, understands *virgin measures*, like the Germ. *Jungfrauenweis* of the *Meistersänger*; but against the context in 1 Chr. 1. c.

עַלְמוֹן (hidden, r. **עָלַם**) *Almon*, pr. n. a) A town in Benjamin Josh. 21, 18; called in 1 Chr. 6, 45 [60] **עַלְמֵת** *Alle-meth*. b) **עַלְמוֹן־דְּבַלְחָמָה** Num. 33, 46, a station of the Israelites in the desert south-east of the Dead Sea.

עַלְמוּת a word found twice, but of doubtful authority. a) In Ps. 9, 1 it seems to be the same with **עַלְמוֹת** Ps. 46, 1, i. e. with the female voice, see under **עַלְמָה**. Perhaps it should be so read. b) In Ps. 48, 15 the context requires it to be i. q. **עוֹלָם** eternity, i. q. for ever and ever, Sept. *εἰς τοὺς αἰῶνας*, Vulg. *in secula*, as if they had read it **עַלְמוֹת**.—Many Mss. and editions have it **עַלְמוֹת** even unto death, which in both cases is foreign to the context.

עַלְמִי Chald. gentile n. from **עָלַם** q. v. *Elamite*, Plur. **עַלְמֵיָא** *Elamites*, Ezra 4, 9.

עַלְמוֹת (covering, r. **עָלַם**) *Alemeth*, pr. n. m. a) 1 Chr. 7, 8. b) 8, 36. 9, 42.

עַלְמוֹת see **עַלְמוֹן** lett. a.

* **עָלַם**, fut. **עָלַם** i. q. **עָלַם** and **עָלַץ**, to exult, to rejoice, Job 20 18.

עָלַץ id. Job 39, 13 **בְּנֶהֱרֵן־נִנְיִם** *בְּנֶהֱרֵן* the wing of the ostrich exults, i. e. moves itself joyfully, swiftly. Comp. Hom. Il. 2. 462 *ἀγαλλόμενοι πτερούγεσσι*.

ΗΙΤΗΡ. to make oneself joyful, to enjoy oneself, Prov. 7, 18.

* **עָלַץ** a very doubtful root, which some suppose to be i. q. **לָיַץ** to sip up, to suck up, and thence derive fut. Pi. **עָלְצוּ** they suck up Job 39, 30. More prob. it ought to read **לַעֲלָצוּ** (changing **י** into **ל**, a letter of the same form but larger) i. e. **לַעֲלָצוּ** or **עָלְצוּ** they sip up eagerly, præt. Pilel from **לָיַץ**, a form often used of rapid and eager motion. See in **לָיַץ**.

עָלַץ Chald. f. i. q. Heb. **עָלַץ**, a rib, plur. **עָלְצִין** Dan. 7, 5.

* **עָלַץ** in Kal not used, pr. to cover, to wrap up; Arab. **عَلَفَ** to lay up in a chest, casket, etc. Gr. *καλύπτω*. Comp. **עָלַץ** no 1.

עָלַץ 1. to be covered over, Cant. 5, 14.

2. to be overcome, to be languid, to faint, see the synon. **עָנָה**, **עָנָה**, Is. 51, 20. So of trees Ez. 31, 15, where **עָלַץ** is for **עָלַץ** and refers to **עָצֵי הַשָּׂדֶה** by the rule in Heb. Gr. § 143. 3.

ΗΙΤΗΡ. 1. to veil oneself Gen. 38, 14.

2. i. q. Pu. no. 2, to be overcome, to become languid, to faint, e. g. from heat Jon. 4, 8; from thirst Am. 8, 13.

עָלַץ see in **עָלַץ** Pu. no. 2.

* **עָלַץ** fut. **עָלַץ**, i. q. **עָלַץ** and **עָלַם**, to exult, to rejoice, to be joyful, Prov. 11, 10, 28, 12. So **עָלַץ בַּיהוָה** to rejoice in Jehovah Ps. 5, 12. 9, 3. 1 Sam. 2, 1; **עָלַץ לְפָנַי** id. Ps. 68, 4. With **לְ** to exult over any one, to triumph, Ps. 25, 2. Trop of things 1 Chr. 16, 32.

Deriv. **עָלִיצָה**.

* **עָלַץ** obsol. root, Arab. **عَلَقَ**, to adhere, to be affixed, spec. of leeches; Syr. **عَلَقًا** viscous. Hence **עָלִיקָה** leech, q. v.

עָלִיקָה see in **עָלִיקָה**.

עָלַץ in st. absol. with conj. acc. and in constr. but **עָלַץ** with disj. acc. and with art. **הָעָלַץ**; c. suff. **עָלִי**, **עָלִי**; Plur. **עָלִים**, constr. **עָלִים**; rarely **עָלִים** Neh. 9, 22, constr. **עָלִים** 9, 24. **עָלִים** Judg. 5, 14, in the Aramæan manner (see below in

Chald. (עם); masc. rarely fem. (collect.)
Ex. 5, 16. Judg. 18, 7. Jer. 8, 5. R. עַמִּים.

1. a *people, nation*, so called as being
congregated together, or from their *com-*
mon interests, etc. q. d. *community, com-*
monwealth. Syr. Chald. Samarit. id.

Arab. عَمَّ to be in common, عَامَّة the
common people, plebs; see in r. עַמִּים.—
Constr. with sing. and also as collect.
with plur. both of verbs and adj. Ex. 5,
5. Judg. 2, 4. 7. 3, 18. 9, 37. 2 K. 14, 21,
21, 24. Is. 9, 1. 8. 65, 3. Often of a *peo-*
ple, properly so called, "cœtum juris con-
sensu et utilitatis communione socia-
tum," Cic. ap. Augustin. Civ. Dei 2. 21;
e. g. *the people of Israel* עַם יִשְׂרָאֵל 2 Sam.
18, 7; called also יְהוּדָה Ex. 15, 16.
Num. 11, 29. Judg. 5, 11. 1 Sam. 2, 24;
עַם נַחֲלָה יְרֵי Judg. 20, 2; עַם הָאֲדָמִים
Deut. 4, 20; עַם הַקְּדָשׁ Is. 62, 12; also
genr. of any other people, as עַם וְעַם,
עַם וְעַם, *every people* Esth. 1, 22. 3, 12.
8, 9. Neh. 13, 24; *to become one people*
Gen. 34, 16. 22, comp. 11, 6. Deut. 1, 28
a people greater and taller than we, 2,
10. 21. 20, 1. So הָאָרֶץ עַם *the people of*
the land, i. e. the Canaanites Gen. 23,
12. 13. Num. 14, 9; the Egyptians Gen.
42, 6; עַם כְּמוֹשׁ *the people of Chemosh*,
i. e. Moab, Num. 21, 29. Jer. 48, 46. So
too plur. עַמִּים *nations* Gen. 17. 16. Ps.
45, 6. 18. 47, 4. Is. 2, 3. 10, 13. 14, 6. 17,
12. al. עַמִּי הָאָרֶץ Deut. 28, 10; עַמִּי הָאֲרָצוֹת
Ezra 3, 3.—Sometimes עַם stands in a
narrower sense, for any *number* or *mul-*
titude of persons, even not associated,
like Eng. *people, some people*, comp.

Arab. قَوْم a people, also some people.
Num. 21, 6 מִיִּשְׂרָאֵל עַם רַב וְנָמְטָה *and there*
died much people of Israel. 1 Sam. 9,
24 *I have invited the people*, i. e. the
guests, thirty persons, v. 22. Judg. 3, 18.
Ps. 18. 28 עַמִּי עָנִי *the afflicted ones*; comp.
גוֹי צָדִיק Gen. 20, 4. See below in lett. c.

With a genit. in various ways, e. g.
the people of a king, who are ruled by
him, Ex. 7, 28; *the people of Jehovah,*
of Chemosh, who worship them, see
above, and comp. Ex. 6, 7. Lev. 26, 12.
Deut. 27, 9. al. So of private persons,
e. g. *my people*, among whom I belong,
am a citizen, Lev. 17. 10. 23, 30. Num.
5, 27. Esth. 2, 10. 20. Ruth 1, 10. al. *the*

people of Mordecai, the Jews, Esth. 3, 6.
Hence עַמִּי בְנֵי עַמִּי *the children of my people*,
my countrymen, my fellow-citizens, Gen.
23, 11; poet בַּת עַמִּי id. see in בַּת no. 5,
Lam. 2, 11. 3, 48. 4, 3. 6; comp. אָרֶץ
no. 3.—Also *the people of a city*, its
inhabitants, Gen. 19, 4. 47, 21; עַם רִדְשָׁלַם
2 Chr. 32, 18, comp. Lam. 1, 1 הַיָּרֵר
עַם הַיָּרֵר *the city full of people*, thronged
with inhabitants. So הָאָרֶץ עַם *the peo-*
ple of a land, its inhabitants, 2 K. 11,
18–20. 15, 5. 16, 15. 25, 19. al. put some-
times for *the common people* in distinc-
tion from the kings and nobles Ez. 7, 27.
Hence the Rabbinic עַם אֶרֶץ for a ple-
beian, boor, opp. to one learned.—Once
עַם לֹא-עַם *a non-people*, i. e. not God's people,
gentiles, barbarous enemies, Deut. 32,
21; parall. גוֹי נֹבֵל.

Spec. עַם is used in a narrower and
also wider sense:

a) Of a single *tribe, race*, e. g. עַם
זְבוּלוֹן Judg. 5, 18; though here it may
be taken as *men, soldiers*, see in lett. b.
Plur. עַמִּים often of *the tribes* of Israel,
Gen. 49, 10. Deut. 32, 8. 33, 3. 19. Is. 3,
13. Hos. 10, 14. Ps. 47, 2. 10. Comp. the
Athenian ἑθνοί.—Also of *one's family,*
kindred, as 2 K. 4, 13 בְּרוּךְ עַמִּי אֲנֹכִי
יִשְׁבֵּר I dwell among mine own family;
and espec. plur. עַמִּי פ' *one's kindred,*
friends, Lev. 19, 16. 21, 1. 4. So in the
phrases נִצָּחַת אֶל-עַמִּי to be gathered to
his kindred, i. q. אֶל-אֲבוֹתָיו נ', see in אָסַף
Niph. no. 1; also נִכְרַת מֵעַמִּי to be cut
off from his people, kindred, Gen. 17, 14.
Lev. 7, 20. 21; see in בָּרַח Niph. no. 2.

Comp. Arab. عَمُّ uncle, and the proper
names עַמְיָאֵל, עַמְיָהוּד, עַמְיָנָדָב.

b) Of *common soldiers, men*, Hom.
λαός, opp. to the leaders, chiefs; Judg. 8,
5 הָעָם אֲשֶׁר בְּרַגְלִי *the people* (soldiers)
that follow me. 5, 2. 9, 36. 37. Fully עַם
Num. 31, 32; עַם הַמְּלָחָמָה Josh. 8,
13. 10, 7. 11. 7.

c) Of *attendants, servants*, i. q. אֲנָשֵׁי פ'
one's men, one's people; Gen. 32, 8 הָעָם
הָאֲשֶׁר אִתִּי *his servants*. 33, 15. 1 K. 19,
21. 2 K. 4, 41. Also of the *attendants,*
followers, train of a prince, etc. Judg. 3,
18. Ecc. 4, 16. Cant. 6, 12 מִרְכָּבוֹת עַמִּי
הָאֲנָשֵׁי *the chariots of a princely train*; the
— is here not suffix, but paragogic an
the constr. state.

d) In a wider sense for *the human race, all mankind*, q. d. *the people of the earth*. Is. 42, 5 *נְהַן נְשָׁמָה לְעַם עֲלֵיָהּ* that giveth breath to the people upon it sc. the earth. 40, 7. Ps. 45, 13 *עַם יְשֻׁרֵי עַם* the richest of people, i. e. the Tyrians. So in irony, Job 12, 2 *עַם אֲחָהֶם כִּי אֶחָדָם עַם* no doubt but ye are all the world, and wisdom will die with you.

2. Poet. of animals, *a race, troop, flock*, Prov. 30, 25. 26. Ps. 74, 14; comp. *גֹּיִם* no. 2. So Arab. *عامة* and Gr. *δημος*.

עַם Chald. m. *a people*, Dan. 2, 44. 3, 29; emphat. *עַמְּא* Ez. 7, 13. 16. 25; *עַמְּוָה* 5, 12. Plur. emphat. *עַמְּוָה* Dan. 3, 4. 7. 31. 5. 19. 6, 26. 7, 14.—Syr. *ܥܡܐ*, plur. *ܥܡܐܝܢܐ*.

עַם pr. conjunction, *communion*, from the root *עָמַם*, but used only as a particle, viz.

A) Adv. *therewith, therewithal*, at the same time, Gr. *σύν, μετά*, Arab. *مَعَ*. 1 Sam. 17, 42 *עַם רֶפֶה* and *withal comely of aspect*. 16, 12.—Usually

B) Prep. c. suff. *עִמִּי* (for which also *עִמְרִי* is used, see *עָמַד*), *עִמְּךָ* (in pause and fem. *עִמְּךָ*), *עִמְּנוּ*, *עִמְּכֶם*, *עִמְּנוּ*, *עִמְּכֶם* Gen. 18, 16, and *עִמְּהֶם* Num. 22, 12. Syr.

ܥܡܐ, Arab. by transp. *مَعَ, مَعًا*.

1. *with*, Lat. *cum* (which indeed has the same origin, see in *עָמַם*), pr. of accompaniment, attendance, society; Gen. 13, 1 *עִמּוֹ* and *Lot with him*. 18, 16. 1 Sam. 9, 24. 22, 5. Nah. 3, 12. Hence spec.

a) Of help, aid, Gen. 21, 22 *אֶלְהֵיִם* *עִמְּךָ* God is *with thee* i. e. aids thee. 1 Sam. 14, 45; hence after verbs of helping, as *עָזַר* 1 Chr. 12, 21, *הִתְחַזַּק עִמּוֹ* q. v. etc.

b) Of mutual and joint action, as *חָלַק עִם* to divide *with* any one Prov. 29, 24; to inherit *with* any one Gen. 22, 10; to make a covenant *with* any one, see *כָּרַת עִם*; also *דִּבֶּר עִם* (see *דִּבֶּר*) to talk *with* any one, and hence *עִם דִּבְרֵי* a word spoken *with* any one Job 15, 11. 2 Chr. 1, 9; *עִם שָׁכַב* to lie *with* any one Gen. 19, 32 sq. 30, 15.

c) In a hostile sense *with*, for *against*

as *עִם נִלְחַם* to fight or make war *with* any one; *עִם נֶאָבַק* to wrestle *with*; *רִיב עִם* to strive *with* any one; also Ps. 55, 19 *עִם רַבִּים הִיוּ עִמָּדִי* for *with many allies are they with me*, i. e. do they come against me. 94, 16 *עִם יִשְׁלַח עִם* *who will help me* *עִם מְרִעִים* contending *with the wicked*? Job 9, 14. 10, 17. 16, 21. 17, 3.

d) With verbs of *doing*, i. e. to do *with* any one well or ill, to do him good or evil, to treat him well or ill, as *עָשָׂה עִם* טוב *עִם* Josh. 2. 12. Ps. 119, 65; *עִם הִיטִיב* to do good to any one Gen. 32, 10; *עִם רָצָה* to be on good terms *with* any one Ps. 50, 18; also *הִמִּים עִם* 18, 24; *עִם שָׁלַם*, see *שָׁלַם עִם* Ps. 78, 37.

e) From the idea of accompanying, proceeds also that of a common lot, event, etc. Gen. 18, 23 *עִם יִשְׁלַח עִם* *wilt thou destroy the righteous with the wicked?* i. e. as the wicked. v. 25. Job 3, 14. 15. 21, 8. Ps. 73, 5. Ecc. 2, 16 *עִם יִשְׁלַח עִם* *the wise dieth with the fool*, as well as the fool, the same lot falls to both.—Hence

f) As referred to any kind of equality, likeness, etc. Job 40, 15 *עִם לֹא הִפְצַתִּי בְּאָרְץ* (the hippopotamus) *whom I have created equally with thee*, as well as thee. 9, 26. Ps. 73, 25 *עִם לֹא הִפְצַתִּי בְּאָרְץ* so *as with thee I delight in nothing upon earth*. Coupled with verbs of likeness, *עִם נִשְׁוֶה עִם* to be compared *with*, i. e. to be like to any thing Ps. 143, 7.

g) Of likeness in respect to time; Ps. 72, 5 *עִם יִרְאֶה עִם שֶׁכֶשֶׁת* they shall reverence thee *with the sun* i. e. so long as the sun endures. Comp. Dan. 3, 33; also Ovid Amor. 1. 15. 16. "cum sole et luna semper Aratus erit."

2. *with*, i. q. *at, by, near*, spoken of nearness, vicinity, etc. *עִם בְּנֵר* at or by the well Gen. 25, 11; *עִם שֶׁכֶם* by or near Shechem (the city) 35, 4; *עִם יְהוָה* by i. e. before Jehovah, at his sanctuary 1 Sam. 2, 21; *עִם פְּנֵי* at i. e. before the face of any one Job 1, 12. Hence, 'to dwell *with* any one,' i. e. in his house or family, Gen. 27, 44; *עִם* or *among* his people 23, 4; 'to serve *with* any one,' i. e. to be his servant Gen. 29, 25. 30.—Spec. '*with* or *by* any one' is said:

a) For *in the house of* any one, *chez quelqu'un*; see the above examples, and also Gen. 24, 25 *עִם עֵשָׂו* *straw and provender*

enough is עִמָּנוּ *with us*, in our house. In the later Hebrew fully written עִם בֵּיתָא 1 Chr. 13, 14.

b) For *in one's body*; Job 6, 4 *the arrows of the Almighty* are עִמָּרִי, Sept. ἐν τῷ σώματι μου. Oftener

c) For *in one's mind*; Job 27, 11 אֲשֶׁר הָאֱלֹהִים לֹא יִגְדֹּל עִמָּי *what is with the Almighty will I not conceal*, i. e. what is in his mind, how he is disposed. 9, 35 לֹא אֲנִי כִּי אֲנִי עִמָּי *not so am I with myself*, i. e. not so disposed in mind sc. that I should fear. Num. 14, 24. Also of purpose, intention; Job 10, 13 זֹאת כִּי זֹאת עִמָּי *I know that this is with thee*, that such is thy purpose. 23, 14. Of that which one knows, is acquainted with; Ps. 50, 11 *the beasts of the field are with me*, in my mind, i. e. I know them all; parall. רָדַעְתִּי. Job 15, 9. Of one's opinion, judgment, e. g. צָדִיק עִם אֱלֹהִים *to be just with God*, i. e. in the view of God, Job 9, 2. 25, 4; comp. Lat. "apud me multum valet hæc opinio," Arab. عِنْدِي 'with me' i. e. in my opinion.—In the later Hebrew more fully written עִם לִבִּי, עִם לִבִּי, like the Gr. μετὰ φροσύνην, Lat. apud animum statuere, proponere; Ecc. 1, 16 עִם לִבִּי הִתְרַחֵם *I communed with my heart*, thought within myself. Deut. 8, 5. Ps. 77, 7. 2 Chr. 1, 11; so of purpose 1 Chr. 22, 7. 28, 2. 2 Chr. 6, 7. 8. 24, 4. 29, 10; of that which one knows Josh. 14, 7. 1 K. 10, 2. 2 Chr. 9, 1.

d) Also *with men* is often said for *among them, in the midst of them*, as Gr. μεθ' ἑταίρων, μετ' ἀνθρώπων, Lat. apud exercitum, for *in exercitu*; comp. Germ. mit, which comes from the same root with Mitte and Gr. μετά, also Engl. mid, amid, amidst. Is. 38, 11 עִם יֹשְׁבֵי הָאָרֶץ *with (amid) the inhabitants of the world*. 2 Sam. 13, 23 עִם אֶפְרַיִם *in the midst of Ephraim*.

e) Metaph. *notwithstanding*, comp. עִם in B. no. 2. e. Arab. مَعَ De Sacy Gr. Arabe I. § 1094. ed. 2. So עִם זֶה i. q. in Engl. *with this*, for all this, i. e. *notwithstanding*, Neh. 5, 18.

NOTE. In many of its significations עם accords with אִתּוֹ II; and hence Ewald proposes to derive the latter from עם, i. e. עִמָּתָא, contr. עִתָּא, which is then changed to אִתָּא, Krit. Gramm. p. 608. But

that both their origin and primary force are different, is sufficiently shown above.

3. With עִיךְ prefixed, עִיכָה (Arab. من عند), spoken of those who go from a person or place *with, at, by* whom or which they previously were, Fr. d'avec. Similar is מֵאֵת p. 586.—Spec.

a) *from with*, from one's vicinity, neighbourhood, after verbs of going away, departing, Gen. 13, 14. 26, 16; of dismissing Deut. 15, 12. al. מֵעַד הַמִּזְבֵּחַ *from near the altar* Ex. 21, 14. Deut. 23, 16. Judg. 9, 37. Job 28, 4.

b) *from one's house, de chez* quelqu'un, comp. עם no. 2. a. מֵעַד פַּרְעֹה *from the house of Pharaoh* Ex. 8, 8. 25. 26. 9, 33. 10, 6. 18.

c) *from one's power*, i. e. *from any one*, after verbs of receiving, taking, 2 Sam. 3, 15; of demanding Ex. 22, 13; of buying 2 Sam. 24, 21. Often of God, from whom as the author and cause any thing proceeds; Ps. 121, 2 *my help cometh from Jehovah*. Is. 8, 18 *we are signs and wonders to Israel from Jehovah*, i. e. sent by him for this intent. 7, 11. 29, 6. 1 K. 2, 33. 2 Chr. 10, 15. Arab. من عند ex jussu, ex voluntate alic.

d) *from one's mind, heart, etc.* 1 Sam. 16, 14 *the spirit of the Lord departed from with Saul*, from his mind and heart. Hence of a judgment or opinion proceeding from any one, Job 34, 33 *doth God retribute according to thy mind?* 2 Sam. 3, 28; of purpose or intent Gen. 41, 32. 1 Sam. 20, 33.

e) *from among*, comp. עם no. 2. d. עִיךְ אֶחָיו Ruth 4, 10.

עִם Chald. i. q. Heb. *with, cum*, of accompaniment Dan. 2, 18. 43. 6, 22. 7, 13 *one like the Son of Man came with the clouds of heaven*; comp. μετὰ πνεύματι ἀνέμωσιν Od. 2, 148. In a hostile sense, *with* i. e. *against* Dan. 7, 21, see Heb. עם no. 1. c.—Of time during which any thing is done, comp. the Heb. no. 1. g; עִם לַיְלָא *by night*, Dan. 7, 2; so Arab. عند الليل. Also עִם הָרַב וְדָר *with all generations*, i. e. *so long as the generations of men shall endure*, Dan. 3, 33. 4. 31.

* I. עָמַד fut. יַעֲמִיד 1. to stand; Chald. and Talm. to stand up, see in no. 4. Arab. and Eth. more freq. عَمَاد

עֹמֵד a column; whence in the verb עָמַד Conj. I, II, IV, and עָמַד to make stand, to prop up, sc. by a column, etc. In the Syriac church חָמַד is 'to baptize,' perh. because the person to be bapt. stood in the water; but see Castell. Lex. Syr. ed. Michaelis sub v.—Spoken of men Gen. 24, 30, 31, 41, 17. al. sæp. of beasts Gen. 41, 3; of things Deut. 31, 15. Josh. 3, 16, 11, 13. It implies not only that one already stands in a place, but also that he comes to stand there, q. d. to take a stand, to place oneself; as 1 K. 20, 38 וַיַּעֲמִד לְמִלְחָה and he stood to meet the king on the way. 1 Sam. 17, 51 he ran and stood by the Philistine. Hab. 3, 11 the sun and the moon stood in (betook themselves into) their dwelling; so עָמַד בְּפָרֶץ to stand in the breach, see in פָּרֶץ. The place in or upon which one stands is put with עַל Ps. 1, 1; oftener with עַל Hab. 2, 1. Jer. 6, 16. Ez. 11, 23. 2 Chr. 30, 16; also עָמַד עַל רַגְלָיו to stand upon one's feet Ez. 2, 1. Zech. 12, 12. But עָמַד עַל is further to stand near any one (see עַל A. 3. a), i. e. to come near, 2 Sam. 1, 9, 10; and then trop. a) to stand by or for, i. e. to succour, to defend, comp. עָלַד A. 2. b. Dan. 12, 1. Esth. 8, 11, 9, 16; comp. עָלַד Ps. 94, 16. β) to stand over, i. e. to be set over, Num. 7, 2. γ) to stand upon, i. e. to confide in, Ez. 33, 26; so Syr. عَمَد.

Also with עָמַד, once אֶת־פְּנֵי 1 K. 12, 6 where 2 Chr. 10, 6 לְפָנַי, to stand before any one Gen. 18, 22; usually i. q. to serve, to minister unto him, e. g. to a king or leader Deut. 1, 38. 1 K. 1, 28, 10, 8. Dan. 1, 5. Jer. 52, 12; comp. עָמַד עַל הַמִּלְחָה to stand in the king's palace Dan. 1, 4. So to stand before Jehovah, to act as his servant and minister, e. g. of the priests and Levites Deut. 10, 8. Judg. 20, 28, comp. Ps. 134, 1; the prophets 1 K. 17, 1, 18, 15. 2 K. 5, 16. Jer. 15, 19. Also i. q. to enter upon a service or ministry, Gen. 41, 46.—Once עָמַד לְפָנַי of sexual intercourse Lev. 18, 23.

2. to stand, i. e. to stand firm, to persist, to endure, opp. to fall, to perish. Ecc. 1, 4 הָאָרֶץ לְעוֹלָם עֹמְדָה the earth standeth for ever. Ps. 102, 27 they (the heavens) shall perish, but thou endurest. Ps. 33, 11 the decree of Jehovah standeth for ever. 19, 10, 111, 3. Ex. 18, 23. Am. 2, 15. Hos. 10, 9. Hence, to continue, not to die, Ex. 21, 22; of things, not to perish, Jer. 32, 14. Also עָמַד עִמָּךְ to stand firm in battle Ez. 13, 5. With לְפָנַי to stand before any one, i. e. to bear up against him, to resist him, Ps. 76, 8, 130, 3, 147, 17. Nah. 1, 6; more rarely c. בְּפָנַי Josh. 21, 44, 23, 9; נָגַד Ecc. 4, 13; מִן Dan. 11, 8; simply Dan. 11, 25, 32. With עַל to persist, to persevere in any thing, Is. 47, 12. Ecc. 8, 3. 2 K. 23, 3; once c. acc. Ez. 17, 14 to keep the covenant and לְעִמְדָה to stand to it; comp. Esth. 3, 4 whether Mordecai's matters would stand, i. e. whether he would persist in that course.

3. to stand, i. e. to stand still, to stop, opp. to go on, to proceed. 1 Sam. 20, 38 haste, עָמַד אַל הַעֲמִיד stop not. Gen. 19, 17, 45, 9. Jer. 4, 6. Of things, as the sun standing still in his course Josh. 10, 3; oil no longer flowing 2 K. 4, 6; the sea becoming calm Jon. 1, 15. Hence a) to stay, to remain in a place, c. עַל 2 K. 15, 20; אֶת, עַל of pers. Gen. 45, 1. 2 Sam. 20, 11; absol. Ez. 9, 28. Of things, Dan. 10, 17. Jer. 48, 11. Ecc. 2, 9. Often to remain in any state, condition, c. עַל Lev. 13, 5, 37. b) With מִן to stop from doing any thing, to leave off, to desist. Gen. 29, 35 וְהִעֲמִיד מִלָּדָה and left bearing. 30, 9.

4. to stand, i. e. to stand up, to rise up, to arise, i. q. קָם; Sept. ἀνίστημι. Lev. 19, 16 הַעֲמִיד עַל דַּם רֵעֶךָ nor shall thou rise up against the blood of thy neighbour. Elsewhere only in the later Heb. e. g. of one who rises up to speak 2 Chr. 20, 5, 24, 20; or for help Is. 47, 13. Dan. 12, 1; of a new king or prince Dan. 8, 23, 11, 2, 3, 20. Ecc. 4, 15; of one who rises from the dead Dan. 12, 13. Of things, to arise, e. g. deliverance Esth. 4, 14; war 1 Chr. 20, 4. Dan. 11, 31.—With עַל, to rise up against any one, Dan. 8, 25, 11, 14. 1 Chr. 21, 1. 2 Chr. 20, 23; comp. Ezra 10, 15.—Once, to stand forth, i. e. to exist, to be; Ps. 33, 9 וַיַּעֲמֵד הוֹיָה he (God) commanded, and it stood forth.

5. Pass. of Hiph. no. 1, *to be set, constituted, appointed*; Ezra 10, 14 **הַעֲמִידוּ** **נָא שְׂרֵיפֵינוּ** *let now our rulers be appointed*.

HIPH. **הָעִמִּיד**, fut. **הַעֲמִיד** 1. Causat. of Kal no. 1, *to make stand, to set, to place*, e. g. a person (or thing Ex. 24, 11) in any place, with **בְּ**, **עַל**, **לְפָנָי**, according to the nature of the case; Gen. 47, 7. Lev. 14, 11. 16, 7. 27, 8. 11. Num. 3, 6. 5, 16. 18. 30. Is. 21, 6. Ps. 31, 9. al. Hence *to set up*, e. g. statues, idols, 2 Chr. 33, 19; a house, *to build up*, 2 Chr. 24, 13. Ezra 2, 68. 9, 9; doors Neh. 6, 1. 7, 1.—Trop. *to set up, to constitute, to appoint*, e. g. a) *To any office, to set over any charge*, 1 K. 12, 32. 1 Chr. 15, 16. 2 Chr. 11, 22. 19, 8. 31, 2. Esth. 4, 5. al. b) *to appoint, to establish*, c. acc. 2 Chr. 30, 5; acc. and dat. of pers. 2 Chr. 38, 8 (in 2 K. 21, 8 **יָתֵן**). Ps. 30, 8. 105, 10; **עַל** of pers. Neh. 10, 33.

2. Causat. of Kal no. 2, *to make stand firm, i. e. to establish, to maintain, to preserve*, 1 K. 15, 4. 2 Chr. 9, 8. Prov. 29, 4; *to preserve alive* Ex. 9, 16. Trop. *to confirm*, i. q. **יָקַם**, 2 Chr. 35, 2. Dan. 11, 14 *to confirm the vision* sc. by the event.

3. Causat. of Kal no. 3, *to make stand still, to settle, to compose*, sc. the features, 2 K. 8, 11. Also *to set oneself, to stand, to stand still*, 2 Chr. 18, 34; parall. in 1 K. 22, 35 is Hoph.

4. Causat. of Kal no. 4, *to cause to arise, to raise up*, Job 34, 24; a prophet Neh. 6, 7; an army Dan. 11, 11. 13; a wind Ps. 107, 25.

HOPH. *to be set, placed*, Lev. 16, 10; *to remain* 1 K. 22, 35.

Deriv. **לָמַד**, **עֲמָדָה**, **עֲמִיד**, **מַעְמָד**, **מַעְמָדִים**.

* II. **עָמַד** *ait. λεγόμεν.* in HIPH. but of doubtful authority; Ez. 29, 7 **וְהָעֲמָדָה** **כְּלֵי-מִתְנַחֵימִים** **לָהֶם**, which is manifestly for **וְהָעֲמָדָה יָגוּ** *and thou madest all their loins to shake, tremble*, comp. Ps. 69, 24. Syr. id. Sept. *συνέκλινσας*. But whether the letters are thus transposed by some special usage of the language, or merely by a corruption in this one passage, is uncertain. In any case this form is probably to be reckoned among the many licences or barbarisms in the language of Ezekiel.

עָמַד prep. i. q. **עִם**, found only with suff. of 1 pers. **עִמָּדִי** i. q. **עִמָּי** *with me* Gen. 21, 23. 31, 5; *by or with me*, in my house, etc. Gen. 29, 19. 27. Other examples see under **עִם**.—This form has no connection with the root **עָמַד** to stand, but belongs rather to an obsol. root **עַמַּד** i. q. **עַנַּד** to bind, to connect, and corresponds to the Arab. **عِنَدَ**. See in **עָמַם** no. 1.

עָמַד m. (r. **עָמַד**) only c. suff. **עָמָדִי**, a word of the later Heb. i. q. **מָקוֹם**, *a stand, i. e. place where one stands*, Dan. 8, 17. 18. 10, 11. Neh. 8, 7. 9, 3. 13, 11. 2 Chr. 30, 16. 34, 31. 35, 10.

עָמַד, see in **עֲמִיד**.

עָמָדָה f. *a station, domicil*, Mic. 1, 11. R. **עָמַד**.

* **עָמָה** obsol. root, with the idea of *society, companionship, communion*, like r. **עָמַם**. Deriv. **עָמִית**.

עָמָה f. (r. **עָמַם**) 1. Pr. subst. *a gathering, conjunction, communion*; found only in constr. **עָמָה** Ecc. 5, 15, elsewhere **לְעָמָה**, c. suff. **לְעָמָתִי**; once **לְעָמָה** Ez. 45, 7; always as Prep. i. q. **עִם**, viz.

a) *together with*, i. e. *by, at, near*, Ex. 25, 27. 28, 27. 37, 14. 39, 20. Lev. 3, 9.

b) Spec. of persons or things which move along parall. to and near each other, so as to be *over against* each other; 2 Sam. 16, 13 *and Shimei went along on the hill's side* **לְעָמָתוֹ** *over against him* (the king), *and threw stones* **לְעָמָתוֹ** *over against him*, i. e. he kept along *by the side* of the king's train, and threw stones and cast dust, not directly at the king, comp. v. 6. Ez. 40, 18. 42, 7.—Also of things which take place at the same time; Ez. 1, 20 *and the wheels were lifted up* **לְעָמָתָם** *together with them*, i. e. at the same time with them. v. 21. 3, 13. 10, 19. 11, 22. Comp. **עִם** no. 1. g. Hence

c) *equally with, like, even as*; 1 Chr. 24, 31 *these cast lots* **לְעָמָתָם** *even as their brethren*. 26, 12. 16. Neh. 12, 24. Ecc. 7, 14. Emphat. Ecc. 5, 15 **כָּל-עָמָה** *altogether as*, in all points like as; comp. **כָּל-עִוָּד** Job 17, 3.

d) *along with*, i. e. *besides*, Ez. 45, 6 comp. v. 1. 48, 13. 18. 21.

2. *Ummah*, pr. n. of a town in Asher, Josh. 19, 30.

עמור m. (ר. עמד) plur. עמודים, עמודים, constr. עמודי.

1. a *column, pillar*, Judg. 16, 25, 26. 1 K. 7, 2 sq. עמודי הקנן *the column of cloud* Ex. 33, 9, 10, and עמודי האש *the column of fire* 13, 22. The pillars of heaven, i. e. lofty mountains, Job 26, 11; of the earth Job 9, 6. Ps. 75, 4.

2. a *stand, platform*, elevated place for standing, 2 K. 11, 14, 23, 3.

עמון i. q. בן-עמי (comp. Gen. 19, 38, viz. *son of my kindred*, i. e. born of incest; from עם no. 1. a, with the syllable ון added, as קדמון from קדם, ראשון from ראש) *Ammon*, pr. n. of the son of Lot by his youngest daughter Gen. 19, 30 sq. Also for the *Ammonites* descended from him, who dwelt beyond the Jordan in the tract of country between the streams Jabbok and Arnon, 1 Sam. 11, 11; oftener בני עמון Num. 21, 24. Deut. 2, 37, 3, 16. al. For their country see Deut. 3, 16. Job 12, 2. Judg. 11, 13. In Ez. 25, 2-5 בני-עמון is put for ארץ בני, like the Lat. 'in Bruttios, Samnites, profectus est,' i. e. into their territory. See Reland Palæstina p. 103. Ersch and Gruber's Encycl. art. *Ammon*, Vol. III. p. 371.—The gentile n. is עמוני, f. עמוניה, *Ammonite* Deut. 23, 4, 1 Sam. 11, 1, 2. 1 K. 14, 21. 2 Chr. 24, 26; plur. f. עמוניות 1 K. 11, 1. Neh. 13, 23, where Keri has עמוניות.

עמום (borne up, sustained, r. עמם) *Amos*, pr. n. of a prophet, Am. 1, 1, 7, 8 sq. 8, 2.

עמוק (deep, r. עמק) *Amok*, pr. n. m. Neh. 12, 7, 20.

עמיאל (servant of God, see in עם no. 1. c) *Ammiel*, pr. n. m. a) Num. 13, 12. b) 2 Sam. 9, 4, 5, 17, 27. c) 1 Chr. 26, 5. d) 1 Chr. 3, 5; for which 2 Sam. 11, 3 אליקים.

עמיהוד (one of the tribe of Judah, for עמי יהוד) *Ammihud*, pr. n. m. a) 2 Sam. 13, 37 Keri. b) Num. 1, 10, 2, 18. 1 Chr. 7, 26. c) Num. 34, 20. d) ib. v. 28. e) 1 Chr. 9, 4.

עמיזבד (kindred of the giver, i. e. Jehovah, comp. עמיזבד, עמיזבד) *Ammizobad*, pr. n. m. 1 Chr. 27, 6.

עמיהור (kindred of nobles) *Ammihur*, pr. n. m. 2 Sam. 13, 37 Cheth. for עמיהוד lett. a.

עמינדב (kindred of the prince) *Amminadab*, pr. n. m. a) Ex. 6, 23. Num. 1, 7. Ruth 4, 19. 1 Chr. 2, 10. b) 15, 10, 11. c) 1 Chr. 6, 7.

עמיק Chald. adj. (ר. עמק) *deep, profound*; trop. *hidden, unsearchable*, Dan. 2, 22.

עמיר m. (ר. עמר) 1. pr. a *handful of grain* as cut down, before it is gathered into sheaves, Jer. 9, 22.

2. a *sheaf*, i. q. עמר, Am. 2, 13. Mic. 4, 12. Zech. 12, 6.—Chald. עמירא id.

עמישדדי (kindred i. e. servant of the Almighty, comp. עמיאל) *Ammishaddai*, pr. n. m. Num. 1, 12, 2, 25.

עמיהת f. (ר. עמה) 1. *society, companionship*; Zech. 13, 7 עמיהתי *the man of my fellowship*, i. e. my companion.

2. Concr. i. q. רע, ὁ πλησιον, *neighbour, fellow-man*, Lev. 5, 21, 18, 20, 19, 11, 15, 17, 24, 19, 25, 14, 15, 17. In this signif. it is also joined (ad sensum) with a masc. Lev. 19, 17.

* עמל fut. יעמל, *to labour*, with the idea of effort and exhaustion, *to toil*, Ecc. 5, 15; c. לָ to labour for any one, Prov. 16, 26; c. בָּ to labour in or upon any thing, Jon. 4, 10. Ecc. 2, 21. Ps. 127, 1.—Ecc. 1, 3 שָׁעֵמַל שְׁעֵמַל of all the labour wherewith he toileth. 2, 19, 20.

5, 17. Arab. عَمِلَ to labour, to make.

Syr. عَمَلَ to labour, to be fatigued.

Deriv. the two following.

עמל m. (once f. Ecc. 10, 15.) 1. *labour, toil*, i. e. a) pr. Ecc. 1, 3, 2, 11, 3, 13, 4, 8; trop. of the mind Ps. 73, 16. Meton. *fruit of labour*, Ps. 105, 44. Ecc. 2, 19. b) *travail, sorrow, anguish, misery*, including the idea of wearisome and painful effort, Sept. πόνος, μόχθος, κόπος, Gen. 41, 52. Deut. 26, 7. Job 3, 10, 4, 8, 7, 3. Ps. 7, 15, 73, 5. Often coupled with synonymous words, as אָנוּ וְעָמַל Ps. 10, 7, 90, 10; אָנוּ וְעָמַל Ps. 55, 11; עָמַל וְבָעַס Ps. 10, 14, etc. Job 16, 2 מְנַחֵמֵי עָמַל *miserable comforters*

Is. 53, 11 מַעֲמֵל נַפְשׁוֹ *from the travail* i. e. *sorrow of his soul*.—In Num. 23, 21. Is. 10, 1, it is sometimes rendered *iniquity, fault*, i. q. אָנָּן; but the signification, *sorrow, misery*, may well be adopted in both.

2. *Amal*, pr. n. m. 1 Chr. 7, 35.

עֲמֵל m. adj. (r. עָמַל) plur. עֲמָלִים.

1. *labouring, toiling*, with severe effort and exhaustion; often put with personal pronouns for a finite verb, Ecc. 2, 22. 4, 8. 9, 9. Hence *a labourer, workman*, Judg. 5, 26. Prov. 16, 26.

2. *sorrowful, wretched*, Job 3, 20. 20, 22.

עֲמָלִק *Amalek*, pr. n. 1. *The Amalekites*, a very ancient people Gen. 14, 7. Num. 24, 20, who inhabited the regions on the south of Palestine between Idumea and Egypt, comp. Ex. 17, 8–16. Num. 13, 30. 1 Sam. 15, 7; also to the eastward of the Dead Sea and Mount Seir, Num. 24, 20. Judg. 3, 13. 6, 3. 33; and who appear likewise to have settled down here and there in Palestine itself, whence *the mount of the Amalekites* in the territory of Ephraim Judg. 12, 15; comp. 5, 14. They often waged war with the Israelites; the latest mention of them is during the reign of Hezekiah 1 Chr. 4, 43.—In the genealogical traditions of

the Arabians, the عَمَالِيقُ, عَمَلِيقُ, are reckoned among the aborigines of that country. See Reland Palæstina p. 78–82. D'Herbelot Biblioth. Orient. p. 214. J. D. Michaelis Spicileg. Geogr. Hebr. ext. T. I. p. 170–177. Ejusd. Supplem. p. 1927. Ersch and Gruber's Encycl. art. *Amalek*, Vol. III. p. 301.—The gentile n. is עֲמָלִיקִי *Amalekite*, with the art. collect. Gen. 14, 7. Judg. 12, 15.

2. A grandson of Esau, the founder of an Arab tribe, Gen. 36, 16; comp. v. 12.

* עָמַם 1. pr. *to bring together, to congregate, to conjoin*; whence עַם a people, עִם with, by, עִמָּה conjunction.

Arab. عَمَّ to be common, to be in common. This root is very widely spread both in the Semitic and Indo-European languages. In the former comp. עָמַם to collect, whence מְעַמָּה, מְעַמָּה; and עָמַם to cumulate; and preserving the guttural אָמַם,

עָמַח, עָמַח kinsman, father-in-law. In the latter comp. Lat. *cum, con, cumulus, cunctus*, (from *cungo* i. q. *jungo*.) Gr. *κοινός (κυνός), γάμος*, and with the palatal letter either softened into an aspirate or changed to a sibilant Sanscr. *sam*, Pers. هم, Gr. ἄμα, ὁμός, ὁμοῦ, (with *d* or *l* subjoined as a third radical ὁμιλος, ὁμαδος, comp. Heb. עָמַח, Lat. *simul*.) σύν, ξυνός, Mæso Goth. *sama, saman*, Fr. *ensemble*, Dan. *sam*, Anglosax. *samod* with, Germ. *sammt, zusammen, sammeln*. Comp. also, for the Slavic languages, Dorn über die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes p. 183.

2. *to shut up, to close*; hence *to hide, to conceal*; trop. *to overshadow, to surpass*, Ez. 31, 8. Impers. Ez. 28, 3 כִּלְ-סֵתֵרוֹ לֹא יִפְתָּרוּהָ no secret thing can they hide as to thee, i. e. nothing can be hid from thee; see Heb. Gr. § 134. 3. b.—Arab.

عَمَّ to cover; to obstruct, to shut up; Pass. to be hidden, veiled with clouds, sc. the heavens. Chald. עֲמַע to obscure; Ithp. אֶתְעַמַּם to be obscured, to grow dark, as the eyes, etc.

Норн. הוּעַם *to be obscured, to become dim*, e. g. the lustre of gold Lam. 4, 1.

Deriv. עַם, עַם, עִמָּה, also pr. n. עֲמוֹן, עֲמִינֵל, etc.

עֲמָמִיִן plur. and Chald. עֲמָמִיִן, *nations, tribes*, see in עַם.

עֲמָנוּאֵל (God with us) *Immanuel*, the symbolical and prophetic name of a child, Is. 7, 14. 8. 8. Sept. Ἐμμανουήλ.

* עָמַס, once עָמַשׁ Neh. 4, 11, fut. רָעַמַס, *to take up, to lift up*, e. g. a stone Zech. 12, 3; *to bear, to carry*, Is. 46, 3. Spec. *to take up and place upon* a beast of burden, *to load*, absol. Is. 46, 1. Neh. 4, 11 [17]; with עַל of beast, the acc. of burden being omitted, Gen. 44, 13 רָעַמַס וְרָעַמְרוּ lit. *each one lifted the load upon his ass*, i. e. loaded his ass. Neh. 13, 15. Trop. Ps. 68. 20 רָעַמַס-לָנוּ *if one lift (lay) a burden upon us, God is our deliverer*.

Нрн. הָעֲמַס *to lift up* a load upon any one, *to load*, c. עַל 1 K. 12, 11. 2 Chr. 10, 11.

Deriv. מְעַמָּסָה, and the pr. n. עֲמוֹס, עֲמָסִי, עֲמָסִי, עֲמָסִי.

עַמְסִיָּה (whom Jehovah bears, comp. Is. 46, 3) *Amasiah*, pr. n. m. 2 Chr. 17 16.

עַמְמֵד (people of duration) *Amad*, pr. n. of a town in the tribe of Asher, Josh. 19, 26.

* עַמִּיץ *to be deep*, metaph. *to be unsearchable*, Ps. 92, 6. Comp. Gr. βαθύ-φρων, βάθος...σοφίας καὶ γνώσεως θεοῦ Rom. 11, 33.—Arab. عَمَق, more rarely by transpos. معق, Aram. حَمَف, Eth. ሀሪቆ, id.

HIPH. הַעֲמִיק, *to make deep*, often followed by a finite verb. Is. 7, 11 הַעֲמִיק הַעֲמִיקָה *make deep, ask*, i. e. demand that a wonder shall come from the deep, from below. Also with inf. c. הַ, so as to be taken in an adverbial sense, Jer. 49, 8. 30 הַעֲמִיקוּ לְשִׁבְתָּהּ *make deep to dwell*, make deep your dwellings, dwell in the depths of the earth. Hos. 9, 9. Is. 29, 15 הַמְעֲמִיקִים לְסִתְיָר *who hide deep*. Things are also said to be *deep* which extend to a great length from the eye of the spectator, as Gr. βαθὺς τόπος a deep tract i. e. of great length, βαθύτητα αὐλή a deep court II. 9. 142; as we also speak of the *depth* of a house from front to rear, comp. עָמַק. So Is. 30, 33 הַעֲמִיק מְדַרְתָּהּ הַרְחִיב הַרְחִיב מְדַרְתָּהּ *make the pile thereof*. Metaph. הַעֲמִיק סָרְחָה *to turn deeply* i. e. *far away*, to depart widely, Is. 31, 6. Hos. 5, 2.

Deriv. עָמַק, עָמַק, עָמַק, עָמַק, עָמַק, עָמַק, עָמַק, pr. n. עָמִיק.

עָמַק adj. *deep, profound*, only in plur. constr. עָמִיקֵי שָׁפָה a people *deep of lip*, i. e. of obscure speech, using a foreign language which cannot be understood, Is. 33, 19. Ez. 3, 5. 6.

עָמִיקֵי adj. (r. עָמַק) f. עָמִיקוֹת, plur. עָמִיקִים, עָמִיקוֹת.

1. *deep*. e. g. waters Prov. 18, 4. 20, 5; a pit 22, 14. 23, 27; the plague of leprosy as deeper than the skin Lev. 13, 3 sq. Plur. f. עָמִיקוֹת or עָמִיקוֹת *deep things* Job 12, 22.

2. Metaph. *unsearchable*, not to be found out, Ps. 64, 7. Ecc. 7, 24. Job 11, 8.

עָמִיק m. (r. עָמַק) c. suff. עָמִיקֵי, plur. עָמִיקֵי, a valley, pr. a long low plain,

βαθὺς τόπος, (see the root in Hiph.) adapted to the culture of grain Job 39, 10. Ps. 65, 14. Cant. 2, 1; and also convenient for battles Job 39, 21. So Num. 14, 25. Josh. 8, 13. Judg. 7, 1 sq. 1 K. 20, 28. Jer. 48, 8. al. With art. הָעִמְקִים once poet. for* Jerusalem Jer. 21, 13; elsewhere of a valley or plain before mentioned, Judg. 1, 19. 34. 5, 15. 7, 1. 8. 12. Plur. עָמִיקִים seems once to be put for the *inhabitants* of valleys, 1 Chr. 12, 15 *they put to flight* בְּלִי-הָעִמְקִים *all* (them of) *the valleys*; unless perhaps we may read בְּלִי-הָעִמְקִים *all the Anakim*, just as in Jer. 47, 5 for שְׂאֲרֵיהֶם עָמִיקִים it is better with Sept. to read שְׂאֲרֵיהֶם עָמִיקִים (*Askelon*) *the remnant of the Anakim*, comp. v. 4; see also Josh. 11, 21.—It differs in usage from the words of kindred meaning בְּקִעָה, מַי, בְּחַל, in that each of these words is applied only to certain particular valleys or plains. So too עָמַק is used of the following valleys:

a) עָמַק הָאֵלָה *the Valley of Elah*, i. e. of *Terebinths*, south-west of Jerusalem, leading out from among the hills to the great plain, the scene of David's triumph over Goliath, 1 Sam. 17, 2. 19. 21, 10. See *Bibl. Res. in Palest. II. p. 349, 350.*

b) עָמַק בְּכָא *the Valley of Baca*, i. e. of *Weeping*, see in בְּכָא no. 1.

c) עָמַק בְּרַבְחָה *the Valley of Berachah*, i. e. of *Blessing*, south of Bethlehem. 2 Chr. 20, 26. Now *Wady Bereikût*. בְּרִיקוֹת; see *Bibl. Res. in Palest. II. p. 189. Biblioth. Sac. 1843, p. 43.*

d) עָמַק הַמֶּלֶךְ *the King's Dale*, perh. towards the Dead Sea, Gen. 14, 17. 2 Sam. 18, 18.

e) עָמַק רְפָאִים *the Plain of Rephaim*, i. e. of *the Giants*, beginning near the valley of Hinnom, south-west of Jerusalem, and stretching off as a plain south-west on the right of the road to Bethlehem, Josh. 15, 8. 18, 16. 2 Sam. 5, 18. 22. Josh. 17, 5. See *Bibl. Res. in Palest. I. p. 323, 324.*

f) עָמַק שִׁדִּים *the Vale of Siddim*, see in שִׁדִּים.

g) עָמַק קֶזֶז *the Vale of Keziz*, pr. n. of a city of Benjamin Josh. 18, 21.

Other valleys take their names from adjacent towns, as עָמַק בְּגִבְעוֹן near Gibeon Is. 28, 1, comp. Josh. 10, 11; עֵסְבֹוֹה

Ps. 60, 8; ע' וְרֵעָאֵל, see p. 393; ע' הַבְּרֵדִי; Gen. 37, 14; ע' אַיָּלוֹן; the Vale of Ajalon, near that city, Josh. 10, 12; see Bibl. Res. in Palest. III. p. 63. Also from persons, as ע' הַוַּהֲשֵׁפֶת; the Valley of Jehoshaphat, Joel 4, 2. 12; see p. 386. Bibl. Res. in Palest. I. p. 396.

עמק m. (r. עִמַּק) *depth*, Prov. 25, 3. Chald. עֻמְקָא, Syr. ܥܡܩܐ, id.

* עָמַר in Kal not used. Arab. عَمَرَ to overwhelm with water; Conj. II, III, to rush upon, to assault vehemently; Conj. VII, VIII, to be overwhelmed, submerged. Hence to Heb. עָמַר, so far as we can judge from the verb and its derivatives, may be ascribed the following significations:

1. to heap together, to accumulate, kindr. with עָמַר no. 3. Hence עָמַר, עָמַר, Pi. עָמַר.

2. to overwhelm any one, to rush upon, as Arab. Conj. II, III. See Hithpa.

3. to overwhelm any thing, to submerge; comp. עָמַר. Hence pr. n. עָמַר.

PIEL denom. from עָמַר, to heap together, to gather up grass or grain as cut. Ps. 129, 7 *wherewith the mower filleth not his hand, nor the gatherer his arm.*

HITHPA. עָמַר, to rush upon any one, to lay hands upon violently, c. 7; comp. עָמַר and עָמַר c. 7 Gen. 43, 18. So of a female slave who has been her master's concubine, Deut. 21, 14 *thou shalt not sell her ... ולא תעמר בה nor shalt thou lay hands upon her sc. to chastise her. Of a slave stolen, Deut. 24, 7 if one steal a man of Israel ותעמר בו and lay hands on him and sell him; comp. Gen. I. c.—Others by connect. to make merchandise of any one.*

Deriv. עָמַר, עָמַר, pr. n. עָמַר. עָמַר Chald. m. wool, i. q. Heb. עָמַר, Dan. 7, 9.

עָמַר m. (r. עָמַר) 1. a handful of grain, a sheaf, Lev. 23, 10–13. Deut. 24, 19. Job 24, 10. Plur. עָמַרִים Ruth 2, 7. 15. Sept. δρόγυα. Targ. עָמַרִים id.

2. an omer, a measure of things dry, equal to the tenth part of an ephah, or 3½ quarts (see Ex. 16, 36); Ex. 16, 16. 18. 22. 32. 33.—Not to be confounded

with the עָמַר, which contained ten ephahs.

עָמַר (prob. submersion, r. עָמַר, comp. עָמַר conflagration) Gomorrah, Sept. Γομορρά, pr. n. of one of the four towns in the vale of Siddim, submerged in the Dead Sea. Where all are enumerated. Gomorrah is put second, Gen. 10, 19. 14, 2. 8. Deut. 29, 22; but oftener only two are mentioned, Sodom and Gomorrah, Gen. 13, 10. 14. 10. 11. Is. 1, 9. 10. Jer. 23, 14. 50, 40. Zeph. 2, 9. al.

עָמַר i. q. עָמַר perh. pupil of Jehovah, comp. Arab. عَمْرٍ untaught, inexperienced) Omri, pr. n. a) A king of Israel, r. 929–918 B. C. the founder of Samaria, 1 K. 16. 16 sq. 2 K. 8. 26. Mic. 6, 16. Sept. Ἀμφου. b) 1 Chr. 7, 8. c) 9, 4. d) 27, 18.

עָמַר (kindred of the Lofty One i. e. of God) Amram, pr. n. m. a) The father of Moses Ex. 6, 18. 20. Num. 3, 19; whence patronym. עָמַרִי Amramite, Num. 3, 27. 1 Chr. 26, 23. b) Ezra 10, 34.

עָמַשׁ, see in עָמַשׁ.

עָמַשׁ (burden, r. עָמַשׁ) Amasa, pr. n. m. a) 2 Sam. 17, 25. 19, 14. 1 Chr. 2, 17. b) 2 Chr. 28, 12.

עָמַשׁ (burdensome, r. עָמַשׁ) Amasai, pr. n. m. a) 1 Chr. 6, 10. 20. b) 15, 24. c) 2 Chr. 29, 12.

עָמַשִׁי pr. n. m. Neh. 11, 13; prob. a wrong orthography arising out of the two forms עָמַשִׁי and עָמַשִׁי. Comp. עָמַשִׁי and עָמַשִׁי.

* עָנַב obsol. root of uncertain signif. Talmud. to conjoin, whence Simonis derives עָנַב cluster; but as עָנַב signifies rather berry, this etymology is unapt. Better therefore עָנַב to roll up or together, to become globular, like עָנַב whence עָנַב (globule) star; comp. also עָנַב to roll up, ע and ע being interchanged.—Hence pr. n. עָנַב, and the two following.

עָנַב (q. d. grape-town) Anab, pr. n. of a town on the mountains of Judah south of Hebron, Josh. 11, 21 (where some edit. עָנַב). 15, 50. Still called 'Anab, עָנַב; see Bibl. Res. in Palest. II p. 194, 195.

1, 7. Gen. 23, 5. 45, 3. 1 Sam. 28, 15. al. *γ*) Acc. of thing *with* which one answers, Job 15, 2. 32, 17. Prov. 18, 23; or *to* which, Job 40, 2 *the reprover of God* יַעֲנֵה לֵת הַיְעֲנֵה *let him answer this*. Hence *δ*) With two acc. of pers. and thing, 1 Sam. 20, 10. Mic. 6, 5. Ps. 119, 42. Jer. 23, 37; comp. Job 9, 3.

Spec. *to answer* is also said:

a) Of those who respond to the requests or entreaties of any one, who hear and *grant* his requests; hence often of God as listening to the prayers of men, i. q. *to hear and answer*, 1 Sam. 9, 17. Ps. 3, 5. 4, 2. 13. 4. 20, 10. 27, 7. 34, 5. 118, 21. Is. 30, 19. al. sæp. comp. above in no. 3. Sept. εἰσακούω, ἔτακούω. With an adjunct of place whence one hears and sends help, Ps. 20, 7 הַיְעֲנֵהוּ מִשָּׁמַיִם קִרְשֵׁי הַשָּׁמַיִם *he will hear (and help) him from his holy heavens*. So of the place whence one calls, Ps. 22, 22 שִׁקְרֵי הַקְּרָנִים יִשְׁמְעֵנִי *hear me calling from the horns of the wild buffaloes*, comp. Jon. 2, 3; commonly taken as constr. prægn. *hear (and deliver) me from the horns of the buffaloes*. [The parallelism here requires the latter interpretation. R.] On this animal see Bibl. Res. in Palest. III. p. 206.—With acc. of pers. and *ב* of thing, *to answer with* any thing, Ps. 65, 6. Also with acc. of thing, Ecc. 10, 19 הַכֶּסֶּם הַיְעֲנֵה אֶת-הַכֹּל *money answereth with all things*, i. e. imparts all, procures all. Hos. 2, 23. 24.

b) Of God as *answering* by an oracle, *to give response, to announce future things*; so after קָרָא Jer. 33, 3; שָׁאַל 1 Sam. 14, 37. 28, 6. So genr. Jer. 23, 35. 42, 4. Gen. 41, 16 אֱלֹהִים יַעֲנֵה אֶת-פַּרְעֹה *God responds the peace of Pharaoh*, i. e. announces to him prosperity; comp. Deut. 20, 11. 1 Sam. 9, 17.—Trop. Job 20, 3 רוּחַ מִבְּרִיחֵי יַעֲנֵנִי *my spirit from my understanding responds to me*, i. e. my spirit, in which is wisdom, suggests to me what to say.

c) In a forensic sense, *to answer*, i. e. *α*) Of a judge giving his response or sentence, Ex. 23, 2. *β*) Of a witness answering the inquiries of the judge; hence *to bear witness, to testify*, Deut. 19, 16. 31, 21. Job 16, 8; c. *ב* concerning any one, i. e. either *for* any one Gen. 30, 33. 1 Sam. 12, 3; or also *against* any one

2 Sam. 1, 16. Ex. 20, 16. Num. 35, 30. Deut. 19, 18. Is. 3, 9. Jer. 14, 7. Job 15, 6. Ruth 1, 21. al. sæp. comp. הַיְעֲנֵה. More fully *ב* עָנָה עַד Ex. 20, 16. Deut. 5, 18.—With acc. of that which one testifies, Deut. 19, 16. 18.

d) Further, *to answer* is likewise i. q. *to contradict*, Sept. ἀνταγορεύωμαι, Job 16, 3; with acc. of pers. 9, 14. 15. 32; *to refute*, Job 31, 35 *behold my words!* יַשְׁרֵי יַעֲנֵנִי *may the Almighty answer me*, i. e. refute my accusation; acc. of thing Job 32, 12. Also *to give account*, with acc. of thing Job 33, 13; comp. 9, 3.

4. i. q. Arab. عني *to signify, to intend, to aim at*; hence מַעֲנָה, מַעֲנֵן, also מַעֲנֵן pr. purpose, intent, aim.

NIPH. 1. *to be answered*, i. e. a) *to be heard and answered* Job 19, 7. Prov. 21, 13. b) *to be refuted* Job 11, 2.

2. i. q. Kal no. 3, *to answer*, c. לָּ Ez. 14, 4. 7.

PIEL *to chant, to sing*, i. q. Kal no. 1. where see. Ex. 32, 18 see in Kal no. 1. Ps. 88, 1. Is. 27, 2.

Deriv. מַעֲנָה, מַעֲנֵן, מַעֲנֵן, and pr. n. עֲנָה, עֲנָה, עֲנָה, עֲנָה.

* II. עָנָה for עָנִי, a verb עָנָה; comp the derivatives, עָנִי, עָנָה.

1. *to bestow labour upon, to exercise oneself in* any thing, c. בָּ Ecc. 1, 13. 3, 10.—Syr. حنا, Arab. عني curæ ha-

buit rem; عانى lassus fuit.—Spec. perh. *to till the ground, subegit terram*, whence מַעֲנָה, מַעֲנֵה, furrow:

2. *to labour*, i. e. *to suffer, to be afflicted, oppressed, humbled*, Ps. 116, 10. 119, 67. Zech. 10, 2. Hos. 5, 5. Is. 25, 5 זְמִירַת טְרִיָּצִים יַעֲנֵה *the song of the tyrants shall be brought low, suppressed*. With מֶן, 31, 4 יַעֲנֵה לֹא וַיִּמְהַמְּטֵם *and will not be depressed at their multitudes, will not lose courage*.

NIPH. 1. *to be afflicted*, Ps. 119, 107. Is. 53, 7 וְהוּא יַעֲנֵה *and he was afflicted*.

2. Reflex. *to humble oneself before* any one, *to submit to* him, c. מִפְּנֵי Ex. 10, 3, where לְעֵנֹת is for לְעֵנֹתָהּ.

PIEL עָנָה, fut. יַעֲנֵה, *to oppress, to afflict, to humble*, Sept. ταπεινώ, κακόω. So of single persons as oppressed and afflicted, Gen. 16, 6. 31, 50. Ex. 22, 22. Ps. 89, 23

render it *the cry of the afflicted*, comp. **עָנָו** in the other member; but **עָנָה** is never used for *the wailing cry* of the miserable, see the root no. 1. b.

עָנִי m. adj. (r. **עָנָה** II) f. **עֲנִיָּה** Is. 10, 30, plur. **עֲנִיִּים**, constr. **עֲנִיֵּי**, *afflicted, distressed, wretched*, from whatever cause: whether poverty, see below in lett. a; the oppression of the wicked, persecution, extortion, Is. 3, 14. 15. 10, 2. Job 36, 6. Ps. 12, 6; solitude, abandonment, as orphans, exiles, strangers, Lev. 19, 10. 23, 22. Is. 58, 7. Ps. 25, 16. Zech. 7, 10; or wars and the harassing of enemies, Is. 14, 32. It sometimes takes also the accessory idea of innocence and piety, Ps. 22, 25. 34, 7. 35, 10; and sometimes that of meekness, e. g. as opp. to pride Ps. 18, 28, or as coupled with **נְבוּחַ רוּחַ** Is. 66, 2; but this idea belongs more to **עָנָו**. Hence spec. a) *poor, needy*, Deut. 24, 12. 14. 15. Job 24, 9. Prov. 31, 20. b) *humble, lowly, meek*, Zech. 9, 9. Sept. *πρῶτος*.—Put often with synonymes, as **עָנִי וְרָשָׁע** Ps. 37, 14. 40, 18. al. **עָנִי וְאֲבִירִי** Ps. 82, 3; **עָנִי וְרָלָל** Zeph. 3, 12, comp. Is. 26, 6; **עָנִי וְחִירָד וְעָנִי** Ps. 25, 16; **עָנִי וְנָרַב** Lev. 19, 10. 23, 22; **עָנִי וְכֹאֵב** Ps. 69, 30; **עֲנִיִּים מְרֻדִים** Is. 58, 7.—Sing. as collect. Ps. 10, 2. 9. 14, 6. With genit. **עֲנִי הָעָם** Ps. 72, 4. Is. 10, 2. 14; 32; **עֲנִי פֹ** *the poor of any one*, i. e. his poor brethren, fellow-citizens, Deut. 15, 11; **עֲנִי יְיָ** *the poor of Jehovah*, whose hope and help is God, Ps. 74, 19. Is. 49, 13. Sept. usually *πτωχός, πέννης*, sometimes *ταπεινός, πρῶτος*.—Chald. **עָנִי**, **עֲנִיָּה**, id.—See in **עָנָו** note.

עָנִי m. (r. **עָנָה** II) in pause **עָנִי**, c. suff. **עֲנִיָּה**, *affliction, distress, misery*, of whatever kind; so both of persons and of nations Ex. 3, 7. 17. 4, 31. 2 K. 14, 26. Ps. 44, 25; whether from the oppression of enemies or of the powerful Gen. 16, 11. 31, 42. Ps. 9, 14; or from calamities inflicted of God Job 10, 15. 30, 16. 27. 36, 8; or from any other cause, 1 Sam. 1, 11.—Ps. 25, 18. 31, 8. 107, 41. 119, 50. 92. 153. Lam. 1, 7. 9. 3, 19. al. **בִּנְי עָנִי** i. q. **עֲנִיִּים** Prov. 31, 5. **לֶחֶם עָנִי** *bread of affliction*, i. e. the unleavened bread eaten with the passover, Deut. 16, 3.

עָנִי (for **מַעֲנָה** depressed, r. **עָנָה** II) *Unni*, pr. n. m. 1 Chr. 15, 18. 20. Neh. 12, 9.

עָנִיָּה (whom Jehovah answers, r. **עָנָה** I) *Anaiyah*, pr. n. m. Neh. 8, 4. 10, 23.

עָנִי Num. 12, 3 *Keri* for **עָנָו** q. v.

עָנִים (contr. for **עֲנִיִּים** fountains) *Anim*, pr. n. of a town in Judah, Josh. 15, 50. Perh. the mod. **الغوين** *el-Ghuwein*, dimin. 'little fountain'; it being coupled in Josh. l. c. with Anab and Esstemoh; see *Bibl. Res. in Palest.* II. p. 625.

עָנָו m. (r. **עָנָה** II) a word found only in Ecclesiastes.

1. *labour, toil*, Ecc. 3, 10. Hence *business, employment*, comp. **עָנָה** II. no. 1. Ecc. 2, 26. 1, 13 **עָנָו רַע** *an evil business* profitless, in which there is little good.

2. *thing, affair*, as in Chald. Ecc. 4, 8 **עָנָו רַע** *an evil thing*. 5, 2 **רַב עָנָו** *much ado*; in the other member is **הַדְּבָרִים** *many words*. 5, 13 **רַע בְּעָנָו** *by some evil event*, untoward accident. 2, 23 **עָנָוָו** *revelation is his affair*, his portion. 8, 16

* **עָנָה** obsol. root, Arab. **عَنَكَ** *to be deep and hard to pass*, e. g. sand; also I, V, *to shut a gate*; **عَنْكَ** gate. Hence **עֲנִיָּה**.

עָנִים (two fountains, for the dual in **עֲנִי**, see *Lehrg.* p. 536) *Anem*, pr. n. of a city of Issachar 1 Chr. 6, 58 [73]; for which in the parallel passages, Josh. 19, 21. 21, 29, is **עֵינֵי-גַנִּים** fountain of gardens see p. 773. b.

עֲנַמִּים Gen. 10, 13. 1 Chr. 1, 11, *Anamim*, pr. n. of an Egyptian tribe which cannot be made out; see *Bochart Phaleg.* IV. 30. *Mich. Spicil.* I. p. 160. *The-saur.* p. 1052.

עֲנַמְלֵךְ *Anammelech*, pr. n. of an idol of the Sepharvites or Sipparenes, 2 K. 17, 31. The name seems to be made up from **עַנְמ** i. q. **صنم** image, statue, **מלך** and **צ** being interchanged, and **מֶלֶךְ** king; or, according to Hyde de Rel. vett. *Persarum* p. 131, from **غنم** herd, and **مَلَكَة**, i. e. the group or constellation Cepheus, which the Orientals call **نواكب الفرق** stars of the flock, and **الراعي والغنم** the shepherd and his flock.—The first part of this name occurs also in the name **Ἐνεμεσσάγ**, Tob. 1. 2. 13. 15. 16.

⁴ עָנַן in Kal not used, pr. prob. to cover, like the kindr. עָנַן, עָנַן. Hence עָנַן cloud.

PIEL denom. from עָנַן, to cloud, i. e. to make or gather clouds, Gen. 9, 14; where עָנַן is for עָנַן, see Heb. Gr. § 10. n.

POEL עָנַן, fut. יִעָנֵן Lev. 19, 26, part. עָנֵן, plur. מְעָנְנִים Deut. 18, 10, 14, without the מְ also עָנְנִים Is. 2, 6. Jer. 27, 9; once f. עָנְנָה for מְעָנְנָה (though it can also be Kal), to act covertly, to use covert arts, to practise magic, sorcery, Lev. 19, 26. Deut. 18, 10, 14. 2 K. 21, 6. 2 Chr. 33, 6. Is. 2, 6. 57, 3. Jer. 27, 9. Mic. 5, 11. Several of the ancient versions understand by it some special kind of divination, e. g. Sept. *αληθορροια*; Vulg. *observans somnia*, also *augurans*, *divinans*; Syr. sometimes *fascinans oculis*, as if עָנַן were derived from עָנַן. But it seems rather to imply some kind of divination connected with idolatry.—Comp. the roots לָחַט, לָחַט II. See The-saur. p. 1053.

Deriv. the five following.

עָנַן m. (r. עָנַן) constr. עָנַן, plur. עָנְנִים.

1. a cloud, collect. clouds, so called as

covering the heavens; Arab. عَنَان

clouds, عَنَانٌ a cloud. Gen. 9, 13, 14, 16. Job. 7, 9. 26, 8. 9. Ps. 97, 2. 105, 39. al. עָנַן יוֹם a day of clouds and darkness Joel 2, 2. Zeph. 1, 15. Ez. 34, 12. עֲמֹד עָנַן a pillar of cloud, see in עֲמֹד. Once plur. עָנְנִים clouds Jer. 4, 13. A numerous army is compared to a cloud Ez. 30, 18. 38, 9; a morning cloud is the emblem of transience, Hos. 6, 4; comp. Job 7, 9.

2. Anan, pr. n. m. Neh. 10, 27.

עָנַן Chald. a cloud, plur. constr. עָנְנִי Dan. 7, 13.

עָנְנָה f. (r. עָנַן) noun of unity corresponding to collect. עָנַן, a cloud Job 3, 5. Theod. well *survegia*. Comp. אָנְיָה.

עָנְנִי (apoc. for עָנְנָה) Anani, pr. n. m. 1 Chr. 3, 24.

עָנְנָה (whom Jehovah covers i. e. protects, r. עָנַן) Ananiah, pr. n. a) A man Neh. 3, 23. Gr. *Avarias*. b) A town in the tribe of Benjamin, Neh. 11, 32.

* עָנַן obsol. root, prob. to cover, like עָנַן, comp. עָנַן, עָנַן, espec. עָנַן.—Hence the four following.

עָנַן m. a branch, bough, Ez. 17, 8. 23. 31, 3. Mal. 3, 19. Constr. עָנַן Lev. 23 40. Plur. c. suff. עָנְנֵיהָ Ps. 80, 11. Syr. عِنَاب branch; عِنَاب mane.

עָנַן Chald. id. c. suff. עָנְנֵיהָ Dan. 4, 18.

עָנַן (r. עָנַן) a branch, bough, once c. suff. עָנְנֵיהָ Ez. 36, 8.

עָנַן m. full of branches Ez. 19, 10. R. עָנַן.

* עָנַן to adorn with a necklace or collar, from the primary idea of choking, throttling, which is expressed by the kindr. roots עָנַן, עָנַן, where see. Arab.

عَنْق IV to ornament a dog with a collar, عَنْقٌ neck, Germ. *Nacken*, Upper Germ. *die Anke*, Engl. *neck*.—Once trop. Ps. 73, 6 עָנְנָהּמֵוּ גָאָהּהֵם pride surroundeth them like a neck-chain, i. e. clothes their neck, the *collum resupinum* being to the poet the seat of pride.—Hence עָנַן.

הִצְנִיק הִצְנִיק prob. to lay upon the neck or shoulders in order to bear. Deut. 15, 14 of a manumitted slave, הִצְנִיק לוֹ מִצֹּאֲנֵךְ וְנָתַתְּ לוֹ מִצֹּאֲנֵךְ thou shalt lade him liberally out of thy flock, etc. Sept. Vulg. *dabis viaticum*. Others apply here the signif. of giving, as if pr. to adorn with a neck-chain and so with gifts.

עָנַן m. 1. a collar, neck-chain, neck-lace, Cant. 4, 9; plur. עָנַן and עָנַן Prov. 1, 9. Judg. 8, 26.

2. עָנַן Anak Josh. 15, 13, once עָנַן Josh. 21, 11, (pr. long-necked, a giant,

comp. Arab. عِنَقٌ long-necked,) pr. n. of a son of Arba (אַרְבַּע), the progenitor of a race of Canaanites celebrated for their great stature, called עָנַן בְּנֵי הָעָנַן the sons of Anak Num. 13, 33, also עָנַן בְּנֵי הָעָנַן Num. 13, 22. Josh. 15, 14; עָנַן בְּנֵי הָעָנַן Num. 13, 22. Josh. 15, 14; עָנַן בְּנֵי הָעָנַן Deut. 9, 2; עָנַן Anukim Deut. 2, 10. 11. 21 Josh. 11, 21. 22. 14, 12. 15. The seat of the tribe before the invasion of the Hebrews was in the vicinity of Hebron, Josh. 11, 21. They were nearly extirpated by the Hebrews, so that only a few re-

mained afterwards in the cities of the Philistines. Compare the interpreters and critics on Jer. 47, 5.

ענר (i. q. ענר, *ánir*?) *Aner*, pr. n. a) A Canaanite, Gen. 14, 13. 24. b) A Levitical city in Manasseh, elsewhere עִנְרָה, 1 Chr. 6, 55 [70]; where prob. also it should read עִנְרָה or עִנְרָה.

* ענש fut. יענש, *to impose a fine, to amerce*; found elsewhere only in the Rabbinic dialect. The primary idea seems to be that of *imposing*, comp. the kindr. עמש, עמש; or better that of *urging*, comp. אָנַס.—With לְ Prov. 17, 26; with two acc. *to amerce one in money* Deut. 22, 19. 2 Chr. 36, 3 where it is money exacted by war; in wine Am. 2, 8. Impers. Prov. 21, 11 בְּעֵנַשׁ-לֵץ *when they amerce the scorner*, sc. the judges.

NIPH. *to be amerced*, Ex. 21, 22; *genr. to be punished* Prov. 22, 3. 27, 12.

Deriv. is ענש.

ענש Chald. m. *a fine, mulct*, Ezra 7, 26.

ענש m. *a fine, mulct*, exacted from any one, 2 K. 23, 33. Prov. 19, 19.

ענת (an answer sc. to prayer, from r. ענה, like בנת from r. בנה) *Anath*, pr. n. m. Judg. 3, 31. 5, 6.

ענת, see כענת p. 482.

ענתות (answers sc. to prayers, ה servile being retained, see Lehg. p. 528) *Anathoth*, pr. n. a) A city of the priests in Benjamin Josh. 21, 18. 1 K. 2, 26. 1 Chr. 6, 45. Neh. 11, 32; the birth-place of the prophet Jeremiah, Jer. 1, 1. 11, 21. 23. 32, 7. 9; three Roman miles from Jerusalem towards the north-east, Jerome in Jer. 1, 1, comp. Joseph. Ant. 10, 7. 3. Now *ענاتا* *Anata*; see Bibl. Res. in Palest. II. p. 109. Gentile n. ענתוהי *Anethothite* 2 Sam. 23, 27. b) Of men: α) 1 Chr. 7, 8. β) Neh. 10, 20.

ענתוהי (answers from Jehovah) *Anthothijah*, pr. n. m. 1 Chr. 8, 24.

ענסי m. (r. עסס) pr. 'what is trodden out,' and so put for *new wine*, the product of the same year, like new wheat, Joel 1, 5. 4, 18. Am. 9, 13; intoxicating Is. 49, 26. Also from pomegranates Cant. 8, 2.

* עסס *to tread down, to tread in pieces*, Mal. 3, 21.—Chald. עסס, Pa. inf. עסס *to tread grapes*.

עער a fictitious root, whence some derive יעער Is. 15, 5; but see r. עור no. I Pilp.

עפאים see in art. עפי.

* עפה obsol. root, Arab. عفا *to cover the earth with herbage*; Syr. حفا *to flourish*. Comp. כנה, כנה. Hence עפי Heb. and Chald.

עפה, see in ירפה.

עפי m. plur. עפאים for עפאים (comp. Lehg. p. 575. Heb. Gr. § 91. 6. 6), *boughs, foliage of trees*, Ps. 104, 12.

עפי Chald. id. Dan. 4, 9. 11. 18.—Syr. حصف branch, top of a tree, حصف foliage.

* עפל in Kal not used, pr. *to swell, to become tumid*, whence עפל tumulus,

hill. Arab. عَفَلٌ *to have a tumor or hernia*.

Pual *to be tumid*; metaph. *to be inflated, elated, proud*, Hab. 2, 4; see in art. רש- no. 1.

HIPH. *to act tumidly, i. e. proudly, presumptuously*. Num. 14, 44 וַיַּעֲבִירוּ וַיַּעֲבִירוּ לְעֵלֹתָ וַיַּעֲבִירוּ *they acted presumptuously in going up, i. e. they went up presumptuously, neglecting God's warning*. The same is expressed in Deut. 1, 43 thus: וַתִּזְדוּרֵי וַתִּזְדוּרֵי הַהָרָה.—Hence

עפל m. *a hill*, 2 K. 5, 24. Mic. 4, 8 עפל בת ציון *the hill of the daughter of Zion*, i. e. Mount Zion. Is. 32, 14. Spec. with the art. הַעֲפֵל *Ophel*, pr. n. of a hill or ridge on the east of Mount Zion. surrounded and fortified by a separate wall 2 Chr. 27, 3. 33. 14. Neh. 3, 26. 27. 11, 21. Josephus *Oglā* B. J. 6. 6. 3. See Bibl. Res. in Palest. I. p. 394.

2. Plur. עפלים (עפלים) *tumors, hemorrhoids*, in Cheth. Deut. 28, 27. 1 Sam.

5, 6 sq. Arab. عَفَلٌ tumor in ano viro-rum vel in pudendis mulierum; see Schræder Origg. Heb. cap. 4. p. 54, 55. H. A. Schultens ad Meidanii Prov. p. 23.—Keri has instead of it עפלים q v

* עָפַר obsol. root, Arab. and Syr. to become mouldy; hence

עֹפְרִי gentile n. *Ophni, Ophnite*. once Josh. 18, 24. where הָעֹפְרִי (עָפַר) is a town of Benjamin.

עֵפְפִים m. dual, (r. עוּפָה, Pilp. עֵפְפָה, Heb. Gr. § 54. n. 4.) only constr. עֵפְפֵי, c. suff. עֵפְפֵי, the eye-lashes, pr. the flying, the fluttering, Job 16, 16. Like the eyes there is ascribed to them sleep Ps. 132, 4. Prov. 6, 4; weeping Jer. 9, 17; sight Ps. 11, 4. Prov. 4, 25; pride Prov. 30, 13; beauty 6, 25.—Poet. עֵפְפֵי שַׁחַר the eye-lashes of the dawn, for the rays of the morning sun Job 3, 9. 41, 10. Comp. ἀμύρας βλέφαρον Soph. Antig. 103, 104. The Arab poets compare the sun to an eye, to which they ascribe eye-lashes, حواجب الشمس; see Schult. ad Job p. 61. [Better, עֵפְפֵי for the eyelids with the eyelashes as a whole, like Lat. palpebræ; hence, as closing or revealing the eyes and giving to them expression, they are put for the eyes themselves in parallelism; as in all the passages above cited, except Job 3, 9. 41, 10. In these the poetic allusion is specially to the eyelashes, as a figure to represent the first rays of dawn; so too the Arabic.—R.]

* עָפַר in Kal not used, prob. a verb of colour, i. q. Arab. عَفَرَ to be whitish, light-reddish, like sand, the gazelle; hence עָפַר עָפַר dust, earth, from the colour (as אֲדָמָה from אָדָם). עָפַר a fawn, עָפַר lead, also from its whitish colour.

PIEL עָפַר denom. from עָפַר, to dust, to throw dust at, 2 Sam. 16, 13.

Deriv. עָפַר, עָפַר, עָפַר, and pr. n. עָפַר, עָפַר, עָפַר.

עָפַר m. (r. עָפַר) constr. עָפַר, c. suff. עָפַר, plur. עָפַר, constr. עָפַר.

1. dust, dry earth, Gen. 2, 7. 26, 15.

Arab. عَفْر id. Put also for clay, mire, with which walls are cemented or built Lev. 14, 42. 45; rubbish Hab. 1, 10. Ps. 102, 15; fine dust as driven by the wind, i. q. אָבַק, Ps. 18, 43; and which mourners cast upon their heads Josh. 7, 6. Job 2, 12. Lam. 2, 10. Ez. 27, 30; עָפַר הָאָרֶץ

the dust of the earth Ex. 8, 12. 13. Is. 40, 12. Am. 2, 7. Hence עָפַר עַל upon the dust or sand, where the ostrich leaves her eggs for warmth, Job 39, 14; then upon the earth, in orbe terrarum, Job 19, 25. 41, 25; upon the ground 22, 24. Is. 47, 1; or also in the grave, sepulchre, Job 20, 11. 21, 26; for which is also said לְעָפַר 7, 21. עָפַר לְרֵד to go down into the dust, i. e. into the sepulchre, Ps. 22, 30. עָפַר לְשֹׁכְנֵי הָאָדָמָה those who dwell in the dust, the dead, Is. 26, 19; עָפַר מוֹת id. Dan. 12, 2; עָפַר מוֹת the dust of death, i. e. the grave, Ps. 22, 16. עָפַר לְשׁוּב to return to dust Gen. 3, 19. Ps. 104, 29; עָפַר id. Job 34, 15. Hence עָפַר put for the dead as dissolving into dust, Ps. 30, 10. Ecc. 12, 8. Also עָפַר לְאֹכַל to eat dust, spoken of the serpent Gen. 3, 14 comp. Is. 65, 25; to lick the dust, hyperbol. of those who prostrate themselves in the dust, Mic. 7, 17; but trop. Lam. 3, 29 to put the mouth in the dust, is to bow in silence and await God's help. עָפַר וְאָשָׁה dust and ashes, a proverbial expression for the lowness and frailty of human nature, Gen. 18, 27, comp. Ps. 103, 14.—Spoken also of a multitude, Num. 23, 10 עָפַר יַעֲקֹב the dust of Jacob, i. e. a people like the dust of the earth innumerable, comp. Gen. 13, 16.—Plur. עָפַר lumps, clods of earth; Prov. 8, 26 רֵאשׁ עָפַר הַבָּל the first clod of the earth. Job 28, 6 וְהָבָה עָפַר לִמְנוֹנֵי עָפַר lumps of gold in mines.

עָפַר (i. q. عَفْر a calf, young animal)

Epher, pr. n. m. a) A son of Midian Gen. 25, 4. b) 1 Chr. 4, 17. c) 5, 24.

עָפַר m. (r. עָפַר) a fawn, i. e. a young deer, roe, gazelle, Cant. 2, 9. 17. 4, 5. 7, 4.

8, 14.—Arab. عَفْر and عَفْر young of the wild goat, Steinbock.

עָפְרָה (female fawn) *Ophrah*, pr. n. a) A town in the tribe of Benjamin Josh. 18, 23. 1 Sam. 13, 17; fully Mic. 1, 10 בֵּית הָעָפְרָה (house of the fawn). [Perh. the mod. *Tayibeh*, see Bibl. Res. in Palest. II. p. 124. Biblioth. Sac. 1845: p. 398 sq. Prob. i. q. עָפְרוֹן 2 Chr. 13, 19, where see.—R.] b) A town in Manasseh Judg. 6, 11. 8, 27. 9, 5. c) A man 1 Chr. 4, 14.

עפרון (fawn-like) Ephron, pr. n. a) A city on the border of Benjamin 2 Chr. 13, 19, where Keri עפרון. [It was the *Ἐφρούμ* of John 11, 54, and prob. identical with עפרה lett. a, where see more. Biblioth. Sac. 1845. p. 398.—R. b) A mountain on the confines of the tribes of Judah and Benjamin, Josh. 15, 9. c) A descendant of Heth, a Hittite Gen. 23, 8, 25, 9.

עפרון (the two fawns) see עפרון lett. a.

עפרה f. (r. עפר) in pause עפרה Num. 31, 22, lead, so called from its whitish colour, comp. פסקה, זהב. Ex. 15, 10. Ez. 22, 18, 20, 27, 12. Zech. 5, 7. al. עפרה אבן הנהפרת the leaden weight Zech. 5, 8.

עפחה Job 10, 22, see in עיפה .

עץ m. (r. עצה) c. suff. עצו ; plur. עצים, constr. עצוי, c. suff. עציו.

1. a tree, Eth. עש id. Arab. عصا a staff, rod, also a bone ; comp. Gr. ἄσχος branch, ἄσθειν, Sanscr. *asthi*, Lat. *hasta*, Germ. *Ast*. For the idea wood the Arabs

often employ the kindred form עור. Chald. עא and עא id.—E. g. עץ החיים the tree of life (see חיי) Gen. 2, 9, 3, 1, 18, 4, 8. Ps. 1, 3. al. sæp. Often collect. trees ; עץ פרי fruit-trees, Gen. 1, 11. Is. 10, 19. Ps. 74, 5. Plur. trees, Judg. 19, 8 sq. 1 K. 5, 13. Ps. 104, 16. al.

2. wood, Ex. 15, 25. Is. 40, 20, 44, 19. עץ ואבן wood and stone Deut. 4, 28. עץ ארז cedar-wood Lev. 14, 4 sq. עץ-אלל all wood i. e. all idols Ez. 21, 15, comp. Jer. 2, 27. Spec. a wooden post, a stake, gibbet, cross, Gen. 40, 19. Deut. 21, 22. Josh. 10, 26. Esth. 2, 23. 5, 14. Plur. עצים wood i. e. sticks of wood, as prepared for fuel, Gen. 22, 3, 9. Lev. 1, 7, 4, 12 ; of materials for building, wood, timber, Ex. 25, 10. 1 K. 5, 24. 10, 12. Is. 60, 17. Comp. art. עצה I.

* עצב 1. to work, to form, to fashion, see Piel no. 1. The primary idea lies perhaps in cutting, carving, both wood and stone, comp. קצב, קצב ; hence also the idea of cutting, wounding, giving pain, etc. In the kindred languages there are secondary significations, as Arab. غضب to be angry.—Hence עצב and עצב a carved image, idol, עצב earthen vessel.

2. to suffer pain, to be afflicted, as with painful toil ; see עצב, עצב, עצבת, עצבון, עצבון. Also in mind, in Kal trans. to pain, to afflict, to grieve, 1 K. 1, 6. 1 Chr. 4, 10. Part. pass. f. Is. 54, 6.

NIPH. נעצב, to be pained : a) In body, to hurt oneself, with ב of instrum. Ecc. 10, 9. b) In mind, to be afflicted, grieved Gen. 45, 5. 1 Sam. 20, 3 ; c. אל 1 Sam. 20, 34 ; על 2 Sam. 19, 3.

PIEL. 1. to form, to fashion, comp. Kal no. 1, Job 10, 8. Sept. ἔλασάμ με. 2. to pain, to afflict, to grieve, comp. Kal no. 2, Is. 63, 10. Ps. 56, 6.

HIPH. 1. i. q. Kal no. 1, to labour ; and thence to serve an idol, to worship, like synonym. עבד ; Jer. 44, 19 להעצירה to worship her sc. the queen of heaven ; Vulg. ad colendum eam. Others to fashion her i. e. her image ; comp. Kal no. 1.

2. i. q. Piel no. 2, to grieve, i. e. to provoke to anger sc. God, Ps. 78, 40.

HITHP. 1. to grieve oneself Gen. 6, 6.

2. to be angry, wrath, Gen. 34, 7. See Hiph. no. 2.

Deriv. עצב — עצבת and מעצבתה .

עצב Chald. part. pass. עצוב grieved afflicted, Dan. 6, 21.

עצב m. (r. עצב no. 1) only in plur. עצבים, constr. עצבתי, images, idols, 1 Sam. 31, 9. 2 Sam. 5, 21. Hos. 4, 17, 8, 4. Is. 10, 11. Mic. 1, 7. al.

עצב m. (r. עצב) 1. an earthen vessel, vas fictile, Jer. 22, 28. See the root in Kal no. 1.

2. labour, hard and painful, toil, travail, Prov. 10, 22.—Plur. עצבים labours ; להם העצבים the bread of labours i. e. obtained by labour Ps. 127, 2 ; genr. what is obtained by labour Prov. 5, 10. With suff. עצבתיכם your labours, i. e. those which you exact from your servants, Is. 58, 3 ; see in נגש .

3. pain, e. g. of a woman in travail Gen. 3, 16 ; comp. Engl. labour id. Also pain of mind, anger ; Prov. 15, 1 דבר עצב a word of anger, i. e. spoken in anger, bitter, harsh.

עצב m. (r. עצב) c. suff. עצבתי 1. an image, idol, i. q. עצב, Is. 48, 5. Ps. 139, 24 עזב דרה idol-way, i. e. idol-worship, idolatry.

2. labour, sorrow, Is. 14, 3 ; pain of a woman in travail 1 Chr. 4, 9

עֲצָבוֹן m. (r. עֲצַב) constr. עֲצָבוֹן.

1. labour, hard and painful, *toil, travail*, Gen. 3, 17. 5, 29.

2. pain, sorrow; Gen. 3, 16 עֲצָבוֹנָהּ וְהִרְנָהּ *thy sorrow and thy pregnancy*, Hendiadys for 'the sorrow of thy pregnancy.'

עֲצָבָהּ f. (r. עֲצַב) in pause עֲצָבָה, constr. עֲצָבָה as if from a form עֲצָבָה; plur. constr. עֲצָבוֹת, c. suff. עֲצָבוֹתָם.

1. an idol, plur. עֲצָבוֹתָם i. q. עֲצָבִים; Ps. 16, 4 *many are their idols*, etc. [But as עֲצָבוֹה elsewhere signifies only sorrows, it is better so to take it here, as Engl. Vers. *many are their sorrows*, etc. —R.]

2. pain, as of body Job 9, 28; of mind Ps. 147, 3 מְחַבֵּשׁ לְעֲצָבוֹתָם *he bindeth up their sorrows*, i. e. heals the wounds of their minds. Prov. 10, 10. With לֵב 15, 13.

* עֲצַד obsol. root, to cut, to cut down; Arab. عَضد to cut, to cut down a tree. Hence מַעְצָד axe.

* עֲצָה 1. to make fast, firm; and hence to close, to shut, e. g. the eyes, Prov. 16, 30. Arab. غضا IV, id. Eth. ὀσθ to shut a door.

2. Intrans. to be hard, firm; Arab. عصى fut. I, to be obstinate, stubborn; Conj. VIII, to be or grow hard; comp. in רִעַץ.

Deriv. עָץ, עֲצָה I, עֲצָה, and pr. n. עֲצָיוֹן.

עֲצָה m. (r. עֲצָה) Lev. 3, 9, the backbone, spine, according to Onkelos and Arabs Erpen. or else according to Saadiah and Bochart in Hieroz. I. p. 497,

os coccygis, Arab. العَصْفُص, i. e. the lower joint or vertebra of the spine. In either case so called from its hardness and firmness; see the root. Arab. عَصَا is the thigh-bone; plur. wing-bones of birds.

I. עֲצָה fem. of עָץ, collect. wood, i. q. עֲצִים, spoken of building materials, timber, Jer. 6, 6; of fragrant wood, עֲצָה נִפְשׁ, Prov. 27, 9.

II. עֲצָה f. (for רִעַצָה, r. רִעַץ) constr. עֲצָה, c. suff. עֲצָתִי; plur. see in no. 4; counsel, i. e.

1. purpose, plan, Is. 19, 3. 29, 15. Jer 18, 23. Hos. 10, 6. Job 5, 13. 21, 16. Ps. 14, 6. 33, 10. 11. al. עֲשָׂה עֲצָה to execute counsel, to carry out a purpose, Is. 30, 1. Spec. of the divine counsels, purposes, עֲצָה יְיָ Is. 5, 19. 14, 26. 19, 17. Jer. 49, 20. Ps. 107, 11. Is. 46, 11 אִישׁ עֲצָתִי the man of my counsel, whom I use as an instrument for executing my purposes. Also emphat. עֲצָה id. Job 38, 2. 42, 3.

2. counsel which one gives or takes, advice, 2 Sam. 16, 20. 1 K. 1, 12. al. Ps. 119, 24 אֲנִשֵּׁי עֲצָתִי my counsellors. הִלְךְ בְּעֲצָה פ' to walk in the counsel of any one, to live according to his advice, Ps. 1, 1. 2 Chr. 22, 5. Of prophetic warnings, predictions, Is. 44, 26; comp. 41, 28 and רִעַץ no. 2. b.

3. counsel as a quality of mind, i. e. deliberation, prudence, wisdom, espec. of God Is. 11, 2. Prov. 8, 14. 21, 30. Jer. 32, 19 הַגְּדֹל הַעֲצָה the great in counsel, i. e. of great wisdom. 1 Chr. 12, 19 בְּעֲצָה upon advisement, advisedly.

4. Plur. עֲצָוֹת, once c. suff. עֲצָוֹתָי Is. 47, 13; counsels Deut. 32, 28. Is. 25, 1; deliberations Is. 47, 13; anxious cares Ps. 13, 3.

עֲצוּמִים m. adj. (r. עֲצַם) plur. עֲצוּמִים.

1. strong, mighty, powerful, of a people Gen. 18, 18. Num. 14, 12. Deut. 9, 14. 26, 5. Joel 2, 2; of kings Ps. 135, 10; of waters Is. 8, 7. Plur. עֲצוּמִים the strong, the mighty, i. e. warriors, heroes, Prov. 18, 18. Is. 53, 12; once the strong members of a lion, i. e. the claws, teeth, Ps. 10, 10 נָפַל בְּעֲצוּמֵי חִלְבָּאִים the unhappy fall into his mighty fangs; but others understand the whelps of the lion.—Arab.

عَظِيمٌ great.

2. strong in number, numerous, Num. 32, 1. Ps. 35, 18. Am. 5, 12. See the root, Kal no. 3.

עֲצִיוֹן נָבֶר (back-bone of a man, r. עֲצָה) Ezion-geber, pr. n. of a sea-port of Idumea on the Elanitic gulf of the Red Sea, not far from Elath (see אֵילוֹת), Num. 33, 35. Deut. 2, 8; whence the ships of Solomon sailed to Ophir 1 K. 9, 26. 2 Chr. 8, 17; and where the fleet of Jehoshaphat was lost 1 K. 22, 49. 2 Chr. 20, 36. The Greek name was Βερενίαν

Jos. Ant. 8. 6. 4. Written in Arabic **عصيون** 'Asyūn. [A similar name still exists in connection with a small Wady north of 'Akabah. **الغضيان** *el-Ghūdyān*; but no traces of the city have yet been found. See Bibl. Res. in Palest. I. p. 250. Burckh. Travels in Syria p. 511.—R.

* **עצל** in Kal not used, Arab. **عطل** I, V, *to be at leisure, idle*; Conj. II, *to leave, to neglect*. The primary idea seems to be that of *laxness, languor*, comp. **הקל**, **חַטַּל**, also **הַלַּל**.

נִיפֵחַ *to be slothful, remiss*, Judg. 18, 9. Deriv. the three following.

עצל m. adj. verbal, one *slothful, a sluggard*, Prov. 6, 6. 9. 13, 4. 15, 19. 20, 4. al. R. **עצל**.

עצלָה f. (r. **עצל**) *sloth, indolence*, Prov. 19, 15. Dual **עצלֹתָהֶם** *double slothfulness*, i. e. great, excessive, Ecc. 10, 18; referring perhaps to the languor and sloth of both hands.

עצלֹתָהּ f. *sloth, indolence*, Prov. 31, 27. R. **עצל**.

* **עצם** 1. pr. *to bind up, to bind fast, to tie up*, e. g. the eyes, Is. 33, 15; see Piel. Arab. **عصم** IV, *to tie up a leather bottle or skin*; more commonly **عصب**

to bind up. Kindr. are **צַמֵּם**, **צִמְּ**, **צַמֵּם** (**צַמֵּר**), also **אָטַם**, **הָחֵם**.—From the idea of binding up (see **קָשַׁר**, **נָבַר**), comes

2. Intrans. (once mid. **עצמי** Ps. 38, 20,) *to be strong, mighty, powerful*, Gen. 26, 16. Ps. 38, 20; *to become strong*, etc. Ex. 1, 7. 20. Dan. 8, 8. 24. 11, 23.—

Arab. **عَظُمَ** *to be great, of great moment*, **عَظِيمٌ** greatness, **عَظِيمٌ** great.

3. *to be strong in number, to be numerous, many*, Ps. 38. 20. 40, 6. 13. 69, 5. 139, 17. Is. 31, 1. Jer. 15, 8. 30, 14. 15. See **עצום** no. 2.

PIEL **עצם** 1. i. q. Kal no. 1, *to shut up the eyes of any one*, Is. 29, 10.

2. Denom. from **עצם**, *to gnaw or craunch the bones*, Jer. 50, 17. Comp. **עָרַם**.

הִיפֵחַ *to make strong* Ps. 105, 24.

Deriv. **העצמות**, **עצום**, and the five here following

עצם f. but with masc. Ez. 24, 10. Ps. 22, 18; in pause **עצם**, c. suff. **עצמי**; plur. **עצמים**, constr. **עצמי**, c. suff. **עצמי**; also plural **עצמות**, constr. **עצמות**, c. suff. **עצמותי**. R. **עצם**.

1. *a bone*, so called from its hardness and strength, comp. the root no. 2; Arab.

عَظْمٌ. Gen. 2, 23. Ex. 12, 46. Num. 9, 12. Job 30, 30. **עצמי וּבִשְׁרִי** *my bone and my flesh*, see in **בשר** no. 4. Plur. **עצמים** constr. **עצמי** Ps. 6, 3. 31, 11. 32, 3; once of the bones of the dead Am. 6, 10. Oftener plur. **עצמות** Ps. 22, 15. 18. 42, 11. 51, 10. Is. 38, 13. Job 4, 14. Prov. 14, 30; mostly of the bones of one dead (comp. **בפוח**), Ex. 13, 19. Josh. 24, 32. 2 Sam. 21, 12. 13. 14. 2 K. 23, 14. 18. 20. al.

2. *a body*, bodily form, Lam. 4, 7.

3. With genit. it is used instead of the pronoun *self, self-same, ipse*, comp. **נָרַם** no. 3, and Arab. **عين** eye, ipse, self; but only of things, e. g. **בָּעצֵם הַיּוֹם הַזֶּה** *in the self-same day*, that very day, Gen. 7, 13. 17, 23. 26. Lev. 23, 21. 28. al. Ex. 24, 10 **כָּעֵצֶם הַשָּׁמַיִם** *as the heaven itself*, the very heaven. Job 21, 23 **בְּעֵצֵם הַמּוֹלֵד** *in his very wholeness*, in the midst of health and prosperity.

4. *Azem*, pr. n. of a city in the tribe of Simeon, Josh. 15, 29. 19, 3. 1 Chr. 4, 29.

עצם m. (r. **עצם**) c. suff. **עצמי**.

1. *strength*, Deut. 8, 17. Job 30, 21.

2. Collect. *the bones, body*, i. q. **עצם** no. 2, Ps. 139, 15.

עצמה f. (r. **עצם**) constr. **עצמה**.

1. *strength* Is. 40, 29. 47, 9.

2. *number, multitude*, Nah. 3, 9.

עצמון (strong, r. **עצם**) *Azmon*, pr. n. of a place on the southern border of Palestine, Num. 34, 4. 5. Josh. 15, 4.

עצמות f. plur. (r. **עצם**) *strong defences, bulwarks*, trop. of arguments with which disputants defend their cause, Is. 41, 21; comp. Job 13, 12.—Talmud.

אָהַעֵצֵם *to dispute, to contend with arguments*; Arab. **عَصَبَةٌ** defence, guard.

* **עצן** obsol. root, prob. of a like force with **עצם**, **עצה**, *to be hard, firm, strong*.—Hence

עצ *ἀπ. λεγόμε.* 2 Sam. 23, 8, prob. *a spear*; comp. Arab. غَضَن branch. See this passage in full under art. עָרַן.

* עצר fut. יַעֲצֹר, more rarely יַעֲצֹר 1 K. 18, 44. 2 K. 4, 24.

1. *to shut up, to close.* The primary idea lies in *surrounding, enclosing*, with a fence, wall; comp. the similar roots יָחַר, אָצַר, אָזַר, and the remarks there made. Arab. عَص to prohibit, to refuse; غَض to hold back, to restrain, like the Heb. no. 2.—E. g. *to shut up the heavens*, so that it cannot rain, Deut. 11, 17. 2 Chr. 7, 13; the womb, so as not to bear, Gen. 16, 2. 20, 18 (where it is construed with בָּעַר q. v. no. 1), comp. Is. 66, 9. Also *to shut up in a place* Jer. 20, 9; espec. in prison 2 K. 17, 4. Jer. 33, 1. 36, 5. 39, 15. With בְּמַנְיָי, 1 Chr. 12, 1 עצור Saul, not permitted to see Saul's face; others: *shut up at home because of Saul*, through fear of him, comp. عَص IV to keep oneself at home.—For the phrase עצור וְעָוֹב, see in עָוֹב no. 1. a.

2. *to hold back, to hinder, to detain a person anywhere*, 1 K. 18, 44. Judg. 13, 16; c. הָ 2 K. 4, 24; c. בָּ Job 12, 15 יַעֲצֹר הַיַּמִּים *he holdeth back, withholdeth, the waters.* 4, 2 יַעֲצֹר בְּמַלְכֵיךָ *to withhold words.* 29, 9. 1 Sam. 21, 6 יַעֲצֹרֵה־לָנוּ אִשָּׁה *women have been kept from us.*—A peculiar formula not infrequent in the later Hebrew is עָצַר כֹּחַ, *to retain strength, to be strong*, Dan. 10, 8. 16. 11, 6. 2 Chr. 13, 20; c. הָ *to have strength for any thing, to be able*, 1 Chr. 29, 14. 2 Chr. 2, 5. 22, 9; and so כֹּחַ being omitted 2 Chr. 20, 37. 14, 10.

3. *coërcuit imperio, i. e. to rule, to reign*, c. בָּ 1 Sam. 9, 17.

4. *to collect, to heap up*, i. q. אָצַר q. v. hence עצר wealth; *to assemble persons*, see Niph. no. 3, and עֲצָרָה.

NIPH. 1. *to be shut up*, e. g. the heavens 1 K. 8, 35. 2 Chr. 6, 26.

2. *to be restrained, hindered, stayed*, Num. 17, 13. 15 [16, 48. 50]. 2 Sam. 24, 21. 25. Ps. 106, 30.

3. *to be assembled* (from the idea of constraining, compelling, see עֲצָרָה), espec. to a festival, עֲצָרָה. 1 Sam. 21,

8 נִתְּעַצַּר לְפָנַי יְהוָה *assembled before Jehovah.*

Deriv. the three following, and מְעַצֵּר מְעַצֹּר.

עָצַר m. (r. עָצַר) *treasures laid up wealth, riches*, i. q. אוֹצְרוֹת. Judg. 18, יִרְשֶׁת יָרֵךְ אִיִּן *no possessor of wealth*, comp. עָצַר no. 4; Vulg. *magnarum opum*; Sept. Vatic. κληρονομος ἐπιτέλει θησαυρούς.—Several ancient intpp. give it by *dominion, rule*, see עָצַר no. 3. But the expression refers to a people, and not to a ruler.

עָצַר m. (r. עָצַר) 1. *a shutting up, closure.* Prov. 30, 16 עָצַר רֶחֶם *the shutting up of the womb*, i. e. a barren womb.

2. *constraint, oppression, vexation*, Ps. 107. 39. Is. 53, 8.

עֲצָרָה f. (r. עָצַר no. 4) 2 K. 10, 20. Is. 1, 13. Joel 1, 14; elsewhere עֲצָרָה, in pause עֲצָרָה 2 Chr. 7, 9; plur. c. suff. עֲצָרוֹתֵיכֶם; *an assembly*, Jer. 9, 1 [2] עֲצָרָה בְּזָרִים *an assembly of wicked men.* Usually, *the assembly, congregation of the people for celebrating public rites πανήγυρις*, Joel 1, 14. 2 K. 10, 20. Am. 5, 21. Is. 1, 13; espec. as held on the seventh day of the passover, and on the eighth day of the festival of tabernacles, i. q. מִקְרָא קֹדֶשׁ, Lev. 23, 36. Num. 29, 35. Deut. 16, 8. 2 Chr. 7, 9. Neh. 8, 18. Comp. Arab. جُمُعَة assembly, more fully *يوم الجمعة* day of assembly, i. e. Friday, as a festival or holyday of the Muhammedans.—Iken and Michaelis find the primary idea in *restraint from labour*; see Iken Diss. philol. theol. p. 49 sq. J. D. Michaelis Suppl. h. v. The contrary is shewn by Jer. 9, 1 [2].

* עָקַב fut. יַעֲקֹב Jer. 9, 3; c. suff. יַעֲקֹבֵנִי Gen. 27, 36.

1. Prob. *to be high*, like a vault, mound, or the like; kindr. with עָקַב הַבֵּית. Hence עָקַב hill, עָקַב heel.

2. Denom. from עָקַב, *to take, or seize by the heel*; Hos. 12 4 יַעֲקֹבֵן עָקַב אָחִי *in the womb he took his brother by the heel*; comp. Gen. 25, 26. So Arab.

عَقِب has meanings borrowed from عَقَب heel, e. g. *to hit in the heel.*—Spec. iz order to trip or throw one down; hence

3. Trop. to circumvent, to deceive, to defraud, Gen. 27, 36. Jer. 9, 3. Chald. עֲקַב to lie in wait for, pr. to follow at one's heels, to track. Comp. עֲקַב no. 3, עֲקַב no 2, עֲקַבָּה .

PIEL to leave behind, pr. at one's heels, e. g. the lightnings behind the thunders Job 37, 4. Arab. عَقِب to leave behind, to defer, to procrastinate; Chald. עֲקַב to delay.

Deriv. עֲקַב—עֲקַבָּה, and pr. n. עֲקַבִּי, עֲקַבִּי, עֲקַבִּי .

עֲקַב m. (r. עֲקַב no. 1) constr. עֲקַבִּי Gen. 25, 26; plur. עֲקַבִּים, constr. עֲקַבִּי Cant. 1, 8, עֲקַבִּי Dag. euph. Gen. 49, 17, and עֲקַבִּוּת Ps. 77, 20; c. suff. עֲקַבִּי, עֲקַבִּוּתִי .

1. the heel of the foot; Arab. عَقِبٌ,

Syr. حَمَاطٌ, id. Chald. עֲקַבָּא id. also end of a thing. a) Of men Gen. 3, 15. 25, 26. Ps. 41, 10. Job 18, 9.—Meton. steps, foot-steps; Ps. 56, 7 וַיִּשְׁמְרוּ עֲקַבֵּי הֵם they watch my heels, i. e. my steps; so Cant. 1, 8, and עֲקַבִּוּת Ps. 77, 20. 89, 52 they have reproached the footsteps (עֲקַבִּוּת) of thine anointed. Comp. עֲקַב no. 3.—To make bare the heels of a woman, to show her disgrace, the heels of a modest woman being covered by her train, Jer. 13, 22. b) Of a horse, the hoof, Gen. 49, 17. Judg. 5, 22.

2. Metaph. the rear of an army, Josh. 8, 13. Gen. 49, 19.

3. Adj. verbal from the root no. 3, a *lier-in-wait, tracker*, Ps. 49, 6.

עֲקַב m. (r. עֲקַב no. 1) fem. עֲקַבָּה .

1. a hill, acclivity, Is. 40, 4. Arab. عَقَبَةٌ, 'Akabah, a steep pass. Ethiop. ሂቆብ .

2. Adj. fraudulent, deceitful, e. g. the heart, Jer. 17, 9.

3. Adj. denom. from עֲקַב no. 1. a. Hos. 6, 8 עֲקַבָּה מַדָּם tracked with blood, i. e. full of bloody footsteps, the traces of blood.—This adj. עֲקַב, f. עֲקַבָּה, imitates those which mark colours and the like, e. g. אָדָם, נָקָד, נָקָד .

עֲקַב m. (r. עֲקַב) 1. the end, the last of any thing; Arab. عَقِبٌ, Chald. עֲקַבָּא. Hence as adv. even to the end, ever, for ever, Ps. 119, 33. 112.

2. recompense, reward, wages, as the end and result of labour; comp. λούσθητι reward, from λούσθης last. Ps. 19, 12. Prov. 22, 4.—Hence עֲלֵי-עֲקַב Ps. 40, 17. 70, 4, and עֲקַב Is. 5, 23, as Prep. pr. in reward of, i. e. on account of, because of, propter. Also with a relat. particle as Conjunct. e. g. עֲקַב אֲשֶׁר Gen. 22, 18. 26, 5, and עֲקַב בִּי Am. 4, 12, propterea quod, because; and so simpl. עֲקַב Num. 14, 24. Deut. 7, 12. 8, 20.

עֲקַבָּה f. or better עֲקַבָּה f. fraud, craft, subtilty, 2 K. 10, 19. R. עֲקַב no. 3.

עֲקַבָּה see in עֲקַב .

* עֲקַד fut. וַעֲקַד, to bind, Gen. 22, 9. Chald. id. Arab. عقد nexuit, nodavit. Kindred roots are אָבַד, אָבַד, q. v. Hence

עֲקַד adj. plur. עֲקַדִּים, banded, i. e. marked with bands or stripes, striped ring-streaked, comp. וְהָבֵר no. 3; espec. on the feet, pied-footed, white-footed, Gen. 30, 35. 39. 40. 31, 8. 10. 12. Symm.

λευκόποδες. Saad. مَجَلَّةٌ white-footed, from عَجَلَ band, fetter.

עֲקַד see עֲקַד הָרַגְלִים in art. בִּיהַּ no. 12. ii.

* עֲקָה obsol. root, Arab. عَقَا to retain, to detain. The primary idea seems to lie in compressing; see עֵיץ, עֵיץ. Hence מַעֲקָה .

עֲקָה f. oppression Ps. 55, 4. R. עֵיץ .

עֲקֹב (insidious i. q. עֲקַב) Akkub, pr. n. m. a) 1 Chr. 3, 24. b) 9, 17. Ezra 2, 42. Neh. 7, 45. 8, 7. 11, 19. 12, 25. c) Ezra 2, 45.

* עֲקַל in Kal not used, to twist, to wrest, to pervert. Chald. עֲקַל to pervert; Syr. حَمَى part. perverse. Arab. عَقَلَ to bind together sc. the feet.

PUAL part. מַעֲקָל perverted, Hab. 1, 4. Deriv. the two following.

עֲקַלֵּל m. adj. (r. עֲקַל) winding, crooked, only plur. Judg. 5, 6 אֲרַחֲזֵיהֶם winding ways, i. e. devious and unfrequented, by-paths. So without subst. עֲקַלֵּלִים id. Ps. 125, 5. Syr. حَمَلَمٌ id.

עֲקָלוֹתָיו adj. (from a lost subst. עֲקָלָה and adj. ending יוֹ) *winding, tortuous*, epithet of a serpent Is. 27, 1. R. עֲקָל.

* עָפָן obsol. root, perh. i. q. עָקַל and Aram. עָפָם, *to twist, to wrest*. Hence

עָקָן *Akan*, pr. n. m. Gen. 36, 27; for which יַעֲקָן *Jaakan*, 1 Chr. 1, 42. See also בְּאֵרוֹת בְּנֵי יַעֲקָן p. 110.

* עָקַר 1. *to pluck up, to root out*, e. g. a plant, Ecc. 3, 2.—Syr. and Chald. id. The primary syllable is קַר with the idea of *digging, digging out*; comp. the kindr. roots קָוַר, קָוַר; also בִּירָה, בִּירָה, אָבַר.—Hence

2. i. q. Arab. عَقَرَ and عَقَّرَ, *to be sterile*, used both of male and female, but pr. to have the testicles *extirpated*, comp. under the root פָּרַס.

NIPH. *to be rooted up, destroyed*, e. g. a city Zeph. 2, 4.

PIEL *to hamstring, to hough*, e. g. a horse, i. e. to cut the sinews of the hind feet, by which the animal is rendered wholly useless and unable to stand, Josh. 11, 6. 9. 2 Sam. 8, 4. 1 Chr. 18, 4; of a bullock Gen. 49, 6. Sept. νευροσκοπιῖν. This was often and is still done in war by the victors, when unable to carry off with them the horses captured.—Arab.

עָקַר id.

Deriv. the six following.

עָקַר Chald. *to pluck up, to root out*.

ITHPE. pass. Dan. 7, 8.

עָקָרָה m. adj. (r. עָקַר) f. עָקָרָה, *sterile*, spoken of both male and female; for the primary idea see the root no. 2. Of a male Deut. 7, 14; of females Gen. 11, 30. 25, 21. 29, 31. Deut. 7, 14. al.—Syr. and Arab. id.

עָקָרָה m. (r. עָקַר) 1. pr. *a rooting up*, concr. *a plant rooted up* and transplanted to another soil. Hence metaph. of a person sprung from a foreign family resident in the Hebrew territory, Lev. 25, 47.

2. *Eker*, pr. n. m. 1 Chr. 2, 27.

עָקָרָה Chald. m. *a stump, trunk* of a tree, Dan. 4, 12. 20.

עָקָרָה m. plur. עָקָרָה 1. *a scorpion* Ez. 2, 6. Arab. عَقْرَبٌ id. Syr.

عَقْرَبٌ id. Comp. Gr. *oxoqpiot*, the guttural being changed to a sibilant, as in עָקַל *σκόλιος*. As a quadrilateral it seems to be compounded from עָקַר עָקַר to wound, and עָקַב heel.—See also מַעֲלֵה-עָקָרָה p. 598.

2. *a scourge*, armed with knots, points, etc. 1 K. 12, 11. 14. 2 Chr. 10, 11. 14. So Lat. *scorpio* according to Isidorus, Orig. 5. 27, i. e. 'virga nodosa et aculeata.'

עָקָרוֹן (eradication, r. עָקַר; comp. Zeph. 2, 4) *Ekron*, pr. n. of one of the five chief cities of the Philistines, situated in the northern part of their territory, Josh. 13, 3; assigned first to the tribe of Judah, Josh. 15, 45, and then to Dan, Josh. 19, 43, but occupied by neither.—Josh. 15, 11. 19, 43. Judg. 1, 18. 1 Sam. 5, 10. 2 K. 1, 2. al. Sept. *Ἀκακρον, Ἀκακρον*. Now عَاكِر 'Akir, a large village; see Bibl. Res. in Palest. III. p. 23.—Gentile n. עָקָרוֹנִי *Ekronite* Josh. 13, 3. 1 Sam. 5, 10.

* עָקַשׁ not used in Kal, *to twist, to pervert, to wrest*. Arab. عَقَش and عَقَص id. This signif. of twisting or bending lies both in the syll. עַק, as עָקַם to bend or twist back, עָקַד, עָקַד. nexuit. עָקַל; and also in the syll. עַק, as קָוַשׁ, קָוַשׁ.

PIEL *to pervert*, Mic. 3, 9. So *to pervert one's ways*, i. q. to act perversely, Is. 59, 8. Prov. 10, 9.

HIPE. *to declare perverse*, i. e. guilty, parall. with הִרְשִׁיעַ. Job 9, 20 though *I be perfect*, וַיְדַבֵּר עָקָשׁ he will declare me *perverse*, guilty; here וַיְדַבֵּר עָקָשׁ is for וַיְדַבֵּר עָקָשׁ, Heb. Gr. § 52. n. 4.

NIPH. pass. *to be perverted, perverse*. Part. נִעְקָשׁ *whose ways are perverted*, Prov. 28, 18.

Deriv. עָקָשׁ, עָקָשׁ, עָקָשׁ.

עָקָשׁ m. adj. (r. עָקַשׁ) plur. עָקָשׁ, constr. עָקָשׁ.

1. *perverse*; לֵב עָקָשׁ *a perverse mind* Ps. 101, 4; and vice versa עָקָשׁ-לֵב *a man of perverse mind* Prov. 11, 20. 17, 20. עָקָשׁ-שִׁפְתָיו *one perverse of lips* i. e. speaking falsely Prov. 19, 1. Absol. *false, deceitful*, Deut. 32, 5. Ps. 18, 27. Prov. 8, 8.

2. *Ikkesh*, pr. n. m. 2 Sam. 23, 26

עַקְשׁוּת f. (r. עַקַּשׁ) with פָּה, *perverse-ness* of mouth, i. e. false speech, deceitful words, Prov. 4, 24, 6, 12; comp. 19, 1.

I. עַר m. (r. עוּר I) *a city*, spec. as fortified, whence plur. עָרִים used as plural of עִיר q. v. In sing. only as pr. n. עַר *Ar*, Num. 21, 15. Deut. 2, 29; fully עַר מוֹאָב *Ar Moab* Num. 21, 28. Is. 15, 1; also עִיר מוֹאָב *city of Moab*, Num. 22, 36, i. e. the metropolis of Moab, situated on the southern bank of the Arnon; Gr. Ἀρειόπολις (which some neglecting the etymology have interpreted *Urbs Martis*), Abulfeda **ماب** and **الرّبة**; still called *Rabba*. See Reland *Palæstina* p. 577. Burckhardt's *Trav. in Syria*, p. 374, 377. *Bibl. Res. in Palest. II.* p. 569. —Twice put for the country of Moab, Deut. 2, 9, 18.

II. עַר m. (r. עִיר) *an enemy*; c. suff. עָרָה 1 Sam. 28, 16. Plur. עָרִים Is. 14, 21. Ps. 139, 20.

עַר *Chald. i. q. Heb. no. II, an enemy*, Dan. 4, 16.

עַר (waking, r. עוּר I) *Er*, pr. n. a) A son of Judah, Gen. 38, 3, 46, 12. b) 1 Chr. 4, 21. —Another עַר see in r. עוּר I. 1.

*** I. עָרַב** 1. Pr. a) *to interweave, to braid*; comp. עָרַב to knot, to braid, Egypt. **opk** constringere; hence עָרַב woof. b) *to mix, to mingle*, as Syr. עָרַב, *Chald. עָרַב*; see *Hithp. no. 1, עָרַב no. 2.*

2. *to exchange commodities, to barter, to traffic*, by exchange of merchandise, Ez. 27, 9, 27. Hence מַעְרָב.

3. *to become surety for any one, with acc. of pers. pr. to exchange with him, to stand in his place.* *Chald. Syr. Sam. id. E. g. a) to be surety for one's life, to pledge oneself for the life of another*, Gen. 43, 9, 44, 32. b) *For another's debt, to give security for the payment*, Prov. 11, 15, 20, 16, 27, 13; c. לְ Prov. 6, 1; לְפָנַי 17, 18. *Poet. Job 17, 3 עָרַבְנִי עִמָּךָ be surety for me with thee, i. e. in the cause which I have with thee. Is. 38, 14 עָרַבְנִי be surety for me, O Lord! i. e. take me under thy protection.* Ps. 119, 122. —*Deriv. עָרַבָה, מַעְרָבָה.*

4. *to pledge, to give in pledge, with acc. of thing*; Arab. **عرب** *Conj. II, IV,*

to give a pledge. Neh. 5, 3. *Metaph. עָרַב אֶת-לְבָבוֹ to pledge his life, i. e. to expose it to pressing danger*, Jer. 30, 21. *עָרַבוּן.*

HITHP. 1. *to mingle oneself, to intermeddle, with אֲ of thing*, Prov. 14, 10.

2. *to intermingle in social life, to have intercourse with any one, spec. to be familiar with, c. אֲ pers.* Ps. 106, 35; לְ Prov. 20, 19; עִם 24, 21; by marriage, c. אֲ Ezra 9, 2. Also to make an engagement, c. אֲ with any one, sc. by way of wager, 2 K. 18, 23. Is. 36, 8.

Deriv. עָרַב, עָרַבָה, עָרַבוּן, מַעְרָב, I, מַעְרָבָה.

*** II. עָרַב** 1. *to be black*; Arab.

عَرَبٌ id. **عَرَبِيٌّ** jet-black, crow-black.

Hence עָרַב raven.

2. *Trop. to be or grow dark, to draw towards sunset or evening*, Judg. 19, 9. *Metaph. Is. 24, 11 עָרַבָה כָּל-שִׂמְחָה all joy is darkened, gone down.* Syr. **حَسَب** the sun sets, **حَسَبًا** sunset; Eth. **ሀን** the sun sets; Arab. **عرب** id. whence **عَرَبٌ, مَغْرَبٌ**, the occident, west.

HIPH. *to do at evening*; Inf. **הָעָרַב** 'doing at evening,' as adv. *evening, at evening*, 1 Sam. 17, 16. *Comp. הַשָּׁמַיִם in the morning.*

Deriv. עָרַב, עָרַב, עָרַב, מַעְרָב II, מַעְרָבָה.

*** III. עָרַב** or **עָרַב**, i. q. **הָרַב**, *to be arid, sterile.* Eth. by transp **ሀን** id. Hence **עָרַבָה**, and pr. n. **עָרַב** Arabia.

*** IV. עָרַב** fut. **יַעְרֵב** 1. *Intrans. to be sweet, pleasant*, (perh. well tempered, well mixed? comp. no. I. 1. b,) with לְ of pers. e. g. sleep, Prov. 3, 24. Jer. 31, 26; a desire accomplished Prov. 13, 19; sacrifices, gifts, Jer. 6, 20. Hos. 9, 4. Mal. 3, 4; c. **עַל** Ps. 104, 34. Ez. 16, 37 **אֲשֶׁר עָרַבְתָּ עֵלַיְהֶם to whom thou hast been, pleasant.** *Comp. adj. עָרַב* sweet.

2. From the notion of *sweetness* is derived perhaps the signif. of *sucking*, comp. **מַצָּה, מַצָּץ**. Hence **עָרַב** gad-fly as *sucking* the blood of men and beasts; comp. Arab. **عرب** which in 'the Canaans, p. 125. l. 11, is explained by **اكل** comedit.

Deriv. עָרַב, עָרַב.

ערב Chald. PA. *to mix, to mingle*.
Part. pass. מְעָרֵב *mixed*, Dan. 2, 43.
ΙΤΗΡΑ. pass. Dan. 2, 43.

ערב m. adj. (r. עָרַב IV) *sweet, pleasant*, Prov. 20, 17. Cant. 2, 14.

ערב m. (r. עָרַב IV) a species of fly, *gad-fly*, exceedingly troublesome to man and beast, so called from its *sucking* the blood; see the root no. 2. Ex. 8, 17. 18. 20. 25. 27 [21. 22. 24. 29. 31]. Ps. 78, 45. 105, 31. Sept. *κυνόμυια dog-fly*, which Philo describes as so named from its impudence, Phil. de vita Mosis, T. II. p. 101 ed. Mangey.—The Rabbins almost unanimously interpret it of a *mixture, conflux* of noxious insects, as if from עָרַב I, to mix; and so Aqu. *πάμυμια*. Jerome *omne genus muscarum*, Engl. *divers sorts of flies* Ps. II. cc. But that עָרַב denotes some certain species of insect is clear from Ex. 8, 17. 18 [21. 22]. Oedmann (Verm. Sammlungen II. p. 150) understands by it the *blatta orientalis*, Dutch and Germ. *Kakerlacke*, Engl. *cockroach*, which however devours things rather than stings men, contrary to the express words in Ex. 8, 17.

ערב 2 Chr. 9, 14. Jer. 25, 24, and עָרַב Is. 21, 13. Ez. 27, 21, pr. n. *Arabia*;

عَرَب, so called from being *arid* and *sterile*; see r. עָרַב III. The gentile n. is עֲרָבִי *Arab, Arabian*, Is. 13, 20. Jer. 3, 2, of nomadic tribes in both passages; also עֲרָבִי Neh. 2, 19. 6, 1; Plur. עֲרָבִים *Arabs, Arabians*, 2 Chr. 21, 16. 22, 1, and עֲרָבִיָּם 2 Chr. 17, 11.—The name *Arabia* among the Hebrews did not include the vast peninsula to which geographers have given this name, but only a tract of country not very extensive, on the east and south of Palestine as far as to the Red Sea; perh. the same assigned by ancient writers to the Ishmaelites, see in רִשְׁמַעֲלָא. Hence in Jer. 25, 24 this name is coupled with other Arabian tribes. So too Eusebius, of the Midianites: *καίτοι ἐπέκεινα τῆς Αραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακήνων τῆς ἐρυθρῆς θαλάσσης ἐπ' ἀνατολῆς*. The Arabia of the N. T. extended no further, Gal. 1, 17. 4, 25. See Comm. on Is. 21, 13.

עָרַב m. (r. עָרַב I) also עָרַב see in no. 2.

1. *the woof, weft*, in weaving, Lev. 13, 48–59. See the root no. 1. a.

2. Simpl. עָרַב Ex. 12, 38. Neh. 13, 3, elsewhere c. art. הָעָרָב, pr. *mixture*, see the root no. 1. b; hence concr. *a mixed multitude, mingled mass*, of strangers and foreigners who follow a migrating people or an army. So of strangers who joined themselves to the Israelites Ex. 12, 38. Neh. 13, 3; of Solomon's foreign troops, auxiliaries, 1 K. 10, 15 הַמְּלָכִי הָעָרָב; or those of Egypt Ez. 30, 5. Jer. 25, 20. 24 where הָעָרָב and מְלָכֵי עָרָב are coupled; also those of the Chaldeans Jer. 50, 37. Sept. *ἐπιμεικτος, σύμμεικτος*. Vulg. *promiscuum vulgus, vulgus*. Chald. עֲרָבֵיבִין id. Comp. also

Arab. غَرِيب stranger; though this pertains to r. עָרַב II.

עָרַב m. (r. עָרַב II) but f. 1 Sam. 20, 5; in pause עָרַב Gen. 24, 63; plur. עֲרָבִים, constr. עֲרָבֵי see in no. 2; also עֲרָבוֹה Jer. 5, 6. Dual see below.—For הָעָרָב c. art. *mixture*, see in עָרַב no. 2.

1. *evening, even-tide*, see the root no. 2. Gen. 1, 5. 8. 13. 19. 23. Lev. 23, 32. al. מִנְחָתָה עָרַב *the evening sacrifice* Dan. 9, 21. Ezra 9, 4. *At evening, in the evening*, is בְּעָרַב Gen. 19, 1. 29, 23. Ex. 12, 18. al. לְעָרַב Gen. 49, 27. Ps. 59, 7. 15. 90, 6. Job 4, 20; and so in the later books 1 Chr. 16, 40. 2 Chr. 2, 3. Ezra 3, 3. Ecc. 11, 6; acc. עָרַב Ex. 16, 6; לַיְלָה עָרַב; Gen. 8, 11. 24, 11. Zech. 14, 7; עָרַב יוֹם *evening of the day*, at evening, Prov. 7, 9; לְפָנוֹת עָרַב *at the turning of evening*, towards evening, Gen. 24, 63. Deut. 23, 12.—Also זָאבֵי עָרַב *evening wolves*, see in זָאב; and so Plur. once זָאב עֲרָבוֹה Jer. 5, 6. עָרַב בֹּקֶר *evening and morning, νυχθήμερον*, a day and night, i. e. the civil day of 24 hours, Dan. 8, 14.

DUAL עֲרָבִים *the two evenings*, only in the formula בֵּין הָעֲרָבִים *between the two evenings* Ex. 16, 12. 30, 8, as marking the interval of time during which the paschal lamb was to be killed Ex. 12, 6. Lev. 23, 5. Num. 9, 3. 5, and the evening sacrifice offered Ex. 29, 39. 41. Num. 28, 4. This, according to the opinion of the Karaites and Samaritans, as also

Aben Ezra (which moreover is favoured by Deut. 16, 6), was the interval between sunset and dark. But the Pharisees and Rabbinists (comp. Jos. B. J. 6. 9. 3) held the first evening to commence with the declining sun, Gr. *δελη πρωία*, and the second evening with the setting sun, Gr. *δελη όψια*; hence according to them the paschal lamb was to be killed from the ninth till the eleventh hour, Jos. l. c. A third opinion is that of Jarchi and Kimchi, who hold the *two evenings* to be the time before and after sunset, so that the sunset divides them. Of all these the first is best supported. The Arabs have the like expression; and also the Syrian church; see Thesaur. p. 1065.

II. Only in plur. עֲרָבִים, constr. עֲרָבֵי, *willows, osiers*, perh. so called from their *ash-coloured* leaves. Comp. מְגֹבּ having white eyelashes, עֲרָבּ whiteness of the eyelashes, silver, also a willow. Syr. *خِرْبَعَا*, plur. *خِرْبَعَا*, id.—Is. 44, 4. Job 40, 22. Ps. 137, 2, where the *salix Babylonica* Linn. is to be understood, with pendulous boughs, the emblem of grief and mourning, Engl. *weeping-willow*. Is. 15, 7 נַחַל הָעֲרָבִים *the Brook of Willows* (comp. Job 40, 22) in Moab, i. e. *وادي الاحسي Wady el-Ahsy*, which forms the boundary between the district of Kerak or Moabitis, and of Jebal or Idumea; see Burckhardt's Travels in Syria, etc. p. 488, 555.—The more ancient name was זֶרֶד *Zered*, q. v.

עֵרָב m. (r. עֵרַב II) plur. עֵרָבִים.

1. *a raven*, so called from its black colour. Chald. עֵרָבָא, Syr. *خِرْبَعَا*,

Arab. عُرَاب. Corresponding in sound are Sanscr. *kârava* and *kurava*, Lat. *corvus*, old Germ. *hraban*, whence *Rabe*, Engl. *raven*.—Gen. 8, 7. 1 K. 17, 4. 6. Is. 34, 11. Ps. 147, 9. al. Sometimes it would seem to have a wider sense and to comprehend kindred species of birds, espec. *the crow*, see Lev. 11, 15. Deut. 14, 14.

2. *Oreb*, pr. n. of a prince of the Midianites, Judg. 7, 25. 8, 3. Ps. 83, 12. From him the name was transferred to a rock beyond Jordan, Judg. 7, 25. Is. 10, 26.

עֲרָבָה f. (r. עֵרַב III) c. ה. loc. עֲרָבָה; plur. עֲרָבוֹת, constr. עֲרָבוֹת.

1. *an arid tract, sterile region, desert*, Job 24, 5. 39, 6. Is. 33, 9. 35, 1. 6. 40, 3. 41, 19. 51, 3. Jer. 2, 6. 17, 6. 50, 12. 51, 43. Sept. *ξηρμος*, also *ἄβατος, ἄπειρος, γῆ διψῶσα*.—With the art. הָעֲרָבָה *the Arabah*, as pr. n. for the low desert tract or plain of the Jordan and Dead Sea, shut in by mountains, and extending from the lake of Tiberias to the Elanitic Gulf; see Josh. 12, 3 עֲרָבָה עֲרָבִים בְּנֵיזוֹת. Deut. 1, 1 עֲרָבָה מִזֶּל סוּפָה *in the Arabah over against the Red Sea*, i. e. at the opposite end or part. 2, 8. So Deut. 1, 7. 3, 17. 4, 49. 11, 30. Josh. 12, 1. 3. 8. 8, 14. 11, 2. 8. 16. 15, 2. 2 Sam. 2, 29. 4, 7. 2 K. 25, 4. Jer. 39, 4. 52, 7. Ez. 47, 8. Hence the Dead Sea is called *the Sea of the Arabah* Deut. 3, 17. 4, 49. Josh. 3, 16. 12, 3. 2 K. 14, 25. [The Greek name for this tract was *Αύλιόν*, described by Eusebius as extending from Lebanon to the desert of Paran; Onomast. art. *Αύλιόν*. Abulfeda speaks of it under the name *el-Ghôr الغور*, and says correctly that it stretches between the lake of Tiberias and Ailah or 'Akabab. At the present day the name *el-Ghôr* is applied to the northern part, from the lake of Tiberias to an offset or line of cliffs just south of the Dead Sea; while the southern part, quite to the Red Sea, is called *Wady el-'Arabah العربيه*, the ancient Hebrew name. The extension of this valley to the Dead Sea appears to have been unknown to the early geographers; and in modern times was first discovered by Burckhardt; see his Travels in Syr. p. 441 sq. Bibl. Res. in Palest. II. p. 594–600.—At Jericho the valley is broader; and is called in plur. עֲרָבוֹת יְרֵחוֹ Josh. 5, 10. 2 K. 25, 5; also, east of the Jordan, עֲרָבוֹת מִיָּאָב, Vulg. *campestris Moab*, Num. 22, 1. 26, 3. al. נַחַל הָעֲרָבָה *the brook of the Arabah*, see in נַחַל no. 1. p. 663.—R.

2. *Arabah*, pr. n. of a town in Benjamin; fully הָעֲרָבָה, see בְּיָהּ no. 12. kk.

עֲרָבָה f. 1. *surety, security*, Prov. 17, 18. R. עֲרַב I. 3.

2. *a pledge*. 1 Sam. 17, 18 וְאַחֲרָיָהּ וְעֲרָבָהּ וְבָרָהּ *and bring from them a pledge*, token. R. עֲרַב no. I. 4.

עֲרָבָה m. (r. עֲרַב I. 4) *a pledge, earnest,*

Gen. 38, 17. 18. 20. Arab. عَرَبَانٌ,

عَرَبُونٌ, id. Hence ἀρροβών, *arrhabo*, i. e. *a pledge, earnest*, a mercantile term which the Greeks and Romans appear to have adopted from the Phenicians as the founders of commerce.

עֲרָבִי, עֲרָבִי, *an Arab, Arabian*, see in עֲרַב.

עֲרַבְתָּי *Arbathite*, gentile name from עֲרַבָה no. 2. 2 Sam. 23, 31.

* עָרַב fut. יָעֲרֵב 1. *to rise, to ascend,*

Arab. مَعْرَج id. مَعْرَج place of ascent, staircase, ladder. Ethiop. ሀርገ id. See עֲרֻוּקָה.

2. With עָל and אָל *to look up towards any thing, to long for*, Gr. ὀρέγω; comp. נִשְׂא נֶפֶשׁ עָל. Arab. Conj. II, institit, intentus fuit rei. Ps. 42, 2. Joel 1, 20.—The assertion of the Hebrew interpreters, that עָרַב is strictly used for the cry of the stag and is transferred to domestic animals in Joel l. c. (the Syriac version also having عَرَب in both passages,) is not supported by the usage of the kindred languages; although one might compare the Gr. onomatop. ὠρέω, ὠρέγῃ. See too the deriv. עֲרֻוּקָה. More also is given by Bochart, Hieroz. P. I. p. 883.

* עָרַב obsol. root, Arab. عَرَب *to flee*; comp. kindr. חָרַב. Hence עָרֻוד, Chald. עָרֻוד, wild ass, onager.

עָרָד *Arad*, pr. n. a) A Canaanitish city in the southern part of Palestine, so called prob. from the wild ass, Num. 21, 1. 33, 40. Josh. 12, 14. The name is still preserved in Tell 'Arad عَرَاد, a hill far south of Hebron adjacent to the desert; see Bibl. Res. in Palest. II. p. 473, 622. b) A man 1 Chr. 8, 15.

עָרֻוד Chald. m. i. q. עָרֻוד, *a wild ass, onager*, Dan. 5, 21.

* עָרָה *to be naked*, in Kal not used.

Arab. عَرَى id. The primary idea of the root seems to lie in *plucking out* (comp. אָרָה), e. g. plants, hair, etc. hence

to be bald, bare, naked, of plants, trees, etc. comp. מִצְרָה, תַּעֲרַר. Kindr. is עָרַם and perhaps עָרָה II.

PIEL עָרָה, fut. conv. יִתַּעֲרַר, imper. plur. עָרֻוד.

1. *to make naked, to uncover*, e. g. the pudenda Is. 3, 17; a shield sc. from its covering 22, 6. Zeph. 2, 14 אֲרָזָה עָרָה *the cedar-work they have uncovered*, i. e. they have torn off the wainscotings of cedar and laid the walls bare.

2. *to lay naked, bare*, as the foundation of an edifice, i. e. *to demolish, to rase*, Ps. 137, 7. Inf. עָרוּחַ Hab. 3, 13. Comp. גָּלָה, עָלָה, Ez. 13, 14. Mic. 1, 6.—Hence

3. *to empty a vessel, to pour out*, in doing which its bottom is laid bare, uncovered; Gen. 24, 20. 2 Chr. 24, 11. Ps. 141, 8 אַל־יִתַּעֲרַר נַפְשִׁי *do not empty out my life*, i. e. let not my blood be shed. Comp. Hiph. no. 2.

HIPH. הִתְעָרָה 1. *to make naked, to uncover*, e. g. the pudenda, Lev. 20, 18. 19.

2. *to pour out*, comp. Pi. no. 3. Is. 53, 12 הִתְעָרָה לְמִוְתוֹ *he poured out his life unto death, or in death, gave himself up to death*. Arab. أَسَالَ نَفْسَهُ animam suam effudit, h. e. tradidit. Syr. عَرَى لِنَفْسِهِ, Gr. παραβάλλεσθαι, whence *parabolanus*.

NIPH. pass. of Hiph. no. 2, *to be poured out*, trop. of the Spirit, Is. 32, 15.

HITHP. 1. *to make oneself naked* Lam. 4, 21.

2. *to pour oneself out*, trop. *to spread oneself abroad*, of a flourishing wide-spreading tree, Ps. 37, 35.

Deriv. מִעַר, מַעְרָה, עֲרָה, עָרָה, מַעְרָה, מַעְרָה, מַעְרָה, and pr. n. מַעְרָה.

עָרָה f. (r. עָרָה) plur. עָרוֹה Is. 19, 7, *naked places*, without trees (see מַעְרָה, מַעְרָה), here of the meadows or grassy places on the banks of the Nile. Arab.

عَرَاءٌ, عَرَاءٌ, open place.

עֲרֻוּקָה f. (r. עָרַב) Cant. 5, 13. 6, 2. Ez. 17, 7. 10, *areola, bed*, of a garden or vineyard, raised in the middle. So the ancient versions.—Others *a ladder, trellis*, a frame for training plants upwards; comp. Arab. مَعْرَج ladder.

עָרַר m. (r. עָרַר) *a wild ass, onager*, Job 39, 5. Chald. id. in Targg. for Heb.

פָּרָא. Syr. id. Arab. عَرَس ass.

עָרְוָה f. (r. עָרָה) 1. *nakedness*, Ez. 16, 8. Hos. 2, 9 [11]. Metaph. עָרְוַת הָאָרֶץ *the nakedness of the land*, i. e. the exposed part, where it is unfortified, easy of access, Gen. 42, 9. 12. Arab.

عَوْرَةٌ, αιχος εγγυρωσθη Hom. Il. 12. 399.

2. *pu'denda*, espec. as exposed, *nakedness*, Gen. 9, 22. 23. Ex. 20, 26. Lev. 20, 17. Ez. 16, 37. 23, 29. Lam. 1, 8. גְּלוּהָ to *uncover the nakedness of a woman*, either in ignominy Is. 47, 3; or for carnal intercourse with her, see in גְּלוּהָ Pi. no. 1. a. עָרְוַת אָבִיו *the nakedness of his father*, i. e. of his father's wife, see in גְּלוּהָ Pi. no. 1. a. בְּשַׁר עָרְוָה *the flesh of nakedness*, the privy-member, Ex. 28, 42.

3. *shame, uncleanness, filthiness*. עָרְוַת הַבֶּרֶךְ *any filthy thing*, excrement, Deut. 23, 15; a foul blemish found in a woman, 24, 1. See in Thesaur. p. 1068.—Hence *ignominy, disgrace*; Is. 20, 4 עָרְוַת מִצְרַיִם *the shame of Egypt*. 1 Sam. 20, 30.

עָרְוָה Chald. f. pr. *an emptying out*; hence *damage, detriment*, sc. of the king, Ezra 4, 14. See Heb. עָרָה Pi. no. 3.

עָרוֹם m. adj. (r. עָרַם I) also עָרָם 1 Sam. 19, 24. Job 1, 21. Is. 58, 7, fem. עָרְמָה, plur. עָרוֹמִים; *naked*, Job 1, 21. Ecc. 5, 14. Mic. 1, 8. Am. 2, 16. Adv. *naked*, without clothing, Job 24, 7. 10. Is. 20, 4. But *naked* is also put: a) i. q. *poorly clad, ragged*, Job 22, 6. Is. 58, 7; comp. Gr. γυμνός James 2, 15, Lat. nudus Seneca de Benef. 5. 13. Arab. مسلوخ undressed, ill-clothed. b) Of one who has laid aside his outer garment and goes about in his tunic (בְּתֹנִיָּה), 1 Sam. 19, 24. Is. 20, 2. Comp. John 21, 7. Virg. Georg. I. 229 and Voss's note. Aurel. Vict. c. 17.

עָרוֹם m. adj. (r. עָרַם I. 2) 1. *crafty, cunning, subtle*, Gen. 3, 1. Job 5, 12. 15, 5.

2. In a good sense, *shrewd, prudent, wise*, Prov. 12, 16. 23. 13, 16. 14, 8. 15. 18. al.

עָרוֹם, see עָרָם.

עָרַעַר, also עָרַעַר Is. 17, 2, from r. עָרַר, like קָלוּקַל from קָלַל.

1. *ruins, rudera*, see the root Po. Pilp. and Hithpal. Jer. 48, 6. Is. 17, 2.—Vulg. in Jer. l. c. *myrica*; others *juniper*, comp. Arab. عرعر juniper; Bibl. Res. in Palest. II. p. 506. In Is. l. c. עָרֵי עָרֹעַר is usually rendered *cities of Aroer*; but Aroer was not a metropolis, nor does it suit the context.

2. *Aroer*, pr. n. a) A city on the northern bank of the brook Arnon, Deut. 2, 36. 3, 12. 4, 48. Josh. 12, 2. 13, 9. 16; subject to Moab Jer. 48, 19; and with a different form עָרְעוֹר Judg. 11, 26. Its ruins still bear the ancient name, عرعر 'Arà'ir; see Burckhardt's Travels in Syria, etc. p. 372. Bibl. Res. in Palest. III. App. p. 170. b) Another city situated further north over against Rabbath-Ammon Josh. 13, 25, on the brook Gad i. e. a branch of the Jabbok 2 Sam. 24, 5; founded by the Gadites Num. 32, 34. Judg. 11, 33. c) A city of the south of Judah, 1 Sam. 30, 28. Its site still bears the name 'Ar'arah عرارة; see Bibl. Res. in Palest. II. p. 618.—Gentile n. עָרְעָרִי *Aroerite* 1 Chr. 11, 44.

עָרוֹץ m. (r. עָרַץ, after the form עָרוֹץ) in other Mss. עָרוֹץ after the form עָרוֹץ, *terror, horror*. Job 30, 6 בְּעָרוֹץ הַחַלְמִים *in a horror of valleys*, i. e. in horrid valleys, chasms.

עָרְוָה f. (r. עָרָה) *nakedness*, i. q. עָרְוָה Hab. 3, 9 *thy bow עָרְוָה הַחֹר with nakedness was made naked*, i. e. quite naked the verbal noun being put for the inf. absol. Elsewhere concr. Ez. 16, 7 אָף עָרְוָה *thou wast naked and nakedness*, utterly naked, bare. v. 22. 39. 23, 29. Mic. 1, 11.

עָרִי (for עָרְוָה watching i. e. worshipping Jehovah. r. עָרַר I) *Eri*, pr. n. of a son of Gad, Gen. 46, 16.

עָרִיסָה f. (r. עָרַם) only in plur. עָרִיסוֹת Num. 15, 20. 21. Neh. 10, 38. Ez. 44, 30, *groats, grits, coarse meal, ptisana*. Talmud. עָרִיסָה ptisana of barley, barley-groats, pearly barley; also a drink made from it. Syr. اَرِسَان id.—Sept. Vulg. in Num. φάραμα, pulmentum; in Neh. and Ez. σῖτος, cibus.

עֲרִיפִים m. plur. (r. עָרַף I) pr. 'the distilling.' Poet. for *the clouds*, and meton. *the heavens*, Is. 5, 30.—Syr. and Vulg. *caligo*; comp. quadrilit. עָרַפֵּל.

עָרִיץ m. adj. (r. עָרַץ, Kamets impure for עָרִיץ) plur. עָרִיצִים, constr. עָרִיצִי; pr. *terrible, inspiring terror*; hence

1. *powerful, mighty*, of God Jer. 20, 11; of powerful nations Is. 25, 3.

2. In a bad sense, *violent, fierce, lawless, a tyrant*, Ps. 37, 35. Is. 13, 11. 25, 4. 5. Job 6, 23. 15, 20. 27, 13. al.—Ez. 28, 7 גוֹיִם עָרִיצִי *the violent of the nations*. 30, 11. 31, 12. 32, 12.

עָרִירִי m. adj. (r. עָרַר) plur. עָרִירִים, *destitute, forlorn*; hence *childless*, Gen. 15, 2. Jer. 22, 30; plur. עָרִירִים Lev. 20, 20. 21. Sept. ἄτακτος.

* עָרַף fut. יַעֲרֶף *to place in a row, to set in order, to arrange*, Gr. τάσσω, τάτω. Comp. kindr. אָרַף to extend in a straight line, and in the Indo-European tongues: Germ. *Reihe* (Reige, Riege); *reihen*, intens. *rechen*; Lat. *rego* (not for *reago*, as some suppose), *regula*, *rectus*, also *rigeo* to be stiff, *rigor* right line.—E. g. wood upon the altar Gen. 22, 9. Lev. 1, 6; bread upon the sacred table 24, 8, comp. מִצְרֶכֶת no. 1. Also to *put in order, to prepare*, e. g. a table for a banquet, *to spread*, Prov. 9, 2. Is. 21, 5. 65, 11; an altar Num. 23, 4; the sacred candelabra Ex. 27, 21. Lev. 24, 3. 4; arms for battle Jer. 46, 3. Also Is. 30, 33 עֲרֹף בַּר עֲרֹף מֵאַחַז הַתְּפֹאֶה *for the place of burning is already long arranged, prepared*. 2 Sam. 23, 5 בָּרִית עוֹלָם עָרֹכָה *an everlasting covenant ordered in all things*, i. e. confirmed in all ways.—Spec. in phrases:

a) עָרַף מִלְחָמָה *to set the battle in array, to draw up an army*, Judg. 20, 20. 22; with אַחַד לְקַרְאָה *against any one* 1 Sam. 17, 2. Gen. 14, 8. Part. עָרֹף מִלְחָמָה 1 Chr. 12, 33. 35; and עָרֹף מִלְחָמָה *arrayed for battle, in battle array*. So without מִלְחָמָה id. Judg. 20, 30. 33. 1 Sam. 4, 2. 17, 21; c. עַל, לְ, לְקַרְאָה *against any one*. 2 Sam. 10, 9. 10. 17. Jer. 50, 9. 14. Part. pass. עָרֹף *arrayed* sc. for battle, Jer. 6, 23. 50, 42.—With acc. Job 6, 4 יַעֲרֹכֵנִי *they set themselves in array against me*.

b) עָרַף מַלְוִים *to set in order words*, i. e. to utter words, c. אֶל *against any one* Job 32, 14; also without מַלְוִים, Job 37, 19 לֹא נִעְרַף מִפְּנֵי-חֹשֶׁךְ *we cannot set in order (words) by reason of darkness*, i. e. ignorance. 33, 5. With לְ, *to direct words to any one* Is. 44, 7, and ellipt. Ps. 5, 4 בֹּקֵר אֶעֱרַף-לְךָ *in the morning I will direct to thee* sc. my words, my prayer.

c) עָרַף מִשָּׁפֵט *to set in order a cause before a judge, to array it before him*, Job 13, 18; c. לְפָנַי 23, 4, comp. Ps. 50, 21.

2. With לְ, *to place together with any thing, along side of it, to compare*. Is. 40, 18 מִהֲדְמוּת הַעֲרֹכָיו *what likeness will ye compare unto him?* Ps. 89, 7. 40, 6 עֲרֹף אֵין עֲרֹף *nothing can be compared to thee*. Job 28, 17. 19, where in both verses עָרַף is dative for לְ.

3. *to estimate by comparing with money, i. e. to value, to esteem*; comp. הָשֵׁב. Job 36, 19 הֲיִעָרַף שׂוֹבֶךָ *will he set value on thy riches?* i. e. will he regard them?

HIRH. i. q. Kal no. 3, *to estimate, to value*, Lev. 27, 8 sq. 2 K. 23, 35.

Deriv. מִצְרֶכֶת, מִצְרֶכָה, and

עָרַף m. c. suff. עָרַף 1. *a row, pile*, of the shew-bread Ex. 40, 23.

2. *preparation, equipment*, pr. a putting in order, *a suit*. espec. of clothes, arms, etc. Judg. 17, 10 עָרֹף בְּגָדִים *equipment of clothing*, i. e. all necessary clothing. Sept. Vat. well, *στολή ἱματίων*, since *στολή* is the word appropriate to this idea, comp. Lat. *stola*; Alex. ζεύγος ἱματίων, whence Vulg. *vestem duplicem*, which L. de Dieu ad h. l. seeks to defend.—Of the *armature* (qs. *stola*) of the crocodile Job 41, 4.

3. *estimation, valuation*; בְּעָרְכֶךָ *according to thy estimation* Lev. 5, 15. 18. 25. 27, 27. Num. 18, 16. 2 K. 23, 35. 12, 5. Lev. 27, 12 בְּעָרְכֶךָ הַכֹּהֵן *according to thy estimation, of the priest I mean*; and so also the formula is to be taken in v. 2, and so also the formula is to be taken in v. 2, עָרְכֶךָ *according to thy (the priest's) estimation shall the persons be to Jehovah*; comp. on this passage De Wette and Dettinger, in Theol. Studien u. Kritiken 1831. p. 303. 1832, p. 395; 396.—Hence, *estimate, price* at which a thing is estimated, Lev. 27, 3 *thy estimate (price) shall be fifty shekels*. v. 4-7. 13. 15. 19. 25.—Job 28, 13. Ps. 55, 14

אָנוֹשׁ בְּעֵרְבִי *a man after mine own price*, i. e. whom I equal to myself, my own equal.

* עָרַל 1. *to be uncircumcised*; see adj. עָרַל. Arab. *غَرَل* id.

2. Denom. from עָרַלָה, q. d. *to foreskin*, i. e. *to remove as foreskin, as an unclean thing*, spoken of the first fruits of a young tree, Lev. 19, 23.

NIPH. *to show oneself uncircumcised*, to show one's foreskin, Hab. 2, 16; spoken of a drunken heathen, who shamelessly uncovers his nakedness.

Deriv. the two following.

עָרַל m. adj. constr. עָרַל Ez. 44, 9, and עָרַל Ex. 6, 12, plur. עָרְלִים; *uncircumcised*, Gen. 17, 14. Ex. 12, 48. Often spoken of other nations in contempt, and with the idea of uncleanness, profaneness; as the Philistines. Judg. 15, 18. 1 Sam. 14, 6. 17, 26. 36. 31, 4; of other gentiles Is. 52, 1. Ez. 28, 10. 31, 18. 32, 19. 21. 24 sq. Metaph. עָרַל שְׂפָתָיו *uncircumcised of lips*, i. e. dull of speech, (עָרַל נִקְרָא מִמְּלַל) Onk.) stammering, one whose lips still have as it were the foreskin, and are therefore too thick and large to bring out words easily and fluently, Ex. 6, 12. 30. So likewise Jer. 6, 10 עָרְלָה אָזְנוֹ *their ear is uncircumcised*, shut up by a foreskin; also לִבָּם עָרְלָה *their uncircumcised heart*, to which the precepts of religion and piety cannot penetrate, Lev. 26, 41. Ez. 44, 9. Comp. Acts 7, 51.

עָרְלָה f. (r. עָרַל) constr. עָרְלָה, plur. עָרְלוֹת, constr. עָרְלוֹת 1 Sam. 18, 25.

1. *the foreskin, prepuce*, Sept. ἀγοβρωτία. Arab. *عُرْلَة*, Syr. *حَنْطَلَة*, 1 Sam. 18, 25. 2 Sam. 3, 14. *בְּשַׂר הָעָרְלָה* membrum præputiatum Gen. 17, 11. 24. Lev. 12, 3. Metaph. עָרְלָה לֵב *the foreskin of the heart*, see in עָרַל ult. Deut. 10, 16. Jer. 4, 4. Comp. Kor. Sur. 2, 82. 4, 154.

2. Trop. *foreskin of a tree*, i. e. the fruit of the first three years, which by the law was to be regarded as unclean, Lev. 19, 23. Comp. r. עָרַל no. 2.

3. Plur. *הָעָרְלוֹת* גְּבֵעַת הָעָרְלוֹת *Foreskins-hill*, pr. n. of a place near Gilgal, Josh. 5, 3.

* I. עָרַם or עָרַם 1. *to make naked*; hence עָרַם (עָרוֹם), עָרִים, naked, עָרְמִים. Kindr. are עָרָה, עָרַר II, perh.

עָרַה. Arab. *عَرَمَ* to make naked; also to bark a tree. Intrans. עָרַם to be shameless, malignant, i. e. bearing one's malignity naked before him.

2. *to be crafty, cunning*, once inf. absol. עָרוֹם 1 Sam. 23, 22.—Syr. Pa. Pa. Ethpe. id. *حَنْطَلًا*, Chald. *עָרְמָא*, cunning. This signif. either connects itself with

Arab. *عَرَمَ* to be malignant, see above; or comes from the primary idea of *smoothness, baldness*.

HIPH. 1. *to make crafty*. Ps. 83, 4 עָרְמוֹת סוֹד *they make crafty their counsel*, i. e. they take crafty counsel.

2. *to act cunningly, craftily*, 1 Sam. 23, 22. In a good sense *to act prudently, discreetly*, Prov. 15, 5. 19, 25.

Deriv. עָרוֹם, עָרוֹם, עָרִים, עָרַם, עָרְמָה, עָרְמִים, עָרְמוֹן, perh.

* II. עָרַם in Kal not used, kindr. with the verbs עָרַם, עָרַם, עָרַם, עָרַם, *to be high*. Syr. Pa. to heap up. Arab. *عَرَمَ* V, to be heaped up, Saad. Ex. 15, 8; עֲרֹמֶה *heap of grain on the threshing-floor*.

NIPH. *to be heaped up*, as waters Ex. 15, 8.

Deriv. עָרְמָה.

עָרַם *naked*, see עָרוֹם.

עָרַם, see in עָרוֹם.

עָרַם m. *craftiness, cunning*, Job 5, 13. R. עָרַם I.

עָרְמָה f. (r. עָרַם I) 1. *craftiness, guile*, Ex. 21, 14. Josh. 9, 4.

2. *prudence*, Prov. 1, 4. 8, 5. 12.

עָרְמָה f. (r. עָרַם II) constr. עָרְמָה Tseré impure, plur. עָרְמוֹת, once עָרְמִים Jer. 50, 26; *a heap*, e. g. of rubbish Neh. 3, 34; of grain Cant. 7, 3; of sheaves Ruth 3, 7. Neh. 13, 15. Hagg. 2, 16. 2 Chr. 36, 6 sq.

עָרְמוֹן m. *the plane-tree, platanus orientalis*, perh. so called from shedding its

bark; comp. Arab. *عَرَمَ* in r. עָרַם I

Gen. 30, 37. Ez. 31, 8. See Celsii Hierobot. T. I. p. 513.

עֵרָן (q. d. Vigilantius, i. q. עַר with an adj. ending) *Eran*, pr. n. m. Num. 26, 36. Patron. עֵרָנִי *Eranite*, ib. R. עֵרָר I.

* עָרַס obsol. root, i. q. פָּרַס, to break into coarse pieces, to pound coarsely. Hence Talmud. פָּרוֹסוֹת, פָּרוֹסוֹת, pounded beans, polenta from beans, bean-groats. See the deriv. עָרִיכָה.

עֵרְעוֹר Judg. 11, 26, see in עֵרְעוֹר no. 2. a.

עֵרָר m. adj. (ר. עֵרָר) 1. Pr. *naked, bare*; then *destitute, forlorn*, Ps. 102, 18. Perh. Jer. 17, 6 *like one forlorn in the desert*, where there is none to help. But see in no. 2.

2. *ruins*, Jer. 17, 6; like עֵרְעוֹר Jer. 48, 6. Others as in no. 1.

עֵרְעוֹר and עֵרְעוֹרִי, see in עֵרְעוֹר.

* I. עָרַה fut. וַעֲרֶה, i. q. רָעַה, to drop, to distil, (comp. נָטַה, נָטַה,) Deut. 33, 28; metaph. of speech ibid. 32, 2.

Deriv. עָרִיפִים.

* II. עָרַה 1. Prob. primarily to pull, to pluck, which is the force of the primary syllable רַה, רַב, comp. רָפַה, רָפַה, רַב, and with the palatal or guttural prefixed עָרַה, עָרַה. Hence עָרַף mane of a horse (something to be pulled

out), עָרַף to pull out a horse's forelock; also Heb. עָרַה neck, prob. so called from the mane. In the Indo-European tongues comp. Lat. *rapio, carpo*, Germ. *raffen, raufen*. The signif. of mane and top, vertex, is found also in Gr. *λόφος*, mane, then neck, back or ridge, *κορυφή, κόρυμβος, κορύμβη* vertex.

2. Denom. from עָרַה, to break the neck of an animal Ex. 13, 13. 34, 20. Deut. 21, 4. 6. Is. 66, 3. Trop. of altars, to break down, to destroy, Hos. 10, 2.

Deriv. the two following.

עָרַה m. neck, nape, the back of the neck, e. g. of a beast Lev. 5, 8; Arab.

עָרַף mane. So of a man Gen. 49, 8. Job 16, 12. al. sæp. In phrases: a) נָתַן עָרַה to present or turn the nape or back, the back of the neck being thus put

genr. for the back, 2 Chr. 29, 6; also עָרַה אֶל to turn the back to any one, i. e. to turn away from him, Jer. 2, 27. 32, 33, comp. 18, 17. b) עָרַה Josh. 7, 12, הִפְנֶה עָרַה Jer. 48, 39, and הִפְנֶה עָרַה Josh. 7, 8, to turn the nape or back sc. in flight, to flee, Syr. *أَعَلَّتْ سَيْفًا*, and Pers.

פֶּשֶׁת דָּאֲדָן. Here belongs Ex. 23, 27 וְנָתַתִּי אֶת-קַדְלֹנֶיךָ אֵלֶיךָ עָרַה and I will give thee all thine enemies, their back, i. e. I will make them turn their backs, put them to flight. Ps. 18, 41. c) קָשָׁה עָרַה stiff-necked, i. e. stubborn, obstinate, see קָשָׁה; comp. Is. 48, 4, and Lat. 'tantis cervicibus est,' Cic. Verr. III. 95.

עָרְפָה (mane, forelock, or acc. to Simonis i. q. עָפְרָה fawn) *Orpah*, pr. n. f. Ruth 1, 4. 14. R. עָרַה II.

עָרְפַל m. quadrilit. thick clouds, darkness, gloom, Ex. 20, 21. 1 K. 8, 12. Ps. 18, 10. Job 22, 13. Is. 60, 2. al. Often coupled with a synon. word, as עָרְפַל עָרְפַל Deut. 4, 11. 5, 19; יוֹם עָרְפַל וְעֵ' Joel 2, 2. Zeph. 1, 15.—Syr. *عَرَفَلًا* id. *عَرَفَلًا* to be dark. It seems to be made up from the trilaterals עָרַה cloud, and עָפַל to be dark. Comp. *ὄφρανος* obscure, dark, *ὄφρανη* darkness espec. of the night.

* עָרַץ fut. וַעֲרִץ 1. to terrify, to frighten, to inspire terror and trembling. Arab. *عرص* Conj. VIII, the skin trembles, is tremulous. عَرَّاصٌ a quivering lance. Greek perh. *ἀράσσω*.—Is. 2, 19. 21. Job 13, 25. Is. 47, 12 הִעֲרִצֵי אֹיְבֵיךָ perhaps thou mayest terrify sc. thine enemies, make them afraid; the ancient versions render: 'thou mayest be strong, mayest prevail.' With מִן of place whence; Ps. 10, 18 that man may no more terrify them out of the land.

2. Intrans. to fear, to be afraid, to tremble, Deut. 1, 29; c. מִפְּנֵי before any one Deut. 7, 21. 20, 3. 31, 6; c. acc. Job 31, 34.

NIPH. part. נִעְרָץ terrible, fearful, i. q. נִירָא, Ps. 89, 8.

HIH. 1. Causat. to cause to fear, to make afraid, particip. c. suff. מִעֲרָצָם Is. 8, 13.

2. to fear, c. acc. Is. 8, 12. 29, 23.

Deriv. מִעֲרָצָה, עֲרִיץ, עֲרִיץ.

* עָרַק to gnaw; Arab. عرق I, V, to gnaw a bone. Syr. حَرَف id.—Job 30, 3 for want and famine הָעֲרָקִים צִיָּה אָמַשׁ they gnaw the dry land, the darkness of desolate wastes; Vulg. *rodebant in solitudine*. This expresses hyperbolically the deepest misery; comp. 'to embrace the rock' Job 24, 8, 'to embrace dunghills' Lam. 4, 5, also 'to lick the dust' see in לָחַץ Pi. Job 30, 17 עֲרָקִי לֹא יִשְׁכַּבּוּן my gnawing pains; Vulg. *qui me comedunt, non dormiunt*.—But Chald. עֲרַק is to flee, often in Targg. for Heb. נָס and בָּרַח; and so Syr. حَرَف, Arab. عرق and عَرَق to go away, to depart through

a region. This signif. most ancient intpp. apply in Job 30, 3, viz. they flee into a dry land, i. e. into the desert; Sept. φεύγοντες ἀνθρώπων, Targ. עֲרָקִין בְּאַרְצָא צִיָּה; see in אָמַשׁ no. 2. In Job 30, 17 they render with Sept. τὰ νεύρά μου, or rather: my arteries take no rest, cease not to throb; comp. عُرُوقٌ nerves, veins, עֲרָקָא ligament. But neither of these suits the context.

עֲרָקִי gentile n. Arkite, Gen. 10, 17. 1 Chr. 1, 15, i. e. an inhabitant of the city Arka or Arke, Gr. Ἀρκη, in Phenicia, the ruins of which are still found to the northward of Tripolis, and are called عرقة and 'Arka, 'Arkeh. See Burckhardt's Travels in Syria, etc. p. 162. Bibl. Res. in Palest. III. App. p. 183.

* עָרַר i. q. עָרָה II and עָרָה, to make oneself bare, to be naked; in Kal once imper. with He parag. עָרָה make thyself bare, Is. 32, 11. Hence trop. to be destitute, forlorn, forsaken, whence עָרַר, עָרִיר.

Po. עָרַר to lay bare, e. g. the foundation of an edifice, i. e. to demolish, to rase, Is. 23, 13.

PILP. עָרַר and HITHPALP. הִתְעָרַר Jer. 51, 58, to be laid bare, e. g. the walls of a city, i. e. to be utterly demolished. rased. Comp. עָרָה Ps. 137, 7. Hab. 3, 13.—Hence עָרִיר.

Deriv. see in Kal and Pilp.

* עָרַשׁ obsol. root, Arab. عرش to erect a house or tent; II to roof, to arch; whence عَرِشٌ roof, vault, throne with a canopy; comp. بَسَم.—Hence

עָרַשׁ f. Cant. 1, 16, in pause עָרַשׁ Am 3, 12, c. suff. עָרַשִׁי; plur. constr. עָרַשׁוֹת Am. 6, 4; a bed or couch, (pr. with a canopy, curtains, comp. Cant. 1. c.) Deut. 3, 11. Ps. 132, 3; whether for sleeping Prov. 7, 16; for sickness Ps. 6, 7. 41, 4. Job 7, 13; or for reclining, a couch, divan, Am. II. cc.—Syriac عَرِشًا, Chald. עָרִישָא, אָרִישָא, id. Arab. عَرِشٌ 'husband' is secondary, q. d. bed-fellow, see אָרַשׁ.

* עָרַשׁ obsol. root, Syr. حَرَف to make fat, to fatten. Hence pr. n. יִעָרְשֶׁהָ.

* עָשָׁב obsol. root, pr. to shine, to be bright; then to be green as a plant. Kindred is אָזָב whence אִזְזוֹב hyssop; also by transp. זָהָב, אָזָב. Arab. عشب seems to be denom. e. g. Conj. II, IV, to yield green pasture, XII to be covered with green herbage, sc. the earth.—Hence

עָשָׁב m. c. suff. עֲשָׁבוֹב Is. 42, 15, plur. constr. עֲשָׁבוֹת (Dag. euph.) Prov. 27, 25, green herb, plant, collect. green herbs, growing in the fields הַשָּׂדֶה עֲשָׁב Gen. 2, 5. 3, 18. Ex. 9, 22. 10, 12. 15; עַל הָאָרֶץ Job 5, 25; and on mountains Is. 42, 15. Prov. 27, 25; growing up and setting seed Gen. 1, 11. 12. 29; and serving as food for man Gen. 1, 30. 3, 18. Ps. 104, 14; and for beast Deut. 11, 15. Ps. 106, 20. Jer. 14, 6; comprehending therefore vegetables, greens, and sometimes all green herbage Am. 7, 2 comp. v. 1; including also grain Ex. 10, 12. 15. Men are said to flourish as a green herb Ps. 72, 16. 92, 8. Job 5, 25; also to wither פָּתַעַב Ps. 102, 5. 12. Hence too those seized with fear and turning pale. χλωροί, are compared to the herb of the field which grows yellow and withers, 2 K. 19, 26. Is. 37, 27. Sept. χόρτος βοτάνη. Chald. עֲשָׁבָא, Syr. حَسَبًا, id. Arab. عَشْبٌ green fodder, عَشْبٌ a field green with herbage.

עֶשֶׂב Chald. m. Dan. 4, 12 [15], emph. **עֶשְׂבָא**, green herb, herbage, as the food of cattle, Dan. 4, 22. 29. 30 [25. 32. 33]. 5, 21.

* **1. עָשָׂה** fut. **יַעֲשֶׂה**, apoc. **יַעֲשֶׂה**, conv. **וַיַּעֲשֶׂה**, rarely **וַיַּעֲשֶׂה** 1 K. 16, 25. al. **וַיַּעֲשֶׂה** 1 K. 14, 9. 17, 15. al. **וַיַּעֲשֶׂה** Ez. 20, 14. Dan. 8, 27; but never in Pentat. Inf. constr. **עֲשֹׂה**, absol. **עָשׂוּ** Jer. 22, 4.

1. *to work, to labour, to do.* The primary idea lies prob. in *forming, shaping, cutting*; so that **עָשָׂה**, **עָשׂוּ**, is perhaps formed by softening the letters from **עָצַב**, comp. **צָהָב** and **צָהָה**, **קָצַב** and **קָצָה**, **שָׁנַב** and **שָׁנָה**. Of the same origin may also be Arab. **عَسَى** to be apt, convenient, pr.

to be adapted. So Lat. *facere* is prob. à *figendo*; comp. Germ. *machen*, Engl. *to make*, with *μηχανή*, Lat. *machina, machinari*.—Prov. 31, 13 **וַהֲעִיֵּשׁ בְּחַפְזָהּ בְּפִיָּהּ** and she worketh with willing hands. Ruth 2, 19 **וְאֵינִי עֹשֶׂה** and where hast thou wrought? 1 K. 20, 40 **וַיְהִי עֲבָדָהּ עִשָׂה** and thy servant was busy (had to do) here and there. So of God Job 23, 9. With **בְּ** of that *in* or *on* which one works, Ex. 5, 9. Neh. 4, 15; so of a material, as **עֲשֹׂה בְּזָהָב וּבְכֶסֶד** Ex. 31, 4. 5. 2 Chr. 2, 13.

2. *to make, to do, to produce by labour.* Spec.

a) *to make, i. q. to form, to construct, to prepare, to build*, Ex. 25, 13 sq. 26, 4 sq. 27, 1 sq. 28, 2 sq. So of the ark of Noah Gen. 6, 14. 8, 6; an altar 13, 4. 2 K. 16, 11; bricks Ex. 5, 16; garments Gen. 3, 7. 21. 37, 3; idols Deut. 4, 16; arms 1 Sam. 8, 12; gardens and pools Ecc. 2, 5. 6, comp. **הַבְּרִיכָה הַשְּׂוֹיָה** the made pool as opp. to natural, Neh. 3, 16. So i. q. *to build or erect* booths Gen. 33, 17; a gibbet Esth. 5, 14. 7, 9; cities 2 Chr. 32, 29; a house for any one, trop. 2 Sam. 7, 11; landmarks Prov. 22, 28, Sept. **τίθημι**. With **עַל** and **לְ**, *to make upon or unto*, Ex. 25, 11. 24–26. Also **עָשָׂה** **מְלָאכָה** to do work, to do labour, opp. to rest, Ex. 20, 9. Deut. 5, 13. **עֹשֵׂי הַמְּלָאכָה** the doers of the work, i. e. the workmen, labourers, 2 K. 12, 12. 23, 5. 9. Neh. 11, 12. al.—Where the material is indicated, of which a thing is made, a double accusative is employed; Ex. 30, 25 **וַתַּעֲשֶׂה אוֹתוֹ שֶׁמֶן מִשְׁחָה כֹּהֵן** and thou shalt

make them (the spices, i. e. of them) *an oil of holy unction*. Is. 40, 6. Hos. 8, 4. So too even where the acc. of material is put last (comp. **בָּנָה**, **רָצַר**, Lehrs. p. 813), Ex. 38, 3 **כָּל-כְּלֵיוֹ עָשָׂה נְחֹשֶׁת** all its vessels he made of brass. 25, 39. 30, 25. 36, 14. 37, 24. Sometimes the thing thus made out of any material is put with **לְ**, e. g. Is. 44, 17 **לְאֵל עָשָׂה** the rest of it he makes into an idol, i. e. of the rest he makes an idol. In the same way Ex. 27, 3 **כָּל-כְּלֵיוֹ הַעֲשֶׂה נְחֹשֶׁת** all its vessels shalt thou make of brass. v. 19.—Here too belongs Gen. 6, 14 **קָמוֹס** **אֶת-הַתְּהֵבָה** chambers shalt thou make the ark, i. e. in the ark, thou shalt divide it up into rooms.

b) Of God, i. q. *to create*, as the heavens, earth, men, Gen. 1, 7. 16. 2, 2. 3. 1. 5. 1. 6. 6. Ps. 96, 5. 104, 19. Hence part. **עֹשֶׂה** as subst. *creator*, c. suff. **עֹשֵׂי** my creator, Job 35, 10; **עֹשֵׂהוּ** his creator 4, 17. Is. 17, 7. 27, 11. Hos. 8, 14. So also **עָשָׂה נִפְלְאוֹת** to do wonders, wonderful works, Ps. 78, 4. 12. 98, 1. Neh. 9, 17; **עָשָׂה** id. Is. 25, 1; **עָשָׂה** id. Ps. 71, 19; **עָשָׂה אוֹת לְ** to make i. e. show a sign to any one, Judg. 6, 17.

c) *to make* is also put i. q. *to produce out of oneself, to yield*; spoken also of animals, e. g. *to make milk*, i. e. to yield milk, of a cow Is. 7, 22; *to make fat* sc. upon the loins, spoken of a man growing fat Job 15, 27; comp. 'corpus facere' Justin; Ital. *far corpo*; Gr. **μεγάλην ἐπιγονίδα θείσθαι** Od. 17. 225; **τρίχας γεννᾶν**, 'sobole facere' i. e. procreate, Plin. In like manner trees are said to *make fruit*, i. e. to bear, to yield, (comp. Gr. **ποιεῖν κύρπον**,) Gen. 1, 11. 12. 2 K. 19, 30. Is. 37, 31. Ez. 17, 23; branches (comp. 'caulem facere' Colum.) Job 14, 9. Ez. 17, 8; so of fruits or grain as yielding meal Hos. 8, 7; of the earth as yielding fruits, a vineyard grapes, Gen. 41, 47. Hab. 3, 17. Is. 5, 2. 4. 10.—The Hebrews often express the same idea by the conjug. Hiphil; see Heb. Gramm. § 52. 2, note.

d) *to make*, i. e. *to get by labour, to acquire*; as in Engl. *to make money*, Lat. *pecuniam facere*, Gr. **ποιεῖν βίον** to make a living. E. g. property, wealth, Gen. 31, 1. Deut. 8, 17. 18. Jer. 17, 11; wages Is. 19, 10 **עֹשֵׂי שְׂכָר** those making

wages, i. e. hired labourers.—So Gen. 12, 5 the slaves which they had got, acquired, bought Ecc. 2, 8. Also to make or get for oneself a name, renown, Gen. 11, 4; a new heart Ez. 18, 31.

e) to make ready, to prepare, to dress e. g. food (comp. Engl. 'a made dish') Gen. 18, 7. 8. 27, 17. Judg. 13, 15. 1 Sam. 25, 18. 2 Sam. 12, 4. 13, 10; so a feast, banquet, Gen. 19, 3. 21, 8. Esth. 5, 12.—Also to dress the beard, i. e. to trim and comb it, not to shave, (comp. Lat. 'facere barbam' Lamprid. Fr. 'faire la barbe,') 2 Sam. 19, 25; to dress the feet, i. e. to wash and anoint them, *ibid.* to trim and pare the nails Deut. 21, 12. Trop. עָשָׂה אָוֶן to prepare iniquity, spoken of the heart Is. 32, 6. Also of God as making ready future things Is. 37, 26.

f) to dress or prepare a victim or sacrifice to be offered to God; hence to sacrifice, to offer; Ps. 66, 15. Ex. 29, 36 עָשָׂה תְּחִלָּה פֶּסַח הַחֲטָאתָּה thou shalt offer a bullock as a sin-offering. v. 38. 39. 41. Lev. 9, 7. 15, 15. 16, 9. Judg. 6, 19. 1 K. 18, 23. Hos. 2, 10 לְבַעַל עֲשׂוּ זָהָב וְזָהָב gold which they offered to Baal. So the acc. of the sacrifice being omitted, עָשָׂה לַיהוָה to offer, to sacrifice, to Jehovah, Ex. 10, 25; comp. 2 K. 17, 32 לָהֶם עֲשִׂים לָהֶם who sacrificed for them. Comp. Gr. ἑρῶν ἑρῶν, ἑρῶν ἑρῶν, and without acc. ἑρῶν ἑρῶν Il. 2. 400. *ib.* 8. 250. Od. 14. 251.

g) to make one any thing, i. e. to make into, to cause to become any thing; c. dupl. acc. 1 Sam. 17, 25 and will make his father's house free in Israel. With acc. and לְ, (comp. in lett. a, fin. and נָתַן no. 3,) Gen. 12, 2 אֶעֱשֶׂה לְגֹיִר גְּדוֹל I will make thee a great nation. Ex. 32, 10. Jer. 10; 13. 51, 16.—Hence i. q. to constitute, to appoint, to an office, etc. 1 Sam. 12, 6 Jehovah אָשַׁר אֶת־מֹשֶׁה who appointed Moses. עָשָׂה כֹּהֲנִים to appoint priests 1 K. 12, 31. 2 Chr. 13, 9; comp. 2 K. 21, 6. 2 Chr. 33, 6. With לְ, to appoint to or over any thing, Jer. 37, 15. 1 Sam. 8, 16.

h) עָשָׂה מְלָחָמָה to make war with any one, Gr. πόλεμον ποιῆσθαι, Fr. 'faire la guerre,' Gen. 14, 2. Deut. 20, 12. Josh. 11, 18. Also עָשָׂה שְׁלוֹמִים to make peace with, to grant it to any one, εἰρήνην ποιῆσθαι τινί, Is. 27, 5, where Schnurrer's view is to be preferred; see Comment.

on Is. in loc. So to make a covenant with any one Is. 28, 15.

i) Emphat. to effect, to execute, to accomplish a thing proposed, a purpose; hence עָשָׂה עֲצָה to execute counsel Is. 30, 1. Job 5, 12; עָשָׂה נְדָרִים to accomplish vows, i. e. to perform or pay them, Judg. 11, 39; עָשָׂה שְׁפָטִים to execute judgments (punishments) upon any one, Ez. 5, 8. 10. 11, 9. 30, 14. 19; ע' הָרוּן to execute anger 1 Sam. 28, 18. Ecc. 2, 2 and of joy I said עָשָׂה מַה־זֶּה what doth it effect? i. e. what good.—Often without acc. Dan. 8, 24 וְהַצְלִיחַ וְעָשָׂה and he shall prosper and accomplish his purpose. 11, 17. 28. 30. Is. 10, 13. So of God Ps. 22, 32. 37, 5. 52, 11.

k) i. q. to keep any stated day, to hold, to celebrate, e. g. the sabbath, the paschal festival, Ex. 12, 48. Num. 9, 10. 14. Deut. 5, 15. Also to pass or spend time Ecc. 6, 12; comp. ποιῆν χρόνον Acts 15, 33. So with adv. עָשָׂה טוֹב to spend one's life well, εὖ πράττειν, Engl. to do well Ecc. 3, 12.

l) to do i. e. to perform the laws of God, his precepts, will, etc. Lev. 20, 22. Deut. 15, 5. Ps. 103, 20. 21; also to do i. e. to practise right, justice, מִשְׁפָּט ע' וַיִּצְרַקָה Gen. 18, 19. 25. Ps. 9, 17. Is. 58, 2. Jer. 22, 15. 23, 5. 33, 15; (but עָשָׂה ע' מִשְׁפָּט is to maintain one's right Ps. 9, 5;) virtue Num. 24, 18; good Ps. 37, 3. Contra, to do or commit wrong, חָמָס, עָוֶל, Is. 53, 9. Ez. 3, 20. 18, 26. 33, 18; wickedness, נִבְלָה Gen. 34, 7. Deut. 22, 21; fraud Dan. 11, 23; falsehood 2 Sam. 18, 13; rapine Ez. 22, 13. Also ע' הַטוֹב (הַיָּשָׁר) to do what is good (right) in one's eyes, what is pleasing to him, Is. 38, 3. 1 K. 11, 38; contra, comp. Ps. 51, 6. Absol. in a bad sense, to do or commit any thing wrong, Gen. 40, 15. With לְ, עַם, אִישׁ, of pers. to whom one does kindness or wrong; e. g. עָשָׂה חֶסֶד עִם to do kindness with or to any one, see in חָסֵד no. 1; עָשָׂה טוֹבָה אִישׁ Jer. 33, 9; עַם, עָשָׂה רָעָה לְ, עַם וְעָשָׂה לָהּ אֶת־כָּל־הַחֻקֵּי הַזֶּה and shall do unto her all this law, i. e. whatever this law requires.—Sometimes that which one has thus done to another is omitted, and can be gathered only from the context; whether evil Gen. 27, 45. Ex. 14, 31; or good Gen. 30, 30. Ex.

13, 8. Deut. 11, 7. Often it is taken only in a bad sense, as Gen. 19, 8 *only unto these men* דָּבַר אֵל הַתְּשׁוּ דָּבָר *do ye nothing*, do them no harm. 22, 12. Ps. 56, 5. So 19, 11 *why hast thou done this unto me?* Gen. 12, 18, 20, 9, 26, 10, 29, 25. Ex. 14, 11. Judg. 15, 11; כִּי יַעֲשֶׂה רָחֵל לְיִשְׂרָאֵל, see in כִּי no. 1. Instead of לְ is found also עִם Ruth 2, 19, אִתּוֹ v. 11, and accus. Is. 42, 16.

m) *do with any one, to deal with him*, according to one's own pleasure; (fully כְּרֵצוֹנוֹ Dan. 8, 4, 11, 3, 36;) Jer. 18, 23 אַפְּךָ יַעֲשֶׂה בָּהֶם *in the time of thine anger deal thou with them* sc. according to thy pleasure. Dan. 11, 7.

n) Once עָשָׂה מְרֵבָה 1 Chr. 4, 10, pr. *to do so as to abstain from evil*, i. q. *to abstain from evil*. Others less well, *to do me from evil*, i. e. to keep me from harm.

3. Often עָשָׂה is so put as to express the simple idea of a verb of action, *to do, to act*, rendered definite only by the context or the circumstances. Gen. 3, 13 *why hast thou done this?* v. 14 *because thou hast done this*. Gen. 6, 22 וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֱלֹהִים *and Noah did according to all that God commanded him*. Ps. 115, 3 *he doeth whatsoever he will*. Gen. 8, 21, 18, 5, 17, 29, 30, 20, 5, 6, 10, 21, 26, 22, 16, 27, 19. 1 Sam. 14, 43. Ps. 7, 4, 50, 21, al. sæp. 2 Sam. 12, 2 אָהָה אַתָּה בְּסֵתֶר *thou didst it in secret*, i. e. didst act secretly. Is. 46, 4 אָנֹכִי עָשִׂיתִי וְגַאֲנִי אֶשָּׂא *I have done it, and I will bear*, i. e. as I have borne, so I will bear. Comp. the Attic use of ποιῆν, see Passow h. v. no. 2. f. So of a way of acting, Prov. 13, 16 כָּל־בְּרָעָה וְיָשָׁרָה בְּרֵעָה *every prudent man acteth with understanding*. Jer. 8, 8.—Sometimes it is pleonastically inserted before another verb, by way of emphasis. Gen. 31, 26 *why hast thou done (this) and deceived me?* (Mark 11, 5 τί ποιῆτε λύουσιτες;) Gen. 41, 34 וַיַּעֲשֶׂה פָּרְעֹה וַיִּבְרָךְ *let Pharaoh do (this, let him follow my counsel) and appoint*, etc. 1 K. 8, 32.—With לְ of thing, *to do to or with a thing, to deal with it*; Lev. 4, 20 *and he shall do with the bullock as he did with the bullock for a sin-offering*. Deut. 31, 4. Josh. 8 2. Is. 5, 4, 10, 11. Dan. 11, 39; also

c. בְּ id. Is. 5, 4; acc. Lev. 16, 15, comp. v. 14.

4. *to work over*, in an immodest sense, Ez. 23, 21; see in Piel.

NIPH. נִעְשָׂה, f. נִעְשָׂתָה, part. נִעְשָׂה, fut. יַעֲשֶׂה (once תִּיעָשֶׂה c. matr. lect. against all rule Ex. 25, 31), apoc. תַּעֲשֶׂה Esth. 5, 6, al. *to be made, to be done*, Num. 15, 24. Esth. 4, 1. Ecc. 1, 9, 13, 4, 3, 8, 9, 9, 3, 6, al. Fut. of what *ought not to be done*, Gen. 20, 9. Lev. 4, 2, 13, 22, 27, 5, 17. Impers. in the same sense, Gen. 34, 7 וְכֵן לֹא יַעֲשֶׂה *and thus it ought not to be done*. Also impers. *it must not be so done*, i. e. according to custom, Gen. 29, 26.—Spec. pass. of Kal no. 2. lett. a, *to be made* 1 K. 10, 20; of lett. b, *to be created* Ps. 33, 6; of lett. e, *to be made ready, prepared*, as food Num. 6, 4. Neh. 5, 18; of lett. f, *to be dressed and offered*, as a sacrifice Lev. 7, 9; of lett. i, *to be done, executed*, as counsel 2 Sam. 17, 23, punishment Dan. 11, 36; of lett. k, *to be kept, celebrated*, as a festival 2 K. 23, 23. Esth. 9, 28; of lett. l, *to be wrought, committed*, as wickedness Deut. 13, 15, 17, 4. Mal. 2, 11.—With dat. לְ נִעְשָׂה *to be done to any one, to happen to him*; Ex. 2, 4 *to see what would be done unto him*. Lev. 24, 19. Obad. 15. Num. 15, 11. Deut. 25, 9. 1 Sam. 17, 26, 27. Esth. 6, 9. Is. 3, 11.

PIEL עָשָׂה *to work over*, i. e. *to handle, to squeeze* the breasts of an immodest woman, i. q. מָעָה, Ez. 23, 3, 8; and so in Kal v. 21. So Gr. ποιῆν and Lat. *facere, perficere, conficere mulierem*, are put by euphemism for sexual intercourse, Juv. 7, 240. Petron. 87. Suet. Ner. 29.

PUAL *to be made, created*, Ps. 139, 15.

Deriv. מַעֲשֵׂה, and the pr. names, מַעֲשֵׂה, מַעֲשֵׂה, מַעֲשֵׂה, מַעֲשֵׂה, מַעֲשֵׂה, מַעֲשֵׂה, מַעֲשֵׂה, מַעֲשֵׂה.

* II. עָשָׂה obsol. root, *to be hairy, rough, shaggy*, Arab. عَتَا hairy, عَتَا hairiness. Hence pr. n. עֲשֵׂה.

עֲשֵׂהֶל (whom God created, constituted, r. עָשָׂה) Asahel, pr. n. m. a) 2 Sam. 2, 18, 23, 24. 1 Chr. 27, 7; and in separate words 1 Chr. 2, 16. b) 2 Chr. 17, 8, 31, 13. c) Ezra 10, 15.—For the letter ה quiescent in the middle of a word, see Lehrg. p. 48.

עֵשָׂו pr. n. (i. e. hairy, rough, Gen. 25, 25, r. עֵשָׂו II) *Esau*, the son of Isaac and twin-brother of Jacob; also called אָדָם, which name however is used more of his posterity than of himself. On the other hand, בְּנֵי עֵשָׂו Deut. 2, 4 sq. בֵּית עֵשָׂו Obad. 18, and עֵשָׂו Jer. 49, 8. 10. Obad. 6, spoken of the *Esauites* i. e. the Idumeans, is mostly poetic. הַר עֵשָׂו *the mountain of Esau*, i. e. of the Idumeans, Mount Seir, Obad. 8. 9. 19. 21.

עֲשָׂוֹר m. (denom. from עָשָׂר) *a ten, a decad*, e. g. a) Of days, like שְׁבוּעַת אֶשְׁרֵי לַיְלָה, a se'nnight, Gen. 24, 55. Also for the last day of the ten, i. e. *the tenth day* sc. of the month, Ex. 12, 3. Lev. 16, 29. Num. 29, 7. Josh. 4, 19. Jer. 52, 4. 12. al. Comp. Gr. δέκας, ἐννάτας, ἑξήκας, for the tenth, ninth, fourth day of the month; also Ethiop. ፱፱፫, ፻፱, for the tenth, fifth day. etc. See Ludolf's Gramm. p. 100. b) Of the cords or strings of an instrument; hence for *a ten-stringed instrument, decachord*, Ps. 92, 4; fully, by appos. נָבֶל עֲשָׂוֹר *a ten-stringed lyre* 33, 2. 144, 9. Sept. δέκαχορδον.

עֲשִׂיאֵל (created of God) *Asiel*, pr. n. m. 1 Chr. 4, 35.

עֲשָׂרָה (whom Jehovah created, constituted) *Asai'ah*, pr. n. m. a) 1 K. 22, 12. 14. 2 Chr. 34, 20. b) 1 Chr. 4, 36. c) 6, 15. 15, 6. 11. d) 9, 5.

עֲשִׂירִי adj. ordinal (from עָשָׂר) *the tenth* Gen. 8, 5. Num. 7, 66. al. sēp. Ellipt. for *the tenth month*, i. e. Tebeth, Gen. 8, 5. Jer. 52, 4. al. comp. *December*.—Fem. עֲשִׂירִיָּה Is. 6, 13 and עֲשִׂירִית *the tenth part, a tenth*, Ex. 16, 36. Lev. 5, 11. al.

* **עֲשִׂק** in Kal not used, Chald. and Talmud. לִעֲשִׂק *to have to do with any person or thing, to strive with*.

HITHP. לִעֲשִׂר *to strive, to quarrel*, once c. עֲשִׂק Gen. 26, 20.—Hence

עֲשִׂק (quarrel) *Esek*, pr. n. of a well near Gerar, Gen. 26, 20.

* **עֲשָׂרָה** f. in pause עֲשָׂרָה Josh. 21, 5; masc. עֲשָׂרָה, constr. עֲשָׂרָה; *ten*, a cardinal number. Arab. عَشْرٌ f. and عَشْرَةٌ m. Syr. ܥܫܪܐ f. and ܥܫܪܐ m. Etymologists agree in deriving this form from

the *conjunction* of the ten fingers; comp. Arab. عَشْرٌ to be joined together, associated; also عَظْر, عَظْر, and by transp. عَرَس, all which contain the idea of conjunction.—Every where coupled only with a noun plural; in 1 Sam. 17, 17 עֲשָׂרָה לָחֶם the word כְּבִדּוֹת is omitted. E. g. a) Fem. עֲשָׂר נְשִׂים 2 Sam. 15, 16; ע' אֶהְיֶה Gen. 45, 23; ע' עֲמוֹת Ex. 26, 16; and with the numeral after, עֲשָׂרָה עָרִים Josh. 15, 57. 1 Chr. 6, 46. b) Masc. עֲשָׂרָה נְעָרִים 1 Sam. 25, 5; and so Gen. 24, 10. Neh. 5, 18. Deut. 4, 13; with the num. after, עֲשָׂרָה עָרִים Gen. 32, 16.—Sometimes *ten* is put as a round number, Gen. 31, 7. Job 19, 3.

PLUR. עֲשָׂרוֹת *tens, decads*; hence שְׂרָרֵי עֲשָׂרוֹת *rulers of tens* Ex. 18, 21. Deut. 1, 15. Sept. δέκαδαρχοι, δέκαρχοι. Arab.

عَشْرَاتٌ *tens*.—Plur. עֲשָׂרִים see in עָשָׂר.

Deriv. עֲשָׂר, עֲשָׂוֹר, עֲשָׂרִי, עֲשָׂרִיָּה, עֲשָׂרִיָּה, the denom. verb עָשָׂר. Other forms of the cardinal itself here follow.

עָשָׂר m. and עֲשָׂרָה f. id. 1. *ten*, Engl. *teen*, used only in those numbers which are compounded with ten; as masc. עָשָׂר אֶחָד *eleven*, עָשָׂר אַרְבָּעָה *fourteen*, עָשָׂר שֵׁשָׁה *sixteen*; also as ordinals, *eleventh, fourteenth, sixteenth*; with art. הָעָשָׂר הַשְּׁנַיִם *the twelve* Josh. 4, 4. Fem. עֲשָׂרָה אֶחָד *eleven*, עֲשָׂרָה שֵׁשׁ *sixteen*; also ord. *eleventh, sixteenth*, etc.

2. PLUR. עֲשָׂרִים (from sing. עֲשָׂרָה) a) Card. *twenty*, of both genders, used with nouns sing. and plur. and either before or after them, Gen. 31, 41. Lev. 27, 5. al. b) Ord. *the twentieth*, Num. 10, 11. 1 K. 15, 9. 16, 10.

עָשָׂר Chald. f. and עֲשָׂרָה m. *ten*, Dan. 7, 7. 20, 24. הָרִיב עָשָׂר *twelve* Dan. 4, 26. Ezra 6, 17. Plur. עֲשָׂרִין *twenty* Dan. 6, 2.

עָשָׂר fut. יַעֲשֹׂר (denom. from עָשָׂר) c. acc. *to take the tenth part of any thing, to tithe*, 1 Sam. 8, 15. 17.

PIEL *to give the tenth part, to pay tithes*. Neh. 10, 38 and *the tithes of our fields* (must we bring) *to the Levites* הַלְוִיִּים *for they, the Levites, must* (in turn) *pay tithes*. With acc. of that of which the tithe is paid, Deut. 14, 22.

dat. of him to whom it is paid, Gen. 28, 22.

הִיפּחַ like Piel, to give tithes, inf. with pref. בְּעֶשֶׂר, לְעֶשֶׂר, Neh. 10, 39. Deut. 26, 12.

עֶשְׂרָה, see עֶשֶׂר.

עֶשְׂרֵה, see עֶשֶׂר.

עֶשְׂרוֹן m. (denom. from עֶשֶׂר) plur. עֶשְׂרִים, a tenth, tenth part, a measure of things dry, spec. for grain and meal, Lev. 14, 10. 21. 23, 13. 17. al. sæp. Sept. δέκατον, more fully Num. 15, 4 δέκατον τοῦ οἴφλ, Vulg. decima pars Ephr, the tenth part of an ephah, or about 3½ quarts, i. q. עָפָר; and this appears to be correct, comp. Lev. 5, 11. 6, 13. Num. 5, 15. 28, 5; et ibi Sept.

I. עֵשׂ m. a moth, Job 4, 19. 13, 28. Is. 50, 9. Hos. 5, 12. al. Arab. عَشَّة. R. עֵשׂ.

II. עֵשׂ m. (r. עֵשׂ) Job 9, 9, and עֵשׂ f. Job 38, 32, the constellation which we call the Great Bear, Ursa Major, the Wain, from the Greeks and Romans. In Job 38, 32 בְּנֵיהָ its sons are the three stars in the tail of the bear. The word עֵשׂ does not itself signify a bear, but is made by aphæresis from עֵשׂ, Arab.

عَشَّ a barrow, bearer, (from r. نَعَش to take up, to bear,) the Arabic name of this constellation. The same three stars in the tail are also called بنات نعش, i. e. daughters of the Bearer. See Bochart Hieroz. II. p. 114. Niebuhr Arabien p. 115.—Alb. Schultens ad Job. l. c. regards the Heb. עֵשׂ as i. q. Arab.

عَاس night-watcher, from r. عَاس and عَس to go about by night, and supposes this constellation to be so called because it never sets. But the former etymology is preferable. Comp. Michaelis Suppl. p. 1907. See more in Thesaur. p. 895 sq.

עֹשֶׂר m. an oppressor Jer. 22, 3, i. q. עֹשֶׂר 21, 12. R. עֹשֶׂר.

עֹשֶׂרִים m. plur. (r. עֹשֶׂר) oppressions, injuries, acts of violence. Ecc. 4, 1. Am. 3, 9. Job 35, 9. But in Ps. 103, 6. Jer. 50, 33, it is part. pass. plur. the oppressed.

עֶשֶׂת m. adj. (r. עֶשֶׂת) bright; Ez. 27, 19 ברְזֶל עֶשֶׂת bright iron, perh. polished steel; others, wrought iron, from the root no. 2. Sept. σιδῆρος εἰργασμέρος, Vulg. fabrefactum.

עֶשְׂוָה Ashvath, pr. n. m. 1 Chr. 7, 33.

עֶשְׂרִי m. (r. עֶשֶׂר) plur. עֶשְׂרִים, constr. עֶשְׂרִים; rich, viz.

1. Adj. אִישׁ עֶשְׂרִי a rich man 2 Sam. 12, 4.

2. Subst. one rich, a rich man; plur. עֶשְׂרִים the rich; Prov. 10, 15. 14, 20. 18, 11. Jer. 9, 22. Ecc. 10, 20. Ps. 49, 3. 45, 13 עֶשְׂרִי עָם the richest of people.—Spec. a) In a good sense, honourable, noble, Ecc. 10, 6; opp. סָכָל. b) In a bad sense, proud, impious, ungodly, since riches are the source of pride, and pride to a Hebrew is synonymous with impiety; so Is. 53, 9 and they put with the wicked (אֶת־רְשָׁעִים) his sepulchre, and with the ungodly (אֶת־עֲשִׂיר) his tumulus; here the parallelism demands that עֲשִׂיר and רְשָׁעִים be synonymous. See also הַיְלָלִים (in הַלָּל no. 3) עָנִי and עָנִי; comp. Is. 2, 7. Mic. 7, 12. Matt. 19, 23.

* עֶשֶׂן fut. רִעַשְׁנָה plur. in pause רִעַשְׁנָה Ps. 104, 32; to smoke, as mountains Ex.

19, 18. Ps. 104, 32. 144, 5. Arab. عَشَن id. Kindr. is הַנֶּחַן, whence אֶתּוֹן furnace. In the Indo-European tongues compare Sanscr. ātman mind (pr. breath, spirit); Gr. ἀτμός vapour, smoke. ἀτμός, ἀτμός; Goth. athma, breath, Germ. Athem.—Metaph. spoken of the divine wrath Deut. 29, 19. Ps. 74, 1. 80, 5.

Deriv. the two following.

עֶשֶׂן m. (r. עֶשֶׂן) constr. עֶשֶׂן Josh. 8, 20, 21, also עֶשֶׂן as if from עֶשֶׂן Ex. 19, 18; c. suff. עֶשְׂנָה.

1. smoke, Gen. 15, 17. Is. 4, 5. 6, 4. Nah. 2, 14. Prov. 10, 26. עֶשֶׂן עֶשֶׂן a column of smoke Judg. 20, 40; עֶשֶׂן id. Is. 9, 17; עֶשֶׂן id. Cant. 3, 6. A people suddenly dispersed is compared to smoke driven away Hos. 13, 3. Ps. 68, 3.—Is. 51, 6.—Poet. smoke is also put: a) For vapour caused by the breathing and snorting of an enraged animal, Job 41, 12 [20]; comp. 'fumantem nasum viri ursi' Martial 6. 64. 28. Hence of the divine wrath, Ps. 18, 9 בָּאָפוּ עָלָה עֶשֶׂן עָלָה there went up a smoke out of his nostrils

1. 65, 5. b) For a cloud of dust, as indicating the approach of a hostile army, Is. 14, 31; comp. 'fumantes pulvere campos' Virg. *Æn.* 11. 909.

2. *Ashan*, pr. n. of a city in Simeon, Josh. 15, 42. 19, 7. 1 Chr. 4, 32. 6, 44. Called also בּוֹר עֶשֶׂן q. v.

עֶשֶׂן m. adj. (ר. עֶשֶׂן) plur. עֶשְׂנִים, smoking Ex. 20, 15. Is. 7, 4.

* עֶשֶׂק fut. יַעֲשֶׂק 1. to oppress, to treat with violence and injustice; Arab.

عَسَق I, V, to urge, to press, عَسَق injustice, violence.—E. g. the poor and needy, Ps. 119, 121. 122. Am. 4, 1. Jer. 7, 6. Prov. 14, 31. 22, 16. 28, 3. Ecc. 4, 1; a king his subjects 1 Sam. 12, 3. 4; a victor the vanquished Is. 52, 4. Jer. 50, 33. Ps. 105, 14. Hos. 5, 11; God a man Job 10, 3. More fully עֶשֶׂק פ' עֶשֶׂק Ez. 18, 18. 22, 29. Part. act. עוֹשֵׂק an oppressor Ps. 72, 4; pass. עֲשׂוּק oppressed Deut. 28, 29. 33. Often coupled with אָדָם עֲשׂוּק q. v.—Metaph. Prov. 28, 17 אָדָם עֲשׂוּק אֶדְמָתוֹ a man oppressed with life's blood sc. shed by him, i. e. sinking under the burden of this guilt.

2. to defraud any one, to extort from him by fraud and violence, with acc. of pers. Lev. 19, 13. Deut. 24, 14; also acc. of thing Mal. 3, 5 עֲשֶׂקוּ עֲבָדֵיךָ who wrest his wages from the hireling. Absol. Hos. 12, 8.—Both senses (no. 1 and 2) occur together in Mic. 2, 2 עֲשֶׂקוּ גֵבֶר וְיָרִחוּ they oppress a man and (wrest away) his house sc. by fraud and violence; comp. גִּזְלָה.

3. to be proud, insolent, trop. of a river overflowing its banks, Job 40, 18 [23]. Comp. synonym. بَغَا, ظَلَم.

PEAL part. fem. מְעֻשָּׂקָה violated, e. g. a virgin, metaph. of a captured city Is. 23, 12.

Deriv. עֲשׂוּק, עֶשֶׂק, עֲשׂוּקִים, עֲשׂוּקָה, מְעֻשָּׂקוֹת, pr. n. עֶשֶׂק.

עֶשֶׂק (oppression) *Eshék*, pr. n. m. 1 Chr. 8, 39.

עֶשֶׂק m. 1. violence, injury, violent act, Is. 59, 13. Spec. oppression of the poor and needy, by fraud, extortion, pillage. Ez. 22, 7. 12. Ps. 73, 8. Jer. 6, 6. 22, 17. With genit. of the oppressor Ps. 119, 134; of the oppressed Ecc. 5, 7.

2. Any thing extorted, got by fraud and violence, Lev. 5, 23. Ps. 62, 11; genr. unjust gain Ecc. 7, 7.

3. distress, straits, i. q. עֲשָׂקָה, Is. 54, 14.

עֲשָׂקָה f. (r. עֶשֶׂק) oppression which one suffers; hence distress, straits; Is. 38, 14 עֲשָׂקָה-לִי distress is upon me; read *ōshkal-li* notwithstanding the Metheg, as in בְּתִירָהּ, שְׁמִרָתִי, see Lehrs. p. 43.

עֲשֶׂר fut. יַעֲשֶׂר to be rich, Job 15, 29. Hos. 12, 9. Aram. حَلَّوْ, עֲתָר, id.—The primary idea seems that of being right, straight, so as to be kindr. with אֲשֶׁר, רֵשֶׁת, קֶשֶׁר; hence the idea of happiness, and then of riches.

PIEL to build, pr. to erect, from the primary force of the root; once 1 K. 22, 49 Cheth. רְהוֹשֶׁפֶט עֲשָׂר אֲנִיּוֹת *Jehoshaphat built ships*; Keri עֲשָׂה, and thus 2 Chr. 20, 36. 37.

HIPH. הַעֲשִׂיר, fut. c. suff. יַעֲשִׂרוּ 1 Sam. 17, 25.

1. to make rich, to enrich, c. acc. pers. Gen. 14, 23. Ez. 27, 33. Trop. Ps. 65, 10 רַב־הַתְּשָׂרָה רַב־הַתְּשָׂרָה thou dost abundantly enrich it, the earth, i. e. with copious gifts dost adorn it. With two acc. 1 Sam. 17, 25. Absol. 1 Sam. 2, 7. Prov. 10, 4. 22.

2. Intrans. to enrich oneself, to become rich, (pr. to make riches, see Heb. Gr. § 52. 2, note.) Ps. 49, 17. Prov. 21, 17. With acc. of that with which one is enriched, Dan. 11, 2.

HITHP. to feign oneself rich, Prov. 13, 7. Deriv. עֲשִׂיר, also

עֲשֶׂר m. riches 1 Sam. 17, 25. 1 K. 3, 11. 13. Ecc. 4, 8. Prov. 22, 1. ad. sæpe.

* עֲשִׂשׁ i. q. בָּלָה, to fall in, to fall away, e. g. a) Of garments falling in pieces from use or from being moth-eaten; comp. עֲשִׂשׁ, עֲשִׂשׁ moth. b) Of the countenance falling away, pining, wasting, from disease or care, Ps. 6, 8. 31, 10.

11. Arab. عَشَّ to fall away, to pine.

* עֲשִׂת 1. to shine, to be bright, smooth. Jer. 5, 28 שְׁמֵנֵהּ עֲשִׂתוּ they are waxen fat, they shine, i. e. their skin shines with fatness. Hence עֲשִׂת.

2. to make shining, i. e. smooth; hence

to work, to forge, to form, see deriv. עֲשָׂה. Comp. הִלַּק.—Hence

3. Trop. of the mind, which forms, fashions, moulds any thing by revolving it, see עֲשָׂהוֹן, עֲשָׂהוּחַ; also

HITHP. to bethink oneself, recogitare as Vulg. well; c. הַ Jon. 1, 6. Chald. עֲשָׂהוּחַ to excogitate.

עֲשָׂה, עֲשִׂית, Chald. to think, to have in mind, to purpose, c. inf. et הַ Dan. 6, 4. See Heb. עֲשָׂה no. 3, and Hithpa.

עֲשָׂה f. (r. עֲשָׂה) something wrought, artificial work, Cant. 5, 14. The fem. gender comes prob. from regarding the ה as a mere ending; see Lehrs. p. 474.—Plur. עֲשָׂהי see in its order.

עֲשָׂתוֹת f. (r. עֲשָׂה no. 3) thought, opinion; Job 12, 5 לְעֲשָׂתוֹת שְׂאֵן in the thought of one at ease, i. q. בְּעֵינַי. Some Mss. and printed editions read עֲשָׂתוֹת plur. constr. of עֲשָׂה, which however ought not to be עֲשָׂתוֹת; but the more accurate exhibit Shurek.

עֲשָׂהי a word of doubtful origin, which joined with a number denoting ten, i. e. עֲשָׂהי m. and עֲשָׂהי f. signifies eleven, e. g. masc. Num. 7, 72. 29, 20; fem. with plur. Ex. 26, 7. 8. 36, 14. 15, with sing. 2 K. 25, 2. Jer. 1, 3. al. Also as an ordinal the eleventh, masc. Deut. 1, 3. Zech. 1, 7; fem. Jer. 39, 2. Ez. 26, 1. Simonis explains it, after Kimchi, as if plur. constr. of עֲשָׂה, thus: "cogitationes ultra decem, i. e. numerus cogitationes sive mente concipiendus, cum præcedentes numeri ad digitos numerarentur." This is unsatisfactory enough, though a better solution is still wanting.

עֲשָׂתוֹת f. plur. thoughts, counsels, Ps. 146, 4. Chald. id. R. עֲשָׂה.

עֲשָׂתוֹת f. 1 K. 11, 5. 33. 2 K. 23, 13, Ash-toreth, elsewhere plur. עֲשָׂתוֹת Ash-tarothe, i. e. Astarte, ἢ Ἀστάρτη, pr. n. of a female divinity worshipped by the Sidonians 1 and 2 K. ll. cc. by the Philistines 1 Sam. 31, 10; and after their example by the Hebrews in the days of the Judges and Solomon, Judg. 2, 13. 10, 6. 1 Sam. 7, 3. 4. 12, 10. 1 and 2 K. ll. cc. with great observance and in connection with Baal, Judg. l. c. 1 Sam. 12, 10. The plur. עֲשָׂתוֹת, which is thrice

coupled with הַבְּצֵלִים Judg. 10, 6. 1 Sam. 7, 4. 12, 10, seems to denote statues of Astarte, comp. בְּצֵלִים, אֲשֵׁרוֹת, Gr. Ἐqual; and so too in 1 Sam. 31, 10 בֵּית עֲשָׂתוֹת the temple of Astartes (since there may have been several images in the same temple), and Judg. 2, 13 לְבַבֵּל וּלְעֲשָׂתוֹת. But some explain these passages as instances of the 'pluralis excellentiæ.' Sept. Ἀστάρτη, plur. Ἀστάρται and Ἀσταρόθ.—The extent of this worship among the Phenicians and Carthaginians is shown by the frequent occurrence of this name in the pr. names both of men and women; as עֲבַר עֲשֵׁתוֹת servant of Astarte, Gr. Ἀβδαστάρτης, Lat. Bodostor, Bostor; דְּלִי עֲשֵׁתוֹת served of Astarte, Delæastartus, etc.—Greek and Roman writers compare this name partly with their Juno, as August. Quæst. ad Jud. 7, 16 'Juno sine dubitatione a Punicis Astarte vocatur;' more commonly with Venus and Luna, as Lucian de Dea Syr. Ἀστάρτην δ' ἐγὼ δοκίω Σεληνάην ἔμμεναι. Philo Bybl. ap. Euseb. l. 10 τὴν δὲ Ἀστάρτην Φοινίκης τὴν Ἀφροδίτην εἶναι λέγουσι. Cic. Nat. 3, 23 'quarta [Venus] Syria Tyroque concepta, quæ Astarte vocatur.' The latter is the more correct; for as בְּעַל was sometimes held to be the god of the sun (see בְּעַל הַשֶּׁמֶשׁ in בְּעַל no. 5), though usually the planet Jupiter and god of fortune, so Astarte also sometimes represented the moon, and again Venus, i. e. the planet Venus, the goddess of love and fortune, who in a like respect is called likewise אֲשֵׁתוֹת and קַנְיָה. See also Mover's Phœnizien p. 601 sq.—As to the figure of this idol it can only be affirmed that it was horned; since the city Ashtaroth of Bashan, so named from the worship of Astarte, is once called עֲשָׂתוֹת קַנְיָה Gen. 14, 5; and these horns accord well both with the goddess of the moon, and also with the mythus respecting Astarte in Philo Bybl. ap. Euseb. l. c. and Sanchun. Fragm. ed. Orelli p. 34: Ἀστάρτη δὲ ἡ μέγιστη καὶ Ζεὺς Δημῶν καὶ Ἄδωδος (הדר) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνου γνῶμη. Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παρῴσιμον κεφαλὴν ταύρου· περινοστοῦσα δὲ τὴν οἰκουμένην, εὗρεν ἀεροπετὴ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἀγλαίᾳ νήσῳ ἀφιέρωσε.

See also Tacit. Hist. II. 3.—As to the etymology of the name, so long sought for in vain, it would seem that עֲשְׂתָרוֹת is for אֲסְתָר Pers. ستاره *star*, *אי* εἰς *gen* the star of Venus, like Syr. ܐܫܬܪܐ; see art. אֲסְתָר p. 76. Hence the name Ἀστειρο-ἀστὴρ, by which Astarte is called, Herodian 5. 6. 10, gives the etymology well.

—See more in Thesaur; p. 1082 sq.

PLUR. עֲשְׂתָרוֹת, constr. עֲשְׂתָרוֹה 1. *Astartes*, images of Astarte; see above.
2. עֲשְׂתָרוֹת צֹאן *Astartes of the flock*, Venuses, prob. for *females, ewes*, as propagating the flock, Deut. 7, 13, 28, 4. 18. 51. Kimchi הצאן נקבות, Gr. Venet. well οἰεῖς *ewes*.

3. Plur. *Ashtaroth*, pr. n. of a city of Bashan, Deut. 1, 4. Josh. 9, 10. 12, 4. 13, 12. 31. 1 Chr. 6, 56. Once עֲשְׂתָרוֹת קַרְנַיִם *Ashteroth-karnaim*, i. e. horned, Gen. 14, 5; so called from the horned images of Astarte, with which the city prob. abounded; see in no. 1. The ancient full name seems to have been בֵּית עֲשְׂתָרוֹת (house of Astartes), whence by contraction בְּעֲשְׂתָרָה Josh. 21, 27; see this art. p. 149. It was assigned first to Manasseh, and then to the Levites, Josh. 13, 31. 1 Chr. 6, 56. Often coupled with אֶדְרַי *Edrei*, from which according to Eusebius it was six Roman miles distant. The *Kapraviv* of 1 Macc. 5, 43 seems to be the same. [A large mound or acropolis, called *Tell 'Ashtereh*, now marks the site of Ashtaroth; it is in the midst of a vast plain, 7½ miles S. S. W. of Nōwa towards Mezāreib, from which it is 5 miles distant. It is also about 6 miles distant from Der'a the ancient Edrei. See Newbold in Journ. of Lond. Geogr. Soc. 1846. p. 333. Reland. Palæst. p. 598.—R.

עַתָּה pr. for עֶרֶב fem. of עָרָה (r. עָרָה) as לַח for לָחָה, אַתָּה for אֶתָּה; c. Makk. עֶתָּה, c. suff. עֶתֶי; usually fem. as in בְּעֵת הַהַיָּא but sometimes masc. Ez. 7, 7. 12. Cant. 2, 12, since the origin of the word appears to have been overlooked; see Lehrg. p. 474. Plur. עֶתֶיִם fem. Ez. 12, 27. Neh. 13, 31; oftener masc. 2 Chr. 15, 5. Dan. 11, 14. Ezra 10, 14. Neh. 10, 35.

1. *time*, in general; with genit. עַתָּה הָעֶרֶב *the time of evening*, even-tide, Josh.

8, 29; עַתָּה הַזְּמִיר *pruning-time* Cant. 2, 12; עַתָּה רָעָה *time of evil*, of calamity, Ps. 37, 19; Jer. 51, 6. Hagg. 1, 2. With inf. עַתָּה לָדָר *time of bearing* Job 39, 1. 2; Jer. 8, 7. So before a clause, Mic. 5, 2 עַתָּה יוֹלְדָה יוֹלְדָה *the time when she that travaileth bringeth forth*. Job 6, 17. Deut. 32, 35. 2 Chr. 20, 22, 28, 22. Also עַתָּה אֶל (עַר) *from time to time* 1 Chr. 9, 25. Ez. 4, 10. 11.—With prepositions:

a) בְּעֵת, c. art. בְּעֵת, *in or at a time*; בְּעֵת הַהוּא *at that time* Gen. 21, 22. 38, 1. Num. 22, 4, and so always in the Pent. see in הוּא; in the other books הָיָא בְּעֵת. So בְּעֵת קָצִיר *in the time of harvest* Jer. 50, 16; בְּעֵת לְדָרְהָ *Gen. 38, 27*; בְּכָל-עֵת *at all times*, always, Ps. 10, 5. 34, 2. 62, 9. al. sæp.

b) לְעֵת *at a time*, espec. of the time of day, of life, etc. לְעֵת עָרֵב *Gen. 8, 11*, 24, 11. 2 Sam. 11, 2. al. לְעֵת בּוֹא הַשֶּׁמֶשׁ *Josh. 10, 27*. 2 Chr. 18, 34; לְעֵת זָקֵנָה *in the time of old age* 1 K. 11, 4. 15, 23, לְעֵתֵי-יּוֹם בְּיּוֹם, i. q. יּוֹם בְּיּוֹם, *day by day*. 1 Chr. 12, 22.

c) אֲבַיִת *about or at a time*, see in אֲבַיִת 3; as אֲבַיִת מִנְחָה עָרֵב *at the time of the evening oblation* Dan. 9, 21. With the art. בְּעֵת (for בְּהַעֲתָה) *at this time*, now, Num. 23, 23. Judg. 13, 23. 21, 22. Job 39, 18. בְּעֵת מָחָר *about this time to-morrow*, Ex. 9, 18. 1 Sam. 9, 16. 20, 12. 1 K. 19, 2. al. more fully בְּעֵת הַזֹּאת *Josh. 11, 6*. בְּעֵת חֵי, see in חֵי no. 3. p. 309.

d) Accus. עַתָּה, *at or in the time*; Ps. 4, 8 יְגוּר הַגֶּזֶם מֵעַתָּה *more than in the time when their corn and their wine were abundant*. Absol. *at the time, now*, i. q. עַתָּה, Ez. 27, 34. Sept. *νῦν*, Vulg. *nunc*.—Spec.

2. *time of the year, season*, Gr. ὥρα; Cant. 2, 12. Jer. 50, 16, see above in no. 1. בְּעֵת הַיָּהָר, see above in no. 1. c. Ezra 10, 13 הָעֵת הַגְּשָׁמִים *the season of rains*, i. e. the rainy season; see Bibl. Res. in Palest. II. p. 97.

3. *time or season of life*, espec. *youth* spoken of a marriageable virgin, Ez. 16 8 וְהָיָה עִתְּךָ עַתָּה לֹא, *thy time was the time of love*. So Ps. 81, 16 *their youth should have endured for ever*. Comp. Gr. ὥρα, e. g. ἐς γάμου ὥρην ἀνίστασθαι Hdot 6, 61; εἰς ἄνδρὸς ὥραν ἡκουσα κόρη Plat

4. *a fit time, proper season*, like Gr. καιρός; often with suff. as בְּעֵתוֹ מְקַרְרֵת *th*

rain in its season, i. e. at the proper time, Deut. 11, 14. 28, 12; of fruit Ps. 1, 3; so Ps. 104, 27. Job 38, 32. Prov. 15, 23. Ecc. 7, 17. 10, 17. Acc. לא עת *not in time*, out of time, untimely, Job 22, 16; and so עת *in time*, betimes, Hos. 13, 13 *he is a foolish son ברי עת לא יעמד וגו' for he standeth not betimes in the matrix*, i. e. doth not break forth from the womb at the right time, while there is yet strength to bear; comp. Is. 37, 3.

5. *the time* of any one, i. q. *day* of any one, see in יום no. 1. b; i. é. the time of the end, the last and fatal day, time of destruction, Is. 13, 22. Jer. 27, 9. Ez. 22, 3. 30, 3. Ecc. 9, 12. Absol. Ecc. 9, 11.

6. *a set time, a certain period*, which will have an end, opp. עולם. Ecc. 3, 1 *עת לכל-הפֿעֿן עת to every thing there is a time*; i. e. it endures but for a time, is not permanent; comp. 8, 6. So עת עת *for a time*, i. e. a fixed period, which will come to an end, Dan. 11, 24.

PLUR. עתים, עתות, see above init. *times*; i. e. a) As computed by those learned in such matters; e. g. ידעו העתים Esth. 1, 13, and ידעו בינה לעתים 1 Chr. 12, 32, *knowing of times*, i. e. astrologers. b) As connected with the *vicissitudes* of men and things, 1 Chr. 29, 30. Dan. 9, 26. Is. 33, 6. Hence i. q. *destiny, lot*, Ps. 31, 16. Also *times* of judgment, of divine wrath, Job 24, 1; comp. in no. 5. c) As implying repetition, Neh. 9, 28 *עתים רבות many times*, repeatedly; comp. Chald. זמן no. 2.

Denom. עתה, עתה, perh. pr. n. עתה.

עַת קָזִין (time of the judge) with ה local עתה ק, *Itah-kazin*, pr. n. of a city in Zebulun, Josh. 19, 13.

* עָתַד in Kal not used; Chald. Pa. עָתַר *to set, to place, to prepare*; Ithpa. *to set oneself, to stand*, i. q. הִתְעַצֵּב. Syr. Pe. and Pa. *to set, to arrange*. Arab.

عَدَّ to be prepared, ready; II, IV, to prepare, to arrange. Kindr. are רָכַד וְשִׂיחַ.

PIEL *to make ready, prepare*, Prov. 24, 27.

HITHP. *to be ready, destined*, for any thing, c. ל Job 15, 28.

Deriv. עָתִיד, עָתִיד, עָתִיד.

עָתָה adv. (from עַת time, with ה paragog. demonstr.) in pause עָתָה Milêl Gen.

32, 5, like עָתָה, עָתָה; pr. *at the time*. Hence.

1. *at this time, now*, as opp. both to time past and future, Josh. 14, 11. Hos. 2, 10. Is. 48, 7; and so Gen. 22, 12. 29, 32. Job 3, 13. 4, 5. Ps. 12, 6. 20, 7. al. sæp. Also *now, already*, Job 6, 3; and poet. i. q. *presently, shortly*, Job 7, 21. 8, 6. מֵעַתָּה וְעַד עוֹלָם *from this time even for ever*, Is. 9, 6. עַד עַתָּה *until this time*, until now, Gen. 32, 5. 46, 34. עַתָּה זֶה *just now, this moment*, see in זֶה no. 3. b. עַתָּה גַּם *yea now*, see in גַּם no. 3 ult. עַתָּה לֹא *not now, no more*, Is. 29, 22. Freq. is וְעַתָּה *and now*, therefore, Gen. 3, 22. 4, 11. 21, 23. 41, 23. Neh. 5, 5. al.

2. Sometimes the notion of time is dropped, and then like Gr. νῦν, νῦν, it is used by way of emphasis, incitement, *now, come now*, mostly with imperat. Gen. 31, 13. Is. 30, 8. Mic. 4, 14; עָתָה הֲבָנָה 1 K. 1, 18. 2 K. 18, 21. Also with interrog. Is. 36, 5 *come now, on whom dost thou trust? v. 10 and now (וְעַתָּה) have I then come up without Jehovah?*

עֲתוּדָא m. *a he-goat*; Arab. عَتُودٌ a young goat, pr. well-formed, of perfect age, robust; comp. عَتَدٌ a horse ready for the course; others, robust, of perfect stature.—Only plur. עֲתוּדִים, עֲתוּדִים, Gen. 31, 10. 12. Num. 7, 17. Ps. 50, 9. 13. Prov. 27, 6. Is. 1, 11. al. Put for the leaders of the flock Jer. 50, 8. Poet. of the leader of a people, a prince, Is. 14, 9. Zech. 10, 3.

עֲתוּדָא m. (r. עָתַד) i. q. עָתִיד, viz. a) *ready, prepared*, Esth. 8, 13 Cheth. b) Plur. עֲתוּדוֹת *things prepared*, i. e. acquired, *treasure*, Is. 10, 13 Keri.

עֲתִי (perh. i. q. עָתִי opportune) *At-tai*, pr. n. m. a) 1 Chr. 2, 35. 36. b) 12, 11. c) 2 Chr. 11, 20.

עֲתִי m. adj. (from עַת) *timely, fit, opportune*, Lev. 16, 21.

עֲתוּדָא m. adj. (r. עָתַד) 1. *ready, prepared*, c. ל Esth. 3, 14. 8, 13. Job 15, 24. Syr. and Arab. id.

2. *practised, skilful*, c. inf. Job 3, 8. Comp. عتد Conj. V, artis peritissimus fuit; see Schult. ad l. c.

3. Plur. עֲתוּדוֹת a) *things prepared for any one*, i. e. things impending, des-

tinged, Deut. 32, 35. b) *things prepared* i. e. acquired, *treasures, riches*, τὰ ὑπάρχοντα, Is. 10, 13 Cheth.

עָתִיד Chald. *ready*, Dan. 3, 15.

עֲתִיָּה (perh. i. q. עֲשִׂיָּה) *Athaiah*, pr. n. m. Neh. 11, 4.

עֲתִיק m. adj. (r. עָתַק) *splendid*, spoken of garments, Is. 23, 18 מְכַסֵּה עֲתִיק, Targ. כְּסֵי דִרְקָר. It is here the splendour of the sacerdotal vestments, handed down from antiquity and preserved with the highest care and veneration; see in r. עָתַק no. 4.—Arab. عَاتِق old, antique, put for that which is superexcellent, of ancient name and honour.

עֲתִיק m. adj. (r. עָתַק) 1. *taken away, taken off*, sc. from the mother's breast, weaned, Is. 28, 9.

2. *ancient, old*, 1 Chr. 4, 22. See the root, no. 2.

עֲתִיק Chald. m. adj. *ancient, senex*, Dan. 7, 9, 13, 22. Syr. كَدَمًا id. See r. עָתַק no. 2.

* עָתַק obsol. root, Arab. عتك *to turn in, to take lodging*. Hence

עֲתָק (lodging-place) *Athach*, pr. n. of a place in the tribe of Judah 1 Sam. 30, 30.

* עָתַל obsol. root, Arab. عتل *to treat with violence*. Hence the two following.

עֲתָלִי (for עֲתָלְיָה q. v.) *Athlai*, pr. n. m. Ezra 10, 28.

עֲתָלְיָה (whom Jehovah afflicts, r. עָתַל) *Athaliah*, pr. n.

1. Masc. a) 1 Chr. 8, 26. b) Ezra 8, 7.

2. Fem. a queen of Judah, the daughter of Ahab and Jezebel, 880–877 B. C. 2 K. 11, 1; elsewhere עֲתָלְיָה id. 2 K. 8, 26, 11, 2. 2 Chr. 22, 2, 23, 21, 24, 7.

* עָתַם a root ἄπ. λεγόμε. in ΝΙΡΗ. Is. 9, 18 *through the anger of Jehovah* נֶעְתַּם הָאָרֶץ *the land is consumed*, burned; parallel. 'the people are food for fire.' Sept. συγχεύονται. Cod. Alex. συγκαυθήσεται. Targ. הָרֹבֶחַ is burned. This sense is required by the context; and is confirmed by the context; and is confirmed by Arab. عَم suffocating heat, and Eth. መረዳ angry, heated with

anger.—The Rabbinis render it, *the land is darkened*, comp. Arab. عتم to be darkened; but against the context.

* עָתַן obsol. root, kindr. with עָתַל, i. q. Arab. عتن *to treat with violence*.

Comp. عْتُون lion. Hence the two following.

עֲתָנִי (for עֲתָנְיָה lion of Jehovah) *Othni*, pr. n. m. 1 Chr. 26, 7.

עֲתָנְיָל (lion of God) *Othniel*, pr. n. of one of the judges of Israel, Josh. 15, 17. Judg. 1, 13, 3, 9. 1 Chr. 4, 13. Gr. Γοθονύλ Judith 6, 15. R. עָתַן.

* עָתַק fut. יִעָתַק 1. *to be taken away, removed*, Job 14, 18, 18, 4. See r. עֲתִיק no 1, and Hiph.

2. *to be advanced in years, to grow old*, Job 21, 7. Ps. 6, 8 *mine eye groweth old*; comp. Lam. 3, 4. Arab. عَتَّق to be antique, old. Syr. حذف to grow old. Chald. id. See r. עֲתִיק no. 2.

3. *to be set free, manumitted*, from the idea of taking away; comp. Is. 28, 9. Arab. عَتَّق fut. I; عَاتِق manumitted, free, عَتَّق freedom. Hence Heb.

עָתַק in a bad sense, licentious, impudent. 4. From the idea of age in no. 2, comes the signif. *to be antique*, and thus *to be venerable, noble, splendid*, in the manner of antique wealth, or old wine, transmitted from one's ancestors and preserved untouched; see Schult. ad Prov. 8, 18. Hence עָתַק, עֲתִיק.

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עָתַק Causat. of Kal no. 1, *to take away, to remove*, Job 9, 5. Spec. a) Of tents, *to break up, to remove*, e. g. a nomadic camp, Gen. 12, 8, 26, 22. b) *to transfer, to transcribe*, from one book into another, hence i. q. *to collect* proverbs, Prov. 25, 1. Sept. ἐξεγράψαντο, Vulg. transtulerunt. Talmud. to copy, to translate. c) *to take away from any one*. Job 32, 15 הֵעֲתִיקוּ מֵהֶם מִלִּים they took from them words, impers. for 'words were taken from them,' they could say nothing.

Deriv. עָתַק, עָתַק, עֲתִיק, עֲתִיק.

עָתַק m. adj. pr. 'free, licentious,' i. e. bold, impudent, wicked, see the root no

3. **עַתָּק** to *speak impudently*, i. e. arrogantly, *wickedly*, Ps. 31, 19, 75, 6. 94, 4. 1 Sam. 2, 3.

עֵתֶק m. adj. (r. **עֵתֶק** no. 4) *splendid*; Prov. 8, 18 **עֵתֶק** הוֹן **עֵתֶק**, Vulg. *opes superba*.

* I. **עֵתֶר** fut. **יַעֲתֶר** 1. i. q. **קָטַר**, to *burn incense* to a divinity; Syr. **عَتَر** to smoke with perfume, **عُتِر** fume, incense; Arab. **عطر** to breathe odours. Hence **עֵתֶר** no. 1.

2. to *pray* as a suppliant, to *supplicate* God; the prayers of the righteous being likened to incense, comp. Rev. 5, 8, and *μνημόσυνον τῆς προσευχῆς* Tob. 12, 12. Acts 10, 4. With **ל** and **אֶל** Gen. 25, 21. Ex. 8, 26. 10, 18. Judg. 13, 8. Job 33, 26.

NIPH. to *let oneself be entreated* by any one, c. dat. i. e. to *hear and answer* prayer; Gen. 25, 21 **וַיַּעֲתֶר** לוֹ **יְהוָה** and *Jehovah heard him*. 2 Sam. 21, 14. Is. 19, 22. 2 Chr. 33, 13. 19. Ezra 8, 23. Inf. absol. **נִעְתָּר** 1 Chr. 5, 20.

HIPH. i. q. Kal no. 2, to *pray*, to *supplicate*, c. **אֶל** Ex. 8, 4. 25. 9, 28. Job 22,

27; **ל** Ex. 10, 17. With **ל** and **בְּעֵד** to *entreat for*, i. e. in behalf of any one, Ex. 8, 5, 24.

Deriv. **עֵתֶר**.

* II. **עֵתֶר** in Kal not used, i. q. Chald. **עֵתֶר** and Heb. **עֵשֶׂר**, to *be rich*, *abundant*.

NIPH. id. Prov. 27, 6 *abundant are the kisses of an enemy*; opp. faithful are the wounds of a friend.

HIPH. to *make abundant*, to *multiply*; Ez. 35, 13 **וַיַּעֲתֶרְתֶּם** עָלַי **הַדְּבָרִים** *ye multiply your words against me* sc. impiously. Comp. **קָדוֹל** no. 2.

Deriv. **עֵתֶרֶת** and pr. n. **עֵתֶר**.

עֵתֶר m. (r. **עֵתֶר** I) constr. **עֵתֶר**, plur. c. suff. **עֵתֶרִי**.

1. *incense*, fragrant smoke, Ez. 8, 11. So correctly Sept. Vulg. Syr.—Others render it *abundancé*; comp. r. **עֵתֶר** II.

2. a *suppliant*, *worshipper* of God, Zeph. 3, 10.

עֵתֶר (abundance) *Ether*, pr. n. of a place in Simeon, Josh. 15, 42. 19, 7.

עֵתֶרֶת f. *abundance*, *riches*, Jer. 33, 6. R. **עֵתֶר** II.

פ

פֶּה the seventeenth letter of the Hebrew alphabet, as a numeral denoting 80. The name **פֶּה** probably signifies *mouth*, i. q. **פִּה**. It was pronounced like *p*, *ph*; but with Dag. lene **פ** also as *π*, *p*; see Lehrs. p. 20, 21. It is interchanged chiefly with the other labials **ב** and **מ**, where see

פֹּה adv. *here*, see **פֹּה**.

* **פָּאָה** a root not used in Kal, to *breathe*, to *blow*; like the kindr. **פָּעָה** (**פָּהָה**), also **פּוּאָה**, **פּוּהָה**, **פּוּחָה**, all which are onomatopoeic, and imitate the sound of one blowing from his lips.—Hence *ἄπ.* *λεγόμεν.*

HIPH. Deut. 32, 26 **אֶפְאַיְהֶם** I will *blow them away*, i. e. scatter them like the wind. Sept. *διασπείρω αὐτούς*.—Simonis compares here Arab. **فَال** which has the signif. of *splitting*, *separating*,

and so of *wounding*, *dispersing*; but less well. See more in Thesaur. p. 1086.

Deriv. **פֶּאָה**, **פֶּה**, **פִּיהָ**, **פִּיפִיּוֹה**, and words compounded with **פִּי**.

פֶּאָה f. (from masc. **פֶּאָה**, **פֶּה**, r. **פֶּאָה**) constr. **פֶּאָה**, plur. **פֶּאָה**.

1. Pr. *the mouth*, then *the face*, like Lat. *os*. Syr. **فاه** id. Like other feminines it is everywhere transferred to inanimate objects, i. q. *side*; hence

a) Of the *side* or *quarter* of the heavens; as **פֶּאָה רֵם** *the west side*, the west, Ex. 27, 12. Josh. 18, 14; **פֶּאָה צָפוֹן** *the north side* Ex. 26, 20. 27, 11; **פֶּאָה נֹגֵב** *the south side* Ex. 27, 9. Num. 34, 3; **פֶּאָה קָרִים** *the east side* Ez. 48, 2. Often with ה local, as **פֶּאָה וְרֵמָה** *the side westward*, to the west, Ez. 48, 16; **פֶּאָה צָפוֹנָה** Josh. 15, 5; **פֶּאָה נֹגֵבָה** Josh. 18, 15; **פֶּאָה נֹגֵבָה הַיַּמִּינָה** *the south side*

southward Ex. 26, 18; פֶּאֶה קְדָמָה Num. 35, 5; פֶּאֶה קְדָמָה מִזְרָחָה the east side eastward Ex. 38, 13. At or on the side of is לְפָאֵה in Ex. and Josh. 11. cc. but מִפָּאֵה in Ez. 45, 7. 48, 2 sq.

b) Genr. *side, quarter, parts*; Lev. 13, 41 if any one have lost his hair מִפָּאֵה פְּנֵיו from the side towards his face, i. e. from his forehead, in front. Neh. 9, 22 וְהִחֲלַקְתֶּם לְפָאֵה and didst distribute them (the Israelites) into various quarters, i. e. districts of the promised land. Jer. 48, 45 מִפָּאֵה מוֹאָב the parts of Moab. Parall. in Num. 24, 17 is dual constr. מִפָּאֵהי מוֹאָב q. d. the two sides of Moab, the whole region; comp. הַרְבֵּתִים, הַרְדִים, all borrowed from the human body and transferred to tracts of country. Symm. ἀλιμματα.—Hence

2. the extreme part, extremity, corner, e. g. of a field Lev. 19, 9. 23, 22; of the sacred table Ex. 25, 26. 37, 13; of a couch or divan, the place of honour, Am. 3, 12.—Lev. 19, 27 לֹא תִקַּף פֶּאֶה רֹאשְׁכֶם ye shall not round off (cut in a circle) the extremity of your head of hair; and then is subjoined: וְלֹא תִשְׁחַתְּוּ אֶת פֶּאֶה וְקַנְיָה nor shall thou mar the extremity (corner) of thy beard; and this again is thus expressed in Lev. 21, 5 פֶּאֶה וְקַנְיָה לֹא יִגְלַחוּ nor shall they shave off the extremity (corner) of their beard. Here the פֶּאֶה doubtless refers to the extremities of the hair or locks along the forehead, temples, and behind the ears, which are not to be rounded off in cutting. By the same analogy פֶּאֶה הַזָּקֵן is put for the extremities or corners of the beard running up from the mustachios and beard towards the ears; these the Hebrews were forbidden to cut off; [and in this same respect, at the present day, the Jews in the East are distinguished from the Muhammedans, who trim this part of the beard.—R.] To the extremities of the hair or locks, פֶּאֶה רֹאשׁ, is also to be referred the phrase פֶּאֶה קְצוּצָה clipped as to the locks, having the locks clipped, rounded off. Jer. 9, 25. 25. 23. 49. 32. This is said with a sort of, contempt of the Arabs of the desert, who are described by Herodotus as wearing their hair cut in this manner, Hdot. 3. 8. The Jewish intpp. here render פֶּאֶה parts, as in no. 2.

* פֶּאֵם obsol. root. 1. to fill the mouth with food, to swallow with effort.

Arab. فَاَم id. also to satiate oneself. Eth. ἴ-ḥ-ḥ to have in the mouth a morsel, lump, etc. ḥ-ḥ-ḥ morsel. It is one of the roots ending in m which express sounds made with the lips closed. Kindred is فِهم intellexit, pr. imbutus est.—Hence פֶּוּם for פֶּוּם mouth.

2. Arab. فَيِم to be fat; apparently of the same family with Sanscr. pina fat, πινελίς, πινελή, opimus, pinguis.—Hence פֶּימָה fat.

* I. פֶּאָר in Kal not used. 1. to be beautiful, adorned; see פֶּאָרָה, תְּפִאָרָה, פֶּאָרָה. Kindr. is prob. فخر to excel in glory, to glory.

2. i. q. Arab. فَاَر mid. Waw, to boil, to be hot, to glow; فَوْرَةٌ fervid heat, فَوْرَةٌ foam of a boiling pot; kindr. בָּעַר to burn? Hence פֶּאָרֵר, פֶּאָרֵר.

NOTE. These two significations have perh. no mutual connection; that of beauty belonging properly to this root with mid. א, and the other being prob. borrowed from a root בּו.

PIEL פֶּאָר to adorn, to beautify, to honour, e. g. the sanctuary, Is. 60, 7. 13; the people of God Is. 55, 5. Ezra 5, 27; the poor with succour Ps. 149, 4; comp. ornare beneficiis.

2. Denom. from פֶּאָרָה, to bough, to go over the boughs sc. in order to glean, Deut. 24, 20.

HITHP. 1. to be adorned, honoured, e. g. a people from Jehovah Is. 60, 21. 61, 3; of Jehovah, to glorify himself in bestowing favours on his people, c. ב Is. 44, 23. 49, 3.

2. to vaunt oneself, to glory, c. כַּל against any one, Judg. 7, 2. Is. 10, 15.

Deriv. פֶּאָרָה, פֶּאָרָה, פֶּאָרֵר (פֶּאָרֵר), תְּפִאָרָה, תְּפִאָרָה.

* II. פֶּאָר to dig, to bore, espec. in the earth; kindr. with בָּאָר. Arab. فَار to dig down and hide in the earth. Hence פֶּאָרָה for פֶּאָרָה (Arab. فَارَةٌ) a mole or rat,

and pr. n. פֶּאָרֶן. To this root also we may refer

ἩΘΗΡΑ. הִתְפַּאֵר to explain or declare oneself; compare similar tropical significations under בָּאֵר no. 2, and נָקַב no. 2. Ex. 8, 9 [5] הִתְפַּאֵר עָלַי לְמַתִּי וְגו' declare unto me when, etc. where the particle עַל by a delicate idiom implies command; Sept. well *τάξαι πρὸς με*, Vulg. *constitue mihi. quando*, etc.—The Rabbin and many moderns render: *Glory over me, when shall I entreat for thee?* i. e. as they explain it, thou shalt have from me this honour, viz. to appoint a day when, etc. But this is far-fetched and arbitrary.

פֶּאָר m. (r. פֶּאֵר I) c. suff. פֶּאָרֶךְ; plur. פֶּאָרִים, constr. פֶּאָרֶי Ex. 39, 28, but פֶּאָרְכֶם Ez. 24, 23; a head-dress, tire, turban; worn by females, Is. 3, 20; priests, פֶּאָרֵי מִנְבֵּטָה, Ex. 39, 28. Ez. 44, 18; a bridegroom, Is. 61, 10; by others in gala dress, Is. 61, 3. Ez. 24, 17. 23.

פֶּאָרָה f. (by Syr. for פֶּאָרָה, r. פֶּאֵר I) only plur. פֶּאָרֹה Ez. 17, 6, c. suff. פֶּאָרֹהֵי Ez. 31, 5. 6, and by transp. פֶּאָרֹהֵי v. 8. 12. 13, green branches, foliage, pr. the ornament of a tree, Ez. 11. cc. Comp. in Syr. قَان fruit.

פֶּאָרָה f. (by Syr. for פֶּאָרָה, r. פֶּאֵר I) a bough, branch, adorned with foliage, Is. 10, 33. Several Mss. read פֶּרָה.

פֶּאָרוֹר m. (for פֶּאָרוֹר, r. פֶּאֵר I) heat, glow, and hence a pot, see פֶּרוֹר. Then glow, flush of countenance; Joel 2, 6 פֶּאָרוֹר כָּל-פָּנִים קָבְצוּ פֶּאָרוֹר all faces gather a glow, are flushed with anxiety. Nah. 2, 11. Comp. for the same thing Is. 13, 8 פֶּנִי לְהִבִּים פֶּנִּיהֶם; also Ps. 10, 2. 39, 4.—Others: all faces withdraw their ruddiness, i. e. grow pale with fear; comp. Joel 2, 10 and 4, 15 מִיִּכְבֹּד כָּסְפוּ נִגְוָה the stars withdraw their brightness. But then it should be פֶּאָרוֹר; and פֶּאָרוֹר without suff. implies a quality not natural to the countenance.

פֶּאָרֶן (prob. region with caverns, r. פֶּאֵר II) Paran, pr. n. of a desert region inhabited by nomadic tribes 1 K. 11, 18; lying between Mount Sinai, Palestine, and Idumea. So מִדְּבַר פֶּאָרֶן Gen. 21, 21. Num. 10, 12. 13, 3. 26. Deut. 1, 1. 1 Sam. 25, 1. In the north-eastern part,

next to the 'Arabah, there is a broad tract of mountains, הַר פֶּאָרֶן Hab. 3, 3. Deut. 33, 2; see Bibl. Res. in Palest. I. p. 275. II. p. 508, 609. Once spec. Gen. 14, 6 אֵיל פֶּאָרֶן אֲשֶׁר-עַל-הַמְדְּבָר the oak or terebinth of Paran which is by the desert, Sept. *τερέβινθος τῆς Παράν*, prob. a noted tree on the borders of Edom. The desert of Paran in its widest sense included also that of Zin in the Ghôr and 'Arabah south of the Dead Sea, Num. 13, 26, comp. 20, 1; and was also not far distant from Carmel and Maon, 1 Sam. 25, 1. Josephus mentions a valley Pharan, apparently towards Idumea, with many caverns, B. J. 4. 9. 4.—This Paran has of course no connection with the Pharan of Eusebius, three days east of Ælana, Onomast. art. *Παράν*; nor with the Faran or Feiran in the peninsula of Sinai; though it has often been confounded with them. See Bibl. Res. in Palest. I. p. 186, 552.

פֶּגֶג m. plur. פֶּגִּים unripe figs, which hang on the tree over winter, *grossi, grossuli*, Cant. 2, 13. Sept. *ὄλιυθου*. R. פֶּגֶג.

* פֶּגֶג Arab. فَج VII to be unripe,

e. g. fruit; Syr. فَج unripe, sour. The primary idea seems to be that of cold, transferred to late fruits; comp. kindr. פֶּגֶג.

פֶּגֶל m. (r. פֶּגַל) filth, uncleanness, abomination, i. q. שִׁמְעוֹץ; so פֶּגֶל בֶּשֶׂר meat of pollution, unclean, Ez. 4, 14; plur. מֶרֶק פֶּגִּלִים broth of unclean meats Is. 65, 4. Concr. for abominable, unclean, Lev. 7, 18. 19, 7.

* פֶּגַל obsol. root, Talm. Pi. to make stink, to render fetid; Hithp. to be fetid, to stink. Arab. and Eth. (ג and ח being interchanged) فَحَل the food stinks, ḤḤḤ to be unclean.—Hence פֶּגֶל.

* פֶּגַע fut. יִפְגַּע, imp. פֶּגַע.

1. to strike upon or against, to impinge, Lat. *pepigil* from *pango* or *pago* which is a root of the same family. Comp. also the kindr. *pax* for *pacs*, *paciscor*, Gr. *πηγυρω*, Germ. *pochen*, and the kindr. *bocken*, *Bock*, from striking, pushing, Engl. *buck*. Kindr. in termination is the root נָגַע; comp. פֶּגַע and נָגַע.—

With **ב** to strike upon any person or thing, to fall upon, to light upon, either with purpose or accidentally, either with violence or gently; e. g. a) In a hostile sense, to fall upon, 1 Sam. 22. 17. 18. Josh. 2, 16. Judg. 18, 25; espec. in order to kill, hence to kill, to slay, Judg. 8, 21. 15, 12. 2 Sam. 1, 15. 1 K. 2, 25. 29. 31 sq. Once with acc. of pers. and **ב** of thing, Ex. 5, 3 פֹּגַעְנוּ בְּדָבָרְךָ *lest he fall upon us with pestilence.* b) In a kind sense, to assail with petitions, to urge, to entreat any one, c. **ב** Ruth 1, 16. Jer. 7, 16. 27, 18. Job 21, 15; also with **ל** of him for whom one asks or intercedes, Gen. 23, 8. c) to light upon, to meet with any one, c. **ב** Gen. 32, 1 [2]. Num. 35, 19. 21; comp. Gen. 28, 11. Also c. acc. Ex. 23, 4. 1 Sam. 10, 5. Am. 5, 19. d) to reach unto, to border upon, c. **ב** Josh. 16, 7. 17, 10. 19, 11. 22. 26. 27. 34; c. **אֵל** Josh. 19, 11.

2. to strike a league with any one, to make peace with him, Lat. *paciscor* (see above), c. **אִתְּךָ** with; pr. 'to strike hands with,' in ratifying a covenant; see **סָפַק** I, Hithp. So in two passages of Isaiah, which have been variously explained by interpreters, Is. 64, 4 פְּגַעְתָּ אֶת־טוֹשֵׁב וְיָשָׁה *thou makest peace with him who rejoiceth to do justice, i. e. with the just and upright man thou art in league, thou delightest in him, he is אִישׁ בְּרִיהָדָק אִישׁ וְלֹא אֶפְגַּע אִתּוֹ and I will not make peace with man, i. e. will make peace with none before all are destroyed.*

HIPH. הִפְגִּיעַ, fut. הִפְגִּיעַ.

1. Causat. of Kal no. 1. a, to cause to fall upon any one, to lay upon. Is. 53, 6 הִפְגִּיעַ בּוֹ אֵת עוֹן כָּלֵנוּ *he hath laid on him the iniquity of us all.*

2. Causat. of Kal no. 1. b, to cause to supplicate. Jer. 15, 11 אֶת־... אֶת־ הִפְגִּיעְתִּי בְּךָ *I will cause the enemy to come as a suppliant to thee.* So Chald. L. de Dieu, Rosenm.

3. Intrans. a) i. q. Kal. no. 1. a, to fall upon. Part. מִפְגִּיעַ *an assailant, enemy*, Job 36, 32. b) i. q. Kal no. 1. b, to assail with prayers, to entreat, to supplicate, c. **ב** Jer. 36, 25; c. **ל** of him for whom one intercedes Is. 53, 12. Part. מִפְגִּיעַ *an intercessor, defender*, Is. 59, 16.

Deriv. מִפְגַּעַת, also the two following.

פֹּגַעַת m. 'what lights upon any one,' incident, event, chance, Ecc. 9, 11; with **רַע** *an evil occurrence* 1 K. 5, 18 [4].

פֹּגַעִיאל (event of God) *Pagiel*, pr. n. of a phylarch of the tribe of Asher, Num. 1, 13. 2, 27. R. פֹּגַעַת.

* פֹּגַעַת in Kal not used. PIEL to be faint, weak, exhausted, 1 Sam. 30, 10. 21.—Talmud. Pi. to be languid, lazy. Syr. ܦܘܓܝܥܬܐ (ב and פ being interchanged) to be attenuated, weak.—Hence

פֹּגַעַת m. in pause פֹּגַעַת; plur. פֹּגַעִים, constr. פֹּגַעִי, a corpse, carcass, of man Is. 14. 19. 34, 3. Jer. 31, 40. Ez. 6, 5. 43, 7. 9; of beasts Gen. 15, 11. With **מֵת** added 2 K. 19, 35. Is. 37, 36. Comp. Syr. ܦܘܓܝܥܬܐ, also of a living body.—Sing. collect. 1 Sam. 17, 46. Am. 8, 3. Metaph. פֹּגַעִי גִלְגָּלִימוֹת the carcasses (ruins, fragments) of your idols, Lev. 26, 30.

* פֹּגַעַת fut. הִפְגַּעַת, to strike against, to light upon, kindr. with פֹּגַעַת and נָגַשׁ, comp. in עָקַשׁ. a) In a hostile sense, to fall upon, to attack any one, c. acc. Ex. 4, 24. Hos. 13, 8. b) By chance, to fall in with, to meet, c. acc. Gen. 32, 18. 33, 8. Ex. 4, 27. 1 Sam. 25, 20. 2 Sam. 2, 13. Is. 34, 14; c. **ב** Prov. 17, 12.

NIPH. recipr. to meet together, i. e. one another, Ps. 85, 11. Prov. 22, 2. 29, 13.

PIEL i. q. Kal. lett. b, to light upon any thing, to meet with, poet. Job 5, 14.

* פָּדָה fut. יִפְדֶּה. 1. Pr. to cut, to cut in two or in pieces; Arab. فَدَا id. Hence פָּדוּת.—Spec. 'to cut loose,' whence

2. to ransom, to redeem, Ex. 13, 13. 15. 34, 20. Lev. 27, 27. With **ב** of price, as Ex. 34, 20 הַמִּזְבֵּחַ הַשֵּׁנִי תִפְדֶּה בְּשֵׂה *the firstling of an ass thou shalt redeem with a lamb.* Poet. to redeem from death, Ps. 49, 8.

3. With **בְּ**, to let go free, to set free, e. g. God his people from servitude Deut. 7, 8. 13, 6. Mic. 6, 4. Ps. 130, 8; any one from straits 2 Sam. 4, 9. 1 K. 1. 29. Ps. 25, 22; from death Job 5, 20 from the hand (מִיַּד, מִכַּף) of enemies the wicked, Jer. 15, 21. 31, 11. Job 6, 23 from the power of Sheol Hos. 13, 14 פָּדָה נַפְשׁ פ' **בְּ** c. inf. Job 33, 28; absol. פָּדָה נַפְשׁ פ' **בְּ**

to preserve the life of any one Ps. 34, 23, 71, 23. Sometimes retaining the figure of a redemption, it is put for the deliverance of Israel out of Egypt, 2 Sam. 7, 23. 1 Chr. 17, 21; and from Babylon Is. 35, 10, 51, 11.

4. to let go, to dismiss, as the priest a firstling, Num. 18, 15, 17.

NIPH. pass. of no. 2, Lev. 19, 20, 27, 29; of no. 3, Is. 1, 27.

HIPH. הִפְדָּה, causat. of Kal no. 1, Ex. 21, 8.

HOPH. pass. inf. absol. הִפְדָּה Lev. 19, 20.

Deriv. פְּדִיּוֹם—פְּדִיָּהּ.

פְּדִיָּהּ (whom God delivers) *Pedahel*, pr. n. m. Num. 34, 28. R. פְּדָה.

פְּדִיָּצוּר (whom the rock i. e. God delivers) *Pedahzur*, pr. n. m. Num. 1, 10, 2, 20. R. פְּדָה.

פְּדִיּוֹת m. (r. פְּדָה) only in plur. פְּדִיּוֹת, price of redemption, ransom, Num. 3, 46 sq. 18, 16.—Elsewhere פְּדִיּוֹת as part. pass. plur. the delivered, rescued, Is. 35, 10, 51, 11. See the root no. 3 fin.

פְּדוֹן (deliverance, r. פְּדָה) *Padon*, pr. n. m. Ezra 2, 44. Neh. 7, 47.

פְּדִיּוֹת f. (r. פְּדָה) 1. division, distinction, Ex. 8, 19 [23]. Sept. διαστολή, Vulg. divisio, Aben Ezra הפרש. Comp. Muntinghe in Diss. Lugdd. p. 1154.

2. deliverance, Ps. 111, 9, 130, 7. Is. 50, 2.

פְּדִיָּהּ (whom Jehovah delivers) *Pedaiah*, pr. n. m. a) The father-in-law of king Josiah 2 K. 23, 36. b) 1 Chr. 3, 18. c) Neh. 3, 25. d) 11, 7. e) 8, 4, 13, 13.

פְּדִיָּהּ (id.) *Pedaiah*, pr. n. m. 1 Chr. 27, 20.

פְּדִיּוֹת m. Num. 3, 49, and פְּדִיּוֹת Ex. 21, 30. Ps. 49, 9, price of redemption, ransom, λύτρον. R. פְּדָה.

* פְּדָן obsol. root of uncertain primary signification. From it have come:

1. Arab. فَدَن to build high; hence فَدْن a high tower; see Heb. אֲפֹנָן.

2. Arab. فَدَان and فَدَان a yoke of oxen, a plough, a measure of land, Fed-

dan; also Syr. ܦܕܢ, Chald. ܦܕܢ, id. But Syr. ܦܕܢ a valley, plain, depressed region; a signif. not obviously allied to the preceding.—Hence

פְּדִיָּהּ Gen. 48, 7, i. q. Syr. ܦܕܢ, a plain, low region, fully אֶרֶם פְּדִיָּהּ the plain of Syria, Padan-Aram, i. e. Mesopotamia with the desert on the west of the Euphrates, opp. to the mountainous region along the Mediterranean; Gen. 25, 20, 31, 18, 33, 18, 35, 9, 46, 15. With ה local אֶרֶם פְּדִיָּהּ Gen. 28, 2, 5, 6, 7. In Hos. 12, 13 שְׂדֵה אֶרֶם id. whence it appears that פְּדִיָּהּ is nearly equivalent to שְׂדֵה.

* פְּדָע i. q. פְּדָה to deliver; once Job 33, 24 מְרַחֵם מִרְחָה שְׂחָה deliver him from going down to the pit; comp. in v. 28 פְּדָה in a like connection. In other roots too the forms לָע and לָה are kindred and stand side by side; comp. רָגַע and רָגַה, רָפַע and רָפָה. Five Mss. here read מְרַחֵם loose or dismiss him; but less adapted to the context, while the ר is also sustained by the parall. v. 28.

* פְּדָר obsol. root, prob. to nourish, to fatten; comp. Arab. فَدَن to fatten animals, r and n being interchanged; and more frequently بَدَن to become fat, thick, بَدْن fat, fatness. In the Indo-European tongues comp. Germ. Fütter, Engl. food, fodder, later Lat. fodrum; also fett, Engl. fat, Icel. feitr from the root foeden to nourish. The primary radical syllable is fad, which in many forms takes r, comp. pita, pater; pigeo, piger, פִּגְר.—Hence

פְּדָר m. in pause פְּדָר, c. suff. פְּדָרוּ, fat, grease, Lev. 1, 8, 12, 8, 20. Sept. στέαρ.

פֶּה m. (r. פָּאָה; for פָּאָה, as שֶׁה for שָׂאָה) constr. פִּי for פָּאִי; c. suff. פִּי Arab. فِي, פִּי, f. פִּי; פִּי and פִּי, f.

פִּי Deut. 21, 5, poet. פִּימוֹ Ps. 17, 10; plur. in signif. no. 3 פִּימֹת 1 Sam. 13, 21, and פִּימוֹת Prov. 5, 4.

1. the mouth, so called from breathing and blowing, see the root and Ps. 135, 17, comp. רִוַח פִּי Ps. 33, 6; like אָף nose from אָנַף. Arab. فَاة, فَيْة, فُوَة

constr. **פה**, **פי**, **פו**, **פא**, id.—Spoken of the mouth of man and beast, e. g. of the lion Ps. 22, 22 (whence poet. Job 36, 16 **פיהו** *from the mouth* i. e. jaws of the enemy); of the crocodile Job 41, 11, 13; and of the beak of birds Gen. 8, 11. Is. 10, 14. As the instrument of speech Ex. 4, 11. 12. Num. 22, 28 (of Balaam's ass). Ps. 37, 30. 115, 5. 135, 16. Is. 1, 20. al. sæp. So of eating or devouring Is. 9, 11. Ez. 2, 8. 3, 27. 4, 14. Dan. 10, 3; of tasting Gen. 25, 28; of kissing Cant. 1, 2; of laughter Job 8, 21; of breathing, see above. So **פיהו** *heavy-mouthed*, i. e. slow of speech Ex. 4, 10; **פה חלק** *a smooth mouth* i. e. flattering Prov. 26, 28; **פה מרמה** *a mouth of deceit* Ps. 109, 2.—As phrases may be noted:

a) *To speak with any one* **פה אל-פה** *mouth to mouth*, i. e. in person, without mediator or interpreter, Num. 12, 8; comp. **פיהו את-פיהו** Jer. 32, 4; **פיהו עם פיו** 34, 3; also **בפיו** 1 K. 8, 15. b) *with one mouth*, with one voice or accord Josh. 9, 2. 1 K. 22, 13. 2 Chr. 18, 12. Syr. **פה** *פה*. c) Job 19, 16 *I entreat him* **פה** *פה* *with my whole mouth*, i. e. with all my strength of voice; and so **פה** Ps. 89, 2. 109, 30; also in acc. Ps. 66, 17 **פיהו אתי** *I cry unto him with my whole mouth*; see for this acc. Heb. Gr. § 135. 1. n. 3. d) *to put in one's mouth* sc. words, to suggest what one shall say, Ex. 4, 15. Num. 22, 38. 23, 5. 12. 2 Sam. 14, 19. Is. 59, 21; **פה** *פה* id. Deut. 18, 18. Ps. 40, 4. Jer. 1, 9. Also i. q. Deut. 31, 19. Further, *to be in one's mouth*, i. e. so as to be often spoken of, as a law Ex. 13, 9; comp. Ps. 5, 10. 38, 15. Diff. is 2 Sam. 17, 5 *let us hear* **מה-בפיו** *what is in his mouth*, i. e. what he has to say. e) *upon the mouth*, Gr. **ἐν στόμα**, **ἐν** *στόμα*, where we say *in or into the mouth*; Nah. 3, 12 *they (the figs) fall* **אל-פה** *into the mouth of the eater*. Mic. 3, 5. So that which is spoken is said to be *upon the mouth*, where we say *upon the lips*, see in **פה** A. 1. 2 Sam. 13, 32 **פה** *פה* *upon the lips of Absalom hath this been purposed*, i. e. he has often spoken of it, has not concealed it. But **פה** *פה* *to lay the hand upon the mouth*, i. q. *to be silent*, Judg.

18, 19. Job 21, 5. 40, 4. Mic. 7, 16; comp. **פה** Prov. 30, 32. f) **פה** *פה* *to write from the mouth of any one*, at his dictation, Jer. 36, 4. 27, 32. 45, 1. g) **פה** *פה* *the breath of the mouth of Jehovah*, for the wind Job 15, 30; for his powerful and creative word or command, fiat Ps. 33, 6.

Further, *the mouth* is also put by meton. aa) *For a speaker, spokesman*, Ex. 4, 16 **פה** *פה*, comp. 7, 1 where it is **פה**. Jer. 15, 19. bb) *For voice, sound*, Am. 6, 5 **פה** *פה* *to the sound of the lyre*. cc) *For speech, discourse*; Ps. 49, 14 *their followers* **פה** *פה* *delight in their sayings*. dd) *For command, precept, order*; **פה** *פה* *according to the command of any one, by order of*, Gen. 45, 21. Ex. 17, 1. Lev. 24, 12. Num. 3, 16. Josh. 19, 50. Job 39, 27; more rarely **פה** Josh. 15, 13. 17, 4. 21, 3; **פה** 1 Chr. 12, 23. Also **פה** *פה* *to keep the commandment of any one* Ecc. 8, 2; contra, **פה** *פה* *to rebel against a command*, see in **פה**. In like manner **פה** *פה* *to transgress the command of Jehovah* Num. 14, 41. 22, 18. 24, 13. 1 Sam. 15, 24. Prov. 8, 29. So perh. Ps. 17, 3 **פה** *פה*, see in art. **פה**. ee) *For counsel, opinion, decision*, e. g. of a judge Deut. 21, 5. So in the phrase **פה** *פה* *to ask the opinion or counsel of any one* Gen. 24, 57. Josh. 9, 14. Is. 30, 2. Also of *testimony*, as **פה** *פה* *at the mouth of two witnesses*, i. e. by their testimony, Deut. 17, 6. 19, 15; **פה** Num. 35, 30.

2. *a mouth*, i. e. *an aperture, orifice, entrance*; e. g. of a sack Gen. 42, 27. 43, 12. 21. 44, 1; of a well Gen. 29, 2. 3. 8; of an ephah Zech. 5, 8; of the laver 1 K. 7, 31; of a cavern Josh. 10, 18. 22, 27, and hence of Sheol Ps. 141, 7. Is. 5, 14; also of any garment which surrounds the neck, Ex. 39, 23. Job 30, 18. Ps. 133, 2; **פה** *פה* id. Ex. 28, 32. So of a city, Lat. *ostium*, Prov. 8, 3. Hence **פה** *פה* *entrance to entrance*, i. e. from one end to the other, 2 K. 10, 21. 21, 16; **פה** *פה* id. Ezra 9, 11.—So Arab. **פה**, Ethiop. **פה**, Gr. **στόμα**, id.

3. *mouth of the sword*, i. e. *the edge*, as biting and devouring like the mouth

comp. r. אָבֵל no. 2. Syr. **פִּמְלָא יִסְחָא**, Ethiop. **ḌḌ**, edge of the sword.—So in the phrases: **הִקְהָה לְפָי הָרֶב** to smite with the edge of the sword, see in **נִכְהָה** Hiph. no. 2. d, and **לְ** no. 3. e. fin. **הָרֶג לְפָי** **הָרֶב** Gen. 34, 27; **לְפָי הָרֶב** Josh. 6, 21. 11, 11. 1 Sam. 15, 8; **הִמָּם לְפָי הָרֶב** to discomfit with the edge of the sword, Judg. 4, 15; **חָלַשׁ לְפָי הָרֶב** id. Ex. 17, 13; also **נָפַל לְפָי הָרֶב** Josh. 8, 24. Judg. 4, 16. Here **הִקְהָה לְפָי הָרֶב** etc. does not differ from **הִקְהָה בְּהָרֶב** Josh. 11, 10, except as being more vivid. Sept. **παύσσω ἐν σιόματι τῆς ὄμφας**.—Plur. **פִּיִּם** edges of cutting instruments 1 Sam. 13, 21; **פִּיּוֹה** id. Prov. 5, 4.

4. a portion, part, pr. a mouthful, morsel, comp. **רֶד** no. 7. Deut. 21, 17 **פִּי שְׁנַיִם** the portion of two, i. e. a double portion. 2 K. 2, 9; also two parts of three, two thirds, Zech. 13, 8; comp. **רֶד** l. c.

5. i. q. fem. **פָּאָה**, the side or extremity of any thing. Is. 19, 7 **עַל-פִּי רֵאֵר** on the side of the Nile, not 'at the mouth of the Nile.'

6. With prepositions it assumes almost the nature of a particle :

a) **כְּפִי** α) according to the command of, 1 Chr. 12, 23. β) according to the mention or notation of, i. e. in proportion to, according to, Ex. 16, 21. Lev. 25, 52 **כְּפִי שְׁנַיִם** according to his years. Num. 6, 21. 7, 5. 8. 35, 8. γ) i. q. **כְּ**, **כְּמִי**, as, like; Job 33, 6 **אֲנִי כְּפִיָּה לֵאלֹהִים** I am, as thou, of God sc. created. δ) **כְּפִי אֲשֶׁר** Conj. according as, even as, Mal. 2, 9; and without **אֲשֶׁר** ellipt. so as, so that, Zech. 2, 4.

b) **לְפָי**, i. q. **כְּפִי**, see **לְ** no. 13. α) by or according to the command of, i. q. simpl. according to; Gen. 47, 12 **לְפָי הַקְּהָה** according to the number of the children. Lev. 25, 16. 27, 16. Num. 26, 54. Prov. 12, 8. Hos. 10, 12 **סֹוּ יֵהוּבָה וְקָצְרוּ לְפָי הַסֵּד** and reap according to your piety. β) With infin. according to. Ex. 16, 16. 18. 12, 4; also when, i. q. **לְ** c. inf. Num. 9, 17. Jer. 29, 10; see in **לְ** lett. C. no. 7.

γ) **עַל-פִּי** α) upon the mouth, where we say in or into the mouth, see in no. 1. e. β) on the side, see no. 5. γ) at the sound of, see no. 1. bb; according to the command of, by order of, see no. 1. dd;

by the testimony of, see no. 1. ee. Hence δ), i. q. **כְּפִי**, **לְפָי**, according to, Num. 26, 56. Lev. 27, 18. Deut. 17, 10. Ex. 34, 27. Gen. 43, 7 **עַל-פִּי הַדְּבָרִים הָאֵלֶּה** according to these things, as things were, truly. **עַל-פִּי אֲשֶׁר** according as, Lev. 27, 8.

פֹּה or **פֹּו**, once **פֹּאָ** Job 38, 11, (perh. contr. from **פֹּהוּ** i. q. **בִּהוּ** in this or that sc. place, like **כֹּהוּ** for **כֹּהוּ**) Adv. of place.

1. here, in this place, Gen. 19, 12. 22, 5. 40, 15. Josh. 18, 6. 8. al. sæpe. **מִפֹּה**, **מִפֹּו**, from here, hence, Ez. 40, 21. 26. 34. 37. **מִפֹּה—מִפֹּה** hence—hence, on this side—on that side, Ez. 40, 10. 12. 21. 41, 2. For **אִרְפֹּה** see in its place.

2. hither, 1 Sam. 16, 11. Ezra 4, 2.

פּוּאָה (perh. Arab. **فُوَاهُ** mouth) *Puah*, pr. n. m. a) A son of Issachar 1 Chr. 7, 1; for which Gen. 46, 13 and Num. 26, 23 **פּוּוָה** *Puwah*. b) Judg. 10, 1.

* **וַיִּפְגַּע** fut. **יִפְגַּע**, with Vav conv. **וַיִּפְגַּע**.

1. to be cold, without vital warmth. Syr. and Arab. id. The primary idea is that of breathing, blowing, cooling, see Heb. **פּוּחַ**, the palatal and guttural being interchanged.—Gen. 45, 26 **וַיִּפְגַּע לְבָבוֹ** but his heart was cold, did not warm with joy, was not moved. Trop. to be torpid, sluggish, slack, Ps. 77, 3. Hab. 1, 4 *friget lex*.

NIPH. to be torpid, languid, Ps. 38, 9.

Deriv. **הַפּוּגָה** and

פּוּגָה f. remission, pause, Lam. 2, 18.

פּוּד, see r. **פִּיר**.

פּוּחַ see in **פּוּאָה**.

* **פּוּחַ** fut. **יִפְּחַ**, i. q. **נָפַח** q. v. to puff, to blow, to breathe. Arab. **فَاح**

and **فَاح** to breathe odours, to be fragrant. Syr. **فُح** to blow, Pa. to refresh, to cool, sc. the air by a breeze.—Cant. 2, 17 **עַד שֶׁיִּפְּחַ הַיּוֹם** until the day breathes, i. e. until the breeze comes and the heat remits, until evening. Cant. 4, 6. Comp. **רוּחַ** no. 2, and **פּוּג**.

HIPH. 1. With acc. to blow upon, as a wind Cant. 4, 16.

2. to breathe out words, to utter; e. g. falsehood Prov. 6, 19. 14, 5. 19, 5. 9; also in a good sense, to speak the truth 12. 17.

3. *to pant*, i. e. *to hasten*, Hab. 2, 3. Comp. פָּנָה Ecc. 1, 5.

4. With בּ *to blow* into a flame, *to kindle up* a fire, Ez. 21, 36. Trop. c. acc. Prov. 29, 8 *to kindle up a city*, i. e. to excite sedition.

5. *to puff at*, i. q. *to rail at* any one, c. פּ Ps. 10, 5; לּ Ps. 12, 6 לוּ (אָשֶׁר) רָפְיָהּ לּוּ whom they puffed at, i. e. the oppressed.

Deriv. פִּיחַ.

* פּוֹט obsol. root, Syr. Aph. *to despise, to afflict*. See פּוֹטִיאֵל.

פּוֹט *Phut*, pr. n. of a warlike African people, descended from Ham, Gen. 10, 6. Jer. 46, 9. Ez. 27, 10. 30, 5. 38, 5. Nah. 3, 9. Sept. and Vulg. usually *Libya*, with which also Josephus agrees, Ant. 1. 6. 2. *Phut* then prob. comprised the Libyans next to Egypt, while לִיבְיִים was a more general term, Nah. 3, 9. See Thesaur. p. 1093.

פּוֹטִיאֵל (afflicted of God) *Putiel*, pr. n. m. Ex. 6, 25.

פּוֹטִי פָּרַע Egyptian pr. n. *Potiphera*, the father-in-law of Joseph, and priest of Heliopolis, Gen. 41, 45. 50. 46, 20. Sept. Πετεφρη, Πεντεφρη, i. q. ΠΕΤΕΦΡΗ qui Solis est, Soli proprius; see Champollion Précis du Système Hiéroglyphique, Tableau général, p. 23. Pl. 12. Found in various forms on Egyptian monuments; see Rosellini Monum. Storici I. p. 117. Thesaur. p. 1094.

פּוֹטִיפָּר (contr. for פָּרַע פּוֹטִי) *Potiphar*, pr. n. of the chief of Pharaoh's body-guard, Gen. 37, 36. 39, 1.

* פּוֹן obsol. root, uncert. but perh. i. q. Talmud. Pa. פָּיחַ, *to paint, to lay on colours*.—Hence

פּוֹן m. i. q. Gr. φῦκος, Lat. *fucus*, i. e. *paint, dye*, with which the Hebrew women tinged their eye-lashes; prepared from antimony (stibium) or minium; see in r. פָּחַל. Sept. στίμιμ, Vulg. *stibium*. 2 K. 9, 30. Jer. 4, 30. Comp. pr. n. פָּרַן רִפְיָהּ. Is. 54, 11 *with eye-paint (stibium) will I lay thy stones*, i. e. I will use it as cement in laying thy walls. 1 Chr. 29, 2 אֲבָנֵי-פִיחַ stones of paint, used in building the temple; prob. a more costly kind of stones, or species of

marble, used for ornamenting and as it were *painting* the walls or pavements.

פּוֹל m. (r. פָּלַל) a *bean*, 2 Sam. 17, 28. Ez. 4, 9. Mod. Arab. فوله, فول, id.—The etymology is to be referred to the idea of *rolling*, from its round form; comp. Lat. *bullā*, Belg. *bol* a bean, *peul, pœul*, chick-pea, *bolle* onion.

פּוֹל *Pul*, pr. n. 1. A people and region in Africa as yet unknown, Is. 66, 19; where it is coupled with לִיבְיָהּ. Vulg. *Africa*. Bochart, Phaleg. IV. cap. 26, with little probability understands *Philaæ*, a large island of the Nile between Egypt and Ethiopia, called by the Egyptians Πυλακα i. e. border, far country, see Champollion l'Egypte I. p. 158. See Thesaur. p. 1094.

2. A king of Assyria who preceded Tiglath-pileser, about 774–759 B. C. 2 K. 15, 19. 1 Chr. 5, 26.—The name may signify elephant, i. q. Sanscr. *pīl*, Pers. پیل; or better lord, king, i. q. Sanscr. *pāla*, Pers. بالا, lofty, highest. The same syllable is found in *Nabopolasar*.

פּוֹם and פָּם Chald. m. c. suff. בְּפִמָּה Dan. 7, 5, more correctly without Daghesh; contracted for פָּאום, פָּאום, r. פָּאם, as פָּאם for פָּאום; i. q. Heb. פֶּה, *mouth* Dan. 4, 28. 6, 23. 7, 5. 8, 20; *an aperture, entrance*, Dan. 6, 18. Syr. حَمْدَان id. Arab. حَم, حَم, حَم.

* פּוֹן perh. i. q. Arab. افن or افل, comp. اَفَل.

1. *to set*, spoken of the sun, to become dark, see פּוֹנֵן.

2. *to be perplexed, distracted*. Once fut. Ps. 88, 16 אֶפְוִנָהּ, Sept. ἐξηπορήθη, Vulg. *conturbatus sum*.

Deriv. pr. n. פּוֹנִי, פּוֹנִי.

פּוֹנָה spoken of a gate of Jerusalem 2 Chr. 25, 23; see in r. פָּנָה B. ho. 2. fin.

פּוֹנִי *Punite*, patronym. from a pr. n. פּוֹנִי, a person unknown, Num. 26, 23.

פּוֹנִי (darkness, r. פּוֹן) *Punon*, pr. n. of a station of the Israelites in the desert after leaving Mount Hor, Num. 33, 42. 43. Prob. Gr. Φαινω, Lat. *Phenon*, celebrated according to Jerome for its mines.

in which convicts were sentenced to labour, between Petra and Zoar; de Locis Heb. See Relandi Palæstina p. 952. The same is פִּינָן.

פּוֹרָה (i. q. פּוֹרָה, Arab. فَوْرَة) mouth, or according to Simonis for פּוֹרָה splendid) *Puah*, pr. n. f. Ex. 1, 15.

* פּוֹרֵץ only in fut. רָפוּץ, imper. plur. פּוֹצֵר, once part. pass. c. suff. פּוֹצֵר Zeph. 3, 10, i. q. נָפֵץ q. v.

1. to break or dash in pieces. See Pil. Hithp.

2. to scatter, to disperse; Ez. 46, 18 that they scatter not my people every man from his possession, i. e. expel them. Part. pass. פּוֹצֵר dispersed; Zeph. 3, 10 פּוֹצֵר בַּת the daughter (congregation) of my dispersed.—Elsewhere only intrans. to be scattered, to disperse themselves, e. g. a flock Ez. 34, 5. Zech. 13, 7; a people Gen. 11, 4. Num. 10, 35. 1 Sam. 11, 11. 14, 34. 2 Sam. 20, 22. Ps. 68, 2.

3. to overflow, to be superabundant, of fountains Prov. 5, 16; metaph. of prosperity, מְצוּב, Zech. 1, 17.

NIPH. נָפוּץ pass. to be scattered, dispersed, e. g. an army 2 K. 25, 5. Jer. 52, 8; a people Ez. 11, 17. 20, 34. 41, 28, 25. 34, 12. So of voluntary dispersion, to disperse themselves, to be scattered, as a flock not watched Ez. 34, 6. 1 K. 22, 17; a people by removing to various regions Gen. 10, 18. 2 Sam. 18, 8 for the battle was scattered over the face of all the country, extended itself.—Niph. does not differ from Kal in signification; but in Niph. only præt. and part. are used; in Kal only fut. and imperative; comp. Ez. 34, 5 Kal, v. 6 Niph.

PIL. פּוֹצֵץ to break in pieces, a rock with a hammer Jer. 23, 29.

PILP. פָּצַץ to break in pieces, a man by dashing him upon the ground or against a rock, Job 16, 12.

HIPH. 1. Trans. a) to scatter seed Is. 28, 25. b) to scatter, to disperse, as the wind a cloud Job 37, 11; inhabitants Is. 24, 1; an army, to discomfit, to rout, Hab. 3, 14. Ps. 18, 15. 144, 6. Jer. 13, 24. 18, 17. Often with adjunct of place whither a people is scattered, Deut. 30, 3. Jer. 30, 11; c. בַּ Deut. 4, 27. 28, 64. Neh. 1, 8. Jer. 9, 15. al. comp. Gen. 49, 7. Also to let be scattered, as a shepherd his

flock Jer. 23, 1. 2. Part. מְפִיץ a disperser, devastator, Nah. 2, 2 [1]. c) to put to flight a single person Job 18, 11. d) to let overflow, to pour abroad, metaph. of anger Job 40, 11.

2. Intrans. to disperse oneself, spread oneself abroad, e. g. the east wind over the earth Job 38, 24; a people Ex. 5, 12. 1 Sam. 13, 8.

HITHPAL. הִתְפִּיץ to be broken in pieces, to be scattered as dust, e. g. mountains Hab. 3, 5 [6].

NOTE. An example of the form *Tiphel* (see Heb. Gramm. § 54. 5. Lehrg. p. 254) occurs in the common reading Jer. 25, 34 הַפּוֹצוֹתֶיכֶם I will scatter you. Other Mss. and editions read הַפּוֹצוֹתֶיכֶם your dispersions, which is also expressed by Aqu. Symm. Vulg. The former is better suited to the context.

Deriv. מְפִיץ a mallet.

* I. פּוֹק to move to and fro, to waver, to be unsteady, Is. 28, 7.—Kindr. is Arab.

فَاق to become poor, comp. in מְבָרָא.

Of the same stock perh. is Germ. *wanken*, with a sibilant prefixed *schwanken*, (old Germ. *wagen*), diminut. *vacillo*, *wackeln*, Engl. *to wag*. Comp. פּוֹף.

HIPH. id. Jer. 10, 4 וְלֹא רָפִיק and it moveth not.

Deriv. פּוֹקָה, פִּיק.

* II. פּוֹק to go out, i. q. Chald. נָפֵס.

HIPH. 1. to give out, to furnish, to supply, Ps. 144, 13; c. dat. Is. 58, 10, see in נָפֵשׁ no. 2, end of 2d par. p. 685.

2. To cause to go out from any one, to cause him to give, i. e. to get, to obtain, from any one, Prov. 3, 13. 12, 2. 8, 35. 18, 22. Sept. λαμβάνω.

3. to bring out fully, to further, to let succeed, Ps. 140, 9.

פּוֹקָה f. (r. פּוֹק I) an obstacle in the way, which causes one to stagger, a stumbling-block, i. q. מְבַטֵּל, 1 Sam. 25, 31.

* פּוֹר i. q. פָּרַר, to break, to break in pieces. Hence

HIPH. הִפְפִּיר id. i. q. הִפְפִּר, trop. to frustrate, Ps. 33, 10. Ez. 17, 19.

Deriv. פּוֹרָה wine-press.

פּוֹר m. a lot, die, a Persian word, i. q. גּוֹרֵל by which it is explained Esth. 3.

It corresponds to Pers. پاره *pāreh* part, portion, whence پاره کردن *pāreh kardan* to part, and بهره *behre* part, lot. Of the same family is also Lat. *pars*; comp. too Heb. r. פּוּר and פּוּר.—Plur. פּוּרִים *lots* Esth. 9, 24. Also רִמְיָהּ הַפּוּרִים v. 31, and simply פּוּרִים v. 29, 32, *the festival of Purim*, i. e. of lots, celebrated by the Jews in memory of the events recorded in the book of Esther, on the 14th and 15th days of the month

Adar. Arab. فِطْر festival of Purim.

פּוּרָה f. a wine-press, Is. 63, 3. Hagg. 2, 16. R. פּוּר.

פּוּרְתָא *Poratha*, Pers. pr. n. of one of the sons of Haman, Esth. 9, 8. Sept. Vat. *Φαραδαθά*, Alex. *Βαγδαθά* or *Φαγδαθά*. Hence perh. פּוּרְתָא is contr. for פּוּרְתָא *sorte datus*; comp. מְתַרְתֵּהּ.

* פּוּשׁ fut. הַפּוּשׁ 1. *to be scattered, dispersed*, kindr. with פּוּץ; see Niph. Chald. id. Also *to spread oneself, to overflow*, as a stream; see פּוּשׁוֹן.—Hence

2. *to be proud, to show off proudly*, from the idea of a stream proudly overflowing. comp. פּוּשׁ no. 3. Arab. فاش mid. Ye, I, III, id. So of a horseman prancing proudly Hab. 1, 8; of calves leaping and sporting, 2 pers. מְפֹשֵׁתִים Mal. 3, 20 [4, 2]. Jer. 50, 11. Sept. *αυξιστάω*.

NIPH. *to be scattered, dispersed*, Nah. 3, 18.

Deriv. pr. n. פּוּשׁוֹן.

* פּוּת obsol. root, Arab فات mid. Waw, *to be apart, to be separated* one from another, to have an interval between two things. Kindr. is פּוּתָהּ, also פּוּת, interval between the fingers.—Hence פּוּת.

פּוּתִי *Puthite*, patronym. once 1 Chr. 2, 53.

פּוּז m. (r. פּוּז I) pr. adj. *purified, pure*, an epithet of gold Cant. 5, 11; then itself for *pure gold, fine gold*, Ps. 21, 4. Lam. 4, 2. Is. 13, 12. al. Distinguished from ordinary gold, Ps. 19, 11. 119, 127. Prov. 8, 19.—Rosenmüller prefers to render it *solid* or *massive gold*, comparing פּוּזָה solid, heavy; but in a case so doubtful I would not desert the authority of the book of Chronicles; see in פּוּז Hoph. Bibl. Alterthumsk. IV. p. 49.

* I. פּוּז in Kal not used, i. q. Arab. فَضَّ *to separate, to distinguish*; comp. the roots beginning with the letters פּוּז under פּוּצָה. Spec. as it would seem, *to separate and purify* metals from the scoria by fire; whence פּוּז silver, comp.

פּוּזִל stannum, tin, from פּוּזִל, and Eth. ጠረር silver, ጠርጥ brass, from the root פּוּז to purify.—Hence פּוּז pure gold, and Hoph. part. זָהָב מוּפָז 1 K. 10, 18, which in 2 Chr. 9, 17 is expressed by זָהָב טָהוּר *pure gold*.

* II. פּוּז *to be hard, firm, strong*; Syr. حَرَامٌ *hard, solid, robust*, see above in פּוּ. Once in fut. Gen. 49, 24 *his bow abode in strength, and the arms of his hands were firm, strong*, i. e. the power of his hands. So Kimchi יתחזקו; also Abulw.—Others, as Saad. *the arms of his hands were active*; com-

paring Arab. فَزَّ *to leap up*, as a gazelle, to be agile, light; also the kindr. أَفَز, وَفَز, نَفَز, Talm. אָפַז *to leap, to dance*. So at least Heb. פּוּז in

PIEL, 2 Sam. 6, 16 *leaping and dancing*; which in 1 Chr. 15, 29 is expressed by מְרַקֵּד וּמְשַׁחֵק *dancing and playing*. So too Sept. *δεχομένους και ἀνακχομένους*, Vulg. *subsiliens et saltans*. Targ. מְרַקֵּד וּמְשַׁחֵק.—But Kimchi and Abulw. who explain פּוּז by חֹזֵק, render here: *strengthened*, i. e. girded, accinctus.

* פּוּר *to scatter, to disperse*, i. q. פּוּר, פּוּר; in Kal only part. pass. fem. פּוּרָה Jer. 50, 17.

PIEL, פּוּר, fut. יְפֹר 1. i. q. Kal, *to scatter, to disperse*, e. g. ashes, frost, Ps. 147, 16; enemies, Ps. 89, 11; Israel among the nations, בְּגוֹיִם Joel 4, 2; the bones of any one Ps. 53, 6. Jer. 3, 13 וְהַפּוּרִי אֶת־הַדְּבָרָהּ *and hast scattered thy ways* i. e. hast roved about.

2. *to distribute largely, to be liberal, bountiful*, Ps. 112, 9. Prov. 11, 24.

NIPH. Ps. 141, 7, and PUAL Esth. 3, 8, pass. *to be dispersed*.

I. פּוּח m. (r. פּוּח) plur. פּוּחִים Dag fort. impl. like אֲחִים; constr. פּוּחֵי.

1. *a plate, lamina*, see the root in Kal; plur. פתים Num. 17, 3. פתֵי הַזָּהָב *the plates of gold*, Ex. 39, 3.

2. *a net, snare, trap-net*, Sept. *παγίς*; espec. of a fowler Am. 3, 5, see below. Prov. 7, 23. Ecc. 9, 12; פַּח רְקוּשׁ Hos. 9, 8. Ps. 91, 3; פַּח יוֹקָשִׁים Ps. 124, 7. Also such an one as seizes and holds beasts or men by the foot; Job 18, 9 פַּח יֵאָחַז בְּעֵקֶב פַּח *the trap shall take him by the heel*. Jer. 18, 22 פַּחַיִם נִמְנוּ לְרַגְלִי. It was set in the path, Prov. 7, 23. 22, 5; and hidden on or in the ground, whence לְ מִן פַּח Ps. 140, 6. 142, 4. Jer. 18, 22; also לְ מִן פַּח id. Ps. 119, 110; רָקַשׁ פַּח לְ Ps. 141, 9.—The form of this springe or trap-net appears from two passages, Am. 3, 5 and Ps. 69, 23; it was in two parts, which when set were spread out upon the ground and slightly fastened with a stick (trap-stick); so that as soon as a bird or beast touched the stick, the parts flew up and inclosed the bird in the net, or caught the foot of the animal, Job 18, 9. Thus. Am. 3, 5 הַחֶפְזוֹל הַצֹּפֵר עַל-פַּח הָאָרֶץ וּמוֹקֵשׁ אֵין לָהּ הַיִּשְׁלָח־דוֹחַ פַּח מִן-הָאָדָמָה לְכַבֵּד לֹא רָקַפּוֹד *doth a bird fall into a net upon the ground when there is no trap-stick for her? doth the net spring up from the ground and take nothing at all?* i. e. does any thing happen without a cause? Ps. 69, 23 רְהִי לִפְנֵיהֶם לְפַח שְׁלֹחָנָם *let their table before them become a net*; here the שְׁלֹחָן is the oriental cloth or leather spread upon

the ground like a net, Arab. سَفْرَة; see in שְׁלֹחָן and Niebuhr Reisebeschr. II. p. 372.—Metaph. put for any cause of destruction Josh. 23, 13. Is. 8, 14. Hos. 5, 1; comp. Ps. 69, 23. Job 22, 10. For the paronomasia וּפַחֵר פַּחַת וּפַח *Here is usually referred* Ps. 11, 6 רִמְסֵר וּגוֹ' *upon the wicked* God shall rain snares, fire, and brimstone. But Jarchi and Aben Ezra long ago perceived that פַּחַיִם might here be referred to the root פָּחַם, whence פָּחַם a coal, burning coal, and then *lightning*, comp. גְּהִלִי אֵשׁ Ps. 18, 13. 14. There is therefore no need with Olshausen to replace פַּחַם פָּחַם, since פָּחַם פָּחַם means the same thing; see פַּחַיִם in its order. Still the signif. *nets, snares*, may

here well be retained, as an emblem of destruction to the wicked.

II. פַּח i. q. פָּחַה q. v. *a prefect or governor* of a province; once c. suff. פָּחַם Neh. 5, 14. But the suffix is here suspicious, not being required by the context, and being in fact omitted by Vulg. and Syr. though expressed by Sept. Alex. Perh. it should read פָּחַה.

* פָּחַד fut. יִפְחַד *to tremble, to be in trepidation*; Chald. id. but rare. The primary idea seems to be that of *leaping, springing*, comp. פָּחַו, פָּחַו, also פָּוּז, פָּז; see in פָּוּז II. Thus:

a) For fear, i. q. *to fear, to be afraid*, Deut. 28, 66. Is. 33, 14. 44, 8. 11; hence פַּחַד *not to be afraid*, i. q. to be of good courage, intrepid, coupled sometimes with בָּטָח, Is. 12, 2. Jer. 36, 24. Ps. 78, 53. Prov. 3, 24. פָּחַד פָּחַד *to fear a fear* Ps. 14, 5. 53, 6. Job 3, 25. With מִן of pers. of whom one is afraid, Ps. 27, 1 מִמִּי אֶפְחַד *of whom shall I be afraid?* Mic. 7, 19. Job 23, 15; מִפָּנָי Is. 19, 16. 17. Ascribed to the heart, Deut. 28, 67. Ps. 119, 161. With עַל *to turn trembling* to any one, either as expressing fear, Jer. 36, 16 (comp. Gen. 42, 28); or to implore help, Hos. 3, 5. b) For joy, Is. 60, 5 וּפַחֵר וְרָחַב לְבָבָהּ *and thy heart shall tremble (leap, throb) and be enlarged*. Jer. 33, 9. See also r. גִּיל spoken both of joy and terror.

PIEL i. q. Kal, but intensive, *to fear continually, to be in terror*, c. מִפָּנָי Is. 51, 13. Hence *to be cautious, circum-spect*, Prov. 28, 14.

HIPH. *to make tremble or shake*, c. acc. Job 4, 14.

Deriv. פָּחַדָה and

פָּחַד m. c. suff. פָּחַדוֹ, plur. פָּחַדִים.

1. *fear, terror*, Ex. 15, 16. Job 4, 14. 13, 11. 22, 10. al. sæp. Job 25, 2 הַמִּשְׁלַל וּפַחֵר *dominion and fear* are with him, i. e. they proceed from him. שְׁלוֹמֵם *secure from fear*, without fear, Job 21, 9; פַּחַד בַּלַּי id. 39, 16. פַּחַד לַיְלָה *terror by night, nocturnal terror*, Ps. 91, 5, comp. Cant. 3, 8. פַּחַד פָּחַד *sudden terror*, Prov. 3, 25. פַּחַד לֵב *fear of heart, terror of mind*, Deut. 28, 67. Paronomasia is וּפַחֵר וּפַחֵר Lam. 3, 47, and וּפַחֵר וּפַחֵר *fear, and the pit, and a*

snare Is. 24, 17. Jer. 48, 43, put for any kind of terror and destruction, and apparently a proverb drawn from birds or other game, which by some object of *fright* were driven into a *pit* or *snare*; comp. Lat. *formido* Virg. Georg. 3. 372, and Heyne's note.—Often with genit. of pers. who inspires fear; as **פחד יי** *the fear of Jehovah*, which he inspires, 1 Sam. 11, 7. 2 Chr. 14, 13. 17, 10. Is. 2, 10. 19; comp. **פחדו** 1 Chr. 14, 17. Job 13, 11; also **פחד אלהים** Ps. 36, 2; **פחד אייב** Ps. 64, 2; **פחד הנהגים** Esth. 8, 17. 9, 3; **פחדיה** Deut. 2, 25; **פחדכם** 11, 25; and in like manner **פחד רעה** *the fear of evil*, calamity, Prov. 1, 33.—Put for an *object of fear or terror*; Prov. 1, 26 **בבא פחדכם** *when your fear cometh*, i. e. that which you fear. v. 27 (comp. Job 3, 25). Ps. 31, 12. Hence for the deity of any one, as Gen. 31, 42 **פחד יצחק** *the fear of Isaac*, the God whom Isaac fears, i. e. Jehovah, comp. v. 53.—Plur. **פחדים** *fears, terrors*, Job 15, 21:

2. Plur. or Dual, *the thighs*; Job 40, 17 [12] **פחדיו ישרגו** *the sinews of his thighs are wrapped together*. Targ. **פחדיו ישרגו**, Pesh. **פחדיו ישרגו**,

Arab. **عُرُوقُ اَلْأَخْدَانِ**, the same word in all, but prob. in different senses. Syr. **وج** is explained in Lex. Adl. by **وج** the jugular vein in a horse; but the Arabic translator, who follows the Syriac, gives it by **فخذ** *thighs*, from **فخذ**

thigh; and this is most appropriate to the context in Job l. c. See more in Bochart Hieroz. III. 716 Lips.—But Chald. **פחדיו** is *testicles* Lev. 21, 20; and so Vulg. *testiculi* Job l. c. In this case the signif. *thigh* is transferred to the *pudenda virilia*; comp. in **רבה** and also Lat. *femur*.—The primary idea is doubtful. If the signif. *thigh* be the original one, then it may come from the idea of *leaping* (see in r. **פחד**), as **שוק** leg, from the signification of running. Or if the meaning *pudenda* be first, then the idea of *shame* may be derived from that of *fear*.

פחיתה f. (r. **פחד**) *fear of Jehovah*, i. q. **פחית**, Jer. 2, 19.

פחה (for **פחה** Dag. forte impl.) constr. **פחה**, c. suff. **פחה** Mal. 1, 8; plur. **פחות** 1 K. 10, 15, constr. **פחות** Neh. 2, 7, c. suff. **פחותיה** Jer. 51, 28. 57; a *prefect* or *governor* of a province less than a satrapy (see in **אשרי פנים**); e. g. in the Assyrian empire 2 K. 18, 24. Is. 36, 9; the Babylonian Jer. 51. 57. Ez. 23, 6. 23; the Median Jer. 51, 28; espec. the Persian Esth. 8, 9. 9, 3. So of the Persian *prefect* or *governor* on this side the Euphrates Neh. 3, 7; of whom several are mentioned Neh. 2, 7. 9. Ezra 8, 36; also of the governor of Judea Hag. 1, 1. 14. 2, 2. 21. Mal. 1, 8. This office was held by Zerubbabel, Hag. II. cc. and then by Nehemiah, Neh. 5, 14. 18. 12, 26. Rarely spoken of a prefect of Judea in the time of Solomon 1 K. 10, 15. 2 Chr. 9, 14; and of Syria in the days of Benhadad, 1 K. 20, 24.—The fem. ending appears in this word in common with many other names of office (see Lehrs. p. 468, 878); though **פחה** being of Persian origin, the ending may arise from another source. Several etymologies have been proposed; the best perh. is by Benfey (Monathsn. p. 195), who compares Sanscr. *paksha* companion, friend, Pracrit. *pakkha*, old Parsee prob. *pakha*, applied to the prefects of provinces as the associates and (quasi) adjutants of the king. Of the same origin is prob. **باشا** *Basha, Pasha*, coming from the same Sanscr. form.

פחה Chald. constr. **פחה**, plur. emphat. **פחותהא**, a *prefect, governor*, i. q. Heb. Ezra 5, 3. 14. 6, 7. Dan. 3, 2. 3. 27. 6, 8.

* **פחו** *to leap, to spring*, as in Chald. So of water boiling over, comp. **פחו** Gen. 49, 4. Hence trop.

1. *to be proud, vain-glorious*, like Arab. **فخر**; comp. **זיד**. Part. plur. **פוחזים** spoken of false prophets Zeph. 3, 4.

2. *to be light, wanton, lewd*; Part. plur. **פוחזים** Judg. 9, 4. So Syr. **فحز**, comp. Gr. ζέω.

Deriv. the two following.

פחו m. pr. a *boiling up, ebullition*, as of boiling water. Gen. 49, 4 *Reuben, thou my first born . . . פחו במים* a *boiling up as of water* art thou, i. e. thou

didst boil up like water with lust and passion, referring to his incest. Symm. *ὑπερῆστος*, Vulg. *effusus es*. Comp. r. פּהז no. 2.

פּהזת f. *vain-glory, boasting*, Jer. 23, 32. R. פּהז.

* פּהז in Kal not used, pr. *to strike upon, to pound, to smite*, onomatopoeic and kindr. with פּגשׁ, פּגשׁ, פּגשׁ, פּקד, פּקד, פּגה, פּגשׁ, פּגשׁ, פּגשׁ, and others in which the syllables פּג, פּכ, פּס, פּק, פּכ, פּכ, also פּכ, פּק, have the force of striking upon, smiting; comp. Gr. *πίγω* (*πηγνύω*), Lat. *pago* (*pango*), *paco* (*pax, paciscor*).—Hence פּה plate of metal, from beating; also net, snare, from setting, making fast by pegs, etc.

פּהזת denom. from פּה, *to snare*; Is. 42, 22 פּהזת פּהזתם *snaring one snares them all in holes*, i. e. binds them fast with fetters in prison-houses.

פּהזים m. (r. פּהז) i. q. פּהז, *a coal*, collect. *coals*, like Arab. *فحم*; and so, according to some, put for lightning Ps. 11, 6; comp. Ps. 18, 13. 14. See in פּה I. 2, fin.

* פּהז obsol. root, Chald. פּהז and Arab. *فحم*, *to be black*, like coal; comp. פּהז.

Deriv. פּהזים and

פּהז m. (for פּהז Dag. forte impl.) *a coal*, collect. *coals, charcoal*, Prov. 26, 21; also coal as kindled, *burning coal* Is. 44, 12. 54, 16. Arab. *فحم*, *فحم*, id. Eth. *ḥm* a coal, live coal.

* פּהז obsol. root, Syr. Ethp. *ḥm* *to form, to be a potter*. Hence

פּהז Chald. m. (for פּהז Dag. forte impl.) *a potter*, Dan. 2, 41. Syr. *ḥm*, Arab. *خار*, id.

* פּהז obsol. root, Syr. Pa. *ḥm* *to dig, to excavate*. Hence

פּהז m. 2 Sam. 18, 17, plur. פּהזים f. 2 Sam. 17, 9; *a pit*, often as the emblem of destruction Lam. 3, 47. Is. 24, 17 פּהז פּהזת, see in פּהז no. 1. Jer. 48, 43.

פּהז-מוֹאב (prefect of Moab, see פּהז) *Pahath-Moab*, pr. n. m. Ezra 2, 6. 8, 4. 10, 30. Neh. 3, 11. 7, 11. 10, 15.

פּהזת (fem. of פּהז) *a hollow, low spot*, in garments infected with leprosy, Lev. 13, 55. R. פּהז.

פּהזת f. a species of *gem* Ex. 28, 17. 39, 10. Ez. 28, 13; found in Cush Job 28, 19; according to most of the ancient versions *the topaz*, a pale yellowish gem found on an island in the Red Sea, Plin. H. N. 37. 8. See more in Braun de Vest. Sacerd. p. 508.—Bohlen (in *Abhandlungen der Deutschen Gesellschaft zu Königsberg* I. p. 80) seeks the origin of the word in the Sanscr. language, where *pīta* is *yellowish, pale*; and the Greek name *τοπάζιον* might itself seem to come by transposition from פּהזת, טפּהז.

פּהז m. (r. פּהז) pr. *something cleft*; hence *a bursting bud, opening blossom*; פּהז פּהזתם *opening flower-buds*, 1 K. 6, 18. 29. 32. 35.

פּהז m. adj. (r. פּהז) *free*, 1 Chr. 9, 33 Cheth. In Keri פּהז part. pass. see the root no. 3.

פּהז m. (r. פּהז) *a hammer*, Is. 41, 7. Jer. 23, 29. Metaph. *Babylon is called the hammer (desolator) of the whole earth*, Jer. 50, 23. Chald. id. Arab.

פּהז id.

פּהז Chald. m. plur. c. suff. Dan. 3, 21 Cheth. פּהזתם *their tunics*, undergarments. So Syr. *ḥm* from *ḥm* tunic; Heb. intpp. כּהזת. In Keri is פּהזתם from פּהז id. R. פּהז no. 2.

* פּהז, fut. פּהז only in no. 3.

1. *to cleave, to burst open*; see פּהז. Arab. *فطر* id. and intrans. *to break forth*, sc. a tooth. Kindred is פּהז q. v.

2. Transit. *to cause to break forth* e. g. water, *to let out*, Prov. 17, 14.—Hence

3. Trop. *to let go free, to dismiss*, like Chald. פּהז; 2 Chr. 23, 8. 1 Chr. 9, 33 פּהזתם *the dismissed, the free*, i. e. exempt from public duty, where Cheth. פּהזתם.—Intrans. *to break or slip away to get out of the way or place*, fut. פּהז

1 Sam. 19, 10. Syr. ܦܬܪ id. Chald. Pe. and Ithpe.

Hebr. i. q. Kal' no. 1, *to cleave, to burst open*; hence *to gape*. So **הַפְּטִיר בְּשִׁפָּה** *to gape with the lips*, i. e. to open wide the mouth, to stretch the mouth, as a gesture of scorn, Ps. 22, 8; comp. 35, 21. Job 16, 10.

Deriv. **פְּטִיר**, **פְּטִיר**, **פְּטִירָה**, and

פְּטִיר m. *a fissure*, concr. that which first breaks forth; hence **פְּטִיר רָחֵם** *the first-born, firstling*, which first opens the womb, Ex. 13, 2. 12. 15. 34, 19. Num. 3, 12. al. Also without **רָחֵם** Ex. 13, 12. 13. 34, 20.

פְּטִירָה f. id. Num. 8, 16. R. **פְּטִיר**.

* **פָּטַשׁ** 1. *to beat, to pound, to hammer*, Gr. *πατάσσω*, whence **פְּטִישׁ** hammer. Arab. **فطس** to hammer out iron. This root is onomatopoeic; kindr. are **נָטַשׁ**, **לָטַשׁ**, **רָטַשׁ**, **טֹשׁ**. The same idea of beating lies also in the syllable **פַּט** *pat*; comp. late Lat. *battuere*. Fr. *battre*, Belg. *bot*, Engl. *to beat*; and with the second *t* changed to a sibilant, Germ. *patschen*, Swed. *batsch*, blow.

2. *to spread out, to expand*, for which more usually **פָּשַׁט**. Hence Chald. **פְּטִישׁ**.

פִּר constr. state of the noun **פִּיהַ** *mouth*, q. v.

פִּיר־בֶּסֶת Ez. 30, 17, in some Mss. **פִּירֶבֶסֶת** in one word, which is better, *Pibeseth*, pr. n. of a city in lower Egypt on the east side of the Pelusian branch of the Nile, Gr. *Βουβαστός* and *Βούβυστος*, *Bubastis*, Hdot. 2. 59. Strabo XVII. p. 805. It was so called from a temple of Bubastis, a goddess of the Egyptians, whom Herodotus compares with Diana, 2. 137, 156. The name was written in Egyptian **Πουβαετ**, which Steph. Byz. erroneously affirms to be the name for *cat*. But the Egyptian name of Diana was **פִּירֶבֶסֶת**, and not improb. **פִּירֶבֶסֶת** was formed by prefixing the masc. art. **פִּי**, as in **פִּירֶבֶסֶת**. The ruins of the ancient city, now called *Tell Bastah*, *Kûm Bastah*, were discovered and are described by Malus in *Descr. de l'Égypte, Etat moderne*, livr. III. p. 307. Comp. Quatremère *Mémoires sur*

l'Égypte I. p. 98. Wilkinson *Mod. Egypt*, I. p. 427 sq. Lond. 1843.

* **פִּיר** obsol. root, Arab. **فَار** mid. Waw and Ye, *to die*, i. q. **פָּאָת** (kindr. with **מָוָה**, **מָאָת**) IV, *to destroy*. Sanscr. *pid* to make sad, to afflict.—Hence

פִּיר m. *calamity, misfortune*, Job 30, 24. 31, 29. Prov. 24, 22. Here also belongs Job 12, 5 **לְפִיר בָּיִד** *to misfortune* (i. e. to the unfortunate) is *contempt*, see in **לְפִיר**.

פִּירָה m. (for **פָּאָה**, r. **פָּאָה**) *mouth*, i. e. *edge of a sword*; plur. **שְׁנֵי פִירֹת** Judg. 3, 16. Comp. **פָּה** no. 3.

פִּיר־הַחִירוֹת *Pi-hahiroth*, pr. n. of a place near the northern end of the Gulf of Suez, eastward of Baal-zephon, Ex. 14, 2. 9. Num. 33, 7; also without **פִּי** v. 8. According to the Hebrew it would be *the mouth of the caverns*; but it is doubtless an Egyptian name **פִּיר־חִירוֹת** place where grass or sedge grows. See Jablonski *Opusc. ed. Te Water* I. p. 447. II. p. 159.

פִּירָה m. (r. **פִּירָה**) *ashes, cinders*, easily blown away, Ex. 9, 8. 10.

פִּיכֹל (mouth of all, i. e. all-commanding) *Phicol*, pr. n. of the commander of Abimelech's troops, Gen. 21. 22. 32. 26, 26.

פִּילְגֶּשֶׁת *a concubine*, see in **פִּילְגֶּשֶׁת**.

פִּירְמָה f. (r. **פָּאָם**) *fat, fatness*, Job 15, 27.

פִּינְחָס (mouth of brass, from **פִּי** and **נָחַס** for **נָחַשׁ** i. q. **נְחֻשֶׁה**) *Phinehas*, pr. n. a) The son and successor of the high-priest Eleazar, Ex. 6, 25. Num. 25, 7. Josh. 22, 13. Judg. 20, 28. 1 Chr. 6, 35. 9, 20. Ps. 106, 30. b) A son of Eli, 1 Sam. 1, 3. 2, 34. 4, 4 sq. 14, 3. c) Ezra 8, 33.

פִּינֹן (i. q. **פִּינֹן**) *Pinon*, pr. n. of an Idumean city, Gen. 36, 41. 1 Chr. 1, 52; see **פִּינֹן**. R. **פִּינֹן**.

פִּירְפִּירֹת f. plur. (by redupl. from **פִּי**, **פָּה**) *edges*, i. e. two or more. **פִּירְפִּירֹת** *a two-edged sword*, *διότροπος*, Ps. 149, 6. In Is. 41, 15 of a threshing-dray **בְּעַל פִּירְפִּירֹת** *having edges*, i. e. teeth points.

פִּיךְ m. *a wavering, tottering*, of the knees Nah. 2, 11. R. פּוּק .

פִּישׁוֹן (overflowing, r. פּוּשׁ) *Pishon*, pr. n. of a river issuing from the garden of Eden and flowing around the land of *Havilah* or India (see הַוִּילָה no. 3) Gen. 2, 11, comp. Sir. 24, 25. Josephus understands the *Ganges*, Ant. 1. 1. 3; but with Schulthess and others I would prefer the *Indus*, which actually flows around India on the west, and was nearer to the Hebrews. Others, as Reland (de situ Paradisi § 3), Rosenmüller (Bibl. Geogr. I. p. 194), understand the *Phasis*, and take הַוִּילָה for *Colchis*; but the Heb. name for the Colchians was בְּכֻלָּיִם. The Samaritan translator and others hold Pishon to mean the *Nile*, and employ the Heb. word in this sense; see Castell Annot. Sam. ad Ex. 2, 3. See more in J. D. Michaelis Supplem. p. 2008. Rosenmüller l. c.

פִּיתוֹן *Pithon*, pr. n. m. 1 Chr. 8, 35, 9, 41. The etymology is unknown.

פֶּף m. (r. פָּכָה) *a flask, bottle*, 1 Sam. 10, 1. 2 K. 9, 1. 3.

* פָּכָה in Kal not used, kindr. with בָּכָה, *to drop, to distil*.

PIEL *to flow out in drops, to flow*, Ez. 47, 2.

Deriv. פָּה .

* פָּכַר obsol. root, Syr. *to bind, to fetter*; PA. *to entangle, to hinder*. Hence

פָּכַרְתָּ הָאֲבָבִים (snaring the roes; or, according to Simonis, retarding i. e. getting ahead of the roes,) *Pochereth-Zebaim*, pr. n. of a man Ezra 2, 57. Neh. 7, 59.

* פָּלָא in Kal not used. 1. Pr. *to separate, to distinguish*, i. q. פָּלָה; see Pi. and Niph. no. 1.—The primary biliteral root is פל, which like פּר implies separation; as Chald. פָּלַי to cleave, to cut in two, Pa. *to sever, separate, remove*;

Syr. פֻּל to search out; Arab. فَال de lacte depulit. Comp. the kindr. roots פָּלַח, פָּלַג, פָּלַד, Sanscr. *phal* to separate.

2. *to make distinguished, extraordinary, wonderful*, see Niph. Hiph. no. 2, and pr. n. פְּלֹאֵה .

NIPH. נִפְלָא, fut. רִפְלָא 1. *to be distinguished*, i. e. *great, extraordinary*, e. g. of strong affection, 2 Sam. 1, 26. Dan. 11, 36 יִדְבַר נִפְלְאוֹת shall speak great things i. e. impious words, atrocious blasphemy against God. Comp. in גְּדוֹל no. 2.

2. *to be great*, i. e. *to be hard, difficult, arduous*, with בְּעֵינַי in the eyes of any one, 2 Sam. 13, 2. Zech. 8, 6; with טָן too hard, too difficult, Gen. 18, 14. Deut. 30, 11. Jer. 32, 17, 27. Also *to be hard to accomplish* Ps. 131, 1; *hard to understand* Prov. 30, 18. Job 42, 3; *hard to judge* Deut. 17, 8.—Hence

3. *to be wonderful, marvellous*, Ps. 118, 23, 139, 14. Part. plur. fem. נִפְלְאוֹת as subst. *wonderful works, marvellous deeds, miracles*, of God, both in creating and sustaining the world Job 5, 9, 37, 14. Ps. 72, 18; and also in preserving and aiding his people and pious worshippers e. g. in Egypt, etc. Ex. 3, 20, 34, 10. Josh. 3, 5. Judg. 6, 13. Neh. 9, 17. Ps. 9, 2, 26, 7, 106, 22. al. sæp. It also takes an adjective, as נִפְלְאוֹת גְּדוֹלוֹת Ps. 136, 4. Adv. נִפְלְאוֹת *wonderfully, marvellously*, Job 37, 5. Dan. 8, 24.

PIEL, *to separate, to set apart*, ἀφοσιῶ, i. e. *to consecrate*, e. g. an offering in fulfilment of a vow, only in the phrase פָּלַא נָדָר לַיהוָה *to accomplish, pay, a vow to Jehovah*, Lev. 22, 21. Num. 15, 3, 8.

HIPH. הִפְלִיא, twice הִפְלִיא like verbs לָהּ Deut. 28, 59. Is. 28, 29.

1. i. q. Pi. *to consecrate a vow*, i. e. an offering vowed, Lev. 27, 2; and so in a different construction Num. 6, 2 כִּי יִפְלִיא כִּי יִזְרֶה נָדָר לְנָדָר if one consecrate any thing for vowing the vow of a Nazarite.

2. *to make distinguished* i. e. *great, extraordinary*, e. g. kindness, to show great kindness, with לְ of pers. Ps. 31, 22; calamity Deut. 28, 59. Inf. הִפְלִיא adv. *eminently, very*, 2 Chr. 2, 8.

3. *to make wonderful, admirable*, e. g. counsel Is. 28, 29; with אָח *to do marvellously, to deal wonderfully with any one*, in a sense of disfavour Is. 29, 14; but in a good sense Joel 2, 26. With לְ c. inf. הִפְלִיא לְהַעֲזֹר *to be wonderfully helped* 2 Chr. 26, 15; הִפְלִיא לַעֲשׂוֹת *to do or act wondrously* Judg. 13, 19.

HITHPA. *to show oneself distinguished*

i. e. to show oneself strong, mighty, c. ב towards, against any one, in oppressing him, Job 10. 16.

Deriv. פלא, פלאי, פלאי, פלאי, and the pr. names פלאה, פלאיה, פלאיה.

פלא m. in pause פלא, c. suff. פלאי, a wonder, marvel, miracle, of God Ex. 15, 11. Ps. 77, 12. 15. 78, 12. 88, 11. Is. 25, 1. Plur. פלאים adv. wonderfully Lam. 1, 9; but plur. פלאות wonders Dan. 12, 6.—Concr. the Wonderful, spoken of the Messiah, Is. 9, 5.

פלאי m. adj. (פלא with adj. ending) wonderful, Judg. 13, 18 Cheth. spoken of something supernatural. In Keri is פלי, which is only a contracted form.—The fem. of פלאי is פלאיה Ps. 139, 6 Cheth. where Keri פליה is fem. of a form פליא.

פלאיה (whom Jehovah makes distinguished, r. פלא) Pelaiiah, pr. n. m. Neh. 8, 7, 10, 11.

* פלא in Kal not used, Aram. and Arab. فَلَاح to cleave, to divide; comp. on the primary root פל under פלא.—Hence

NIPH. to be divided, Gen. 10, 25. 1 Chr. 1, 19.

PIEL to divide, e. g. water-courses Job 38, 25. Metaph. Ps. 55, 10 divide their tongue, i. e. cause dissension among them.

Deriv. פלאג—פלאגה, פלאגה.

פלאג Chald. id. Part. pass. פליג Dan. 2, 41.

פלאג m. 1. a brook, rivulet; Arab. فَلَاح, فَلَاح, id. Ethiop. ሊለገ river, large stream. Commonly taken as a channel, canal, from the idea of dividing, comp. the verb פלאג Job 38, 25. Not improbably, however, the root פלאג may have also included the idea of flowing, fluctuating, boiling up, comp. the words fluo, fluc-si, fluc-tus, φλύ-ω, pluo, Sanscr. plu, βλώω to flow, also πέλαιος; Eth. ሊለገ to boil, to boil up; see Pott Etymol. Forsch. I. p. 212.—Ps. 65, 10 פלאג the brook or collect. the brooks, streams, of God, i. e. watering and fertilizing the land with God's blessings. Plur. פלאגים Is. 30, 25, constr. פלאגי, as

פלאגי Ps. 1, 3. Prov. 5. 16. 21, 1. Of streams of tears Ps. 119, 136. Lam. 3, 48;

comp. فَلَاح id. פלאגי שפון brooks of oil

Job 29, 6. For Ps. 46, 5 see in נהר no. 2.

2. Peleg, (division, part,) pr. n. of a patriarch, the son of Eber, Gen. 10, 25. 1 Chr. 1, 19.

פלאג Chald. a half, Dan. 7, 25.

פלאג or פלאגה only in plur. פלאגה brooks, streams, Judg. 5. 15. 16. Job 20, 17. R. פלאג.

פלאגה f. a division, class of the priests, i. q. מַחְלָקָה, 2 Chr. 35, 5. R. פלאג.

פלאגה or פלאגה Chald. id. Ezra 6, 18.

פלאגה, oftener פלאגה, c. suff. פלאגה; plur. פלאגה and פלאגה, estr. פלאגה.

1. Fem. a concubine, Chald. פלאגה, פלאגה, id. comp. Gr. πάλλαξ, παλλαξίς, παλλαγή, Lat. pellex. The etymology is obscure; the word seems not to be of Semitic origin, but may come from Gr. πάλλαξ, or perh. from the Persian.—Spoken usually of a female slave, who was also a legal concubine, Gen. 22, 24. 35, 22. Judg. 19, 2 sq. al. sæpe. Fully פלאגה Judg. 19, 1. 2 Sam. 15, 16. 20, 3. Opp. to wives of higher rank 1 K. 11, 3. Cant. 6, 8. 9.

2. Masc. i. q. ὁ πάλλαξ, a paramour, פלאגה, Ez. 23, 20 comp. v. 5.

* פלאג obsol. root, Arab. فَلَاح to cut up; comp. in פלאג.—Hence

פלאגה f. iron, steel; Syr. فَلَاح, Arab.

فَلَاح, a finer kind of iron, steel.—Plur. פלאגה irons, perh. hooks or scythes on chariots of war. Nah. 2, 4 פלאגה are the chariots, i. e. with polished scythes or armature.

פלאגה Pildash, pr. n. m. Gen. 22, 22. The etymology is unknown.

* פלאה in Kal not used, i. q. פלא, to separate, to distinguish.

NIPH. to be separated, distinguished, c. בן Ex. 33, 16. Ps. 139, 14 I will praise thee בן נפלאה for I am wonderfully distinguished.

HIPH. 1. to separate, to distinguish, Ex. 8, 18 [22]; c. בן to distinguish between, ib. 9, 4. 11, 7.

2. to distinguish, i. e. to make distinguished, to make great, Ps. 4, 4. 17, 7.

Deriv. פִּלְנִי.

פִּלְנִי (distinguished, r. פִּלְנֵה) *Pallu*, pr. n. of a son of Reuben Gen. 46, 9. Ex. 6, 14.—Patronym. פִּלְנֵי *Palluite*, Num. 26, 5.

* פָּלַח to cleave, espec. to plough, to furrow the ground, Ps. 141, 7. Arab.

פָּלַח id. فَلَاح a husbandman. Syr. Ethp., to be ploughed, Pa. to grave, to write. Comp. the Chald.

PIEL 1. to cleave, e. g. an arrow the liver Prov. 7, 23. Job 16, 13; to cut up, to slice, e. g. wild cucumbers 2 K. 4, 39.

2. to let break forth from the womb, to bring forth young, Job 39. 3. Comp. פָּקַץ Kal, Niph. and Pi. no. 4.

Deriv. פִּלְחָה, pr. n. פִּלְחָהּ.

פָּלַח Chald. to labour, to serve, often in the Targums; spec. to serve or worship God, comp. קָבַד; with acc. and לְ Dan. 3, 12 sq. 7. 14. 27.

Deriv. פִּלְחָהּ.

פִּלְחָהּ f. Job 41, 16 (r. פִּלְחָה) 1. a piece, slice, part cut off, e. g. of an apple, fig, Cant. 4, 3. 1 Sam. 30, 12.

2. a mill-stone, so called from the cut side which fits to the other stone, i. e. the lower side of the upper stone, and the upper side of the lower one. Arab.

פִּיחָהּ. The upper stone is also called in full פִּלְחָהּ רֶכֶב i. e. the rider Judg. 9, 53. 2 Sam. 11, 21, and simpl. רֶכֶב; the lower one is פִּלְחָהּ הַתְּהִיחָהּ Job 41, 16.

פִּלְחָהּ (a slice, r. פִּלְחָה) *Pilha*, pr. n. m. Neh. 10, 25.

פִּלְחָהּ Chald. m. service of God, worship, Ezra 7, 19. R. פִּלְחָהּ.

* פָּלַח pr. to be smooth, slippery, i. q. פָּלַח q. v. Hence to slip away, to escape, Ez. 7, 16; also to let escape, to deliver, comp. pr. n. פִּלְחָהּ. Arab. فَلَط IV, to deliver; فَلَص II, IV id. V, VII to be delivered, to escape. Syr. حَلَب Pe. and Pa. id.

PIEL 1. i. q. Kal, but intens. to escape wholly, to be fully delivered, c. מִן Job 23, 7.

2. to let escape, viz. a) From danger, to deliver, Ps. 18, 3. 40, 18. al. sæp. With מִן Ps. 17, 13. 18, 49; מִיַּד 71, 4. b) A fetus from the womb, i. e. to bring forth, Job 21, 10. Comp. מָלַט Pi. no. 2.

HIPH. to deliver from danger Mic. 6, 14; to place in safety Is. 5, 29.

Deriv. פִּלְטָה—פִּלְטָהּ, פִּלְטָהּ—פִּלְטָהּ, מִפְּלָט.

פָּלַט adj. escaped by flight, i. q. פָּלַיט; only plur. פִּלְטָיִם Jer. 44, 14. 50, 28. 51, 50. R. פִּלְטָהּ.

פָּלַט inf. Pi. as noun, deliverance, Ps. 32, 7. 56, 8. R. פִּלְטָהּ.

פִּלְטָהּ (deliverance, r. פִּלְטָהּ) *Pelet*, pr. n. m. a) 1 Chr. 2, 47. b) 12, 3.

פִּלְטָהּ, see פִּלְטָהּ.

פִּלְטָהּ (for פִּלְטָהּ deliverance of Jehovah, r. פִּלְטָהּ) *Palti*, pr. n. m. a) Num. 13, 9. b) 1 Sam. 25, 44; fuller פִּלְטָיָאֵל *Paltiel*, 2 Sam. 3, 15.

פִּלְטָהּ (apoc. from פִּלְטָהּ) *Piltai*, pr. n. m. Neh. 12, 17. R. פִּלְטָהּ.

פִּלְטָהּ see in פִּלְטָהּ lett. b.

פִּלְטָהּ (whom Jehovah delivers, r. פִּלְטָהּ) *Pelatah*, pr. n. m. a) 1 Chr. 3, 21. b) 1 Chr. 4, 42.

פִּלְטָהּ (id.) *Pelatah*, pr. n. m. Ez. 11, 1. 3.

פָּלַיט, in pause פָּלַיט. see in פִּלְטָהּ.

פִּלְטָהּ, see in פִּלְטָהּ.

פִּלְטָהּ (i. q. פִּלְטָהּ, whom Jehovah makes distinguished, r. פִּלְטָהּ) *Pelaiah*, pr. n. m. 1 Chr. 3, 24.

פִּלְטָהּ m. adj. verbal (r. פִּלְטָהּ), one escaped by flight, espec. from battle, slaughter, i. q. פִּלְטָהּ, 2 K. 9, 15. Am. 9, 1; often coupled with שָׂרִיר, Josh. 8, 22. Jer. 42, 17. Lam. 2, 22. With the art. הַפִּלְטָהּ collect. the escaped Gen. 14, 13. Ez. 24, 26. 33, 21. 22. With genit. אֶפְרַיִם פִּלְטָהּ the escaped of Ephraim Judg. 12, 5; but פִּלְטָהּ הָרֶב those escaped from the sword Jer. 44, 28. Ez. 6, 8.

פִּלְטָהּ m. (r. פִּלְטָהּ) i. q. פָּלַיט, only in plur. פִּלְטָיִם the escaped Num. 21, 29. Is. 66, 19.

פִּלְטָהּ thrice פִּלְטָהּ Ex. 10, 5. 1 Chr. 4, 43. Ez. 14, 21, (r. פִּלְטָהּ) pr. escape, de-

liverance, Joel 3, 5. Obad. 17. לֹא הָיָה לְךָ פְּלִיטָה pr. *there is no deliverance to any one*, i. e. *none shall escape or be delivered*, 2 Sam. 15, 14. Jer. 50, 29; אִין לְךָ פְּלִיטָה id. 2 Chr. 20, 24. Ezra 9, 14. Dan. 11, 42 לֹא הָיָה לְפָלְיֹתָה shall not be delivered, shall not escape.—Meton. *that which escapes* Ex. 10, 5. Joel 2, 3. Is. 10, 20. Espec. concr. collect. i. q. פְּלִיטִים, פְּלִיטִים, *the escaped, the delivered from danger or destruction*, Gen. 32, 9. 45, 7. 2 Chr. 30, 6. Ezra 9, 13. So *the escaped of Israel or Jacob* are the people of Israel diminished by repeated slaughter, Is. 4, 2. 10, 20. 38, 3; comp. Neh. 1, 2.

פָּלִי m. (r. פָּלַל) *a judge*, only in plur. פְּלִיִּים Ex. 21, 22. Deut. 32, 31. Job 31, 11 עוֹן פְּלִיִּים *a crime for the judges* i. e. for them to punish; comp. 2. 28. For the stat. absol. instead of the constr. see Heb. Gram. § 114 n. β; but many Mss. read here פְּלִי as in v. 28.

פְּלִיָּה f. *judgment, right*, i. e. *justice* Is. 16, 3. R. פָּלַל.

פְּלִיָּי adj. (from פָּלִי) pr. *judicial*, i. e. *pertaining to the judges*, Job 31, 28, comp. v. 11.—Fem. פְּלִיָּה *judgment, act of judging*, Is. 28, 7.

* פָּלַל obsol. root, prob. *to be round, globular*; Arab. فَلَلَ to have the breasts round and plump, spoken of a maiden; II, to be round and plump, spoken of the breasts; IV, to be round; فَلَلَ the round part of any thing, a mound, wave of the sea, celestial orb.—Hence

פָּלַל m. in pause פָּלַל, c. suff. פָּלַל. 1. *a circle, circuit, district*, i. q. פָּבַר, (Chald. פָּלַל id.) Neh. 3, 9sq. פָּלַל הַיְרוּשָׁלַיִם *the circuit or district round Jerusalem* Neh. 3, 12. 14. 15. al.

2. *the whirl of a spindle*, and hence for the *spindle* itself, Prov. 31, 19. See in פָּלַל. Arab. فَلَلَ. Talmud. פָּלַל, פָּלַח, id. whence פָּלַח to spin.—Hence

3. *a round staff, crutch*, 2 Sam. 3, 29. Sept. στυβάλη.

* פָּלַל in Kal not used. In Piel and in the derivatives it has the signif. to

judge, which is usually referred to the primary idea of cutting, separating, taking away, comp. פָּלַח, פָּלַח, פָּלַח, and others beginning with פָּל; but פָּל is i. q. פָּרַר to break. I would rather refer the primary meaning of פָּלַל to the idea of *rolling, revolving*, comp. פָּלַג, פָּלַג, פָּלַג, Syr. فَلَلَ to roll in any thing, to tinge, to dye; then, to make even by rolling, to level with a roller, comp. פָּלַס to roll; whence to lay even a cause, to adjust a difference, to act as umpire. So in Germ. the words *richten* and *schlichten*, used for judging, deciding, strictly signify 'to make even.'

PIEL 1. *to judge*, 1 Sam. 2, 25. Also *to execute judgment*, by punishing Ps. 106, 30 [33], comp. Num. 25, 7. But Sept. Vulg. *placavit*, see under Kal.—With לְ, *to adjudge to any one* Ez. 16, 52.

2. *to think, to suppose*, Gen. 48, 11.

HITHPA. 1. *to intercede for, to supplicate for any one*, pr. 'to interpose as umpire, mediator,' c. בָּעַר Gen. 20, 7. Deut. 9, 20. 1 Sam. 7, 5; עַל Job 42, 8; לְ 1 Sam. 2, 25 id. With אֵל of him with whom one intercedes and supplicates Gen. 20, 17. Num. 11, 2. See both constructions in Jer. 29, 7. 42, 2. 20.

2. Genr. *to supplicate, to pray*, espec. to God, c. אֵל Ps. 5, 3. 1 Sam. 1, 26. 2 Sam. 7, 27. Jer. 29, 12. al. לְ Dan. 9, 4; עַל 1 Sam. 1, 10; לְפָנַי 1 K. 8, 28. Neh. 1, 4. 6; absol. 1 Sam. 2, 1. 2 Chr. 7, 14. That for which one prays to God is put with אֵל 1 Sam. 1, 27. Is. 37, 21. So too אֵל-מִקְדָּוִים הָיָה פָּלַל *to pray towards a place, sanctuary*, 1 K. 8, 30. 33. 35, comp. v. 44. 48. 2 Chr. 6, 38.—Rarely *to pray to idols*, c. אֵל Is. 44, 17. 45, 20; also once *to supplicate men* Is. 45, 14.

Deriv. from the signif. of rolling פָּלַל; of judging פְּלִיָּה, פְּלִיָּה; of supplicating, פְּלִיָּה; also the pr. names פָּלַל, פָּלַל, פָּלַל.

פָּלַל (judge) *Palal*, pr. n. m. Neh. 3 25.

פְּלִיָּה (whom Jehovah judges i. e. whose cause he protects, r. פָּלַל) *Pclaliah*, pr. n. m. Neh. 11, 12.

פָּלַל, see next art. no. 1, ult.

פּלַנִי m. (r. פּלַח) 1. *some one, a certain one*, Gr. ὁ δέσιν, Arab. فُلَانٌ, Syr. ܦܠܢܐ, pr. one distinct, definite, whom one points out as with the finger and not by name; prob. from an obsol. noun פּלוֹן a distinguishing. Every where joined with the synon. אֲלַמְנִי pr. one concealed, nameless. So of persons in the voc. Ruth 4, 1 אֲלַמְנִי פּלַנִי שְׁכַח-פָּהּ *sit down here, thou such an one!* Gr. ὁ οὗτος, Arab.

יָאֵל, i. q. יָאֵל, i. q. יָאֵל. Of things, 1 Sam. 21, 3 אֲל-מְקוֹם פּלַנִי אֲלַמְנִי *to such and such a place*, i. q. to a certain place which shall be nameless. 2 K. 6, 8.—From the junction of these two words comes the form פּלַמְנִי Dan. 8, 13.

2. *Pelonite*, a gentile n. from a place פּלוֹן, elsewhere unknown, 1 Chr. 11, 27. 36.

* פּלַס in Kal not used; prob. *to roll*, and then *to roll smooth, to level* by rolling. Kindr. is פּלַל where see.

PIEL 1. *to make level, even, plain*, sc. a way, i. e. *to make or prepare* a way, Is. 26, 7. Prov. 4, 26. 5, 6. Ps. 78, 50 *he made a way for his anger*, i. e. let it have free course.

2. *to weigh*, which is done by making the balance *even*; *to weigh out*, trop. Ps. 58, 3. Also trop. *to ponder, to consider*, Prov. 5, 21.

Deriv. מִפְּלַשׁ and

פּלַס m. *a balance*, so called from being *even, level*, Prov. 16, 11. Is. 40, 12. In both passages it is coupled with מאֲזַנִּים *scales*, and would seem therefore to be pr. *a steel-yard*, Arab. تَفْلِيسٌ.

* פּלַץ in Kal not used, prob. of a like signif. with פּרַץ. *to break, to rend*.

HITHPA. *to tremble, to be shaken*, of the columns of the earth Job 9, 6; pr. to be broken, rent, comp. נִבְרַץ 1 K. 1, 40.

Deriv. הַפְּלָצָה, מִפְּלָצָה, an

פּלַצוּת f. *trembling, horror*, Job 21, 6. Ps. 55, 6. Is. 21, 4. Ez. 7, 18.

* פּלַשׁ i. q. פּלַס, whence מִפְּלַשׁ.

* I. פּלַשׁ obsol. root, pr. *to roll, to make revolve*, like kindr. פּלַל, פּלַס. So

Simonis correctly in ed. 1-3, and Kimchi ההגלגל.

HITHPA. *to roll oneself, to wallow*, e. g. in ashes, בְּאָפֶר, Jer. 6, 26. Ez. 27, 30; in the dust, בְּפֶר, Mic. 1, 10; absol. id. Jer. 25, 34.—In former editions I have assigned to this root the sense of *strewing, sprinkling*, after the Sept. and Vulg. but the former sense is preferable, as springing from the nature of the root.

* II. פּלַשׁ (prob. kindr. with פּלַט, פּלַה) Eth. ጸለሰ *to migrate, to emigrate*; ጸለሰ *to rove about without certain dwelling*; ጸለሰ. a rover, sojourner, stranger.—Hence

פּלַשׁ Is. 14, 29. 31. Ps. 60, 10, 83, 8. 87, 4. 108, 10; in pause פּלַשׁ Ex. 15, 14; *Philistia*, pr. n. fem. 'land of strangers, sojourners,' see r. פּלַשׁ II, and פּלַשְׁתִּי. It comprised the southern portion of the coast and plain of Canaan, along the Mediterranean (hence called פּלַשְׁתִּים Ex. 23, 31), from Ekron to the border of Egypt; though at certain times the Philistines had also in possession large portions of the interior; see 1 Sam. 31, 8. 1 K. 15, 27. 16, 15.—Hence the Gr. name *Παλαιστίνη*, Jos. Ant. 1. 6. 2. ib. 2. 15. 2; which name was applied by most ancient writers to the whole land of the Israelites, as also by Josephus himself, Ant. 8. 10. 3. See Reland Palæst. p. 38 sq.

פּלַשְׁתִּי gent. n. (from פּלַשׁ) *a Philistine*, 1 Sam. 17, 4 sq. 23 sq. 19, 3. 21, 9. 22, 10. al. Plur. פּלַשְׁתִּים *the Philistines* Gen. 26, 1. Judg. 10, 6. 1 Sam. 4, 1. 5, 1. al. sæp. rarely פּלַשְׁתִּים Am. 9, 7. They were of Egyptian origin, and emigrated to the coast of Canaan from Caphtor, see in כַּפְתֹּר and Gen. 10, 14. Am. 9, 7. Sept. Φυλιστιμ in Pent. but elsewhere usually Ἀλλόφυλοι. Josephus Παλαιστῖνοι Ant. 5. 1. 18. Comp. Reland Palæst. p. 42. The Philistines were the indomitable enemies of the Hebrews; and continued to harass them until after the time of the Maccabees (see Ecclus. 50, 26); when by degrees they appear to have amalgamated with the other inhabitants of Palestine into one people.

* פָּלַת obsol. root, Arab. *فلت* to flee, to escape, i. q. Heb. פָּלַט; פָּלַת swift, פָּלַתָּן a swift horse, runner.—Hence the two following.

פָּלַת (swiftness) *Peleth*, pr. n. m. a) Num. 16, 1. b) 1 Chr. 2, 33.

פָּלַתִּי m. (r. פָּלַח) a public runner, courier, with art. collect. *the public runners, couriers*, everywhere coupled with בְּרָהִי q. v. 2 Sam. 8, 18. 15, 18. 20, 7. 23. 2 K. 11, 4. 19. Some without good reason hold both בְּרָהִי and פָּלַתִּי to be *Philistines*, and regard the latter form as put by paronomasia for פָּלַשְׁתִּי, but against the analogy of the Hebrew language; so Ewald Heb. Gram. p. 297. See in בְּרָהִי.

I. פָּן m. i. q. fem. פָּנָה which is more usual, a corner, c. suff. פָּנָה Prov. 7, 8. Plur. פָּנִים Zech. 14, 10. R. פָּנָן.

II. פָּן conj. (for פָּנָה, r. פָּנָה Pi. no. 1) pr. a removing, taking away; used only in the constr. state with Makk. פָּן, as a Conj. of removing, prohibiting, hindering, i. q. מִן, that not, lest. Thus:

1. Where an action precedes, that serves to hinder or prohibit something which one fears and wishes to remove or avoid. Gen. 11, 4 *let us build us a city . . . פָּן־נִפְּוֶץ* lest we be scattered. 19, 15 *arise . . . פָּן־תִּסָּפֵה* lest thou perish. 3, 3 *eat not of it . . . פָּן־תָּמּוּת* lest ye die.—Then, after verbs of fearing, like Gr. *δειδω μί*, Lat. *vereor ne*, Gen. 31, 31, comp. 26, 9; of caution, comp. Gr. *ἰδειν μί*, Gen. 24, 6. 31, 24. Deut. 4, 23; also of swearing Judg. 15, 12, comp. *ὄμνύω μί* II. 23. 585. In examples of this kind אַל is never used.

2. At the beginning of a sentence, where it implies: a) Prohibition or dissuasion, like אַל. Job 32, 13 *פָּן־תֹּאמְרוּ* say not, i. e. beware lest ye say. Is. 36, 18 *פָּן־יִסְיֶה אֶתְכֶם הַזְּקֵנָה* beware lest Hezekiah deceive you. b) Fear, apprehension, as Gen. 3, 22 *פָּן־יִשְׁלַח יְדוֹ* and now (I fear) lest he put forth his hand. etc. 44, 34 *פָּן־אֶרְאֶה בְּרֵעִי* (I fear) lest I see the evil, etc. 31, 31. 38, 11. 42, 4. Ex. 13, 17. Num. 16, 34. 1 Sam. 13, 19. With præt. where one fears lest something has already taken

place, 2 Sam. 20, 6 *פָּן־מָצָא* lest he may have found. 2 K. 2, 16 *פָּן־יִשְׂאֹף רִיחַ יְהוָה* (we fear) lest a wind from Jehovah hath taken him up.—Once it approaches to the power of a negative adverb, i. q. לֹא. Prov. 5, 6 *פָּן־תִּפְלֹס* the way of life she prepareth not for herself, sc. the adulteress, i. e. she walks not in the way of life. But the full sentence is: '(see) lest she walk in the way of life.'

פָּנֵךְ ἄπ. *λεγόμεν*. Ez. 27, 17, perh. a kind of *pastry or sweet cake*. The Targ. renders it *קוֹלֵיָא*, i. e. Gr. *κολία*, a kind of sweet pastry; and in the book Zohar פָּנֵךְ is *pastry-work*. Other opinions are enumerated by Celsius in Hierobot. II. p. 73. Sept. *κωσία*, Vulg. *balsamum*.—The etymology is wholly uncertain.

* פָּנָה fut. יִפְּנֶה, apoc. and conv. יִפְּנֶן, in the other persons יִפְּנֶן, יִפְּנֶן, imper. פָּנָה; to turn, trans. in one phrase: פָּנָה עֵרְךָ to turn the back Josh. 17, 12. Jer. 2, 27. 30, 33.—Elsewhere always intrans. to turn, to turn oneself, i. e.

1. In order to go anywhere, to go away; Ex. 7, 23 *וַיִּפְּנֶה וַיָּבֹא* 10, 6. 32, 15. Gen. 18, 22. Deut. 9, 15. 10, 5. 16, 7. al. Sometimes with a dat. pleon. Deut. 1, 40. 2, 3. 1 K. 17, 3. Hence a) to turn to or towards any place, to betake oneself in any direction, c. עַל Gen. 24, 49; אֶל 1 Sam. 13, 17; לְ Is. 53, 6. 56, 11; acc. 1 Sam. 13, 18. 14, 47 *בְּכֹל אֲשֶׁר יִפְּנֶה* whithersoever he turned himself; with He parag. 1 K. 17, 3. Deut. 2, 3. Cant. 6, 1. Also with אֶל of pers. to turn unto any one, to go to him for response or for aid, espec. God Is. 45, 22; angels Job 5, 1; idols Lev. 19, 4. Deut. 31, 18. 20; wicked men Ps. 40, 5; diviners Lev. 20, 6; with אֶל of thing, to turn unto e. g. iniquity Job 36, 21. פָּנָה אַחֲרַי פָּן to turn after any one, to incline to his side or party, Ez. 29, 16. b) to turn away from any one. c. בָּיָם Deut. 29, 17 mentally; absol. 30, 17 *if thy heart turn away from God, and thou do not obey, etc.* c) Trop. of time, e. g. a) to turn away, i. e. to pass away. Jer. 6, 4 *פָּנָה הַיּוֹם* the day turns, declines; also poet. Ps. 90, 9 *all our days turn away, pass away.* β) to turn in approaching, e. g. in the phrases: לִפְנֵי

הַפְּקֵר at the turning of the morning, at the approach of dawn, Ex. 14, 27. Judg. 19, 26. Ps. 46, 6; לְפָנֹת עָרֵב at the turning of evening, at even-tide, Gen. 24, 63. Deut. 23, 12.

2. In order to look at any thing, 2 K. 23, 16. Ecc. 2, 12 פָּנִיתִי אֲנִי לְרֵאוֹת הַחֵכְמָה I turned myself to behold wisdom. Ex. 2, 12 וַיִּפֶן כַּה וְכֵה וַיִּרֵא and he turned himself (his eyes) hither and thither and looked. Hence i. q. to turn the eyes, to look at any thing, c. אָל Ex. 16, 10. Num. 17, 7. Job 21, 5; ב 6, 28. Ecc. 2, 11; אַחֲרָיו behind oneself Judg. 20, 40. 2 Sam. 1, 7. 2, 20; לְמַעְלָה upwards Is. 8, 21 [22]. Metaph. אָל פָּנָה to look upon, i. e. to regard, to have respect to any person or thing, Deut. 9, 27; espec. of God as hearing and regarding men with favour, Ps. 25, 16 וְחַנּוּנִי . פָּנָה אֵלַי 69, 17. 86, 16; also אֶל־הַפְּקֵה Ps. 102, 18. 1 K. 8, 28; אֶל־הַיְּמִנָה Num. 16, 15. Mal. 2, 13. Of a king 2 Sam. 9, 8.—Of things, to turn or look towards any quarter, Ez. 8, 3 הַשַּׁעַר פָּנָה צָפוֹנָה the gate looking toward the north. 11, 1. 44, 1. 46, 12. 47, 2; simpl. הַשַּׁעַר הַיְּמִנָה 2 Chr. 25, 23, comp. 2 K. 14, 13. Of a boundary Josh. 15, 2. 7.

PIEL pr. to cause to turn and go away, see Kal. no. 1. b; hence to clear away any thing, c. acc. Zeph. 3, 15; absol. Ps. 80, 10 פָּנִיתָ לְפָנֶיךָ thou didst clear away before it, i. e. didst make room and prepare the ground.—Also to clear out sc. from things thrown hither and thither, impediments, to put in order, to prepare, e. g. a house Gen. 24, 31. Lev. 14, 36; a way Is. 40, 3. 57, 14. 62, 10. Mal. 3, 1.

HIPH. fut. conv. וַיִּפֶן 1. Trans. to turn, Judg. 15, 4; espec. the back in departing, flight, 1 Sam. 10, 9. Jer. 48, 39. Hence

2. Intrans. with עָרָה impl. to turn the back, to flee, Jer. 46, 21. 49, 24; also to look back, to stop in flight, Jer. 46, 5. Nah. 2, 9. With אָל to turn oneself to any one Jer. 47, 3.

HOPH. to be turned back, i. q. to turn back Jer. 49, 8; to be turned, i. q. to look towards any quarter, comp. in Kal no. 2 fin. Ez. 9, 2.

Deriv. פָּנָה plur. פָּנִים, whence פָּנִימָה, פָּנִימִי, לְפָנֶיךָ; and the pr. names פָּנִיאל, פָּנִיאל, רָפְנָה.

פָּנָה not used in sing. (though under another form פָּנִי, פָּנִי, it appears in the pr. names פָּנִיאל, פָּנִיאל,) plur. פָּנִים, constr. פָּנִי, m. but fem. Ez. 21, 21.

1. the face, countenance, pr. the part turned towards any one, see Ez. 21, 3,

from r. פָּנָה; comp. Arab. وَجْهٌ, face, from ج, V, to turn oneself in any direction. For the use of the plur. comp. Gr. τὰ πρόσωπα in Homer.—Gen. 38, 15. 50, 1. Ex. 3, 6. al. sæpe. Also of the face of animals Ez. 10, 14. Job 41, 6. Constr. with a verb or adj. plur. Job 38, 30. Dan. 1, 10, and in the fem. Ez. 21, 21; rarely sing. Lam. 4, 16. Prov. 15, 14. Also as a real plur. faces, e. g. אַרְבַּעָה פָּנִים Ez. 1, 6, 10, 21. 41, 18; כָּל־פָּנִים all faces Joel 2, 6. Is. 13, 8. Nah. 2, 11. Spec. לֶחֶם הַפָּנִים the bread of the face, presence, the shew-bread, see in לֶחֶם no. 2; also שֻׁלְחַן הַפָּנִים the table of the shew-bread, on which these loaves were set out, Num. 4, 7. נָפַל עַל־פָּנָיו to fall upon one's face, see in נָפַל no. 2. a. פ' הִלָּה פָּנֶי פ' to smooth the face of any one, see in הִלָּה Piel no. 1.

Spec. to be noted are the following phrases:

a) פָּנִים אֶל־פָּנִים face to face Gen. 32, 31. Deut. 34, 10. al. id. Also בְּפָנִים id. Ez. 5, 4; פָּנִים לְפָנִים id. Prov. 27, 19.

b) To say or do any thing עַל־פָּנֶי פ' one's face, i. e. frankly, freely, and also often impudently, insolently, in scorn and defiance; comp. French dire dans la barbe, Lat. laudare in os, Ter. So Job 1, 11 עַל־פָּרְקֶיךָ וַיְבָרֶכְךָ he will curse thee to thy face. 21, 31. Is. 65, 3 who provoke me עַל־פָּנֶי to my face, i. e. in scorn and defiance. In the same sense is said אֶל־פָּנִים Job 2, 5. 13, 15. Deut. 7, 10 אֶל־פָּנָיו he will repay him to his face sc. God an enemy, i. e. openly and speedily, Vulg. statim; the other member has לָא וַיֹּאמֶר. Here belongs also עָנָה בְּפָנָיו to answer one to his face, i. e. to refute him strongly, freely, openly; Job 16, 8 בַּחֲשֵׁי פָנֶיךָ my leanness refutes me to my face i. e. testifies openly and strongly against me. Hos. 5, 5. 7, 10.

c) עָלַם פָּנִים עַל to set the face upon any one; for good, 1 K. 2, 15 upon me did all Israel set their faces, that I should reign; or for evil, to set the face

against any one, Ez. 6, 2. 29, 2. 35, 2. Also שׁוּם פָּנָיו אֵל in the same sense Ez. 13, 17. 21, 7. 25, 2. 38, 2; and with הּ parag. Ez. 21, 2.—Similar is שִׁיר פָּנָיו אֵל to set (turn) one's face towards a place Num. 24, 1. Also in a hostile sense אֵל הַכּוֹן פָּנָיו אֵל to direct the face against any thing Ez. 4, 3. 7; הַשִּׁיר פָּנָיו לְ id. Dan. 11, 18. 19.—Absol. 2 K. 8, 11 וַיִּשְׁמַד וַיִּשְׁמַד פָּנָיו וַיִּשְׁמַד and he fixed his countenance and set it, i. e. beheld him with a fixed look.

d) שׁוּם פָּנָיו c. acc. to set one's face towards any quarter, i. e. to direct one's course thither, to go, Gen. 31, 21; with inf. c. לְ to intend, to purpose doing any thing, but still with special reference to going or departing, Jer. 42, 15. 17. 44, 12. 2 K. 12, 18. Dan. 11, 17. In N. T. comp. Luke 9, 53. Syr. in the same sense has سَمَلَ اَفْتَمَهُ to set his face, سَمَلَ سَمَلَهُ to fix his look.

e) נָהַן פָּנָיו to set one's face, q. d. to cast the eyes, e. g. אֶרְצָה upon the ground Dan. 10, 15; c. אֵל towards any one, as God Dan. 9, 3. With inf. c. לְ to set one's face to do any thing, i. e. to purpose, to determine, 2 Chr. 32, 2. But נָהַן פָּנָיו אֵל to set the face of any one towards, i. e. to cause him to look towards any thing, Gen. 30, 40.—Further

f) In a hostile sense, שׁוּם פָּנָיו בְּ to set one's face upon i. e. against any one in anger, to behold him in anger; so of God Lev. 20, 5. Ez. 15, 7; more fully לְרָעָה וְלֹא לְטוֹבָה Jer. 21, 10, לְרָעָה 44, 10. Also נָהַן פָּנָיו בְּ id. Lev. 17, 10. 20, 3. 6. 26, 17. Ez. 14, 8. 15, 7. So too without a verb, Ps. 34, 17 פָּנֵי יְיָ בְּעֵשֶׂי רַע, comp. opp. v. 16.

g) נִשָּׂא פָּנָיו to lift up one's countenance, see in נִשָּׂא no. 1. c. But in 2 Sam. 2, 22 and Job 22, 26, it is rather to look with confidence upon any one. So too אֵל הַרִים פָּנָיו Ezra 9, 7.

h) רָאָה פָּנָיו פ' to see the face of any one, i. e. to see him in person, as present, Gen. 32, 21 I will appease him (Esau) with the present; ... afterwards I will see his face, meet him in person. 46, 30. 48, 11. Also i. q. to be admitted to the presence of any one of high rank, as a prince, king, Gen. 43, 3. 5. 44, 23. 26. 2 Sam. 3, 13. 14, 24. 28. Ex. 10, 28, 29;

or to have access to the king, as his servants and ministers 2 K. 25, 19. Jer. 52, 25. Esth. 1, 14. Hence to see God's face, to have access to him, to find him propitious, Job 33, 26. Is. 1, 12 (if we read הִזָּה פָּנֵי יְיָ). Gen. 33, 10; also הִזָּה פָּנֵי יְיָ Ps. 17, 15. In other passages it is said that no mortal can see God's face and live, Ex. 33, 20. 23 (but comp. Gen. 16, 13. 32, 30. Judg. 6, 22. 13, 22. Is. 6, 5). Hence the ancient intpp. in the following passages: Dan. 31, 11 לִרְאוֹת אֶת פָּנֵי יְיָ, Is. 1, 12 לִרְאוֹת פָּנֵי יְיָ, Ex. 23, 15 אֲרָאָה פָּנֵי יְיָ, Ps. 42, 3 אֲרָאָה פָּנֵי יְיָ, 34, 15. פָּנֵי יְיָ רִיבִים, have given to the verbs the passive punctuation (לִרְאוֹת, לִרְאוֹת, אֲרָאָה, אֲרָאָה) after the analogy of Ex. 34, 23 and 1 Sam. 1, 22 וַיִּרְאוּ אֶת פָּנֵי יְיָ; and the sense then is: to appear before God. But perh. the active construction is favoured by the fact that פָּנֵי stands thrice without הּ; and also לִרְאוֹת twice without הּ, so that it cannot without apparent violence be pointed לִרְאוֹת.—Is. 63, 9 מַלְאָךְ פָּנָיו ה' the angel of his (God's) face, presence, who beholds his face, is his minister.

i) As to see the face of any one, is to be admitted to his presence (see lett. h); and to seek the face of any one, is to seek admittance to him (see בָּקַשׁ Pi. no. 1, comp. Prov. 7, 15); so נִשָּׂא פָּנָיו פ' to receive the face (person) of any one, is to grant him admittance (see נִשָּׂא no. 3. b), and opp. פ' הַשִּׁיר פָּנָיו to turn away the face of any one, is not to admit, to repulse him (see שׁוּב Hiph. no. 1). So too הִסִּיר מִן פָּנָיו to turn away one's face from any one 2 Chr. 30, 9; הִסְתַּיֵּר מִן פָּנָיו Hiph.

k) The face of any one is often put for one's presence, person, self. Ex. 33, 14 פָּנֵי יְיָ יֵלְכוּ my presence shall go, i. e. I myself will go. v. 15. 2 Sam. 17, 11 פָּנֵיהָ בְּקָרְבַּי הַלְּחָמִים that thy presence (thysself) go to the battle. Lam. 4, 16. Ps. 21, 10 לְצֵחַ פָּנֵיהָ in the time of thy presence, when thou art present to fight against them. 80, 17. Also Ps. 31, 21 thou shalt hide them בְּסִתְּרֵי פָּנֵיהָ in the covert of thy presence. 89, 15.—So Ps. 42, 6 כִּדּוֹר אֲדַבֵּר וְיִשְׁעוּתָהּ פָּנָיו אֲלֵהֶי וְגו' I shall yet praise him, for the deliverance of his presence, even my God, i. e. him whose presence brings deliverance. But in v. 12 and 43, 5 the same words are differ

ently divided: *I shall yet praise him, וְאֶלְהִי יִשׁוּעוֹת פָּנָי וְאֶלְהִי* the deliverance of my presence and my God, i. e. with De Wette. 'the deliverer of my person.' But prob. we should here divide יִשׁוּעוֹת פָּנָי, as in v. 5. 6; see Thesaur. p. 1110.

1) *The face, countenance*, is also often put for the look, mien, air of a person, as expressing the affections and emotions of the mind. Gen. 31, 2 and Jacob saw the countenance of Laban, and lo, it was not toward him as before. v. 5. Hence פָּנָי of hardened looks, impudent, Deut. 28, 50, comp. Is. 50, 7; אִוֵּר פָּנָי see in אִוֵּר lett. g. So פָּנָי רָעִים an evil countenance, sad looks, Gen. 40, 7. Ecc. 7, 3. Neh. 2, 3; and simpl. פָּנָי id. 1 Sam. 1, 18, comp. v. 8. Job 9, 27. For the same is said נִפְלָו פָּנָי (see נִפְלָו no. 1. a, and Hiph. no. 1. d); and of a cheerful countenance, נִשְׂא פָּנָי, see נִשְׂא no. 1. c. —So too shame is expressed in the countenance, either by blushing or turning pale, whence בִּשְׁתַּת פָּנָי Ps. 44, 6. Jer. 7, 19; and so Ps. 69, 8. 83, 17. Jer. 51, 51. Also loathing is expressed by averted looks, Ez. 6, 9. 20, 43. 36, 31. To the expression of anger in the looks we may refer Gen. 32, 21: *I will appease (פָּנָי) his countenance with the present.*

m) נִגְדַת פָּנֵיהֶם before their own face Is. 5, 21, i. q. לְפָנֵיהֶם, בְּעֵינֵיהֶם, in their own eyes or opinion; see in עֵינָן no. 1. b.

2. Trop. of things, the face, surface of any thing, e. g. of the earth Gen. 1, 29. 2, 6. Is. 14, 21. 24, 1; of a field Is. 28, 25; of water Gen. 1, 2. Job 38, 30. etc. Comp. אֶל-פָּנָי no. 2. עַל-פָּנָי no. 1, 2. —Less obvious is Job 41, 5 לְבוּשׁוֹ מִי גָלָה פָּנָי לְבוּשׁוֹ who shall uncover the surface of his (the crocodile's) garment? i. e. prob. for the garment itself, the surface or upper part of his body, the scales, covering the rest; comp. עַל no. 1. a. β. So also לֹחַת פָּנָי the surface of the veil, put for the veil itself as a covering, Is. 25, 7.—Hence a) aspect, view, Job 26, 9. b) external appearance, state, condition of a thing, Ps. 104, 30. Prov. 27, 23 look well to the state, appearance, of thy flock. c) a way, manner, as with the Rabbins;

see below in לְפָנָי D. 3. Comp. وَجْهٌ face, manner

3. the forepart, front of any thing, אֶתְּפִי מִפְּנֵי צְפוֹנָה id. Jer. 1, 13 وَجْهٌ Arab. ⁹⁰ id. Jer. 1, 13 and the front thereof (of the pot) is before (towards) the north. So the front, van, of an army, Gr. πρόσωπον, Joel 2, 20.—Adverbially: a) פָּנָי in front, before, (opp. אַחֲרָי,) Ez. 2, 10. 1 Chr. 19, 10. 2 Chr. 13, 14. b) לְפָנָי forwards Jer. 7, 24; of time, before, of old, Deut. 2, 10. 12. Josh. 11, 10. 14, 15. al. c) מִלְּפָנָי from of old, from ancient times, Is. 41, 26. d) מִפְּנֵי in front, before, 2 Sam. 10, 9. Comp. below in לְפָנָי D. 2.—The face or front of a sword is its edge, Ez. 21, 21 [16] אָנָּה פְּנֵהָ מְדֹרֶה מְדֹרֶה whither is thine edge directed? Ecc. 10, 10.—Further, פָּנָי is also used for the inner wall of a house opposite the door as one enters, Hom. τὰ ἐνώμια, whence with He parag. פְּנִימָה q. v. also מִלְּפָנָי id.

With prepositions פָּנָי assumes very frequently the nature of a particle:

A) אֶל-פָּנָי 1. into or in the presence of, before. a) Of place whither, after verbs of motion, 2 Chr. 19, 2. Lev. 9, 5. Num. 17, 8 [16, 43]. b) Of place where Ex. 23, 17.

2. upon the face, surface, of any thing, e. g. אֶל-פָּנֵי הַשֶּׁדֶה Lev. 14, 53. Ez. 16, 5. —Another meaning of this phrase see above in no. 1. b.

B) אֶת-פָּנָי pr. with (in) the presence of any one, in his sight, before any one; e. g. אֶת-פָּנֵי הַמֶּלֶךְ Esth. 1, 10. אֶת-פָּנֵי יְיָ before Jehovah Gen. 19, 13. 27. Ps. 16, 11. Also for public worship in the phrase נִרְאָה אֶת-פָּנֵי יְיָ to appear before Jehovah in the sanctuary, Ex. 34, 23. 1 Sam. 1, 22. (In this sense we find also אֶל-פָּנֵי יְיָ Ex. 23, 17; also poet. יְיָ פָּנֵי יְיָ Is. 1, 12. Ps. 42, 5, see above in no. 1. h.) So too before, in front of, e. g. אֶת-פָּנֵי הָעִיר before the city Gen. 33, 18. אֶת-פָּנֵי הַפְּרִכָּה before the veil Lev. 4, 6.—After verbs of motion, into the presence of, before any one, 1 Sam. 22, 4. al. מֵאַחַד פָּנָי from the presence of any one Gen. 27, 30; from before, from the front of any thing, 2 K. 16, 14.

C) בְּפָנָי, i. q. לְפָנָי, in front of, before, more espec. in the later writers, Ez. 42, 12; often in the phrase עָמַד בְּפָנֵי to

stand before any one, i. e. to resist him, Deut. 7, 24, 11, 25. Josh. 10, 8, 21, 44, 23, 9. Esth. 9, 2.—The proper force of the subst. seems to be retained in Ezra 6, 9 נִקְטְפוּ בְּפָנֵיהֶם *they show loathing in their countenances*; see above in no. 1. l.

D) לִפְנֵי, c. suff. לִפְנֵי, לִפְנֵי, לִפְנֵי, לִפְנֵיהֶם, לִפְנֵיהֶם.

1. in the presence of any one, in his sight, under his eyes, he being present and beholding, before any one. Num. 8, 22 *the Levites went in to do their ministry . . . לִפְנֵי אֶחָיו וְלִפְנֵי בְּנָיו in the presence of Aaron and his sons*, under their inspection. 2 K. 4, 38. Zech. 3, 8. לִפְנֵי שֶׁמֶשׁ *before the sun*, i. e. so long as the sun (which poets compare to the eye, see in עֵצְעֵפֶרֶם, שְׁנוֹה, shall look upon and illumine the earth, Ps. 72, 17; comp. לִפְנֵי שֶׁמֶשׁ v. 5. (But Job 8, 16 לִפְנֵי בְּעֵינָיו in the eyes, sight, of any one, i. e. in his mind, feelings, judgment, e. g. הָסֵד לִפְנֵי זְרַחְמִים *favour and kindness with any one*, Dan. 1, 9. 1 K. 8, 50. Ps. 106, 46; i. q. הָסֵד לִפְנֵי, see in הָסֵד. לִפְנֵי גְדוֹל *great* i. e. having great influence *with his lord*, 2 K. 5, 1; comp. Prov. 4, 3, 14, 12.

Spec. to be noted is the phrase לִפְנֵי יְהוָה or לִפְנֵי אֱלֹהִים, i. e.

a) Pr. in the presence of i. e. before Jehovah Gen. 18, 22. Ex. 6, 12, 30, 16, 9. Ps. 95, 6, 96, 13, 98, 9. 1 Sam. 1, 12, 15. Also in the sight of Jehovah, he being present and a witness, Gen. 27, 7. 1 Sam. 23, 18. Since Jehovah was regarded as dwelling in his sanctuary, hence before Jehovah is i. q. α) in the tabernacle, usually not in the holy of holies, Ex. 27, 21, 34, 34, 40, 25. Lev. 4, 6, 7, 8, 26. Once in the holy of holies, Ex. 28, 35. β) at the door of the tabernacle, where stood the altar of burnt-offering, Ex. 29, 11, 42. Lev. 3, 1 comp. v. 2, 14, 11, 12, 17, 4. al. γ) in the temple, Is. 37, 14; in its halls or courts, 2 K. 16, 14. Is. 23, 18. Ez. 46, 3, 9. δ) before the ark of the covenant, on which the presence of Jehovah rested, Josh. 4, 13; comp. 6, 7.

b) Trop. Jehovah beholding, Jehovah being judge. Deut. 24, 4 *an abomination before Jehovah*. Josh. 6, 26 *cursed before Jehovah*, comp. 1 Sam. 26, 19.

Ex. 28, 38 *favour before Jehovah*. Deut. 24, 13 *righteousness before Jehovah*. Hence also simpl. in a good sense, Jehovah assenting and approving, i. q. well pleasing to Jehovah, since we set before the eyes only such things as are pleasing; so לָפְנֵי יְיָ *to walk before Jehovah*, to live as he approves, see in הִלְךָ Hithp. no. 2. Gen. 10, 9 *a mighty hunter before Jehovah*, with whom God is well pleased. Ps. 19, 15. What is pleasing to Jehovah he decrees; so Gen. 6, 13 *the end of all flesh בא לפני is come before me*, is decreed by me.

The rarer form לִפְנֵי הָאֱלֹהִים has the like significations: a) before God, i. e. in his sanctuary Ex. 18, 12. Josh. 24, 1. Judg. 21, 2; on the throne of God's appointment Ps. 61, 8. b) God being judge; Gen. 6, 11 *the earth was corrupt before God*. So לִפְנֵי אֱלֹהִים *good before God*, in his sight, well pleasing to him, Ecc. 2, 26, 7, 26.

Further we may note the use of לִפְנֵי in the following phrases:

aa) לִפְנֵי הַמֶּלֶךְ *to stand before the king*, to await his mandates, i. e. to minister unto him, see עָמַד; comp. עָבַד לִפְנֵי 2 Sam. 16, 19.

bb) To adore or worship before a divinity, see הִשְׁתַּחֲוֶה in ר. שְׁחָה. 1 K. 12, 30 *the people went to worship לפני האֶחָד before the one sc. of the calves*. 1 Chr. 21, 30.

cc) To be smitten, put to flight before an enemy, see נָגַף Niph. and hence after verbs of scattering, discomfiting, and the like, Judg. 4, 15. 1 Sam. 14, 13, 20, 1. 2 Sam. 5, 20. Jer. 1, 17, 49, 37. Comp. below in מִצְפֵּי.

dd) לִפְנֵי פ' *to set before any one*, e. g. food 2 K. 4, 43; trop. for choice, to propose Deut. 11, 26; a law to be observed, to impose Deut. 4, 8. 1 K. 9, 6. Jer. 26, 4, 44, 10. Ez. 23, 24. Also i. q. to give into one's power, to deliver over to any one (i. q. בְּיַד פ'), Josh. 10, 12. Deut. 2, 33, 36. Judg. 11, 9. 1 K. 8, 46. Is. 41, 2. So without the verb of giving Gen. 24, 51 *lo! Rebecca לפני thee*, i. e. is given up to thee. 34, 10 *the land is before you*, lies ready before you and your flocks. 2 Chr. 14, 6.

2. before, in front of, comp. פָּנִים no. 3.

a) Of place, לפני אהל מוֹעֵד before the

tabernacle of the congregation 1 Chr. 6, 17 [32]; hence *eastward of*, Gen. 23, 17, 25, 18. Deut. 32, 49. Also of a leader who goes *before* his army, see רָצָא וּבָא לְפָנֵי הַמֶּלֶךְ under art. בוא no. 1. d; of a king who stands *before*, at the head of, his people, Ecc. 4, 16 *there was no end to all the people לְפָנֵיהֶם לְכָל אֲשֶׁר הָיָה לְפָנֵיהֶם to all whom he was over.* Further of captives, booty, etc. which, as a shepherd his flock (Gen. 32, 18), the victor drives *before* him, Is. 8, 4. Am. 9; 4. Lam. 1, 5. 6.

b) Of time *before*, e. g. לְפָנֵי הָרָעַשׁ *before the earthquake* Am. 1, 1; לְפָנֵי הַקְצִיר *before the harvest* Is. 18, 5. Gen. 13, 10, 29, 26. Prov. 8, 25. Zech. 8, 10. —Gen. 30, 30 לְפָנֵי לְפָנֵי *before me*, i. e. before I came to thee. Jer. 28, 8 מִנְּחָה לְפָנֵי *before now* Neh. 13, 4. With inf. *before that, before*, Gen. 13, 10. Deut. 33, 1. 1 Sam. 9, 15.

c) Of worth, preference, *before, above*, like Lat. *ante, præ.* Job 34, 19 *he regardeth not the rich לְפָנֵי רֵל above the poor.*

d) After verbs of motion, lit. *to one's front, obviam*, implying motion *to meet* any one, e. g. קָרָה לְפָנֵי פ' Gen. 24, 12; also often in a hostile sense, *against*, Gr. *avti*, pr. to one's face, front, e. g. קָוַם לְפָנֵי *to rise up against* any one Num. 16, 2; רָצָא לְפָנֵי *to go out against* 1 Chr. 14, 8. 2 Chr. 14, 9. Also עָמַד לְפָנֵי (see עָמַד) *to stand against* any one, i. e. to stand out, resist.

3. *in the manner of, like*, see above in פָּנִית no. 2. c. Job 4, 19 lit. *they crush them לְפָנֵי עֵשׂ like the moth*, impers. for: *they are crushed as by the moth*, as if moth-eaten; Vulg. *sicut a tineæ*. Sept. *σητός τρώστος*. Comp. Lat. *ad faciem* Plaut. Cist. 1. 1. 73. So נָתַן לְפָנֵי *to regard as or for any one* (comp. פָּנִית) 1 Sam. 1, 16.—From לְפָנֵי comes the adj. form לְפָנֵי *anterior*, q. v.

NOTE. The following significations sometimes ascribed to לְפָנֵי are doubtful: α) *for*, comp. נָגַד and Germ. *vor* and *für*; e. g. in the phrase לְפָנֵי עָרֵב *to become surety for any one*, Prov. 17, 18; but the surety doubtless gave his pledge *before*, in the presence of, his friend. β) *on account of, propter*, like מִמֶּנִּי, מִלְּפָנֵי; so in כָּפַר לְפָנֵי *to mourn on account of any*

one 2 Sam. 3, 31; better pr. *before him*, since in the funeral procession the mourners preceded the bier; Geier de luctu Hebræorum c. 5. § 15–19.

Ε) מִלְּפָנֵי 1. *from before, from the presence of any one*, implying that the person or thing spoken of was *before* the other and goes *away from* that place. E. g. *to go out* יָצָא מִלְּפָנֵי Lev. 9, 24; מִלְּפָנֵי פָרַעֲוָה Gen. 41, 46; also Gen. 23, 4. 8. Hence after verbs of fleeing (comp. בָּרַח no. 3. a), and of driving out 1 Chr. 19, 18. 2 Chr. 20, 7; of fearing and causing fear 1 Sam. 18, 12. Ps. 97, 5. 114, 7. Ecc. 8, 13. Esth. 7, 6; also of crying for help (usually conjoined with flight) 1 Sam. 8, 18; of humbling oneself 1 K. 21, 29. 2 Chr. 33, 12. 36, 12.

2. Of time, *before*, i. q. בְּפָנֵי no. 2. b. Ecc. 1, 10. Comp. מִן no. 4. b.

3. Trop. of a cause, *on account of, because of*. i. q. מִבְּפָנֵי, מִן, e. g. to shout or rejoice *because of*, 1 Chr. 16, 33.

F) מִפְּנֵי 1. *from the face, presence, front*, of any person or thing, *from before*, e. g. Ex. 14, 19 *and the column went מִפְּנֵיהֶם from before them, and stood behind them.* Hence very often after verbs of departing, Hos. 11, 2; of fleeing (comp. מִן no. 3. a, from which it differs in that מִפְּנֵי is for the most part used before persons, מִן before things, see הָתַת Niph.) Gen. 7, 7. 16, 8. Is. 20, 6 comp. Ps. 61, 4; of crying for help Is. 19, 20. 26, 17; of fearing (see רָאָה Niph.); of reverencing, humbling oneself, 2 K. 22, 19. Lev. 19, 32; of hiding Job 23, 17; and other verbs of similar significations. Thus the idea of flight and fear is implied in Judg. 9, 21, *and he dwell there מִפְּנֵי אַבְיִמֶלֶךְ אחִיו* (after he had fled) *from the presence of Abimelech his brother*; Vulg. well, *ob metum A. fratris sui*. 1 Chr. 12, 1 see in r. עָצַר no. 1. Is. 17, 9 *as ruins . . . מִפְּנֵי בְנֵי אֲשֶׁר עָזְבוּ מִפְּנֵי בְנֵי רִשְׁרָאֵל which the Canaanites left deserted from before Israel* i. e. fleeing from before them; see in r. עָזַב no. 2. b.

2. Of the author and efficient cause, from which any thing proceeds, i. q. מִן no. 2. c. Gen. 6, 13 *the earth is filled with violence מִפְּנֵיהֶם from them*, i. e. of which they are the cause, Sept. well *ἀπ' αὐτῶν*. 47, 13. Ex. 8, 20. Judg. 6, 6. Jer. 15, 17. Ez. 14, 15. Also of the remoter cause

because of, on account of; Is. 10, 27 the yoke shall break *בְּפָנַי* because of the fatness sc. of the ox. Deut. 28, 20. Hos. 10, 15. Jer. 9, 6. So where the reason is given on account of which something is not done, Lat. *præ*, Job 37, 19. 1 K. 8, 11.—With *אַחֲרַי* it is equivalent to a Conj. *because that, because*, Ex. 19, 18. Jer. 44, 23.

NOTE. Winer has needlessly added the two following meanings, Lex. p. 779: *α)* before, citing Lev. 19, 32, where *קוּם בְּפָנַי* to rise up in one's presence, is the part of modesty and reverence towards old age, comp. above in no. 1. *β)* towards, as if for *אַחֲרַי*, Jer. 1, 13; for which see above in *פָּנִים* no. 3.

Γ) *עַל-פָּנַי* has various meanings according to the different power both of the noun and particle.

1. From the signif. *face and front*, no. 1, 3, arise the following:

a) at or before the face of any one, before, i. q. *לְפָנַי* no. 1 (comp. *עַל* no. 3. *b)*, Gen. 32, 22. Lev. 10, 3. Ps. 9, 20. 2 K. 13, 14. Job 4, 15; in the sight of any one, under his inspection. Num. 3, 4.—Job 6, 28 *עַל-פְּנֵיכֶם אִם אֶבְיָא* it is before your eyes (will be manifest), whether I lie. *בְּעַל פָּנַי* i. q. *מִלְפָּנַי* Gen. 23, 3.

b) in front of any thing, before, 2 Chr. 3, 17. Ps. 18, 43 as dust before the wind, driven by the wind. Here belong also the following: 1 K. 6, 3 the length of it (of the porch) *עַל-פְּנֵי רֹחַב הַמִּבְרָה* before the breadth of the temple, i. e. along in front of the breadth of the temple. 2 Chr. 3, 8. Hence: *α)* In a geographical sense, before, i. e. to the east, eastward of, Gen. 16, 12 and he shall dwell on the east of all his brethren. 23, 19. 25, 18. 1 K. 11, 7 in the mount which is on the east of Jerusalem, the mount of Olives, comp. Zech. 14, 4. Deut. 32, 49 mount Abarim... which is on the east of Jericho. 1 Sam. 15, 6. Still, as the more general signif. before, over against, might here be applied, the quarter of the heavens is sometimes added to remove the ambiguity; as Zech. 14, 4 the mount of Olives, which is before Jerusalem on the east. Num. 21, 11. Josh. 15, 8 the top of the hill which is before the valley of Hinnom westward. 18, 14 the hill which is before Beth-horon southward. Where

there is no such adjunct, the direction must be determined by the circumstances, and is sometimes uncertain, as 1 Sam. 24, 3 [2]. Josh. 13, 25. 17, 7 comp. 16, 6. *β)* Of time, before, Gen. 11, 28. *γ)* Of preference, before, rather than, Deut. 21, 16.

c) to the face or front of any thing, see in *עַל* no. 4; hence, towards, in the direction of, Gen. 18, 16 and the men... looked *עַל-פְּנֵי סֹדֹם* towards Sodom. 19, 28. Num. 21, 20. 23, 28. So Judg. 16, 3 towards Hebron; see Bibl. Res. in Palest. II. p. 377. Perh. 1 K. 17, 3; comp. Bibl. Res. in Palest. II. p. 288.—Hence in a hostile sense, against, Ps. 21, 13. Nah. 2, 2.

2. From the signif. *surface*, *עַל-פָּנַי* is: *a)* upon the face i. e. surface, e. g. of the earth Gen. 1, 29. 6, 1; of the heavens Gen. 1, 20; of the waters Gen. 1, 2; of a valley Ez. 37, 2. Hence *מִעַל פָּנַי* from upon the face of the earth, spoken of what is destroyed, 1 Sam. 20, 15. Am. 9, 8. *b)* After verbs implying motion, upon the face i. e. surface, e. g. of the earth Job 5, 10. Am. 5, 8; of the fields Lev. 14, 7. Ez. 32, 4. *c)* out upon or over the surface, etc. Gen. 11, 8. Lev. 16, 14. 15. Is. 18, 2. *d)* Trop. of something added, i. q. *עַל*-no. 1. *b. α, above, besides, ènt*, Ex. 20, 3 thou shalt have no other gods *עַל-פָּנַי* over and above me, i. e. besides me; Sept. well *πλην ἐμοῦ*, Targ. *בְּרַ מִנִּי*. Job 16, 14.

פִּנְיָה f. (פָּנָה) 1. a pinnacle, mural turret, q. d. a 'branch' or 'shoot' springing up out of the wall; see the root. 2 Chr. 26, 15. Zeph. 1, 16. 3, 6.—Hence 2. a corner, angle, pr. exterior, as of a house Job 1, 19; of a street Prov. 7, 8. Also interior, as of a roof Prov. 21, 9. 25, 24; of a court Ez. 43, 20; of a city 2 Chr. 28, 24. *אֶבְנֵי פִנְיָה* a corner-stone Job 38, 6. Is. 28, 16; and so *פִּנְיָה* simpl. Jer. 51, 26. *רֹאשׁ פִּנְיָה* the head of the corner, i. e. the chief corner-stone, Ps. 118, 22; see in *רֹאשׁ* no. 4. *שַׁעַר פִּנְיָה* the corner-gate, one of the gates of Jerusalem, 2 K. 14, 13. 2 Chr. 26, 9. Jer. 31, 38.

3. Metaph. a prince, the chief of a people, on whom as a corner-stone the burden of the state rests, comp. Ps. 118.

22. Is. 28, 16. So Is. 19, 13. Zech. 10, 4. 1 Sam. 14, 38. Judg. 20, 2.

פְּנוּאֵל (face of God. from obsol. sing. פְּנוּ i. q. פְּנוּיִם, comp. פְּנוּיָהוּ plur. פְּנוּיִים) *Penuel*, pr. n. a) A place beyond Jordan Gen. 32, 32, where its origin is narrated. Judg. 8, 8. Once פְּנוּאֵל id. Gen. 32, 31. b) Of men: a) 1 Chr. 8, 25, Keri פְּנוּאֵל. β) 1 Chr. 4, 4.

פְּנוּאֵל see the preced. art. lett. a, and lett. b. α.

פְּנוּיִם see in פְּנוּיָהוּ.

פְּנוּיִם *face*, see art. פְּנוּהָ.

פְּנוּיִם in מִלְפְּנֵימָם 1 K. 6, 29; see in פְּנוּיָהוּ lett. a.

פְּנוּיָהוּ *Milél*, from פְּנוּיִם no. 3, with He local (once without ה 1 K. 6, 29, see below in a); for the plur. ending retained comp. רְמִיכָה, and אֵילָמָה Ex. 15, 27. Num. 33, 9; pr. *at or by the inner wall* of a house, room, court, i. e. *opposite to or in front of* the door and of those entering, *ἐν τοῖς ἐσωτέροις*, where the throne is set in palaces. Ps. 45, 14 *all glorious sits the king's daughter* (the queen) *by the wall*, i. e. upon the throne.—Also *on the inner wall*, like Gr. ἐνώπιον, 1 K. 6, 18; *within, in the house*, 2 K. 7, 11; *inward, into the house*, 2 Chr. 29, 18.

With prefixes: a) לְפְּנוּיָהוּ *inside, within*, 1 K. 6, 30; *inward* Ez. 41, 3. לְפְּנוּיָהוּ *inwardly to, inside of* any thing, Ez. 40, 16; also מִלְפְּנֵימָם (without ה loc.) *from within*, i. e. on the inside, 1 K. 6, 29. b) מִפְּנוּיָהוּ *on the inside, within*, 1 K. 6, 19. 21. 2 Chr. 3, 4.—Hence

פְּנוּיָהוּ m. adj. (מ being treated as radical and therefore retained,) fem. פְּנוּיָהוּ plur. פְּנוּיָהוּ 1 Chr. 28, 11, f. פְּנוּיָהוּ 2 Chr. 4, 22; *interior, inner*; (opp. חִיצוֹן exterior,) 1 K. 6, 27. 36. 7, 12. Ez. 40, 15 sq. 41, 15. al.

פְּנוּיָהוּ m. only in plur. (sing. is the pr. n. פְּנוּהָ,) Prov. 3, 15 Keri. 8, 11. 20, 15. 31, 10. Lam. 4, 7. Job 28, 18, once פְּנוּיָהוּ Prov. 3, 15 Cheth. according to many of the Rabbins *pearls*, Gr. πῖπρα, and so Bochart, Hieroz. II. l. V. c. 6, 7. Against this is the passage in Lam. l. c. אֲרָמָה קָצָם מִפְּנוּיָהוּ, which cannot be rendered with Bochart: *they are more*

shining in body than pearls, see in r. אֲרָם. Better therefore is the opinion of J. D. Michaelis (Supplem. p. 2022) and others who understand *red corals*; which is also favoured by the etymology, pr. 'branches, branching trees,' from r. פָּנָן q. v. To this it is not an objection, that corals are called by another name, רְאֵמוֹה; the same is also the case in respect to pearls, see בְּדִלָּה.—Others understand *red gems*, as the sardius, pyrops; but this word is never enumerated among gems, comp. Ex. 39, 10 sq.

* פְּנָן obsol. root, Arab. فَنَّ Conj. II, *to divide up, to separate, to distribute* into classes; فَنٌّ a species, class, plur. branches; فَنْنٌ a branch; أَفْنُونٌ a thick branch; فَنَاءٌ a branching tree.—Hence פָּן I, פְּנָה, פְּנוּיָהוּ, pr. n. פְּנוּהָ.

פְּנוּהָ (coral, i. q. פְּנוּיָהוּ which is found in some Mss.) *Peninnah*, pr. n. of the wife of Elkanah, 1 Sam. 1, 2. 4.

* פְּנָן in Kal not used, Arab. فنق *to treat and train delicately*; IV, *to live delicately*. Syr. Ethpe. *to delight oneself*. Comp. פְּרִינָן.

PIEL *to bring up delicately, to spoil by tenderness*, e. g. a servant Prov. 29, 21.

פֶּס m. (r. פָּסַס) *end, extremity*, only in the phrase בְּהִנָּח פָּסִים Gen. 37, 3. 23. 32. 2 Sam. 13, 18. 19, *a tunic reaching to the פָּסִים*, i. e. to the *palms* of the hands and *soles* of the feet; see the root. It was therefore the long tunic with sleeves, worn by young men and maidens of the better class; so Jos. Ant. 7. 8. 1, ἐφόρουν γὰρ αἱ τῶν ἀρχαίων παρθένου χειροδέτους ἄρχοι τῶν σφυρῶν πρὸς τὸ μηδὲ βλέπεσθαι χιτῶνας, which is well explained and defined by Hartmann, Hebräerin III. 280. Aqu. ap. Sam. χαρπωτός. Symm. χειριδωτός. Aqu. Gen. ἀστραγάλειος (talaris).—Others: *a tunic of many colours*, i. e. of pieces of various colours sewed together, from Chald. פַּס palm of the hand, also a piece, etc. So Sept. in Gen. χιτῶν ποικίλος, Vulg. *polymita*.

פַּס Chald. m. c. genit. פַּס רְחָ palm of the hand, Dan. 5, 5. 24. See r. פָּסַס

פָּס הַמִּים, see אָפֶס הַמִּים.

* פָּסַג in Kal not used, Chald. פָּסַג to cut up, to divide, i. q. פָּסַק which is more usual.

PIEL once Ps. 48, 14 אַרְמְנֵיהֶּרָה divide ye up her palaces, i. e. walk through and survey them; or perh. consider them accurately, since verbs of dividing are thus used metaphorically; comp. r. בִּין.—Hence

פָּסְגָה (Chald. part, piece) *Pisgah*, pr. n. of a mountain ridge in Moab, on the southern border of the kingdom of Sihon, Num. 21, 20, 23, 14. Deut. 3, 27. Josh. 12, 3. al. In it was Mount Nebo, Deut. 34, 1.

פָּסַח f. (ר. פָּסַח) pr. *expansion, diffusion*, comp. r. פָּשָׁה and Chald. פָּסִיחָא; then trop. *abundance*, once Ps. 72, 16 בְּאַרְץ יהוה פָּסַח בֵּר בְּאַרְץ let there be abundance of corn in the land.—Others take it as fem. of פָּס, whence *a handful, sheaf*, Kimchi מְלֵא כֶּה; but not suited to the context.

* פָּסַח 1. pr. *to leap, to dance*, see Piel. See also Thesaur. Niph. p. 1114, 1115.

2. Spec. *to leap over, to pass over*, e. g. a stream, river, whence pr. n. הַפָּסַח *Thapsacus*, pr. passage of the Euphrates.—With עַל, i. q. עָבַר עַל; Ex. 12, 23 וַפָּסַח יְהוָה עַל הַפֶּתַח וְגו' and *Jehovah will pass over the door, and will not suffer the destroyer to come in.* v. 13, 27. Sept. v. 23 παρῆερχομαι, Vulg. *transibo*.—Hence i. q. *to spare*, Is. 31, 5.

3. *to halt, to limp, to be lame*, from the irregular and *leaping* gait; see Niph. and פָּסַח. Trop. 1 K. 18, 21 *how long do ye halt between two opinions?* i. e. hesitate between Jehovah and Baal. So Arab. حَيْفٌ pr. *to limp*;

Chrysost. περὶ τὴν πίστιν χολεύειν.

PIEL *to leap, to dance*; so the priests of Baal, 1 K. 18, 26 *they danced at (around) the altar which was made*; Sept. διέτρεχον, Targ. מְשַׁחֲנֵן insani-ebant, which Kimchi explains, 'they danced after their manner.' Dancing was customary at some sacrifices; see. 2 Sam. 6, 16.

NIPH. pass. of Kal no. 3, *to become or be made lame*, 2 Sam. 4, 4.

Deriv. פָּסַח—פָּסַח.

פָּסַח (lame) *Paseah*, pr. n. m. a) 1 Chr. 4, 12. b) Neh. 3, 6. c) Ezra 2, 49. Neh. 7, 51.

פָּסַח m. (ר. פָּסַח) in pause פָּסַח, plur. פָּסַחִים; pr. *a passing over, sparing, deliverance* from punishment and calamity. Hence

1. The sacrifice instituted on account of the immunity of the Israelites, *the passover, the paschal lamb*, described Ex. 12, 27 וְזָבַח פָּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח יְהוָה עַל-בְּתוּרֵי כְנִיזֵי-יִשְׂרָאֵל בְּמִצְרַיִם the *sacrifice of sparing* (pr. passing over) is this to *Jehovah, who passed over the houses of the Israelites in Egypt, when he smote the Egyptians*, etc. Hence שָׁחַט הַפָּסַח to kill the passover i. e. the paschal lamb Ex. 12, 21. 2 Chr. 30, 15. 17. 35, 1, 6; וְזָבַח הַפָּסַח Deut. 16, 2 sq. אָכַל הַפָּסַח to eat the passover 2 Chr. 30, 18. עָשָׂה פָּסַח to prepare the passover, i. e. to keep the festival, Ex. 12, 48. Num. 9, 4 sq. Josh. 5, 11. al. Plur. פָּסַחִים paschal lambs 2 Chr. 30, 17. 35, 7-9.

2. *the festival of the passover, the paschal day*, i. e. the fourteenth day of the month Nisan, Lev. 23, 5; which was followed by the seven days' *festival of unleavened bread*, ib. v. 6. Ez. 45, 21. Fully חַג הַפָּסַח Ex. 34, 25. Hence מָחָר הַפָּסַח the *morrow of the passover*, i. e. the fifteenth day of Nisan, Josh. 5, 11. Num. 33, 3.

פָּסַח m. adj. (ר. פָּסַח) *lame* Lev. 21, 18. Deut. 15, 21. Is. 35, 6. al. Plur. פָּסַחִים (without Dag.) 2 Sam. 5, 6. 8. Is. 33, 23.

פָּסִילִים m. plur. (ר. פָּסִל) 1. *carved images* of idols, Deut. 7, 25. Is. 42, 8. Jer. 50, 38. Hos. 11, 2. al. כִּסְפֵי בְּסִילֵי כֶסֶף your *carved images of silver* Is. 30, 22. Syr. مَسَال cut, hewn, as stone.

2. *Pesilim*, pr. n. of a place not far from Gilgal, Judg. 3, 19. 26. Targ. מְחַצְבֵּינָא *quarries*; but it is safer to rest in the common signif. 'images,' perh. 'hewn stones,' i. q. Syr. مَسَال.

* פָּסַח obsol. root, Chald. Pa. *to cut up or off*, i. q. פָּסַק and פָּסַק. Hence

פָּסַח *Pasach*, pr. n. m. 1 Chr. 7 33

* **פָּסַל** fut. יִפְסֹל to cut, to carve, to form by cutting; e. g. stones, to hew, Ex. 34, 1. 4. Deut. 10, 1. 3. 1 K. 5, 32 [18]; an idol, Hab. 2, 18. Syr. Chald. id. Kindr. is פָּצַל.

Deriv. פְּסִילִים and

פָּסֵל m. in pause פָּסֵל, c. suff. פְּסִילִי, a carved image of an idol, Ex. 20, 4. Deut. 4, 16; of wood Is. 44, 15. 17. 45, 20. Spoken also of a molten image, which is properly called מִיִּסְכָּה, Is. 40, 19. 44, 10. Jer. 10, 14. 51, 17.—For the plur. פְּסִילִים is used, q. v.

פְּסַלְטִין Dan. 3, 7, and **פְּסַלְטִין** Dan. 3, 5. 10. 15, the Greek word ψαλτήριον, psaltery, lyre, (which the Sept. translators often put for נָבֵל, פְּנִיר,) adopted into the Chaldee, ל and נ being interchanged. It is of the singular number; since it is coupled with other names of musical instruments in the singular; and does not correspond to the Greek ψαλτήρ which signifies harper, lyrist, but to ψαλτήριον, the Greek ending *ιον* among the Orientals usually becoming *ין*; as συνίδριον, סִנְהֶדְרִין, κοινόβιον מַטְמֶה Kanóbin.—The same word may be recognised in the mod. Arabic سنطير, صنتر, and other like forms, the name of a species of psaltery or harp; see Villoteau in Descr. de l'Égypte VI. p. 426. Comp. on the other hand Hengstenberg Authentie des Daniel p. 15. Havernick ad Dan. l. c.

* **פָּסַס** to expand, to diffuse, to disperse, kindr. with פָּשַׁח, Chald. פָּסַח whence פְּסִיחוֹן diffusion. Hence Chald. פָּסַס expansion i. e. palm of the hand; Syr. פָּסַס id. فِصَالٌ sole of the foot; פְּסִין boards; Heb. פָּסַח diffusion, abundance.—Here we may refer Ps. 12, 2: פָּסוּ אֲמוֹנִים תְּבַנִּי אֲדָם the faithful disperse (are scattered) from among the children of men, comp. Ps. 11, 1. 2; parall. גָּמַר. But the ancient versions, Jarchi, and many moderns, give to פָּסַס in this passage the signif. אָפַס, to cease, to fail; like parall. גָּמַר.

פִּסְפָּה Pispah, pr. n. m. 1 Chr. 7, 38. the etymology is unknown

* **פָּעָה** onomatopoeit. 1. to cry out, to scream, once of a woman in travail, fut. 1 p. אֶפְעָה Is. 42, 14.—Syr. and Chald. **פָּעָה**, to bleat, to bellow, as flocks and herds; comp. Gr. βοάω, whence βοῦ; bos. Similar is **פָּעָה** γοάω, q. v.—Hence pr. n. פְּעוּ.

2. to hiss, to blow, as a serpent, viper, kindr. with פָּחָה q. v. Hence אֶפְעָה viper.

פָּעִי (a bleating, lowing) Pau, pr. n. of a place in Idumea, Gen. 36, 39; called also פָּעִי Pai, 1 Chr. 1, 50. R. פָּעָה.

פְּעוֹר (hiatus, cleft, r. פָּעַר) Peor, pr. n. of a mountain in Moab Num. 23, 28. Hence **בַּעַל פְּעוֹר** Baal-Peor Num. 25, 3. 5, and simply פְּעוֹר 23, 28. 31, 16. Josh. 22, 17, an idol of the Moabites, in whose worship females prostituted themselves. Comp. בֵּית פְּעוֹר in art. בֵּית no. 12. mm.

פָּעִי see in פָּעָה.

* **פָּעַל** fut. יִפְעַל; once יָפַע c. Makk. רָפַע Job 35, 6, i. q. עָשָׂה, to make, to do, but only in poetic style. Syr. and Talm. part. מוֹפְעָלָא a workman. Arab.

פָּעַל to do, to work, but not freq.—Job 11, 8 **מַה תִּפְעַל** what canst thou do? Ps. 11, 3 **מַה תִּפְעַל צַדִּיק** what can the righteous do? Deut. 32, 27 **לֹא יָהוָה פָּעַל** לא יהוה פעל Jehovah hath not done all this. Job 33, 29. Is. 43, 13.—Spec. a) to make, to form, e. g. an idol Is. 44, 15; a pit, i. e. to dig, Ps. 7, 16. Absol. Is. 44, 12 **פָּעַל בְּפִתְחֵם** he worketh (forgeth) in the coals. b) to produce, to create, Ps. 74, 12; whence **פָּעַלִי** my Creator Job 36, 3. c) to prepare, Ex. 15, 17 the place thou hast prepared to dwell in. Hence to attempt, to undertake any thing (opp. עָשָׂה to effect, to accomplish), Is. 41, 4 **מִי פָּעַל וַיַּעֲשֶׂה** who hath attempted and done it? (comp. 43, 7 **וַיַּעֲרֹתוּ אֹהַב עֲשִׂיתוּוּ**.) Mic. 2, 1. Ps. 58, 3 **בְּהַרְטְוֵם** ye plot wickedness. So עָשָׂה is used in the same manner, Is. 32, 6. 37, 26. d) to do, i. e. to practise, e. g. righteousness Ps. 15, 2; iniquity, crime, Job 34, 32. 36, 23. Prov. 30, 20. **פְּעִילֵי אָוֶן** evil-doers, wicked men, Ps. 5, 6. 6, 9. 14, 4. al. sæp. e) With acc. and לְ of thing, Ps. 7, 14 **הַצֵּי לְדֹלְקִים יִפְעַל** he maketh his arrows burning, lit. into or for burning

things. f) With לְ of pers. *to do to or for* any one, either good Job 22, 17. Ps. 31, 20; or evil Job 7, 20; with בְּ id. 35, 6.

Deriv. מַעֲלָה, מַעֲלָה, מַעֲלָה, מַעֲלָה, and pr. n. מַעֲלָה.

פָּעַל m. c. suff. פָּעֲלוֹ, פָּעֲלוֹ (pöölcha), rarely פָּעֲלוֹ Is. 1, 31. Jer. 22, 13; plur. פָּעֲלוֹ 1 Chr. 11, 22; *work*, i. q. מַעֲשֵׂה, but, with few exceptions, only poetic.

1. *work*, i. e. *labour, business*, Ps. 104, 23; comp. Job 24, 5.

2. *a work*, i. a. *a deed, act, facinus*; of God's mighty deeds, espec. in preserving and defending his people, Ps. 44, 2, 64, 10, 77, 13. Deut. 32, 4. Also of man, Ps. 28, 4. Prov. 24, 12, 29. Spec. *a great deed, mighty act*, 2 Sam. 23, 20;

an evil deed, Job 36, 9. Arab. نَعَلَةٌ id.

3. *a work*, i. e. something made, the product of labour, etc. פָּעַל יְדֵי *the work of my hands*, i. é. Israel, Deut. 33, 11. Is. 45, 9, 11. Spec. of the divine judgments, Is. 5, 12. Hab. 1, 5, 3, 2; comp. מַעֲשֵׂה no. 3. a. Of the divine aid, Ps. 90, 16.

4. *work*, i. e. the fruit of one's labour, *acquisition* Prov. 21, 6; *wages* Job 7, 2. Jer. 22, 13. Comp. מַעֲלָה no. 2, and *šgyor* Rev. 14, 13.

פָּעֲלָה f. (r. פָּעַל) constr. פָּעֲלָה 1. As abstr. noun of action, i. q. מַעֲשֵׂה no. 1, *labour, business, occupation*, i. e. *the doing* of any thing, Prov. 10, 16, 11, 18. Is. 65, 7. Jer. 31, 16. Plural פָּעֲלוֹת of the deeds or conduct of men, Ps. 17, 4; of God's works, Ps. 28, 5.

2. *wages* of labour, i. q. פָּעַל no. 4. Lev. 19, 13. Ps. 109, 20. Is. 40, 10, 49, 4, 61, 8, 62, 11.

פָּעֲלָתִי (for פָּעֲלָה wages of Jehovah) *Peulthai*, pr. n. m. 1 Chr. 26, 5.

* פָּעַם 1. *to strike, to beat, to pound*; whence פָּעַם anvil, and פָּעֲמוֹן a bell.—Also *to strike upon* with the foot, *to tread*; whence פָּעַם step, pace, foot.

2. Metaph. *to impel, to urge, to move*, e. g. the Spirit of God a person Judg. 13, 25.

NIPH. *to be moved, agitated, troubled*, Gen. 41, 8. Dan. 2, 3. Ps. 77, 5.

HITHPA. i. q. Niph. Dan. 2, 1.

Deriv. see in Kal no. 1, and the two following.

פָּעַם f. but masc. Judg. 16, 28. 2 Sam. 23, 8 Cheth. Plur. פָּעֲמוֹת and פָּעֲמוֹה.

1. *an anvil*, Is. 41, 7.

2. *tread of the foot*, hence: a) *step, footstep*, Ps. 119, 133, 140, 5. Trop. Judg. 5, 28 *the paces of his chariots*. b) *the foot* itself, with which one treads Ps. 57, 7, 58, 11. Prov. 29, 5. Cant. 7, 2. Is. 26, 6. Plur. פָּעֲמוֹה *feet*, i. e. artificial, Ex. 25, 12. 1 K. 7, 30.

3. Trop. פָּעַם אֶחָד pr. *one tread*, i. e. *one time, once*, Josh. 6, 3, 11, 14. 1 Sam. 26, 8; also *at one time, at once*, Is. 66, 8.

Comp. Arab. حَظْرَةٌ, مَرَّةٌ, دَفْعَةٌ id.—Dual פָּעֲמוֹת twice Gen. 27, 36, 41, 32, 43, 10. Plur. פָּעֲמוֹת שלש *three times*, thrice, Ex. 23, 17. al. פָּעֲמוֹת how many times? how often? 1 K. 22, 16.

Ps. 106, 43. Also וְשֵׁבוּ פָּעַם וְשֵׁבוּ *once and again* Neh. 13, 20.—In phrases: a) With the art. הַפָּעַם, *this time*, in this thing, Ex. 9, 27; hence הַפָּעַם אֶךְ *only this time*, only this once, Gen. 18, 32. Ex. 10, 17. Judg. 6, 39, 16, 28; *now* Gen. 46, 30; *now indeed* Gen. 2, 23, 30, 20. נִקְחָה הַפָּעַם 29, 34. b) בַּפָּעַם הַזֶּה *at this time*, Ex. 8, 28 [32]. 9, 14. c) בַּפָּעַם-הַפָּעַם *one time as another, now as before*, Num. 24, 1. Judg. 16, 20. 1 Sam. 20, 25. d) פָּעַם-פָּעַם, *now—now*, Prov. 7, 12.

פָּעֲמוֹן m. (r. פָּעַם) *a bell*, so called from being struck, Ex. 28, 33, 39, 25, 26; comp. 28, 34.

פָּעֲנָה, see אָפְנָה-פָּעֲנָה.

* פָּעַר *to open wide, to gape*, constr. only with פָּה, once בָּפֶה Job 16, 10; spoken of ravenous beasts Job 16, 10; of longing desire Job 29, 23. Ps. 119, 131. Poet. of Sheol, Is. 5, 14.—Syr. فَعَر, Arab. فَعَرَ id.—Hence pr. n. פָּעוֹר, and

פָּעָרִי *Paarai*, pr. n. of one of David's military chiefs, 2 Sam. 23, 35; written more correctly in 1 Chr. 11, 37 נָעָרִי *Naarai*.

* פָּצָה fut. הַפָּצָה 1. pr. *to tear apart to rend*; comp. the kindr. verbs פָּצַע, פָּצַח, פָּצַל, פָּצַם, פָּצַם, which all have the primary signification of *tearing apart, breaking in pieces*; as is also the case

with roots beginning with the syllable **בץ**, **בו**.—Hence to *open wide* the mouth, Ez. 2, 8. Is. 10, 14; c. **על** to *gape upon*, e. g. in threat, as ravenous beasts, Ps. 22, 14; in scorn Lam. 2, 16: 3, 46; as uttering hasty words Job 35, 16. Ps. 66, 14. Judg. 11, 35. 36. Trop. *the earth* also is said to *open her mouth*, Gen. 4, 11. Num. 16, 30. Deut. 11, 6.

2. to *snatch away, to deliver*, Ps. 144, 7. 10. 11. So Syr. Chald. and Arab. **فصي** Conj. II, IV.

* **פצה** fut. plur. **יפצהו**. 1. to *break in pieces*; Arab. **فصح** id. comp. **فصح** to break, to cleave; see Pi.

2. **פצה רנה**, Lat. *erumpere jubila*, i. e. to *break forth into joy*, rejoicing, shouting, Is. 14, 7. 44, 23. 49, 13. 54, 1. 55, 12; twice **פצה ורנן** id. 52, 9. Ps. 98, 4.—Syr. **أفصب** to break forth sc. into joy, for Gr. *ὑμῶν γαυδίον* id. Gal. 4, 27. Comp. Lat. 'erumpere gaudium' Ter. Eun. 3. 5. 2; 'erumpere stomachum' Cic. Att. 16. 3.

PIEL to *break in pieces*, e. g. bones Mic. 3, 3.

פצירה m. (r. **פצר**) *dulness, bluntness*, pr. the being notched, spoken of cutting instruments, 1 Sam. 13, 21. Arab. **فطار** a sword notched, dull.

* **פצל** only in PIEL **פצל**, to *tear or strip off bark, to peel*, Gen. 30, 37. 38. Comp. kindr. **פצל**. Arab. **فصل**, Syr. **فصل**, to cut in pieces.—Hence

פצלות f. plur. *peeled spots or streaks* on green rods, Gen. 30, 37.

* **פצם** to *rend* e. g. the earth, to cause to yawn, Ps. 60, 4. Arab. **فصم** to break, to rend, Eth. **ፈፈሪ** to break off, to finish. Kindr. is **פצה**.

* **פצע** pr. to *cut, to cleave*, comp. kindr. **בצע**. Chald. id. Hence to *wound*, Cant. 5, 7. 1 K. 20, 37. Deut. 23, 2.—Hence

פצעי m. in pause **פצע**, c. suff. **פצעי**, plur. **פצעים**, constr. **פצעי**, a *wound*, Gen. 4, 23. Ex. 21, 25. Is. 1, 6. Prov. 20, 30. Plur. Prov. 23, 29. 27, 6. Job 9, 17.

* **פציץ** obsol. root, i. q. **פויץ** to *disperse*; whence

פצץ (dispersion) *Pizzex*; pr. n. m. c. art. 1 Chr. 24, 15.

* **פצור** fut. **יפצור**, pr. to *hack, to notch*; and hence to *beat, to blunt, to make dull*, i. q. Arab. **فطر** see Schult. Opp. min. p.

168. Hence **פצירה** q. v.—Trop. to *urge, to press* any one, with **ב** of pers. a) With prayers, entreaties, comp. *obtundere precibus*, Gen. 19, 3. 33, 11. Judg. 19, 7. 2 K. 2, 17. 5, 16. b) In a hostile manner Gen. 19, 9. Comp. kindr. **פריץ**.

HIPII. *obtundere animum*, and hence to *be obtuse, dull, stubborn*. Inf. **הפצור** as noun, *stubbornness, wilfulness*, 1 Sam. 15, 23, parall. with **קרי**.

Deriv. **פצירה**.

* **פקד** fut. **יפקד**, infin. and imper. **פקד**, prob. pr. to *strike upon or against* any person or thing, to *light upon*. Kindr. are **פגנע**, **פגנש**, q. v.—Hence

1. In a kind sense, to *go to any one*, e. g. a) to *go to see, to visit*; 1 Sam. 17, 18 and *go see thy brethren how they do*; comp. Gen. 37, 14. Unwillingly, 2 K. 9, 34. With **ב** of the present which a visitor brings with him, Judg. 15, 1. b) to *visit*, sc. in order to *examine, to prove* any one, Ps. 17, 3. Job 7, 18. c) For the sake of *inspecting, reviewing*, and hence to *review, to muster, to number*, e. g. a people, army, Num. 1, 44 sq. 3, 39 sq.—1 K. 20, 15. 2 Sam. 24, 4. Job 5, 24. Part. pass. **פקודים** the *mustered, the numbered*, Num. 1, 21 sq. 2, 4 sq. Ex. 30, 14. 38, 26. Comp. Hothpa. and the noun **מפקד**. Also to *miss* a person or thing in reviewing, numbering, 1 Sam. 20, 6. 25, 15. Is. 34, 16. Eth. **ፈፈሪ** to review, to number. d) As caring for any person or thing, to *visit with kindness, to look after, to take care of*, as a shepherd his flock Jer. 23, 2; as God men Gen. 21. 2. 50, 24. Ex. 3, 16. 4, 31. 1 Sam. 2, 21. Is. 23, 17. Ps. 8, 5. al. Sometimes to *visit again, to look after anew*, Is. 23, 17; to *revisit* mentally, to call to mind, Ez. 23, 21. Also to *look to any one expecting help*, Is. 26, 16.

2. In a hostile sense, to *go to any one*, i. e. to *come or fall upon, to attack, comp. פגנע* no. 1. a. With **על** of pers. to *punish, to visit* with punishment, Jer. 9, 24. 25. 44, 13; **אל** 46, 25; **ב** 9, 8; acc. Ps. 59

6; absol. Is. 26, 14. Job 31, 14. 35, 15. The sin to be punished is put in the accus. 1 Sam. 15, 2. Ps. 89, 33. Hos. 8, 13. Lam. 4, 22; often with עַל of pers. Ex. 20, 5 פָּקַד עָלַי אֲבוֹתַי וְעַל בְּנֵינִי visiting (punishing) the iniquity of the fathers upon the children. 32, 34. 34, 7. Num. 14, 18. Is. 13, 11. Hos. 1, 4. 2, 15. 4, 9. Am. 3, 14.

3. Causat. i. q. Hiph. pr. 'to cause to look after' sc. persons or things, to let care for them, etc. i. e. a) to set over, to give the oversight of, to appoint, with acc. of pers. and עַל, Num. 4, 27. 27, 16. Jer. 51, 27. Metaph. Jer. 15, 3 I will set over them four kinds, i. e. will send upon them four kinds of calamities. With אֵל Jer. 49, 19. Absol. Num. 3, 10. Deut. 20, 9. Part. pass. פְּקִידִים prefects, officers, Num. 31, 48. 2 K. 11, 15. Comp. Niph. Hiph. and n. פָּקַד. With אִתָּךְ (אִתָּךְ) to set with, to join to any one a companion, attendant, Gen. 40, 4. b) to charge with, to enjoin upon the 'care of any one; Aram. Pè. and Pa. to charge, to command. With עַל of pers. 2 Chr. 36, 23. Ezra 1, 2. Job 36, 23 מִי פָקַד עָלָיו הַרְבּוֹ who hath enjoined upon him his way? 34, 13 מִי פָקַד עָלָיו אֶרֶץ אֲרָצָה who hath charged him with the earth? i. e. committed the earth to his care and charge. Comp. פָּקִיד mandate. c) to deposit anywhere, to lay up, i. e. commit to the care of another, 2 K. 5, 24. Comp. פָּקְדוֹן deposit, store.

NIPH. 1. Pass. of Kal no. 1. c, to be mustered, Ez. 38, 8; to be missed, to lack, Num. 31, 49. 1 Sam. 20, 18. 25, 25, 7. 21. al.

2. Pass. of Kal no. 2, to be visited with punishment, to be punished, Is. 24, 22. 29, 6. Num. 16, 29. Prov. 19, 23.

3. Pass. of Kal no. 3. a, to be set over, appointed, Neh. 7, 1. 12, 44.

PIEL i. q. Kal no. 1. c, to muster, Is. 13, 4.

PUAL 1. to be mustered, numbered, Ex. 38, 21.

2. to be missed; Is. 38, 10 I shall be missed the residue of my years, friends will seek me in vain among the living.

HIPH. i. q. Kal no. 3. 1. to set over, to make overseer of any thing, to appoint, with acc. of pers. and עַל of thing, Gen. 39, 5. 41, 34. Num. 1, 50. Jer. 1, 10. 40,

11; לְ-1 K. 11, 28; בְּ Jer. 40, 5. 41, 18. absol. 2 K. 25, 23. Metaph. Lev. 26, 16, comp. Jer. 15, 3, in Kal no. 3. a.

2. to charge with, to commit to the care of any one, c. על יד 2 Chr. 12, 10, בְּיָד Ps. 31, 6; c. אֶת pr. to commit or entrust with any one, q. d. to deposit with him, Jer. 40, 7. 41, 10. Absol. 37, 21.

3. to deposit, to lay up anywhere, Is. 10, 28. Jer. 36, 20.

HOPH. הִפְקַד, part. plur. מִפְקָדִים 1. to be visited, i. e. punished, Jer. 6, 6.

2. to be set over, to have the oversight of, 2 K. 12, 12. 2 Chr. 34, 10. 12.

3. to be deposited with any one, c. אֶת Lev. 5, 23.

HITHPA. fut. יִתְפַקֵּד for יִתְפַקֵּד, pass. of Kal no. 1. c, to be mustered, numbered Judg. 20, 15. 17. 21, 9.

HOTHPA. plur. הִתְפַקְדוּ for הִתְפַקְדוּ, id. Num. 1, 47. 2, 33. 26, 62. 1 K. 20, 27.

Deriv. מִפְקָדָה—מְפַקְדִים, מְפַקֵּד.

מִפְקָדָה f. (ר. פָּקַד) 1. a muster, enumeration, 1 Chr. 23, 11. 2 Chr. 17, 14. 26, 11. See the root no. 1. c.

2. care, providence, Job 10, 12; see the root no. 1. d.—Spec. custody, ward, i. q. מִשְׁמַר, מִשְׁמָרָה, and concr. watch, 2 K. 11, 18. 2 Chr. 23, 18. Ez. 44, 11. בֵּית הַמִּפְקָדוֹת the house of ward, i. e. the prison, Jer. 52, 11; comp. Hiph. no. 2.

3. oversight, office, charge, see the root no. 3; Num. 4, 16. 1 Chr. 24, 19. 26, 30. Ps. 109, 8. Concr. officers, 2 Chr. 24, 11. Is. 60, 17; comp. Num. 4, 32.

4. Something laid up, i. e. stores, substance, wealth, Is. 15, 7.

5. visitation, i. e. punishment, see the root no. 2. Is. 10, 3. Jer. 10, 15. Hos. 9, 7. Mic. 7, 4. Plur. Ez. 9, 1.

מִפְקְדוֹן m. (ר. פָּקַד no. 3. c) something laid up, deposited, with any one; a deposit, store, Gen. 41, 36. Lev. 5, 21. 23.

מִפְקָדוֹת f. (ר. פָּקַד) oversight, office, Jer. 37, 13.

מְפַקֵּד m. (ר. פָּקַד) 1. visitation, punishment, put allegorically as a name for Babylon, Pekod, Jer. 50, 21.

2. office, charge, see the root no. 3. a. Concr. a prefect, officer, Ez. 23, 23.

מְפַקְדִים m. plur. (ר. פָּקַד) mandates, precepts, sc. of God, Ps. 19, 3. 103, 18. 111, 7; elsewhere only in Ps. 119, e. g. v. 4. 15. 27. 40. 45. al. s̄ep.

* פָּקַח fut. יִפְקַח, to open the eyes; once spoken of the ears Is. 42, 20. A wider signif. occurs in פָּקַחְקוּיָהּ q. v. Chald. id. Arab. فقه the whelp first opens his eyes, the rose opens itself. Kind. is פָּתַח, like שָׁתַח and שָׁקַח; also פָּקַע.—Hence a) פָּקַח עֵינָיו to open one's eyes 2 K. 4, 35; in order to see, 2 K. 19, 16. Dan. 9, 18. Job 27, 19. Also to have the eyes open, to be wide awake, watchful, opp. to be sleepy, slothful, Prov. 20, 13. With עַל to open the eyes upon a pers. or thing, i. e. in order to attend to, to observe. Jer. 32, 19; or to look after, to care for, Zech. 12, 4; also in a bad sense, to observe closely, to watch, Job 14, 3. b) God is said to open the eyes of any one, i. e. a) to give or restore sight to the blind, 2 K. 6, 17, 20. Is. 42, 7; ellipt. Ps. 146, 8. β) To enable one to see what he had not seen of himself, Gen. 21, 19; comp. Niph.

NIPH. to be opened, sc. the eyes: a) Of the blind, to be restored to sight, Is. 35, 5. b) So as to see what was not before perceived, Gen. 3, 7. Metaph. v. 5. Deriv. פָּקַח—פָּקַחְקוּיָהּ.

פָּקַח (open-eyed, or ellipt. for פָּקַחְקוּיָהּ q. v.) Pekah, pr. n. of a king of Samaria in the time of Isaiah, B. C. 759–739. 2 K. 15, 25 sq. 16, 1. 5. 2 Chr. 28, 6. Is. 7, 1.

פָּקַח m. (r. פָּקַח) open-eyed, seeing, opp. to blind, Ex. 4, 11. Plur. trop. Ex. 23, 8.

פָּקַחְיָהּ (Jehovah has opened his eyes) Pekahiah, pr. n. of a king of Samaria, B. C. 761–759. 2 K. 15, 22. 23. 26.

פָּקַחְקוּיָהּ, or better with many Mss. in one word פָּקַחְקוּיָהּ (r. פָּקַח, like פָּתַח,) an opening of the prison, deliverance, Is. 61, 1; comp. פָּתַח Is. 14, 17.—In Arabic also פָּקַח, kindr. with פָּתַח, is not exclusively used of the eyes and ears; see in r. פָּקַח.

פָּקִיד m. (r. פָּקַד) 1. a prefect, overseer, Neh. 11, 9. 14. 22. 12, 42. פָּקִיד נָגִיד the chief overseer, head prefect, in the temple, Jer. 20, 1. 2.

2. an officer, magistrate, Gen. 41, 34. Esth. 2, 3; with genit. Judg. 9, 28. 2 Chr. 24, 11. Also of military officers, 2 K. 25, 19. Jer. 52, 25

* פָּקַע, Syr. فقع, i. q. פָּקַע, to split to burst, Arab. فقع crepitavit.—Hence the two following.

פָּקַעוֹת f. plur. wild cucumbers, cucumeres asinini, which are egg-shaped, bitter, and burst on being touched and scatter their seeds, 2 K. 4, 39. See Celsius Hierob. I. p. 393 sq.—Others: colocynthides, and so Vulg. but these do not thus burst.

פָּקַעִים m. plur. (r. פָּקַע) id. wild cucumbers, as an architectural ornament, 1 K. 6, 18. 7, 24.

פָּר and פָּר m. (r. פָּר II) the latter in pause and with distinct accents; c. art. הַפָּר, בַּפָּר, לַפָּר, plur. פָּרִים, a bull, bullock, espec. a young bullock, juvenus, a steer; hence often with the adjunct בֶּן־בָּקָר Ex. 29, 1. Lev. 4, 3. 14. Num. 7, 15 sq. 8, 8. Ez. 43, 19. 23. 45, 18. 46, 6. Once a bullock seven years old, Judg. 6, 25. In appos. Ps. 69, 32. פָּר שׂוֹר q. d. a bullock-ox; contra פָּר הַשׂוֹר Judg. I. c. Coupled with another name for bulls, Is. 34, 7 פָּרִים עִם אַבְיָרִים the bullocks with the bulls. With few exceptions, as Ps. 22, 13, it is spoken only of bullocks for sacrifice; hence Hos. 14, 3 [2] וְנִשְׁלַמְנָהּ וְנִשְׁלַמְנָהּ פָּרִים שְׂפָתֵינוּ so will we pay as bullocks our lips, i. e. we will offer our praise as victims, as sacrifice; see the beginning of the verse. Trop. of princes Jer. 50, 27.—Corresp. are Germ. Farr, Fårse, Anglo-Sax. fear, Gr. φόβος, perh. Arab.

פָּרָא and פָּרָא young of a sheep, goat, deer, etc. It follows the analogy of פָּרָר, and might come from the idea of breaking forth into ferocious anger; see פָּרָר I. But it is better referred to r. פָּרָר II, to be borne; the bullock being so called from bearing the yoke, drawing the cart, etc. Comp. עָנַל, Germ. Fahr and fahren.

* פָּרָא not used in Kal, i. q. kindr. פָּרָה q. v.

1. to bear, spec. fruit, see Hiph.

2. to be borne swiftly, to run swiftly; hence פָּרָא. Talm. פָּרָא to run. Ethiop.

פָּרָא to flee in fear; comp. Arab. ففر and ففر to flee.

HIPH. to bear fruit, Hos. 13, 15.

פָּרָא, once **פָּרָה** Jer. 2, 24 (ר. פָּרָא) comm. gend. (m. Ps. 104, 11, f. Jer. 2, 24.) a wild ass, onager, so called from his swift running, being fleetest than the fleetest horse, Aristot. Hist. An. 6. 29; taller and better formed than the domestic ass, of a reddish colour, wild and untameable, living in troops in the deserts, Gen. 16, 12. Is. 32, 14. Jer. 2, 24. Hos. 8, 9. Job 24, 5. 39, 5; comp. Dan. 5, 21. Ecclus.

13, 21 or 24. Arab. **فَرَّاءٌ**, **فَرَّاءٌ**, id. This animal was formerly found in the deserts of Syria; but is now exceedingly rare in western Asia, Mesopotamia, Persia, and Tartary; see Pallas in Acta Acad. scient. Petrop. A. D. 1777. R. K. Porter's Travels I. p. 459, where also an engraving is given.—Hence

פָּרָאִים (q. d. **פָּרָאִין** wild-ass-like, i. e. indomitable) *Piram*, pr. n. of a Canaanitish king, Josh. 10, 3.

פָּרָאִת f. plur. *branches, boughs*, see in **פָּרָאִה**.

פָּרָאִת 1 Chr. 26, 18, and **פָּרָאִת** plur. 2 K. 23, 11, prob. *the open porticos* surrounding the courts of the temple, from which was the entrance to the cells or chambers, **לְשִׁכּוֹת** q. v. The form **פָּרָאִת** corresponds to Pers. **פרواره**, **פרوار**; **פרواره**; also **פרوال**, **פרوار**; which all signify a *summer-house*, or rather an *apartment open on all sides to the light and air*. In the Targ. and Talm. **פָּרָאִת** and **פָּרָאִת** are *the suburbs* or places adjacent to a city.

* **פָּרַד** 1. *to break off, to break in pieces, to separate by breaking*; comp. Engl. *to part*. This is the primary force of the biliteral **פר**, comp. **פָּרַר**, **פָּרַס**, **פָּרַשׁ**, **פָּרַח**, **פָּרַח**; hence also tropically in various senses, e. g. of dispersing, strewing; **פָּרַח**, **פָּרַח**; of letting go, **פָּרַח**; of breaking or bursting forth, **פָּרַח**; of expanding **פָּרַח**, **פָּרַח**; also of deciding, judging, **פָּרַח**. Comp. the similar power of the syllable **בר**, under the verb **בָּרַא**.

Arab. **فَرَّ** I, IV, V, VII, to be separated, alone; II, X, to separate oneself from others; Syr. **فَرَّ** to separate, to put apart; Chald. **פָּרַד** to separate, to disjoin.

2. *to expand, to spread out*, e. g. the wings Ez. 1, 11. Hence Syr. **فَرَّ** to fly, to flee away. Comp. **פָּרַד**

3. *to strew, to scatter*, i. q. **פָּרַט**; whence **פָּרָדוֹת** q. v.

NIPH. 1. *to separate oneself*, plur. *to be separated, divided, parted*. 2 Sam. 1, 23 *in their death לֹא נִפְרְדוּ* they were not divided. Of the river of Eden, Gen. 2, 10. With **מִן** from any one, Judg. 4, 11. Prov. 19, 4; **מִיִּל** id. Gen. 13, 9. 11. 14. Prægn. Gen. 25, 23 *two nations נִמְצְיָהוּ* proceeding from thy bowels shall separate themselves. Part. **נִפְרָד** one separating himself from others, a misanthrope, Prov. 18, 1; comp. Hos. 8, 9.

2. *to be divided out, dispersed, to disperse themselves*, Neh. 4, 13 [19]; of nations Gen. 10, 32; hyperbol. v. 5.

PIEL intrans. *to go aside* with a harlot, Hos. 4, 14. Arab. **فَرَدَ** to go aside for devotion.

PUAL part. **מִפְרָד** separated, singular, Esth. 3, 8; comp. Niph. Prov. 18, 1.

HIPH. 1. *to separate*, c. acc. Gen. 30, 40. Prov. 16, 28. 17, 9; c. **בֵּין** (comp. **הַבְּדִיל בֵּין**) Ruth 1, 17. 2 K. 2, 11. Prov. 18, 18.

2. *to disperse*, Dent. 32, 8.

HITHPA. 1. *to separate oneself, to be sundered*, Job 41, 9 [17]. Ps. 22, 15.

2. *to be dispersed, scattered*, Job 4, 11. Ps. 92, 10.

Deriv. **פָּרַד**—**פָּרָדוֹת**, and pr. n. **פָּרָדָא**.

פָּרַד m. (r. **פָּרַר**) c. suff. **פָּרָדִי**, a mule, so called from his quick pace, or from bearing; comp. the root no. 2, and see above under **פָּר**. 2 Sam. 13, 29. 18, 9. 1 K. 10, 25. 2 K. 5, 17. Ps. 32, 9. Is. 66, 20. al.—Comp. Lat. *veredus* Germ. *Pferd*.

פָּרָדָה f. a she-mule 1 K. 1, 33. 38. 44. See **פָּרַד**.

פָּרָדוֹת f. plur. (r. **פָּרַר**) *grains, kernels* of grain scattered in the earth as seed, Joel 1, 17. Syr. **فَرْدَانٌ** kernel. Talm. **פָּרַד** grain of a pomegranate.

פָּרָדִים m. a park, pleasure-grounds, a place planted with trees, Cant. 4, 13. Neh. 2, 8. Plur. Ecc. 2, 5. It corresponds to the Gr. *ναυάδεισος*, a word applied to the pleasure-gardens and parks with

wild animals around the residence of the Persian monarchs, comp. Xen. (Ec. 4. 13. Cyr. 1. 3. 14. Sturz Lex. Xen. sub h. v. It seems however to originate neither with the Greeks nor Hebrews, but in the languages of eastern Asia; comp. Sanscr. *paradēṣa*, a region of surpassing beauty; Armen. *pardes*, a garden or park around the house; Syr. **פָּרָה**; Arab. **فَرْدَوْس**, see Camoos I. p. 784.

* **פָּרָה** rarely **פָּרָא** q. v. fut. **וּפְרָה**; part. **פָּרָה**, fem. **פּוֹרְיָה**, also **פָּרָה** for **פָּרָה** Gen. 49, 22.

1. Lat. *ferre*, to bear. Besides the Semitic dialects this root is also widely found in the Indo-European tongues, e. g. Sanscr. *bhri* to bear, Pers. **بار** burden, **بردن** to bear, Armen. *bieril*, Gr. *φέρω*, *βάρος*, *βαρύνς*, Lat. *fero*, *porto*, Goth. *bairan*. Engl. *to bear*, causat. *to burden*, old Germ. *bāren*. Other forms see below in b.—Hence a) *to bear fruit*, as a tree, plant, Is. 11, 1. Metaph. Is. 45, 8. Part. Deut. 29, 17, **שָׂרֵשׁ פָּרָה**, **אֲשֶׁר אֵשׁ אֶרֶץ פָּרָה** a root bearing poison. Fem. **גִּפְתָּר** a fruitful vine Ps. 128, 3. Is. 32, 12. Ez. 19, 10; ellipt. **פָּרִיָּה** fruit-bearing tree Is. 17, 6; **פָּרָה** for **פָּרָה** id. Gen. 49, 22. b) *to bear young, to bring forth*, of men and beasts, *to be fruitful*, Gen. 26, 22. Ex. 23, 30; often coupled with **רָבָה**, as Gen. 1, 22. 28. 8, 17. Ex. 1, 7. Jer. 3, 16. Ez. 36, 11. al. Comp. Pers. **بار** fruit, Goth. *bairan* to bring forth, *barn* foetus, Scotch *bairn*. But this signif. is in part expressed in the Indo-European languages by peculiar forms. as Lat. *pario*, both of young and fruit, *fruo*, *fruges*, *fructus*, Germ. *Börde* fertile region. In the Semitic dialects, Syr. **פָּרָא** to be fruitful, **فَرْدَوْس** progeny; Eth. **ፈር** to bear fruit, **ፈር** fruit.

2. *to be borne along, to run*, of a carriage, Germ. *fahren*, Chald. **פָּרָא** to run. Hence **אֲפָרִיּוֹן** sedan, litter. Comp. **פָּרָא**, **פָּרָא**.

ἩΡῆΝ. fut. apoc. **וּפְרָה** to make fruitful in offspring, Gen. 17, 6. 20. 41, 52. 48, 4. Lev. 26, 9. al.

eriv. **פָּרָה**, **אֲפָרִיּוֹן**.

פָּרָה fem. of **פָּר** q. v. plur. **פָּרוֹת**.

1. *a heifer*, Gen. 41, 2 sq. Num. 19, 2 sq. Also of a heifer or young cow in milk Job 21, 10. 1 Sam. 6, 7–12; as bearing the yoke Hos. 4, 16. Metaph. *heifers of Bashan*, put for the voluptuous females of Samaria, Am. 4, 1.

2. With the art. **הַפָּרָה** (heifer-town) *Parah*, pr. n. of a place in Benjamin, Josh. 18, 23.

פָּרָה f. (for **פָּאָרָה**, r. **פָּאָר** II) *a mole or rat*, so called from its burrowing; Arab.

فَارَس. Hence plur. **פָּרוֹת** *moles or rats* Is. 2, 20, if the word is to be read separately, as is usually done. But see in **הַפָּרָה**.

פָּרָה, see **פָּרָא**.

פָּרָה (i. q. **פָּאָרָה** bough) *Purah*, pr. n. m. Judg. 7, 10. 11.

פָּרוּדָא (kernel, r. **פָּרָד**) *Peruda*, pr. n. m. Ezra 2, 55; for which **פָּרִידָא** *Perida* Neh. 7, 57.

פָּרוּזִי plur. **הַפָּרוּזִים** Esth. 9, 19 Cheth. i. q. **פָּרוּזִים**; see in **פָּרוּזִי**.

פָּרוּחַ (blossoming, r. **פָּרַח**) *Paruah*, pr. n. m. 1 K. 4, 17.

פָּרוּיִם *Parvaim*, pr. n. of a region producing gold, 2 Chr. 3, 6. Bochart regards it as the same with *Ophir*; Can. I. 46. More probably *oriental regions*, from Sanscr. *pārva* prior, anterior, oriental; so Wilford in *Asiat. Res.* VIII. p. 276. For the form, comp. **סְפָרוּיִם**.

פָּרוּר see in **פָּרָבֵר**.

פָּרוּר m. (for **פָּאָרוּר**, r. **פָּאָר** I) pr. *heat*, then *a pot* for boiling Num. 11, 8. Judg. 6, 19. 1 Sam. 2, 14.

* **פָּרָז** obsol. root, Arab. **فَرَز** to separate out, to set apart; Conj. III, IV, id. But Conj. II, to prescribe, to determine, to decide. It is therefore of like origin with **פָּרַד**, **פָּרַשׁ**, **פָּרַץ**; the idea of cutting and taking away being transferred to the sense of judging. To this comes also the sense of expanding, spreading; in **פָּרְזָה**, **פָּרְזִי**; comp. **פָּרַשׁ**.

Deriv. **פָּרְזִי**, **פָּרְזִי**, **פָּרְזָה**, **פָּרְזִי**.

פָּרָז m. *a leader, chief, commander* of troops, pr. i. q. **טַבַּח**, **מַחֲקֵק**, (see r. **פָּרָז**.) Hab. 3, 14.

פְּרוֹתָהּ f. (ר. פְּרוֹ) only plur. פְּרוֹתָהּ country regions, open country, as opp. to cities; Arab. **فَرَز** id. Ez. 38, 11 **אֶרֶץ פְּרוֹתָהּ** a land of open country; as immediately follows: without walls and having neither bars nor gates. Esth. 9, 19 **עָרֵי הַפְּרוֹתָהּ** the country-towns, opp. to the metropolis v. 18. Zech. 2, 8 [4] **יְרוּשָׁלַיִם הַשְּׂבִיב פְּרוֹתָהּ** shall be inhabited as the open country, i. e. because of the multitude of her inhabitants no wall can be built around her.

פְּרוֹנוֹן m. (ר. פְּרוֹ) c. suff. פְּרוֹנוֹ, rule, dominion; Judg. 5, 11 there shall they rehearse the righteousness of Jehovah, **יְצַדִּיקוּהוּ פְּרוֹנוֹ בְּיִשְׂרָאֵל** the righteous acts of his rule in Israel.—Concr. for rulers, leaders, chiefs; with plur. Judg. 5, 7 **הִדְלוּ פְּרוֹנוֹ בְּיִשְׂרָאֵל** the rulers ceased in Israel sc. to act, remained inactive. Sept. Vat. *δυνατοί*.

פְּרִיזִי m. (from פְּרוֹתָהּ) a countryman, rustic, dwelling in the country; collect. Deut. 3, 5 **עָרֵי הַפְּרִיזִי** country-towns. 1 Sam. 6, 18 **כִּפְרֵי הַפְּרִיזִי** a country-village. Plur. Esth. 9, 19 Keri.

פְּרִיזִי (i. q. פְּרִיזִי a countryman, rustic) *Perizzi, Perizzite*, Sept. *Περριζαῖτος*, collect. the *Perizzites*, a Canaanitish tribe living in the mountain regions, which they afterwards yielded to the Ephraimites and other Jews, Josh. 11, 3, 17, 15. Judg. 1, 4, 5; kindred to the Canaanites strictly so called, Ex. 23, 23. Judg. 1. c. Sometimes *Canaanites and Perizzites* are put for all the tribes of Canaan, Gen. 13, 7, 34, 30; elsewhere the *Perizzites* are enumerated with various other tribes of the same stock, Gen. 15, 20. Ex. 3, 8, 17. Deut. 7, 1. al. sēp.

פְּרוֹזָא Chald. m. emphat. **פְּרוֹזָא**, i. q. Heb. **פְּרוֹז**, iron, Dan. 2, 33–45. 4, 20. 5, 4. 23. 7, 7. 19.

* **פָּרַח** fut. **יִפְרַח** 1 to break out or forth, e. g. a) From the womb; Arab. **فَرَح** Conj. II, a bird brings forth (hatches) young; IV, id. **فَرַח** young of birds, etc. b) to put forth buds, leaves, blossoms, to flourish, to blossom, as a tree Hab. 3, 17; a vine Gen. 40, 10. Cant. 6, 11, 7, 13; a rod Num. 17, 20, 23;

the desert Is. 35, 2. Arab. **فَرَح** id.—

Metaph. of the flourishing and prosperous state of a person or people, Hos. 14, 6, 8. Prov. 11, 28. Is. 66, 14. Ps. 92, 8, 13; and without a comparison Ps. 72, 7. Is. 27, 6; contra, Hos. 10, 4 *punishment shall blossom like the poppy*, comp. Ez. 7, 10. c) to break out, as an ulcer, the leprosy, etc. Lev. 13, 12 sq. 14, 43. Ex. 9, 9, 10.

2. to fly, as in Chald. so Part. fem. plur. **פְּרוֹחוֹת** the flying, i. e. birds; Ez. 13, 20 **לְפְרוֹחוֹת** like birds; see in ל no. 13, ult.—For the connection of this signif. with that of sprouting, see under the synon. **נִצַּץ** no. 2, 3.

III. 1. to cause to flourish, to make blossom, Is. 17, 11. Ez. 17, 24.

2. Intrans. to put forth buds, leaves, flowers, to flourish, to blossom, Ps. 92, 13. Job 14, 9. Metaph. Prov. 14, 11.

Deriv. **פְּרוּחָהּ**, **פְּרוּחָהּ**, **פְּרוּחָהּ**, pr. n. **פְּרוּחָהּ**,

פְּרוּחָהּ m. in pause **פְּרוּחָהּ** Ex. 25, 33, a flower, blossom, Num. 17, 23. Is. 5, 24; also artificial, Ex. 25, 33, 37, 17, 20. Num. 8, 4. Abstr. *bloom, verdure*, Nah. 1, 4.

פְּרוּחָהּ m. progeny of beasts, contemptuously for low and wicked men, brood, Job 30, 12. R. **פְּרוּחָהּ**.

* **פָּרַט** pr. to strew, to scatter, kindr. with **פָּרַס**, **פָּרַס**; then to scatter words. i. e. to boast, to prate; comp. Arab. **فَرَط** to be insolent in word or deed; also **فَرَط**

to scatter, whence **فَرَط** a garrulous person.—Am. 6, 5 **עַל-פִּי הַנְּבִיל הַכֹּהֵן** they chatter (are garrulous) to the sound of the lyre, spoken contemptuously.—Hence

פָּרַט m. a scattering, concr. any thing scattered, strewed. Lev. 19, 10 **פָּרַט בְּרִמְקָה** the scattered grapes of thy vineyard, i. e. those fallen off of themselves; as Syr. Chald. Vulg. correctly.—In the Talmud also of the scattered grains of the pomegranate.

פְּרִי m. (ר. פְּרוּחָהּ) in pause **פְּרִי**, c. suff. **פְּרִי**, **פְּרִי**, but **פְּרוּחָהּ**, **פְּרוּחָהּ** Hos. 14, 9. Ez. 36, 8, and **פְּרִיָּהּ**, **פְּרִיָּהּ** Am. 9, 15. Jer. 29, 28.

1. fruit, both of the ear.h and fields

produce, Gen. 4, 3. Is. 4, 2. Ps. 72, 16. 107, 34. al. hence פרי אֶדֶן *a fruitful land* Ps. 107, 34; also of trees Gen. 1, 12. 29, whence פרי עץ *fruit-tree* Gen. 1, 11. A tree or field producing fruit is said עֵשֶׂה פְּרִי, see in עֵשֶׂה no. 2. c; נָשָׂא פְּרִי, see in נָשָׂא no. 4; נָתַן פְּרִי; see in נָתַן no. 1. d.—Metaph. of the result, consequences of an action or endeavour, the figure being often preserved; Is. 3, 10 *they shall eat the fruit of their doings*, experience the consequences. Prov. 1, 31. Jer. 6, 19. 17, 10. Ps. 104, 13 *with the fruit of thy works* (of God) *is the earth satisfied*, i. e. is watered with rain, which is the fruit of the skies or clouds. Prov. 31, 16 פְּרִי כַפָּיִם *the fruit of the hands*, i. e. gain, profits. Is. 10, 12. פְּרִי לִבָּב *the fruit of a proud heart*, i. e. boasting. Prov. 12, 14 *the fruit of one's mouth*, discourse. 13, 2. 18, 21. al.

2. פְּרִי בֶטֶן *fruit of the womb*, see in בֶטֶן no. 2; and so simpl. פְּרִי i. q. זָרַע, of men Ps. 21, 11; of beasts Is. 14, 29. So עֵשֶׂה פְּרִי of persons 2 K. 19, 30. Hos. 9, 16. Jer. 12, 2.

פְּרִידָא, see פְּרִידָא.

פְּרִיץ m. (r. פָּרַץ no. 3) constr. פְּרִיץ Is. 35, 9; but plur. פְּרִיצִים, פְּרִיצִים (with Dag. impl. for פְּרִיץ,) *one violent, rapacious; an oppressor, a tyrant*. Ps. 17, 4. Ez. 7, 22. 18, 10. Jer. 7, 11. Dan. 11, 14.—Is. 35, 9 פְּרִיץ חִיּוֹת q. d. *a ravenous beast*.

* פָּרַץ obsol. root: 1. *to break, to break down, to crush*; Talm. פָּרַץ *to break or crack nuts*; comp. kindr. פָּרַק. Hence פָּרַץ.

2. *to separate*, like Arab. فَرَّق. Hence פָּרַץ.

פָּרָה m. (r. פָּרַה) *oppression, rigour*, from the idea of crushing, Ex. 1, 13. 14. Lev. 25, 43. 53. Ez. 34, 4.

פָּרֶכֶת f. (r. פָּרַח) *a veil, curtain*, sc. of separation, which separated the holy of holies from the outer sanctuary in the tabernacle, Ex. 26, 31 sq. Lev. 16, 2. 12. Num. 18, 7. al. s̄ap.

* פָּרַם fut. יִפְרֵם, *to rend garments* Lev. 10, 6. 13, 45. 21, 10. Freq. in Talmud. Syr. פָּרַם *to cleave*. See under פָּרַד.

פָּרְמִשְׁתָּא (Sanscr. *parameshta superior*) *Parmashta*, pr. n. of a son of Haman, Esth. 9, 9.

פָּרְנָה (prob. either from Chald. פָּנָה *to leap up, to run swiftly*; or from Heb. פָּרַק *to live delicately*) *Parnak*, pr. n. m. Num. 34, 25.

* פָּרַס *to break*, in Kal only in the phrase פָּרַס לֶחֶם לְ פָּנֵי to *break bread to persons*, i. e. to deal out or distribute it, Is. 58, 7; also without לֶחֶם Jer. 16, 7, comp. Ez. 24, 17. 22. Comp. פָּרַשׁ no. 1.

חִפָּח *to cleave, to divide*. Lev. 11, 4 וּפְרָסָה אֵינָנָה מִפְּרָסִים *but divideth not the hoof*, i. e. has not the hoof wholly cloven. Elsewhere הִפְרָסָה הַפָּרָסִים pr. *to cleave the hoof*, i. e. to have a cloven foot, to part the hoof, Lev. 11, 3. 5. 6. 7. 26. Deut. 14, 7. 8. So too Ps. 69, 32 פֶּר בָּרְסִים מִקָּרְנוֹ וּמִפְּרָסִים *a bullock having horns and cloven hoofs*.

Deriv. פָּרַסָה, פָּרַס.

פָּרַס Chald. *to divide*, part. act. plur. פָּרְסִין Dan. 5, 25. Part. pass. פָּרַס v. 28.

פָּרַס in pause פָּרַס, pr. n. Heb. and Chald. *Persia, the Persians*, 2 Chr. 36, 20. 22. Ezra 1, 1. 4, 3 sq. 6, 14. Dan. 5, 28. 6, 9. 13. al. Pers. *پارس*, *Fars*, *Fars*. Some derive it from Zend *Pârs* pure, splendid; others from פָּרַשׁ horse, since Persia abounds in horses.—Hence gentile n. פָּרְסִי *Parsi, a Persian*, Neh. 12, 22; and Chald. emphat. פָּרְסִיָּא Dan. 6, 29 Keri.

פָּרַס m. (r. פָּרַס) 1. i. q. פָּרַסָה, *a cloven foot, claw*, plur. c. suff. פָּרְסִיָּהוּ Zech. 11, 16.

2. A species of eagle, Sept. γόγυψ, Vulg. *gryphus*, Lev. 11, 13. Deut. 14, 12. According to Bochart, Hieroz. II. 185, the sea-eagle, *ossifrage*, Arab. *الكاسر* the breaker.

פָּרַסָה f. (r. פָּרַס) pr. *cleft, for cloven foot, hoof*, see the root; Ex. 10, 26. Ez. 32, 11. Mic. 4, 13. Then also of a horse's hoof, not cloven, Is. 5, 28 Jer. 47, 3.—In Chald. it is put also for the sole of the human foot, i. q. בְּתָה רִגְלִי in Deut. 28, 35. Josh. 3, 13.

פָּרְסִי *a Persian*, see n. פָּרַס.

* פָּרַע fut. יִפְרַע 1. *to let go loose, to dismiss*, pr. to let break away. Chald. פָּרַע, Syr. ܦܪܥ, id. Comp. the roots beginning with פָּר under art. פָּרַד.—Hence a) *to absolve the guilty*, Ez. 24, 14. b) *to let go loose, unbridled, unchecked*, and part. pass. פָּרוּע *unbridled, unruly*; Ex. 32, 25 bis. c) *to refuse, to reject*, Prov. 4, 15, 8, 33, 13, 18, 15, 32; *to avoid* Prov. 1, 25.

2. *to make naked. to uncover*, by loosening the garments, etc. e. g. the head Num. 5, 18; spec. by cutting off the hair Lev. 10, 6, 21, 10. Part. pass. פָּרוּע *naked, bare*, Lev. 13, 45.—Chald. and Talm. id.

3. *to begin*, ἀρχομαι, from the idea of breaking loose, opening, comp. in הָלַל Hiph. Hence *to lead on, to go before*; Arab. فرع *to be highest, to surpass others*. Judg. 5, 2 בְּפָרַע פְּרִשְׁתָּאֵל בְּרִשְׁתָּאֵל, for which correctly Sept. Alex. and Theod. ἐν τῷ ἀρχαομαι ἀρχηγούς κ. τ. λ. *in the leading on of the leaders in Israel* i. e. in that the princes of Israel took the lead as leaders, put themselves at the head. Opp. הָיְתָה הַמַּעֲרָבָה הָעָם the people willingly followed, volunteered.

NIPH. pass. of Kal no. 1. b, *to be unbridled, unruly*. Prov. 29, 18.

HIPH. 1. i. q. Kal no. 1, *to dismiss from labour, to let rest or cease*, c. זָן Ex. 5, 4.—Arab. فرع V, *to be free from labour*.

2. Causat. of Kal no. 1. b, *to make unbridled, unruly*, 2 Chr. 28, 19.

פָּרַע m. 1. *hair, locks*, as being shorn, see r. פָּרַע no. 2. Num. 6, 5. Ez. 44, 20.—Arab. فرع id.

2. *a leader of an army or people, a prince*, see r. פָּרַע no. 3. Plur. פְּרָעוֹת, constr. פְּרָעוֹה, Deut. 32, 42. Judg. 5, 2; comp. for the gender of nouns of office Lehrg. p. 468, 878.—Arab. فرع prince, head of a family.

פְּרָעוֹה, Gr. Φαράω, Pharaoh. the common title of the ancient Egyptian kings in the Old Test. and found only there and in writers who have drawn from this source.—It often stands simply, like a proper name, Gen. 12, 15, 37, 36, 40, 2 sq. 41, 1 sq. and so genr. in the Penta-

teuch, as also Is. 19, 11, 30, 2. Cant. 1, 9. al. More rarely other words are added, as מִלְכֵה מִצְרַיִם 1 K. 3, 1. 2 K. 17, 7, 18, 21; sometimes also a more specific name, as פְּרָעוֹה נָכו 2 K. 23, 33 sq. comp. v. 29. פְּרָעוֹה הַפְּרָע Jer. 44, 30.—The word originally signifies *the king* in the Egyptian language, as Josephus has remarked, Ant. 8. 6. 2; and was written in the dialect of Memphis ϣϣϣ, Theb.

ϣϣϣ, eppo, Basm. ϣϣϣ, eppϣ, and with masc. art. ϣϣϣϣ, eppo, ϣϣϣ, see Peyron Lex. Copt. p. 150, 181. Jablonski Opusc. I. p. 374. Kosegarten de prisca Ægyptior. Lit. p. 17.—The idea has been started more recently, that פְּרָעוֹה corresponds to the Egypt. ϣ-ϣ the sun, which is written as a hieroglyphic symbol over the titles of kings; sō Rosellini Monumm. storici I. p. 117. Lepsius Lettre à Rosellini p. 25. But more prob. the Egypt. ϣϣϣ was so inflected by the Hebrews as to appear in a Semitic form, i. q. פְּרָע prince, and then the termination הָ i. q. הָ was added. See in Thesaur. p. 1129.

* פְּרָעִישׁ obsol. quadrilit. i. q. Ethiop. ለጸጸር ለጸጸር *to leap, to spring*. Hence

פְּרָעִישׁ m. 1. *a flea*, so called from its leaping, 1 Sam. 24, 15.—Arab. بُرْعُوْس, Syr. transp. ܦܪܥܘܣ.

2. Parosh, pr. n. m. Ezra 2, 3, 10, 25. Neh. 3, 25.

פְּרָעִיתוֹן (perh. chief, from פָּרַע, פְּרָעוֹה) Pirathon, pr. n. of a city of Ephraim Judg. 12, 15. Gr. Φαραθών 1 Macc. 9, 50.—Gentile n. is פְּרָעִיתָי Pirathonite, Judg. 12, 13, 15.

פְּרָפָר (prob. swift, r. פָּרַר II, Arab.

فَرَفَر to hasten, to be swift) Pharpar, one of the two rivers of the territory of Damascus, 2 K. 5, 12. [The other was the Amanah (אָמָנָה) corresponding to the present el-Barada, coming from Anti-Lebanon and now divided on the plain into several streams to water the city and fields. The Pharpar has been referred: a) To one of the channels of the Barada. This is hardly probable;

3. *breach*, i. e. a breaking in upon, *assault*, *impetus*. Job 16, 14 *he rusheth upon me* פָּרַץ עַל-פְּנֵי-פָּרַץ *breach upon breach*, assault upon assault.

4. *Perez* (Engl. Vers. sometimes *Pharez*), pr. n. a) A son of Judah by Tamar; see Gen. 38, 29. 46, 12. Patronym. פֶּרֶזִי *Perezite* (*Pharezite*) Num. 26, 20. b) *Perez-Uzza* (פָּרַץ עֶזָּא defeat of Uzza), pr. n. of a place 2 Sam. 6, 8. 1 Chr. 13, 11. c) Plur. הַר פֶּרָזִים (mount of defeats) *Mount Perazim* Is. 28, 21.

* פָּרַק *to break*; Syr. and Chald. id. Arab. فَرَّق *to separate, to distinguish*. This is an onomatopoeic root, found widely also in the same signif. in the Indo-European languages, as Sanscr. *prah*, Lat. *frango*, Goth. *prikan*, *prichan*, Germ. *brechen*, *brocken*, Engl. *to break*. In a softer form it appears as בָּרַךְ *to break* i. e. bend the knee; and with the labial dropped ῥήγνυμι. Spec.

1. *to break off*, e. g. a yoke, c. מַעַל Gen. 27, 40.

2. *to break or crush* e. g. bones, limbs, as a wild beast, Ps. 7, 3.

3. *to let break away*, i. e. *to deliver*, Ps. 136, 24. Lam. 5, 8.—Syr. حَبَّب id.

PIEL 1. *to break or tear off*, Ex. 32, 2. Zech. 11, 16.

2. *to break or rend in pieces*, e. g. mountains, 1 K. 19, 11.

HITHP. 1. *to be broken in pieces*, Ez. 19, 12.

2. *to break or tear off from oneself*, c. acc. Ex. 32, 3. 24. Comp. Heb. Gram. § 53. 3. a.

Deriv. פָּרַק, פָּרַק, מִפְּרָקָה.

פָּרַק Chald. pr. *to break off*, see the Heb. hence *to deliver to redeem*, Dan. 4, 24.

פָּרַק m. (r. פָּרַק) constr. פָּרַק, *broth, soup*, Is. 65, 4 Cheth. so called from the fragments or crumbs of bread over which the broth is poured. Comp. Arab. مَفْرُوقَة a dish made of crumbs of bread with hot oil poured over them. Another form is מָרַק q. v.

פָּרַק m. (r. פָּרַק) 1. *violence, rapine*, from the idea of breaking in upon, Nah. 3, 1.

2. Place where two ways separate, a

fork, Obad. 14. Comp. Arab. فَرَّق *to separate*, تَفَرَّقَ الطَّرِيقَيْنِ *the fork of the roads*.

* I. פָּרַר *to break, to break in pieces*, comp. פָּוַר I; see the roots beginning with פָּר in r. פָּרַר.—In Kal once inf. absol. פָּוַר Is. 24, 19; although it may also be referred to r. פָּוַר I.

HIPH. הִפָּר, in pause הִפֵּר Gen. 17, 14; inf. הִפֵּר, c. suff. הִפְרָקְם Lev. 26, 15; fut. הִפֵּר, conv. וְהִפֵּר *to break*, always trop.

1. *to break a covenant, to violate*, Is. 33, 8. Ez. 17, 15. 16; so of those who break their covenant with God Gen. 17, 14. Lev. 26, 15. Deut. 31, 16. 20. Is. 24, 5. al. So of God Lev. 26, 44. Judg. 2, 1. Jer. 14, 21. Also *to break a law*, Ps. 119, 126; God's precepts Num. 15, 31. Ezra 9, 14.

2. *to make vain, bring to nought, to frustrate*, as counsel 2 Sam. 15, 34. Ps. 33, 10; comp. Job 5, 12. Prov. 15, 22. Is. 44, 25; *to declare void*, e. g. a vow Num. 30, 9. 13.—Intrans. *to be in vain, to fail*, Ecc. 12, 5.

3. *to annul, to abolish*, e. g. piety Job 15, 4; one's right 40, 8. Ps. 85, 5 הִפֵּר אֲנִי אֶת-אַמְרֵי כִפְאוֹתֵי אַנְפִּי *annul thine anger towards us*, i. e. avert it, cause it to cease.

HOPH. הִפֵּר *to be made vain, to come to nought*, Is. 8, 10. Jer. 33, 21.

PO. פִּוַּר *to cleave, to rend*, e. g. the Red Sea Ps. 74, 13.

HITHPO. הִתְפַּוַּר *to be broken, rent*, by concussion, as the earth Is. 24, 19.

PILP. fut. יִפְרַר, *to shake violently*. Job 16, 12, comp. Is. 24, 19. Arab. فَرَفَر *to break*.

* II. פָּרַר i. q. פָּרָה, פָּרָה, *to be borne swiftly, to run*. Arab. فَرَّ *to flee*. Hence פָּרַר, פָּרָה, פָּרַר.

* פָּרַשׁ fut. יִפְרֹשׁ 1. i. q. פָּרַס *to break, to break in pieces*, Mic. 3, 3. פָּרַשׁ *to break* (distribute) *bread to persons*, Lam. 4, 4.

2. *to spread out or abroad, to expand*, pr. from the idea of breaking apart and arranging, comp. פָּרַץ no. 2. Chald. id. Syr. פִּרַשׁ id. Arab. فَرَش *to spread upon the ground*.—E. g. a cloth or cover-

ing Num. 4, 6, 8; a sail or flag Is. 33, 23; a tent Ex. 40, 19; a letter rolled up Is. 37, 14; light (c. עָלָיו around himself) Job 36, 30; a cloud Ps. 105, 39; pass. part. פָּרַשׁ of the dawn spreading itself Joel 2, 2.—Spec. a) פָּרַשׁ רֶשֶׁתָּהּ to spread a net Hos. 5, 1. Ps. 140, 6; c. לְ for any one Lam. 1, 13; עַל (for לְ, אֵל) Prov. 29, 5. Hos. 7, 12. Ez. 12, 13, 17, 20, 32, 3; but in Hos. 5, 1. Is. 19, 8, עַל refers to place. b) פָּרַשׁ בְּנִפְתָּיִם to spread the wings, as a bird, cherub, Deut. 32, 11. 1 K. 8, 7. 2 Chr. 5, 8; c. עַל, אֵל, לְ of place, 'to spread the wings in order to fly to any place,' Jer. 48, 40, 49, 22. Job 39, 26. For Ruth 3, 9 see in פָּנָה no. 2. c) פָּרַשׁ יָדָיִם, פָּרַשׁ בְּפָיִם, to spread out the hands, either in prayer and adoration, c. אֵל to any one Ex. 9, 29, 33. 1 K. 8, 22, 38, 54. Ezra 9, 5. Job 11, 13; לְ Ps. 44, 21; or for bounty, c. לְ Prov. 31, 20; or for spoil, with עַל of thing Lam. 1, 10.—Metaph. Prov. 13, 16 a fool spreadeth out his folly, lays it open, bears it before him.

3. to disperse, see Pi. no. 2; hence NIPH. to be dispersed, scattered, Ez. 17, 21.

PIEL. פָּרַשׁ Is. 25, 11, fut. יִפְרֹשׁ, inf. c. suff. בִּפְרֹשְׁכֶם, to spread out, to expand, e. g. the hands in prayer to God, Is. 1, 15, 25, 11, 65, 2. Ps. 143, 6. Unusual is פָּרַשְׁתָּהּ בְּיָדָיִם to spread forth with the hands. id. Lam. 1, 17. Comp. חָרַק שְׂפָיִם also בִּשְׂפָיִם. Heb. Gr. § 135. n. 3.

2. to disperse, to scatter, Ps. 68, 15. Zech. 2, 10.

Deriv. מִפְרָשׁ.

* פָּרַשׁ pr. to cleave, to divide, see Hiph. Hence

1. to separate, to distinguish, i. q. Chald. and Syr. whence פָּרַשְׁתָּהּ, a Pharisee, i. e. one separated.

2. to declare distinctly, to specify, Lev. 24, 12. Comp. נָקַב no. 2.—Syr. פָּרַשׁ for Gr. ὀφείλω Acts 17, 26, 31.

3. to spread out, to stretch apart, spec. the feet in riding, see פָּרַשׁ. Comp. the quadrilit. פָּרַשְׁתָּהּ and פָּרַשְׁתָּהּ.

NIPH. to be dispersed, scattered, Ez. 34, 12; where however several Mss. and editions read נִפְרָשְׁתָּהּ, which is more according to the usus loquendi; see r. פָּרַשׁ.

PUAL pass. of Kal no. 2, to be distinctly declared, to be specified, Num. 15, 34. Part. as adv. Neh. 8, 8 and they read in the book of the law of God מִפְרָשׁ distinctly (so Vulg. i. e. word for word, Syr. faithfully), and gave the sense and explained what they read; comp. Ezra 4, 18.—Others, as also Hengstenberg Authent. Dan. p. 299, render it here, with explanation i. e. translation sc. into Chaldee; but see Thesaur. p. 1132. Compare also the use of the noun מִפְרָשָׁה.

HIPH. to puncture, to sting, Prov. 23, 32.—Syr. أَلَمَّ, Arab. فَرَسَ id. فَرَسًا goad.

Deriv. מִפְרָשָׁה, פָּרַשׁ, מִפְרָשׁ.

מִפְרָשָׁה Chald. id. PA. part. pass. מִפְרָשָׁה, as adv. distinctly, accurately, word for word, Ezra 4, 18. Vulg. manifeste, Syr. faithfully. See Heb. מִפְרָשָׁה Pu.

פָּרַשׁ m. (r. פָּרַשׁ, after the form קָטַל) constr. פָּרַשׁ Ez. 26, 10 before a conj. accent; plur. פָּרַשִׁים, c. suff. פָּרַשְׁתָּי, with Kamets retained.

1. a horseman, rider, eques, Syr. فَرَسًا, Arab. فَارِسٌ, pr. so called as riding upon a horse, and not on an ass (Arab. حَمَارٌ)

or camel (رَاكِبٌ). Jer. 4, 29. Nah. 3, 3. Plur. פָּרַשִׁים Gen. 50, 9. Ex. 14, 9 sq. 1 Sam. 8, 11. al. sæp. Is. 21, 7 צָמִיד פָּרַשִׁים pairs of horsemen; horsemen and their steeds in pairs. v. 9. Opp. רִקְבַּת חֲמֹרִים riders on asses and camels.

2. a horse for riding, a steed, which the Romans also called eques, according to Gell. 18. 5. Macrob. Sat. 6. 9. Comp. equitare, of a horse running with a rider, Lucil. ap. Gell. ibid. It is manifestly to be distinguished from סוּסִים i. e. common horses for chariots, etc. 1 K. 5, 6 [4, 26] and Solomon had forty thousand pairs of horses (סוּסִים) for his chariots, and twelve thousand steeds, sc. as saddle-horses. Ez. 27, 14 from Armenia they brought to thy fairs וּפָרַשִׁים וּפָרָרִים horses (common), and steeds for riding, and mules. Joel 2, 4 בְּעֵלֵי פָרַשִׁים 2 Sam. 1, 6 horsemen. Once Is. 28, 28 of horses treading out grain, but still with riders.

Arab. فَرَسٌ, Ethiop. ለረሰ a horse.

NOTE. It may seem strange to derive the word for *horse* from that signifying *horseman*; but for this there are the following reasons: a) The authority of the vowel-points, since in the signif. *horses* it is also read פֶּרָשִׁים not פָּרָשִׁים. b) The analogy of the Latin *usus loquendi*. c) The etymology, which can be probably explained only in this way; i. e. פָּרַשׁ a *rider*, is readily derived from פָּרַשׁ to separate or spread out the feet, which in Arabic is more fully given by فرشد and فرشط.

פָּרֶשׁ m. (r. פָּרַשׁ) c. suff. פָּרְשׁוֹ

1. *excrement, dung, faeces*, in the belly, so called as being separated and thrown off; Ex. 29, 14. Lev. 4, 11. 8, 17. Num.

19, 5. Mal. 2, 3. Arab. فَرَشْت, Syr. فَرَشْت, Chald. פֶּרְהָא, id.

2. *Peresh*, pr. n. m. 1 Chr. 7, 16.

פָּרֶשֶׁן Heb. and Chald. *a transcript, copy*, e. g. of a letter, Ezra 4, 11. 23. 5, 6. 7, 11. In Targ. id. Syr. فَرَشَان. The etymology is obscure; though the word is prob. to be referred to the Sanscrit or old Persian; comp. in פָּרַשׁ. Thesaur. p. 1133, 1134.—Another form of the same noun is פָּרְשָׁנָה Esth. 3, 14. 4, 8.

* פָּרֶשׁוֹ quadril. not used in the verb, Arab. فرشد and فرشط *to separate or spread out the feet, to straddle*; compounded from פָּרַשׁ (see no. 3, also פָּרַשׁ) and פָּרַר.—Hence

פָּרֶשְׁדוֹן ἄπ. λεγόμε. Judg. 3, 22, according to the Targ. Vulg. Luth. Engl. *dung, dirt*, (comp. פָּרַשׁ,) hence הִצִּיא הַפָּרֶשְׁדוֹןָה *and the dirt (faeces) came out from the wound*. But the He paragog. implies rather the place to which a thing comes out; perh. therefore better to render: *and (the blade, לָהֶב) came out between his legs*, i. e. in vulgar Engl. 'into his crotch'; comp. the root and פָּרֶשׁוֹ.—Sept. Vat. καὶ ἐξῆλθεν (Ἄωδ) τὴν προστάδα, as if הִצִּיא הַפָּרֶשְׁדוֹןָה were i. q. הִמְסְרֵהוֹןָה in v. 23; but such a repetition would be frigid, and v. 23 is manifestly a transition to another topic.

פָּרֶשָׁה f. (r. פָּרַשׁ. for פָּרָשָׁה verbal of Piel) *distinct declaration, exposition*, Esth. 4, 7. 10. 2.

* פָּרֶשׁוֹ quadril. *to spread out, to expand*, Job 26, 9. Compounded-from פָּרַשׁ no. 3, and פָּרַז *to spread*; comp. פָּרִיזוֹת Kindr. with פָּרֶשֶׁר q. v.

פָּרֶשְׁנָתָה Parshandatha, Pers. pr. n. of one of Haman's sons, Esth. 9, 7.—The form savours of Chaldaism, and might so denote *an interpreter of the law*; but the name is more prob. of Persian origin inflected in the Chaldee manner.

* פָּרַת obsol. root, Syr. and Chald. *to break*, i. q. פָּרַשׁ; but Arab. فَرَّت *to be sweet*, spoken of water.—Hence

פָּרַת pr. n. Phrath, Euphrates, a river of Syria, which, rising in the mountains of Armenia and uniting below Babylon with the Tigris, empties itself into the Persian Gulf, Gen. 2, 14. 15, 18. Deut. 1, 7. Jer. 13, 4–7 where some erroneously understand Ephrata. 46, 2. 6. 10. al. sæp. Comp. נָהָר no. 2. Gr. Ἐυφράτης from

a form אָפָרָה, Arab. فَرَات, which also signifies 'sweet water'; comp. Jer. 2, 18.

פָּרָה f. *a fruit-tree*, see the root פָּרָה no. 1. a.

פָּרָתִים m. plur. *nobles, princes*, among the Persians Esth. 1, 3. 6, 9; among the Jews Dan. 1, 3. It is of Persian origin, i. q. Pehlvi *pardom* the first, see Anq. du Perron *Zend-Avesta* II. p. 468. Comp. *Zend frathemò*, Sanscr. *prathama*, the first; kindr. are Gr. πρῶτος, Lat. *primus*.

* פָּשָׂה *to spread*, as the leprosy, Lev. 13, 7 sq. Arab. فشا V, *to be propagated*, e. g. disease. Aram. פָּסָא id.—The primary idea is that of *going apart and spreading out*, a signification common to verbs beginning with the syllables פַּס, פַּשׁ, פַּשׁ (פַּר), and often expressed in Latin by the particles *dis, di*.

* פָּשַׁע *to stride, to go*; c. בָּ *to rush upon*, Is. 27, 4. Chald. פָּסַס id.—The primary idea is that of *throwing apart the legs*, see in פָּשָׂה and פָּשַׁק.

Deriv. רַפְּשָׁה and

פָּשַׁע m. *a stride, step*, 1 Sam. 20, 3

* פָּשַׁק *to dispart the lips, to open wide*, Prov. 13, 3.—Kindr. with פָּשַׁע.

PIEL id. of the feet, Ez. 16 25

פֶּשַׁע *ḥn. λυγόν*. Job 35, 15, which, in entire accordance with the context, the Sept. and Vulg. render *παράπνομα*, *scelus*, i. e. *transgression*, as if i. q. פֶּשַׁע; hence פֶּשַׁע is prob. put for פֶּשַׁע, פֶּשַׁע, the final ע being dropped, like פֶּשַׁע Job 15, 31 Cheth. for פֶּשַׁע. Others, after the Rabbins, *multitude* sc. of transgressions; but this and other explanations are forced. See Thesaur. p. 1136.

* פֶּשַׁע only in PIEL fut. to tear in pieces Lam. 3, 11. Aram. id.

פֶּשַׁע־הַר *Pashur*, pr. n. m. a) A priest contemporary with Jeremiah, Jer. 20, 1. 2. 3. Allusion is made to the signif. of the name, i. e. *prosperity round about*, compounded from פֶּשַׁע Arab. فسخ to be wide, ample, and סָהוּר round about. Opp. מְסֻבֵּיב. b) Jer. 21, 1. 38, 1. c) Ezra 2, 38. 10, 22. Neh. 7, 41. 10, 4.

* פֶּשַׁע fut. פֶּשַׁע, imp. c. ה parag. פֶּשַׁע Is. 32, 11.

1. to spread out, to expand, Syr. فَصَح, Arab. بسط; kindr. פֶּשַׁע no. 1, 2. Everywhere intrans. to spread oneself out, of hostile troops 1 Chr. 14, 9. 13; of swarms of locusts Nah. 3, 16; with על of a land or people, to invade for the purpose of carrying off booty, Job 1, 17. Judg. 9, 33. 44; אל 1 Sam. 27, 8; ב 2 Chr. 25, 13. 28, 18; accus. 1 Sam. 30, 14; absol. 1 Sam. 27, 10. Hos. 7, 1.

2. to put off a garment, to lay off; which implies the opening and unfolding of it, a garment being wrapped together in putting it on; c. acc. Lev. 6, 4. 16, 23. Cant. 5, 3. al. Absol. imper. פֶּשַׁע put off thy garments, Is. 32, 11.

PIEL to strip, to plunder, e. g. the slain 1 Sam. 31, 8. 2 Sam. 23, 10. 1 Chr. 10, 8.

HIPH. to cause to put off one's garments, i. e. a) With acc. of pers. to strip any one Hos. 2, 5. b) With acc. of garment to strip off, 1 Sam. 31, 9. Job 22, 6; comp. Mic. 2, 8. c) With two acc. to strip one of any thing, Gen. 37, 23. Num. 20, 26. 28; or acc. of thing and מְצַל of pers. Mic. 3, 3. Job 19, 9.

2. to slay victims for sacrifice Lev. 1, 6. 2 Chr. 29, 34. 35, 11; comp. Mic. 3, 3.

HITUP. to strip oneself 1 Sam. 18, 4.

* פֶּשַׁע fut. פֶּשַׁע 1. Pr. to break with any one, i. e. one's covenant, allegiance; hence to fall away, to revolt, to rebel, c. ב 2 K. 1, 1. 3, 5. 7; c. בַּהֲרֹחַ 2 K. 8, 20. 22. Comp. Arab. فسق to revolt, also Aram. פֶּשַׁע, פֶּשַׁע, to break.—Spec. פֶּשַׁע בַּיהוָה to rebel against Jehovah, to apostatize from him, Is. 1, 2. Jer. 2, 29. 3, 13. Hos. 7, 13. al. sæp. Absol. id. Am. 4, 4. Lam. 3, 42.—Hence

2. Genr. to transgress, to sin, Prov. 28, 21; c. על against Hos. 8, 1.—Part. פֶּשַׁע one who makes defection from God, a transgressor, Is. 48, 8; plur. פֶּשַׁעִים transgressors, i. e. who rebel against God, Is. 1, 28. 46, 8. 66, 24. al.

NIPI. recipr. of Kal no. 1, Prov. 18, 19 פֶּשַׁע אֶחָד בְּרֵעֵהוּ brethren breaking with one another, offended, discordant.

Deriv. פֶּשַׁע and

פֶּשַׁע m. in pause פֶּשַׁע, c. suff. פֶּשַׁעִי plur. פֶּשַׁעִים, constr. פֶּשַׁעִי.

1. defection, rebellion, of a people Prov. 28, 2.

2. a trespass, fault, Gen. 31, 36. 50, 17. Ex. 22, 8. Espec. transgression, sin against God Job 7, 21. 13, 23. 14, 17. 31, 33. Ps. 32, 5. 51, 3. al. It would seem to be stronger than הַקָּזָה, Job 34, 37. Plur. Prov. 10, 12. Am. 1, 3. 6.—Meton. a) punishment of sin Dan. 9, 24. b) i. q. sin-offering, Mic. 6, 7.

* פֶּשַׁר Chald. i. q. Heb. פֶּהַר, to explain, to interpret, e. g. visions, dreams, Dan. 5, 16.—In Targg. often for Heb. פֶּהַר.

Syr. فَسَّر, Arab. فسّر, id. PA. id. Dan. 5, 12.

Deriv. the two following.

פֶּשַׁר Chald. m. emphat. פֶּשַׁרָא and פֶּשַׁרָה, c. suff. פֶּשַׁרָה, plur. פֶּשַׁרִין; explanation, interpretation, Dan. 2, 4 sq. 4, 3. 4. 15 sq. 5, 7. 8. 12. 15 sq. 7, 16.

פֶּשַׁר Heb. id. Ecc. 8, 1. R. פֶּשַׁר.

* פֶּשַׁע obsol. root; Arab. فَشَّ II, to dissolve, to separate into its parts; spec. to shake up, to card cotton, Avicenna cited by Castell. Syr. فَشَّمَا a carding. Chald. פֶּשַׁע to examine closely, to scrutinize, from the same idea of separating, etc.

Deriv. the two following.

פֶּשֶׁת f. only c. suff. פֶּשְׁתִּי Hos. 2, 7, 11, and plur. פֶּשְׁתִּים (f. Is. 19, 9), *flax, linen*, i. e. the material Is. 1. c. Deut. 22, 11. Prov. 31, 13. פֶּשְׁתֵּי לֵבָב a *line of flax* Ex. 40, 3, and so פֶּשְׁתִּים Judg. 14, 4. Also as wrought, *linen, linen-cloth*, Lev. 13, 48. 52 פֶּשְׁתֵּי בְּגָד a *linen garment*. v. 47. 59. Ez. 44, 17.—So Josh. 2, 6 פֶּשְׁתֵּי הָעֵץ *the tree-flax*, i. e. *the stalks of flax*; Vulg. *stipulæ lini*, Sept. *λινοκαλάμη*. But Arab. Vers. *stalks of cotton*.

NOTE. This word is usually referred to a root פֶּשַׁח, whence is then derived a form פֶּשְׁתָּה. But there exists no trace of such a root in the kindred dialects; and a form פֶּשְׁתָּה is never found. I prefer therefore to assume, as above, a root פֶּשַׁח, whence פֶּשַׁח, fem. פֶּשְׁתָּה and פֶּשְׁתָּה, plur. פֶּשְׁתִּים, see Lehrs. p. 575, 576. The ה, though servile, is then treated as a radical, as in אִתּוֹח, אִתּוֹחַ; אִתּוֹחַ, אִתּוֹחַ; אִתּוֹחַ, אִתּוֹחַ; etc.

פֶּשְׁתָּה f. (see פֶּשַׁח note) 1. *flax*, the plant as growing, Ex. 9, 31.

2. *a wick*, as made of linen, Is. 42, 3, 43, 17.

פֶּת f. Prov. 17, 1. (ר. פֶּתָה) c. suff. פֶּתִי, plur. פֶּתִים, *a bit, crumb, morsel*, e. g. of bread Gen. 18, 5. Judg. 19, 5. 1 Sam. 2, 36. 28, 22. 1 K. 17, 11. Prov. 28, 21; also without לָחֵם id. Ruth 2, 14. 2 Sam. 12, 3. Job 31, 17. Prov. 23, 8. Plur. פֶּתִים *crumbs* Lev. 2, 6, 6, 14. Ps. 147, 17 *he sendeth forth his ice* פֶּתִים *as morsels*, i. e. the hail.

פֶּתַח m. (ר. פֶּתַח) c. suff. פֶּתַחְךָ Is. 3, 17, plur. פֶּתַחִים, *an interstice, space between*;

Arab. فَوْتٌ id. It follows partly the analogy of verbs עָע.—Spec. of the space between the feet, i. e. *pubenda muliebra*, Ital. *potta*, Is. 3, 17. Trop. פֶּתַחִים *female hinges*, i. e. the eyes or parts with holes, 1 K. 7, 50.

פֶּתַחִים, see פֶּתַח.

פֶּתָאִים adv. (for פֶּתַחִים from פֶּתַח moment, with the ending אִים, and פ changed into א,) *in a moment, suddenly*, Josh. 10, 9, 11, 7. Job 5, 3, 9, 23. Ps. 64, 5, 8. al. In the genit. after a noun, as פֶּתַחִים פֶּתַחִים *sudden terror* Prov. 3, 25; often intensively after פֶּתַחִים, as פֶּתַחִים פֶּתַחִים *very suddenly* Num. 6, 9; לִפְתָּאִים Is. 29,

5; also transp. פֶּתַחִים לִפְתָּאִים 30, 13. With prefix בְּפֶתַחִים 2 Chr. 29, 36.

פֶּתַחִים m. constr. פֶּתַחִים, *delicate food, dainties of the king's table*, Dan. 1, 5, 8, 13, 15, 11, 26. Syr. فُتَا in Barhebr. and Ephr. id. The word is of Persian origin; from پناه, Pers. باه, باج *food*, see p. 111; and Sanscr. *paiti dominus*; q. d. *lordly food*, delicate; so Benfey, Monathsn. p. 194.

פֶּתַחִים Chald. m. emphat. פֶּתַחִים, *word*, i. q. דְּבַר; whence פֶּתַחִים אֲתִיב i. q. Heb. הִשִּׁיב דְּבַר *to return word*, i. e. *to answer*, Ezra 5, 11. Dan. 3, 16. שְׁלַח פֶּתַחִים *to send word*, i. e. a writing, letter, etc. Ezra 4, 17, 5, 7; comp. Heb. Prov. 26, 6. Hence a *rescript, edict, decree*, of a king Ezra 6, 11; *a decree of Jehovah* Dan. 4, 14 [24].—In the Targg. often for Heb. דְּבַר. Syr. فَا id. Prob. of Persian origin, i. q. Pehl. *pedām*, Pers. *peighām*, پیام, پیغام, *word*, also an edict sent by letter or by a messenger. The Chald. פֶּתַחִים would seem to come from an antique form, in which both the *t* and *g* were preserved.

פֶּתַחִים m. (Kamets impure, see Syr. and Pers. above,) *word*, later Heb. i. q. preced. Chald. Spec. *a rescript, decree* of a king Esth. 1, 20; of a judge, *sentence*, Ecc. 8, 11.

* **פֶּתַחִים** fut. יִפְתַּח, apoc. יִפְתַּח Job 31, 27.

1. Pr. *to open, to expand*. Kindr. are פֶּתַח, פֶּתַח; and in the Indo-europ. dialects comp. Sanser. *pad* to expand, Gr. *πειάω, πετώννμι*, Lat. *paleo*.—Prov. 20, 19 *who openeth his lips* פֶּתַחִים שְׁפָתָיו *who openeth his lips*, spoken of a garrulous person who always has his mouth open. Also *to dilate, to make broad and large*; see Hiph. Chald. פֶּתַח Aph. id. Syr. فَا to be broad; Pa. and Aph. to make broad. Sam. פֶּתַחִים to be broad.

2. Intrans. *to be open*, and trop. of the mind, *to be open, ingenuous*, like children and youth; comp. Arab. فتا to be ingenuous, youthful; hence in a bad sense, *to let oneself be enticed, seduced*. Deut. 11, 16 *lest your heart be*

enticed. Job 31, 27. Part. פְּתָה *simple*, foolish, Job 5, 2; fem. פְּתָה Hos. 7, 11.

NIPH. *to let oneself be persuaded* Jer. 20, 7; *to let oneself be enticed, seduced*, c. לְכָל *to any thing*, Job 31, 9.

PIEL פְּתָה 1. *to persuade any one*, comp. πείθει, so Jer. 20, 7. Hos. 2, 16 [14]; espec. *to evil* 1 K. 22, 20 sq. Judg. 14, 15. 16, 5. 2 Sam. 3, 25. Hence *to entice, to seduce*, Ex. 22, 15. Prov. 1, 10. 16, 29.

2. *to deceive, to delude with words*, Gr. ἀπατώ, Ps. 78, 36. Prov. 24, 28 הפְּתִיחַ בְּשִׁפְתֶיךָ *will thou deceive with thy lips?* i. e. *deceive not*, see in פָּתוּחַ no. 1. a.

PUAL i. q. Niph. *to let oneself be persuaded* Prov. 25, 15; *to let oneself be deceived*, Ez. 14, 9. Jer. 20, 10.

HIPH. fut. apoc. יִפְתָּח, *to dilate, to make broad and large*, i. q. הִרְחִיב, comp. Kal no. 1; c. dat. *to enlarge for any one*, to give him ample room; Gen. 9, 27 יִפְתָּח לְיָפֶתֶחַ לִפְתָּח אֱלֹהִים לְיָפֶתֶחַ lit. *may God make large for Japheth*, i. e. *give him wide room*. The paronomasia is to be noted.

Deriv. פְּתִיחַ, פְּתִיחָה, Chald. פְּתִי, and pr. n. יִפְתָּח.

פְּתוּאֵל (prob. for מְתוּאֵל man of God) Pethuel, pr. n. m. Joel 1, 1.

פְּתוּחָה m. (r. פְּתָח Pi. no. 4) plur. פְּתוּחִים, constr. פְּתוּחֵי, *engraving, sculpture, carved work*, 2 Chr. 2, 13. Zech. 3, 9; Plur. 1 K. 6, 29. Ps. 74, 6. פְּתוּחֵי הַחֶמֶת *engravings of a ring or signet*, on gems, Ex. 28, 11. 21. 36. 39, 6. 14. 30. Sept. γλυφή, γλύμμα.

פְּתוּרָה (perh. i. q. Chald. פְּתוּרָא a table) Pethor, pr. n. of a place on the Euphrates where Balaam dwelt, Num. 22, 5. Deut. 23, 5.

פְּתוּרָה i. q. פֶּתַח, *a bit, morsel*, Ez. 13, 19. R. פְּתָח.

* פְּתוּחַ fut. יִפְתָּח, inf. c. suff. פְּתוּחִי.

1. *to open*, Syr. פָּתַח, Arab. فَتَحَ,

Ἀ. Π. Ἰ. id. Kindred are פְּתָח, פְּתָח, also פְּתָח q. v.—E. g. *to open a door* Judg. 3, 25. 2 K. 9, 3; a gate Is. 26, 2. Ez. 46, 12; the doors of heaven Ps. 78, 23; a window Gen. 8, 6. 2 K. 13, 17; a sepulchre Ez. 27, 12. 13; treasures Deut. 28, 12; a rock, i. e. a fountain in a rock Ps. 105, 41; a sack Gen. 43, 21; the eyes

1 K. 8, 21. Without acc. *to open sc. a door* Is. 22, 22. Jer. 13, 19; c. dat. *to open to any one a door* Cant. 5, 2. 5. 6. Also intrans. *to open*, of the earth Ps. 106, 17. Part. pass. פְּתוּחָה *open*, not covered, Num. 19, 15.—Spec. in phrases: a) פְּתָח אֶת־פִּי *to open one's mouth*, either for eating Ez. 3, 2; or in song Ps. 78, 2; or for crying out Ez. 21, 27 [22]; or for speaking, mostly after a term of silence, Job 3, 1. 33, 2; hence *to speak, to utter words*, Prov. 31, 8. Ps. 109, 2. So the opp. *not to open the mouth*, i. e. *to be silent*, Ps. 39, 10. Is. 53, 7. Prov. 24, 7. Also *to open the lips*, i. e. *to speak*, Job 11, 5. b) In a different sense God is said *to open the mouth of any one* i. e. *to make the dumb speak* Num. 22, 28; or *to make one speak fluently*, Ez. 3, 27. 33, 22. c) *to open the ear of any one*, i. e. *to reveal any thing to him*, so of God Is. 50, 5, comp. 48, 8. d) *to open the hand unto any one*, c. לְ, i. e. *to deal liberally towards him*, Deut. 15, 8. 11. e) *to open the gates of a city*, spoken of cities which surrender, Deut. 20, 11. 2 K. 15, 16. f) Prægn. *to open the grain*, a somewhat bold figure for: 'to open the granaries and expose the grain for sale,' Am. 8, 5. Also *to open a sword*, to draw it from the sheath, Ps. 37, 14. Ez. 21, 33 [28]; *to open prisoners*, i. e. *to let them go free*, Is. 14, 17.

2. *to open*, i. e. *to begin, to lead off* e. g. a song Ps. 49, 5.—Arab. id.

NIPH. 1. *to be opened* Gen. 7, 11. Is. 35, 5. Ez. 1, 1. al. Trop. Jer. 1, 14.

2. *to be loosed*, e. g. a girdle Is. 5, 27; *to be set free*, as a captive Job 12, 14.

PIEL 1. *to open* i. q. Kal, Job 41, 6. Intrans. *to open itself*, of a flower Cant. 7, 13; of the ear, *to be open*, Is. 48, 8; of gates 60, 11.

2. *to loosen, to unbind*, e. g. bonds Is. 58, 6. Job 38, 31. 39, 5. Ps. 116, 16; a rein Job 30, 11; sackcloth Ps. 30, 12. Is. 20, 2. etc. With acc. of pers. Jer. 40, 4 *I will loose thee from the chains*, etc. Ps. 102, 21. 105, 20. Gen. 24, 32. Is. 45, 1. Part. פְּתוּחָה *one who ungirds himself*, spoken of a warrior putting off his armour after a battle, 1 K. 20, 11.

3. *to open or furrow the ground with a plough*, Is. 28, 24.—Hence in the similar sense:

פחלתל m. *crooked, crafty, perverse*, Deut. 32, 5. R. **פחל**.

פחם *Pithom*, pr. n. of a city of Goshen in lower Egypt, on the eastern bank of the Nile, Ex. 1, 11. Gr. *Πάτουμος* Herodot. 2. 158. Steph. Byz. Also *Θούμ*, dropping the syllable *pa* which expresses the Egyptian art. Itin. Anton. p. 163 Wessel. Egyptian **θουμ**, and with art. **ου-θουμ** the narrow place; see Champollion l'Egypte sous les Pharaons, I. 172. II. p. 58 sq.

* **פחין** obsol. root. I. i. q. **פחין**, **מתין**, *to be strong, to be firm*; whence **מפתח** threshold.

II. Prob. i. q. **פחל**, *to twist, to twine*. Hence

פחן m. in pause **פחין**, plur. **פחנים** *an asp, adder, a poisonous serpent*, Is. 11, 8. Ps. 58, 5. 91. 13. Deut. 32, 33. Job 20, 14. 16. On the deafness of the adder, Ps. 58, 5, see Bochart Hieroz. III. 156, 161 sq. Lips.—Chald. **פחן**, Syr. **פחן**, Arab. **بَسَن**, id.

* **פחע** obsol. root, Samar. i. q. **פחה** *to open*. Hence

פחע pr. *opening of the eyes, a wink, twinkling*; then *a moment*, like Gr. *μύνη ὀφθαλμοῦ*. Hence as adv. *in a moment, suddenly*, Prov. 6, 15. 29, 1. Hab. 2, 7. **בפחע** Num. 35, 22 *unexpectedly*, i. e. *accidentally*. Other examples see under **פחאם**, which comes from this.

* **פחור** fut. **יפחור** *to interpret a dream* Gen. 40, 8. 16. 22. 41, 8. 12. 13. 15. The Chaldee, which is usually averse to sibilants, has in this signif. **פחור** q. v. Ethiop **ፈክረ**.—Hence pr. n. **פחור** and

פחורן m. *interpretation of a dream*, Gen. 40, 5. 12. 18. 41, 11. Plur. Gen. 40, 8.

פחורס *Pathros*, the domestic pr. n. for *Upper Egypt*, distinguished from **מצור**, **מצרים**, which denote in their more limited sense Lower Egypt; see these words. Is. 11, 11. Jer. 44, 1. 15. Ez. 29, 14 where Pathros is called the native land of the Egyptians. 30, 14. Gentile noun plur. **פחורסים** *Pathrusim* Gen. 10, 14. The name in Egyptian is

π-ετ-ρhc the region of the south; in later Coptic called also **ου-ρhc** southern region. See Jablonski Opusc. ed. te Water I. p. 198. Quatremère Mém. sur l'Égypte II. 30. De Sacy ad Abdoll. p. 13, 14. See more in The-saur. p. 1141.—Sept. *Παθούρης*, but Cod. Vat. in Ez. *Παθωρής*, both from Theb.

π-α-τ-ο-ρhc pr. the south wind, south quarter; Peyron Lex. p. 49. 182.

פחשן, see in **פחשן**.

* **פחת** *to break, to break in pieces*, Lev. 2, 6. Arab. **فَت** id. Eth. **ፈተ** to break bread.

Deriv. **פח**, **פחור**.

Tsade, **צרי**, the eighteenth letter of the Hebrew alphabet, as a numeral denoting 90. The name signifies perh. *a reaping-hook or scythe*, from r. **צרה** no. I; so called from the ancient figure of the letter; see Thesaur. p. 1143.

In the Arabic alphabet there are two letters corresponding to **צ**, viz. **ص** *Sad*, a sharp sibilant, and **ض** *Dad* equiv. to *d* or *t* pronounced with a slight sibilant or lisping sound; to this latter approach-

es also **ظ** *Dha* i. e. *t* uttered from the bottom of the palate near the throat, which we might call with Sanscrit grammarians *cerebral*. Thus **صدق** *šadūq*, but **ضان** *šān* sheep; also **ظمى** *šamī* to thirst, **ظلم** *šalm* to be obscure. Hence in several Hebrew roots there is a difference of signification, according as they are written in Arabic with **ص** or **ض** or **ظ**, see e. g. **צלל**; but still roots of this

sort often have the same etymology, and are united by a very close affinity, comp. **בצע** **בצע**, **צַר** and **צַר** and **בצע**.—The LXX usually drop the dental sound, and express the Tsade by the simple sibilant *s*; as **צבאות** *Suffaut*.

Kindred letters are: a) **ט**, which in Aramean is often put for the Heb. **צ**; comp. in the Hebrew language itself the roots **נצר** and **נטר**, **צהר** and **טהר**, **צב** and **טב**, etc. b) More rarely **ד**; comp. **דפן** and **דבב**, etc. c) The sibilants **ז**, **ש**, **ס**; comp. **עלז**, **עלם**, **עלם**, **עלם**, **עלם**, etc. d) **ע**, for which see p. 737. e) The palatals **ג**, **כ**, **ק**. This is a singular affinity, but it is proved by many examples, and is to be explained perhaps in the same way, that in Sanscrit the gutturals *g*, *k*, pass over into the palatals *dsh*, *tsh*, i. e. Engl. *j*, *ch*. Examples are: **צחק** *zaxázō*; **צנע** and **פנע** to be depressed; **צנר** and **פנר** to scream, to creak; **צנח** *κάρθαρος cantharus*, i. e. tube; **צבר** and **קבר** to heap up, to form a mound, and so to bury, etc.

צא f. Tsere impure (for **צאה**; r. **צא**) constr. **צאה**, c. suff. **צאה**; *excrement, ordure, human*, Ez. 4, 12. Deut. 23, 14. Comp. **מוצאה** no. 2, **צוא**, **צאה**.

צאה, see **צואה**.

* **צאל** obsol. root. Arab. **ضال** to be

thin, slender; but with mid. Ye **ضال** denotes the *lotus silvestris*, prickly lotus, perh. kindr. with r. **צנן**.—Hence

צאלים m. plur. Job 40, 21, 22, rendered by Abulwalid, Schultens, and others, *loti silvestres, lotus trees, Rhamnus Lotus* Linn. Arab. *Sidr* **سدر**, also *Nübk* **نبق**. This tree is common in Egypt and Syria; see Bibl. Res. in Palest. II. p. 210, 284.—Others regard **צאלים** as an Aramean form for **צללים** *shades*, i. e. shady trees; as **צלה**, Aram. **צלה**; **מסם**, Aram. **מסם**. So Vulg. Syr. Aben Ezra. See Thesaur. p. 1144.

* **צאן** obsol. root, and doubtful. Arab.

ضان to be rich in sheep and goats; but it is a denominative from **צאן** **ضان**

flock. Perh. i. q. **צאן** to wander, to migrate, like nomades; hence **צאן** nomadic flock.

צאן, once **צאון** Ps. 144, 13 Cheth. comm. gen. see below in no. 1. c; a collective noun.

1. a flock, flocks, i. e. small cattle, sheep and goats; Arab. plur. **ضان**, **ضان**, woolly flock, opp. to goats; but still **الضان الجبلی** denotes the wild goat. For sheep and goats, i. e. **צאן**,

a frequent Arabic word is **غنم**. Chald.

צאן, Syr. **حنא**, id.—Gen. 29, 10, 30, 36,

40, 32, 6, 37, 12. Ex. 2, 16, 3, 1. al. sæp.

Often with **צאן** **צאן** herd, as **צאן** **צאן**

flocks and herds Gen. 12, 16, 13, 5, 20,

14, 21, 27, 24, 35, 1 Sam. 14, 32. al.

צאן **צאן** a keeper of flocks, shepherd,

Gen. 4, 2, 46, 32, 34. Spec. it may be

noted: a) That **צאן** comprehended

both *sheep and goats*, usually intermingled

in the same flock, as at the present

day; see Bibl. Res. in Palest. II. p. 169.

So Gen. 30, 35, 38, 17 *I will send thee a*

kid from the flock; comp. 27, 9. Lev. 1,

10, 5, 6, 22, 21, 2 Chr. 35, 7. But **צאן**

sheep alone are implied 1 Sam.

25, 2. b) As a collect. it takes numerals,

which are put sometimes before it,

as **צאן** **צאן** *two sheep* Is. 7, 21; **צאן**

1 Sam. 25, 18; comp. 1 K. 5, 3. Job

1, 3, 42, 12; and sometimes after it, as

Num. 31, 32. 1 Sam. 25, 2. 1 K. 8, 63.

al. The corresponding noun of unity is

צא a sheep or goat, one out of a flock;

Ex. 21, 37 [22, 1] *if a man steal . . . a*

sheep or goat (צא), he shall restore . . .

צאן **צאן** *four sheep or goats*. Ez. 45,

15. So in Arabic **شاه** as noun of unity

corresponds to **غنم**. c) As to gender,

צאן is put with the masc. where rams

and he-goats are to be understood; Gen.

30, 39 **צאן** **צאן** *and the rams and*

bucks rutted. With the fem. where

ewes and she-goats are implied, ibid.

צאן **צאן** *and the flocks brought forth*.

v. 38, 41, 33, 13. 1 Sam. 17, 28. Put

also for females **צאן** *sheep*, as usually

constituting the flocks, Gen. 31, 8, 11, 12

2. Spec. a flock, drove, i. q. **צאן** (comp

צאן Gen. 29, 2. Mic. 5, 7); so Ps.

44, 12. 95, 7. Jer. 23, 1. Trop. of Israel Mic. 7, 14. צאן אָרם *a flock (troop) of men* Ex. 36, 37. 38.

צָאָן (place of flocks) *Zaanan*, pr. n. of a place in the tribe of Judah, Mic. 1, 11; perh. i. q. צָאָן Josh. 15, 37. R. צָאָן.

צָאָאָאָאָ m. plur. (r. צָאָ) constr. צָאָאָאָאָ Is. 48, 19; c. suff. צָאָאָאָאָ Is. 61, 9.

1. *issues, what comes out from the earth, productions, produce*, Job 31, 8. Is. 22, 24. 34. 1. 42, 5.

2. Metaph. *issue, offspring, children*, Is. 61, 9. 65, 23. Job 5, 25. 21, 8. 27, 14. Fully צָאָאָאָאָ the *offspring (issue) of thy bowels* Is. 48, 19.—Arab. ^{ضیضی} *ضیضی* stock family.

צָבָּ m. (r. צָבָּ) *Y. a litter, sedan, palanquin*, as being lightly and gently borne; comp. r. צָבָּ also Germ. *Sänfte* id. from *sanft* softly. Plur. צָבָּים Is. 66, 20; Sept. *λαμπήρη*. Num. 7, 3 צָבָּאָאָאָ *litter-wagons*, i. e. covered and commodious like litters; Sept. *ἄμαξαι λαμπηρικαί*.—Chald. צָבָּא, צָרָבָּ, id.

2. A species of lizard, Arab. ^{ضب} *ضب*, *lacerta Libyca*, living in deserts and so called from its sluggish motion, Lev. 11, 29. Bochart Hieroz. I. p. 1044–63.

* צָבָּאָ fut. צָבָּאָ to *go forth to war*, as a soldier, *to make war*, c. עַל *against* any one, Num. 31, 7. Is. 29, 7. 8. 31, 4. Zech. 14, 12; absol. Num. 31, 42.—In Arabic the corresponding word has a wider use, ^{صبا} *صبا* to go or come forth, e. g. a star, a tooth, a soldier against the enemy. Ethiop. ^{ሁብአ} *ሁብአ* to make war, ^{ሁብአ} *ሁብአ* war. Comp. צָבָּה.—Trop. of the temple service, a sort of ‘*militia sacra*,’ to serve in the temple, Num. 4, 23. 8, 24; of females 1 Sam. 2, 22. Ex. 38, 8.

HIPIH. to *cause to go forth to war*, i. e. to levy, to muster, 2 K. 25, 19. Jer. 52, 25.

Deriv. צָבָּא.

צָבָּא Chald. fut. צָבָּאָ to *will, to please*, pr. to be inclined, prone, i. q. Heb. צָבָּה no. 4. Dan. 4, 14. 22. 29. 32. 5. 19. 21. 7. 19. Syr. id.

Deriv. צָבָּה.

צָבָּא m. constr. צָבָּאָ, c. suff. צָבָּאָ, plur. צָבָּאָוּ, constr. צָבָּאָוּ, but צָבָּאָוּ Ps. 103, 21. 148, 2. Twice construed with a verb fem. Is. 40, 2. Dan. 8, 12. R. צָבָּאָ.

1. *war, warfare, military service*; so צָבָּאָ הַלְצִי *armed for war*, see in הלְצִי no. 3; צָבָּאָ הָרָץ to *go out to war* Num. 31, 36. Deut. 24, 5; צָבָּאָ הָרָץ id. Num. 31, 27. 28; צָבָּאָ הָרָץ id. Num. 1, 3 sq. So of the sacred service of the Levites Num. 4, 23; צָבָּאָ בָּא *coming into the service*, qualified for it, Num. 4, 3. 30. 35. 39.—In the later writers trop. *warfare for hard service*, time of affliction and calamity, Job 7, 1. 14, 14, comp. 10, 17; of the Babylonish exile Is. 40, 2. Dan. 10, 1 and true is the decree צָבָּאָ הָרָץ and great the warfare, i. e. heavy will be the calamity.

2. *an army, host*; Sept. often *στρατιά*, *dínarmis*. Ex. 6, 26. 2 Sam. 8, 16. 10, 7. al. Plur. Ex. 7, 4. Ps. 44, 10. al. sæp. צָבָּאָ שָׂר *the captain of a host, general*, Sept. *ἀρχιστρατήγος*, Gen. 21, 22. 32. 2 Sam. 2, 8. 1 K. 16, 16. al. אֲנָשִׁי צָבָּאָ *the men of the host, soldiers*, Num. 31, 53. 1 Chr. 12, 8; צָבָּאָ הָרָץ id. Num. 31, 32.—Spec.

a) צָבָּאָ הַשָּׁמַיִם *the host of heaven*, i. e. α) The host of angels which stand around the throne of God (*στρατιά οὐρανίου* Luke 2, 13), 1 K. 22, 19. 2 Chr. 18, 18. Plur. Ps. 103, 21. 148, 2. So too הָרָץ צָבָּאָ הָיָה *the captain of Jehovah's host*, i. e. one of the higher angels, Josh. 5, 14. β) Of the sun, moon, and stars, *δυνάμεις τῶν οὐρανῶν* Matt. 24, 29; regarded as inhabited by angels and celestial beings, comp. Job 38, 7. 25, 5, also 4, 18; see Ovid. Fast. 3. 111 ‘*Sidera, constabat sed tamen esse deos.*’ Metam. 1. 73. So Is. 34, 4. 40, 26. 45, 12. Jer. 33, 22. Dan. 8, 10. Often where the worship of the heavenly bodies is spoken of, Deut. 4, 19. 17, 3. 2 K. 17, 16. 21, 3. 5. Zeph. 1, 5; where sometimes a special mention of the sun and moon precedes (Deut. 17, 3. Jer. 8, 2), and also of the stars (Deut. 4, 19. Dan. 8, 10), and then this phrase is subjoined as more general, and as if comprehending all the inhabitants of heaven (Dan. 4, 32), q. d. all the celestial divinities; comp. Matt. 24, 29. In Is. 24, 21 *the*

host of heaven (צבא המרום) is put in antith. with the kings of the earth.—Once by a bolder figure צבא in zeugma is made to refer to *the inhabitants of the earth*, or rather to *all the earth contains*, i. q. מלא הארץ, including even animals and plants: Gen. 2, 1 וַיְכַלֵּה הַשָּׁמַיִם וְכָל-צָבָאָם וְהָאָרֶץ וְכָל-צָבָאָם הַשָּׁמַיִם וְכָל-צָבָאָם הָאָרֶץ וְכָל-אֲשֶׁר עֲלֶיהָ; comp. Ex. 20 11 וְכָל-... הַשָּׁמַיִם וְהָאָרֶץ. —Hence

b) A very frequent epithet of Jehovah is: רִהְזָה אֱלֹהֵי צְבָאוֹת Ps. 89, 9. Jer. 5, 14. 38, 17. 44, 7. רִהְזָה אֱלֹהֵי הַצְּבָאוֹת Hos. 12, 6 [5]. Am. 3, 13, more rarely רִהְזָה אֱלֹהִים צְבָאוֹת Ps. 59, 6. 80, 5, also צְבָאוֹת Ps. 80, 8. 15, and רִהְזָה צְבָאוֹת Is. 2, 12. 3, 1. Jer. 49, 7. Mic. 4, 4. Neh. 3, 5. Hab. 2, 13, etc. *Jehovah (God) of hosts*, i. e. of the celestial armies. This is a very usual appellation for the Most High God in some of the prophetic and other books, especially in Isaiah, Jeremiah, Zechariah, and Malachi; but does not occur in the Pentateuch, in the books of Joshua and Judges, nor in Ezekiel, Job, and the writings of Solomon.—As to the grammatical construction of רִהְזָה צְבָאוֹת, some suppose it to be by ellipsis for רִי אֱלֹהֵי צְ; but this is not necessary, and the Arabs too subjoin in like manner a genitive of attribute to the pr. names of persons, as *عنترة الفوارس*

Antara equitum, q. d. *Antara dux equitum*. So too in the construction אֱלֹהִים צְבָאוֹת, the word צְבָאוֹת may be taken as an attribute which could be put in apposition with the names of God; comp. אֱלֹהֵי צְבָאוֹת Is. 10, 16, *κύριος οὐβώωθ* Rom. 9, 29. James 5, 4. See Comm. on Is. 1, 9.—The *hosts* thus signified in רִהְזָה צְבָאוֹת can hardly be doubtful, if we compare the expressions רִי צְבָא Josh. 5, 14. 15, plur. רִי צְבָאִי the *hosts of Jehovah* Ps. 103, 21. 148, 2; which again do not differ from צבא צְבָאָם הַשָּׁמַיִם the *host of heaven*, embracing both angels Gen. 32, 2. 3, and the sun, moon, and stars, comp. Dan. 8, 10. 11. The phrase רִי צְבָאוֹת therefore differs little from the later form אֱלֹהֵי שָׁמַיִם, אֱלֹהֵי שָׁמַיִם, *God of heaven*; see in שָׁמַיִם.

צבאִים and צְבָאוֹת, plur. of צְבִי roe.

צְבָאִים (i. q. צְבָאִים roes, or i. q. צְבָאִים hyenas) Hos. 11, 8, also צְבָאִים, צְבָאִים Gen. 10, 19. 14, 2. Deut. 29, 22, *Zeboim*, pr. n. of a city in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered by the Dead Sea.

* צָבָב in Kal not used; kindr. with הָבָב.

1. to move gently, to go slowly; see צָבָב.

2. to flow; Arab. *صَبَّ* to flow, to trickle, of water, *صَبَّ* to pour.—To this root I would refer

Hoph. after the Chaldee manner, in the vexed passage Nah. 2, 8, where the words may be thus joined: הַיְהִיבֵל הַיְהִיבֵל הַיְהִיבֵל הַיְהִיבֵל *the palace is dissolved and made to flow down*, i. e. the palaces of Ninevah inundated and undermined by the Tigris, and so falling in ruins; see Diod. Sic. 2. 26.—Usually referred to r. צָבָב Hoph. no. 2, where see.

Deriv. צָבָב, and

צְבָבָה, c. art. הַצְּבָבָה (the slow-moving) *Zobebah*, pr. n. f. 1 Chr. 4, 8.

* צָבָה 1. i. q. צָבָה, to go forth to war, to make war; Part. c. acc. Is. 29, 7 צָבָה *warring against her*.

2. i. q. Arab. *صَبَا* *prodiit stella*, to go forth, to appear, as a star, and so to shine, to be splendid; hence צָבָה splendour.

3. to project, to be prominent; Arab. *صبا* Conj. I, and *صبا* Conj. II, *immittit in rem*. Hence to swell, of the belly Num. 5, 27. Also

4. Trop. to be propense, inclined, disposed, to will; comp. הָפֵץ and בָּטָה.—Arab. *صبا* id. Chald. צָבָה q. v. Syr. *صبا* id.

HIPH. causat. of Kal no. 3, to cause to swell, Num. 5, 22.

Deriv. צָבָה, צָבָה, צָבָה, and pr. n. צְבָאִים, צְבָאִים, צְבָאִים.

צָבָה in the word מַצְבָּה Zech. 9, 8, is held by some to be i. q. צְבָא *host*, which is also read in some Mss. and in Keri. But מַצְבָּה is here i. q. מַצְבָּה q. v.

צָבָה m. adj. (r. צָבָה) fem. צָבָה, *swelling, swollen*, Num. 5, 21.

צָבָה, see in צֹבֵה.

צָבַר Chald. m. (ר. צָבַר) pr. *will, pleasure*; then *thing, matter, affair*, Syr. **صَبْر**, Dan. 6, 18. Comp. חָפֵץ no. 3.

צָבוּעַ m. (ר. צָבַע II) once Jer. 12, 9, a hyena, i. q. Arab. **صَبُع**. Sept. *vauva*. Others genr. a *beast of prey*, comp. Talmud. צְבוּעִים ravenous beasts. See Bochart Hieroz. P. I. p. 829.

* צָבַט fut. וְצָבַט pr. *to lay hold of, to grasp, to take with the hand*, like Arab. **صَبَط**, Eth. **ፀበፀ**. Kindr. is צָבָה. Hence c. dat. *to reach out to any one*, once Ruth 2, 14.

צָבִי m. in pause צָבִי Dan. 8, 9; plur. צָבִים, צָבָאִים, צָבָאוֹה, constr. צָבָאוֹה Jer. 3, 19. R. צָבָה no. 2.

1. *splendour, beauty, glory*, nearly i. q. כְּבוֹד, הַפְּאָרָה; corresponding is Syr. **صَلْب**, decus. Is. 4, 2, 23, 9, 24, 16. Ez. 7, 20, 26, 20; הַפְּאָרָה צָבִי Is. 28, 1, 4. צָבִי *the glory of kingdoms*, i. e. Babylon, Is. 13, 19. So אֶרֶץ הַצְּבִי *the land of beauty*, i. e. Palestine, Dan. 11, 16, 41; אֶרֶץ הַצְּבִי *the glory of the earth*, id. Ez. 25, 9; צָבִי לְכֹל־אֲרָצוֹה id. Ez. 20, 6, 15; and with art. הַצְּבִי *the beauty* sc. of lands, id. Dan. 8, 9; so often in the Rabbins.—Plur. constr. צָבָאוֹה; Jer. 3, 19 נַחֲלַת צְבִי צְבָאוֹה גוֹיִם a *possession of beauty of beauties among the nations*, i. e. a possession most beautiful, most glorious. So Targ. Kimchi, etc.

2. a *roe, antelope*, Gr. *δορκύς*, so called from its beauty and gracefulness; Arab.

طَبِي, Chald. טְבִיָּא, Syr. طَبِي. It is very timid Is. 13, 14; and fleet 2 Sam. 2, 18. 1 Chr. 12, 8. Prov. 6, 5, comp. Ecclus. 27, 22 or 20; and the flesh was and is regarded as a delicacy, Deut. 12, 15, 22, 14, 5, 15, 22. 1 K. 4, 23 [5, 3]. See Bochart Hieroz. I. p. 895 sq. 924 sq. or II. p. 304 Lips. where he shows that צָבִי is to be referred to the whole genus of the roe and antelope, and not to a particular species. Their fleetness is referred to in Cant. 2, 9 comp. v. 8. 2 Sam. 1, 19 הַצְּבִי הַיִּשְׂרָאֵל עַל בְּמוֹתֶיהָ הַלָּל thy *antelope, O Israel, slain upon thy heights!* i. e. Jonathan, as being swift of foot, comp. v. 25. 2. 18. The roe or antelope,

and espec. the gazelle, is highly prized, by the orientals for its elegance, and they even obtest by it; Cant. 2, 7 *I adjure you, O daughters of Jerusalem, by the roes and by the hinds of the field.* 3, 5.—Plur. צָבִים 2 Sam. 2, 18; צָבָאִים 1 Chr. 12, 8; fem. צָבָאוֹה Cant. 2, 7, 3, 5.

צָבִיָּא (roe, fr. צָבִי) *Zibia*, pr. n. f. 1 Chr. 8, 9.

צָבִיָּה (roe, fr. צָבִי) *Zibiah*, pr. n. of the mother of king Josiah, 2 K. 12, 2. 2 Chr. 24, 1.—Hence the Aramean טַבְיָה *Tabitha*, Gr. *Δορκύς Dorcas*, Acts 9, 36.

צָבִיָּה fem. of צָבִי, a *roe or female antelope*, Cant. 4, 5, 7, 4.

צָבִיָּים, see צָבָאִים.

* I. צָבַע obsol. root, i. q. **صَبِع** to *dip in, to immerse*; hence *to tinge, to dye*; kindr. טָבַע, where see.—Hence צָבַע, אֲצַבַע, and pr. n. צְבָעוֹן.

* II. צָבַע i. q. **صَبِع** to *seize as prey*; to raven as a wild beast; hence צָבִיעַ *beast of prey, hyena*, and pr. n. צְבָעִים. Arab. **صَبِع**, **صَبِع**, lion.

צָבַע Chald. *to dip in, to immerse*; PA. *to wet, to moisten*, Dan. 4, 22. ITHPA. אֲצַבַע *to be wet, moistened*, Dan. 4, 12, 20, 5, 21.—In the Targums often, 'to dye, to colour.'

צָבַע m. (ר. צָבַע I) a *dying*; concr. *something dyed, dyed garments*, Judg. 5, 30.

צָבָעוֹן (dyed, r. צָבַע I) *Zibeon*, pr. n. of a son of Seir, phylarch or head of the Horites, Gen. 36, 2. 20. 24. 29.

צָבָעִים (hyenas, see צָבוּעַ) *Zeboim*, pr. n. of a valley and town in the tribe of Benjamin, 1 Sam. 13, 18. Neh. 11, 34. R. צָבַע II.

* צָבַר fut. וְצָבַר *to heap up, to store up as grain* Gen. 41, 35; treasures Job 27, 16. Ps. 39, 7. Zech. 9, 3; a mound Hab. 1, 10.—Chald. צָבַר and Arab. **صَبِر** id. Kindr. is טָבַר q. v.—Hence

צָבָרִים m. plur. *heaps of heads* 2 K. 10, 8.

* **צָבַת** *obsol. root, prob. to grasp with the hand; hence—*

צָבַת m. only in plur. **צָבָתִים**, *handfuls*, once Ruth 2, 16. Vulg. well *manipuli*.—Talmud. id.

צָד m. (r. **צָדַד**) c. suff. **צָדִי**; plur. **צָדִים**, constr. **צָדֵי**, c. suff. **צָדֵי**.

1. *the side* of any thing; **צָד** *in the side* e. g. of the ark Gen. 6, 16; of a man 2 Sam. 2, 16; *with the side* Ez. 34, 21. **צָד** *at or by the side* of a pers. Ruth 2, 14. 1 Sam. 20, 25. Ps. 91, 7 (opp. to the right side); of a thing Deut. 31, 26; spec. of a place, Josh. 12, 9 **צָד בֵּית־אֵל** 1 Sam. 6, 8. 23, 26. 2 Sam. 13, 34. *So to carry a child על־צָד upon the side*, where we say, 'in the arms,' Is. 60, 4. 66, 12. With ה' parag. **צָדָה** 1 Sam. 20, 20. Plur. **צָדִים** Ex. 26, 13. 30, 4. 37, 27.

2. Plur. **צָדִים** Judg. 2, 3, *adversaries, enemies*, comp. Schult. Opp. min. p. 150. Vulg. *hostes*; Targ. **מְצִיקִין** oppressors; Sept. *στροφαί*. But all these versions seem to have expressed the sense of Heb. **צָרִים**, which perh. should be read; comp. Num. 33, 55 **וַצָּרְרוּ אֶתְהָם**.

צָד Chald. m. i. q. Heb. no. 1, *side*; **צָד** *on the side or part of*, in respect to, Dan. 6, 5. **לְצָד** *at or against the part of*, i. e. *against*, Vulg. *contra*, Dan. 7, 25.

צָדָה Chald. m. (r. **צָדָה** II) *purpose, design*. Dan. 3, 14 **הַצָּדָה** *is it on purpose?* etc.

* **צָדַד** *obsol. root; Arab. صَدَّ to turn oneself away; IV, to turn away, to avert; صَدَّ to turn away, to avert; Talm. צָדַד to turn one's side to any one. But all these seem to be denominatives from צָד side, pr. to turn one's side, to turn away from any one. See Buxtorf Lex. Chald. h. v.*

Deriv. **צָד**, pr. n. **צָדִים** and **צָדַד**.

צָדַד or **צָדַד**, with ה' loc. **צָדָדָה**, pr. n. *Zedad*, a town in the northern extremity of Palestine, Num. 34, 8. Ez. 47, 15. Now a large village, still called **صَدَد** *Sūdūd*, in the desert east of the great road from Damascus to Hums or Emesa; see Bibl. Res. in Palest. III. p. 461. App. p. 171, 173, 174.

* I. **צָדָה** 1. pr. *to cut down, to mow or reap*; whence the name of the letter **צָדִי** *Tsade*, reaping-hook, or scythe; see p. 877. Eth. **ደዶ** harvest, harvest-time, summer. The primary root is **צָד**, whence **הַצָּד** Chald. Syr. Sam. also **حصد** to harvest; **צָדִי** q. v. **عَصَد**, to cut down branches of a tree, whence **מַצְצָד** an axe. Comp. Lat. *cædo*.—Comp. in **צָדָה** II. no. 1.

2. *to lay waste, to desolate* a region or city; comp. Is. 7, 20. Chald. **צָדָה** often in Targ. for Heb. **שָׁמַם**; see Buxtorf Lex. col. 1887 sq. Syr. **ܘܨܘܕܐ** and **ܘܨܘܕܐ** devastation, desolation.

NIPIH. *to be desolated, destroyed, razed*, as cities Zeph. 3, 6; parall. **נִשְׁמַד**.

* II. **צָרָה** 1. pr. *to fix the eyes upon any thing, to look at*. So Syr. **ܘܨܘܕܐ**, whence **ܘܨܘܕܐ** a fixing of the eyes, **ܘܨܘܕܐ** keen-sighted, etc.—The primary idea is prob. that of *sharpness* of the eyes, *keenness* of sight; so that this signif. coalesces with that of *cutting* in no. I.—Hence

2. Trop. *to fix the mind or purpose upon*, i. e. *to search, to lie in wait, to hunt after*; c. acc. 1 Sam. 24, 12 **אָתָּה צָרָה אֶת־נַפְשִׁי וְגו'** *thou huntest after my life to take it*; Vulg. *insidiaris vitæ meæ*. Absol. Ex. 21, 13; comp. v. 14.

צָרָה, see **צִירָה**.

צָדוֹק (just, r. **צָדַק**) *Zadok*, pr. n. m. a) The father-in-law of king Uzziah 2 K. 15, 33. 2 Chr. 27, 1. b) 2 Sam.-8, 17. 15, 24. c) 1 Chr. 5, 38. d) Neh. 3, 4. 10, 22. e) Neh. 3, 29. 13, 13. f) 11, 11.

צָדִיקָה f. *purpose, design*; hence **מַצְדִּיקָה** *by design, purposely*, Num. 35, 20. 22. R. **צָדָה** II.

צָדִיקִים, c. art. **הַצְדִּיקִים** (the sides) *Ziddim*, pr. n. of a town in Naphtali, Josh. 19, 35.

צָדִיק m. adj. (r. **צָדַק**) plur. **צְדִיקִים**. 1. *just, righteous*, i. e. *doing justice*, spoken of a judge or king who dispenses justice and defends the right, 2 Sam. 23, 3; Sept. usually *dixaios*. Hence very often of God as a righteous judge. Deut. 32, 4. Job 34, 17. Jer. 12, 1. Ps.

11, 7. 119, 137; now in punishing 2 Chr. 12, 6. Ezra 9, 15. Lam. 1, 18. Dan. 9, 14; now in rewarding Ps. 112, 6. 129, 4. 145, 17. Is. 24, 16, where God *אי' εἰσοχὴν* is called הַצַּדִּיק; now as fulfilling his promises, Neh. 9, 8 *בְּרַב אֱתֵּהֶבְרִיָּה בְּרַב יוֹקָם* and *hast fulfilled thy words, for thou art righteous.* v. 33. Is. 45, 21 *a righteous God and a deliverer.*

2. *just* in one's cause, *right*, i. e. in the right, not in the wrong. a) In a forensic sense, opp. רָשָׁע. Ex. 9, 27 *Jehovah is in the right, and I and my people are in the wrong.* 23, 8. Prov. 18, 17. b) In assertion, of one who speaks what is right and true, whence adv. *right, truly*, Is. 41, 26; comp. 43, 9, where in the same context it is אֱמָתָה.—Hence

3. Of a private person, *just* toward other men (Prov. 29, 7), obedient to divine laws; hence *righteous, upright, virtuous, pious, good*, all which qualities Cicero also comprehends under the term *justitia*, e. g. Offic. 2. 10 'justitia, ex qua una virtute boni viri appellantur.' De Fin. 5. 23 'justitia . . . cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem.' Partit. 22 extr. 'justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur.'—Gen. 6, 9. 7, 1. Ps. 5, 13. 11, 3. 31, 19. 34, 20. 37, 25. 72, 7. Job 12, 4. 17, 9. Often coupled with הַמִּיִּם Job 12, 4; נָקִי Ex. 23, 7; and as often put in opposition with רָשָׁע Prov. 10, 3. 6. 7. 11. 16. 30. Gen. 18, 25. al.—To the *just* and *upright* man the Hebrews, like Cicero as above quoted, attributed also kindness and liberality Ps. 37, 21. Prov. 12, 10. 21, 26; temperance and moderation in eating Prov. 13, 25, and in speaking 15, 28; love of truth 13, 5; wisdom 9, 9.—Emphat. of innocence from faults, crime, etc. Ecc. 7, 20 *there is not a just man on earth, that doeth good and sinneth not.* Just before, in v. 16, the words: *be not righteous overmuch . . . lest thou destroy thyself*, are apparently to be understood of a self-complacent admirer of his own virtue; comp. צַדִּיק בְּצַדִּיקוֹ Job 32, 1.—In Is. 49, 24. A. Schültens renders צַדִּיק *bellator*

strenuus, as if i. q. צָרִיךְ in v. 25; but שְׂבִי צַדִּיק is here *the captives of the righteous*, i. e. taken from among them.

צַדִּיקוֹת, צַדִּיקוֹת, see in צִדְקָתִי.

* צַדִּיק fut. יִצְדַּק pr. *to be right, straight*, i. q. יָשָׁר, as if spoken of a way, comp. צַדִּיק Ps. 23, 3, also Is. 33, 15. Arab. صدق to be true, sincere. Syr. ܥܕܩ to be right, just.—Hence

1. *to be just, righteous*, in dispensing justice; of God Ps. 51, 6; of his laws Ps. 19, 10.

2. *to have a just cause, to be in the right.* a) In a forensic sense, Gen. 38, 26 *she (Tamar) is more in the right than I.* Job 9, 15. 20, 10, 15. 13, 18. 34, 5. Opp. רָשָׁע to have an unjust cause, to be in the wrong. b) Of disputants, *to be right, to speak the truth*, Job 33, 12. c) *to gain one's cause, to be justified*, Job 11, 2. 40, 8. Is. 43, 9. 26. 45, 25. Ez. 16, 52.

3. *to be righteous, upright, good*, see in צַדִּיק no. 3. Job 15, 14. 22, 3. 35, 7; with לְפָנַי Ps. 143, 2; אֵל Job 9, 2. 25, 4; בְּאֵלֹהִים 4, 17, i. e. God being judge.

NIPH. pr. *to be declared just*, i. e. *to be justified, vindicated* sc. from violence and injury; Dan. 8, 14 נִצְדַּק קִדְשׁ. Vulg. not unaptly *mundabitur*.

PIEL צַדִּיק, inf. צַדִּיקָה Ez. 16, 52.

1. *to make righteous, upright, innocent*, eccl. Lat. *justificare, to justify*. Ez. 16, 51 *thou hast justified thy sisters through thine abominations*, i. e. hast caused them to appear comparatively innocent. So likewise Jer. 3, 11 צַדִּיקָה 'Israel hath made herself more righteous than Judah.' i. e. appears so in comparison.

2. *to pronounce just, righteous, innocent*, a person Job 33, 32; c. נִפְשׁוֹ oneself Job 32, 2.

HIPH. 1. *to make righteous, upright, pious*, by one's example, teaching, etc. c. acc. Dan. 12, 3; לְ Is. 53, 11.

2. i. q. Pi. no. 2, *to pronounce right, just, innocent.* a) In a forensic sense, of a judge, *to absolve, to acquit*, Ex. 23, 7. Deut. 25, 1. 2 Sam. 15, 4. Is. 5, 23. Also *to make one gain his cause, to do justice to*, Ps. 82, 3. Is. 50, 8. b) In a disputation, *to pronounce right*, to allow

to be in the right, to assent to his opinion, Job 27, 5. Comp. in Kal no 2. b.

ἩΤΗΡΑ. *to justify oneself, to clear oneself* from suspicion, Gen. 44, 16.

Deriv. צדוק, צדוק, צדוקה—צדוקה.

צדק m. in pause צדק Ps. 4, 6; c. suff. צדק.

1. In a physical sense, *rightness, straightness*, i. q. ישר. Ps. 23, 3 מִצְדָקֶיךָ *straight paths*. See r. צדק.

2. In a moral sense, *rectitude, right, righteousness*, 'what is right and just,' such as it should be, comp. ישר no. 2. a. Ps. 15, 2 פֶּעַל צִדְקָה *doing right*, acting rightly; comp. עָשָׂה צִדְקָה Is. 64, 4. Ps. 45, 8. Job 8, 3. 36, 3 לְפָאֵלֵי אֱהֵן צִדְקָה *to my Maker I will ascribe righteousness*, i. e. will vindicate his justice. Hence צדק to judge the right, i. e. righteously, justly, Jer. 11, 20; מִשְׁפֵּט צִדְקָה *righteous judgment* Is. 58, 2; מֵאֲזֵנֵי צִדְקָה, אֲזָנֵי צִדְקָה, *a just balance, just weights*, Lev. 19, 36. Job 31, 6. Ez. 45, 10; וְזָבַח צִדְקָה *rightful sacrifices*, i. e. such as are right, due, proper, Deut. 33, 19. Ps. 4, 6. 51, 21. With suff. *the right* of any one, his *just cause*; Ps. 7, 9 *judge me according to my right*, my righteous cause. 18, 21. 25. Job 6, 29; comp. Ps. 17, 1. Often joined, צדק ומשפט, *right and justice*, Ps. 89, 15. 97, 2.—Also of what is spoken, *the right, the truth*, Ps. 52, 5. Is. 45, 19; comp. 48, 1.

3. *justice*, i. q. צדקה, e. g. of a judge Lev. 19, 15; of a king Is. 11, 4. 5. 16, 5. 32, 1; of God Ps. 9, 9. 35, 24. 28. 50, 6. 72, 2. 96, 13.—Hence *righteousness, uprightness, integrity*, see in צדוק no. 3. Is. 1, 21. 51, 1. 7. 59, 4. Ps. 17, 15. Hos. 2, 21.

4. *deliverance* from wrong or evil, *prosperity, happiness*, as the consequence and reward of righteousness, see Is. 32, 17; or also as resulting from Jehovah's retributive justice and equity. So often where the other member has רָשָׁע, רָשָׁעָה, Is. 41, 2. 45, 8. 51, 5. Dan. 9, 24. Ps. 132, 9, comp. v. 16. Of the servant of Jehovah, Is. 42, 6 קָרָאתִיךָ בְּצִדְקָה *I have called thee with deliverance*, i. e. that thou mayest come with deliverance, mayest bring prosperity and happiness; comp. Jer. 26, 15. In the same sense of Cyrus, Is. 45, 13 אָנֹכִי

הִגִּירָה־יְהוָה I have raised him up that with deliverance he may come. Also i. q. בְּרָכָה, Is. 61, 3 אֲלֵי הַצִּדְקָה *the terebinths of blessing*, benediction, on which God's blessing rests, blessed or happy terebinths; as we also say a blessed land.—Frequently also the word צדקה q. v. is used in the same manner; and it is in vain to deny this signification; see צדקה no. 4.

צדקה (r. צדק) constr. צדקה, c. suff. צדקה, plur. צדקות, constr. צדקות.

1. *rectitude, right*, what is right and just. (A trace of the phys. origin lies in the phrase הִלָּךְ צדקות Is. 33, 15.) 2 Sam. 19, 29 *what right have I more?* Neh. 2, 20. Joel 2, 23 לְצִדְקָה *the early rain according to right*, i. e. in right measure, according as the earth requires.

2. *justice*, e. g. of a king Is. 9, 6. 32, 16. 17. 60, 17; so of God Is. 59, 16. 17, both as exhibited in punishing the wicked Is. 5, 16. 10, 22, and in delivering, avenging, rewarding the righteous Ps. 24, 5. 36, 11. Plur. *acts of justice*, i. e. benignant or gracious deeds, Ps. 11, 7. 103, 6. Judg. 5, 11 מְרוֹנוֹ צדקות *the righteous acts of his rule in Israel*, i. e. the aid which he gave them, the triumph, victory, which he bestowed on them.

3. In private persons, *righteousness, integrity, virtue, piety*, Is. 5, 7. 28, 17. 46, 12. 54, 14. 59, 14. עָשָׂה צדקה Ps. 56, 1. 58, 2. Gen. 15, 6 *God counted it to him for righteousness*, held it as a proof of his upright sincerity and piety. Deut. 6, 25. Plur. צדקות *righteous acts* Is. 64, 5. צדקה יהוה *a righteousness well pleasing to God* Ps. 5, 9.—Sometimes espec. for *kindness, compassion, mercy*, Prov. 11, 4. Ps. 24, 5; *liberality, beneficence*, Prov. 10, 2. Mic. 6, 5. Sept. often ελεημοσύνη, Deut. 6, 25. 24, 13.

4. *deliverance, prosperity*, i. q. צדק no. 4 where see; parall. רָשָׁעָה, רָשָׁעָה. Is. 45, 8. 46, 13. 48, 18. 51, 6. 8. 54, 17. 56, 1. 57, 12. 59, 9. 17. 61, 10. 11. Ps. 24, 5, parall. בְּרָכָה.

צדקה Chald. f. *liberality, beneficence*, Dan. 4, 24. So often in the Talmud and Rabbins. Comp. Samar. צדקה of alms, Arab. صَدَقَةٌ, Syr. [ܥܡܠܐ]. Comp. צדקה no. 3 fin.

צִדְקִיָּהוּ (justice of Jehovah, r. צדק) *Zedekiah*, pr. n. a) A king of Judah, r. 600-588 B. C. to whom this name was given by Nebuchadnezzar instead of his former one **מִיָּחִיָּהוּ**, 2 K. 24, 17. Jer. 1, 3. c. 37-39. He was the son of Josiah, and uncle of Jehoiachin his predecessor, Jer. 37, 1. 2 K. 24, 17. 1 Chr. 3, 15. In 2 Chr. 36, 10 he is called the *brother* of Jehoiachin, prob. in the general sense of *relative*. b) A false prophet under Ahab 1 K. 22, 24. 2 Chr. 18, 10. 23; also **צִדְקִיָּהוּ** 1 K. 22, 11. c) Jer. 29, 21. 22. d) 1 Chr. 3, 16. e) Jer. 36, 12.

* **צָהָב** to glitter, to shine, as gold; Talm. id. Arab. **صهبر** to glitter, also to be reddish or yellowish, like the human hair. For the origin see in **צָחָח**.

HOPH. Part. **מְצֻהָב** polished, glittering, like gold, Ezra 8, 27.—Hence

צָהָב m. gold-coloured, yellow, of hair, Lev. 13, 30. 32. 36.

* **צָחָח** obsol. root, to be sunny, and so to become dry, arid; kindr. with **צָחָח**, where see. Syr. and Chald. **צָחָח** to be thirsty. With the mid. rad. **ח** softened the Arabs have **صوى**, to become dry; and the Hebrews **צָחָח** q. v.

* **צָהָל** 1. to shine, to be bright, see Hiphil, i. q. **צָהָר**, **זָהָר**; see under **צָחָח**.

2. Trop. of a clear shrill tone or voice; hence to neigh, of a horse Jer. 5, 8. 50, 11. Arab. **صهل**, Syr. **صهل**. Also of persons, to shout, to sing, to cry aloud for joy, Is. 12, 6. 54, 1. Jer. 31, 7. Esth. 8, 15; c. **צ** for i. e. on account of any thing, Is. 24, 14. Once of the cry extorted by terror: Is. 10, 30 **צָהָלִי קוֹלְךָ** cry aloud with thy voice; where for the acc. of instr. see Heb. Gr. § 135. 1. n. 3.

HIPH. causat. of Kal. no. 1, to cause to shine, Ps. 104, 15.

Deriv. **מְצָהָלָה**.

* **צָהָר** to shine, to glitter, like the kindr. **זָהָר**, **טָהָר**, see under r. **צָחָח**. Arab. **ظهر** to appear, to come forth, to be manifest; IV, to manifest. Hence **צָהָר** light, and **יִצְהָר** oil.

HIPH. denom. from **יִצְהָר**, to make or press out oil, with a press, from olives, etc. Job 24. 11.—Chald. id.

צָהָר f. 1. pr. *light, a light*; collect. Gen. 6, 16 **צָהָר תַּעֲשֶׂה לְחַבֵּה** light shalt thou make for the ark, i. e. windows, Gr. **φῶτες**, comp. 8, 6. Like collectives it is construed with the fem. whence **אֶל-אֶמְנָה** of a cubit long shalt thou make them, the windows.

2. DUAL **צָהָרִים** noon, pr. double light, i. e. the strongest, brightest, Gen. 43, 16. 25. Deut. 28, 29. 2 Sam. 4, 5. 1 K. 18, 26. 27. 29. al. Chald. **טִיְהָרָה**, Syr.

ظَهَرَ, Arab. **ظَهَرَ**, id. **ظَهَرَ** to do at noon.—Jer. 6, 4 **נִלְחָה בְּצָהָרִים** let us go up at noon sc. against the enemy, i. e. at once, suddenly, unexpectedly, since an attack was seldom made at that hour, because of the heat. 20, 16. Comp. Kor. 9, 82.—Metaph. of high prosperity, happiness, Job 11, 17. Ps. 37, 6. Is. 58, 10.

צָו and **צִו** m. (r. **צָוָה**, as **קָו**, **הָו**, from **קָוָה**, **תָּוָה**.) a commandment, precept. Hos. 5, 11 **צִו אַחֲרַי צִו** to follow the commandment, unless we prefer to read **שִׁו** for **שָׁוָה**; with Sept. and Syr. Is. 28, 10. 13 in the language of the wicked rulers: **צִו לְצִו צִו לְצִו** precept upon precept, precept upon precept, i. e. precept is added to precept, law to law, by priests and prophets, we are daily wearied with new precepts. Jerome imitates the paronomasia: *manda, remanda, manda remanda*.

צֹוא m. adj. filthy, of garments, Zech. 3, 3. 4. R. **רָצָא**, comp. **צֹואָה**.

צֹואָה or **צֹאָה** f. (r. **רָצָא**) excrement, ordure, i. q. **צָאָה**, Is. 36, 12. 2 K. 18, 27 Keri.—Hence genr. *filth*, Is. 4, 4. 28, 8 **צֹואָה קִיא** filthy vomit. Metaph. of the pollution of sin, Prov. 30, 12. Is. 4, 4.—Chald. Syr. Talm. id.

צִוָּאָר m. (r. **צִוָּר** II) constr. **צִוָּאָר** Jer. 28, 10. 12. c. suff. **צִוָּאָרִי**, once **צִוָּאָרִים** Neh. 3, 5; plur. constr. **צִוָּאָרַי**, c. suff. **צִוָּאָרַי**, once **צִוָּאָרֵיהֶם** Mic. 2, 3; *the neck*. Gr. **τράχηλος**. pr. *the nape of the neck*, the back part at and above the shoulders, so called from *bearing*, see the root. Thus upon the neck are borne burdens, the yoke, etc. Gen. 27, 40. Deut. 28, 48. Is. 10, 27. Jer. 27, 2. 8. 11. 28, 10. 11. 12. 14. Hos. 10, 11; also garments, ornaments, Judg. 5, 30; upon the neck (the nape) of

the vanquished the victors put their foot Josh. 10, 24. So of the neck of a horse Job 39, 19; of the crocodile, as the seat of his strength, Job 41, 14 [22]. Also צוֹנָר with nape erect, stiff, i. e. proudly, obstinately, Job 15, 26. Ps. 75, 6; comp. Gr. *τραχηλιάω* to walk with nape erect, to be proud, *τραχηλιάς* an epithet of Constantine the Great.—Elsewhere the neck genr. is understood, the nape included; Cant. 1, 10 *comely is thy neck with strings of pearls.* 4, 4, 7, 5. Gen. 27, 16, 41, 42. [So צוֹנָר even to the neck, spoken of floods of deep waters, Is. 8, 8, 30, 28; trop. and poet. of the deep bottom, depth, of the sea, as laid bare, Hab. 3, 13.—R.] Also צוֹנָר neck is perh. put for the headless trunk, body, Ez. 21, 34 [29].—PLUR. necks, pr. in a plur. signif. Josh. 10, 24. Judg. 8, 21, 26; oftener for the sing. like Gr. *τὰ τραχίλα*, Lat. *cervices*, Gen. 27, 16; so נָפַל עַל-צוֹנְאֵרֵי פ' to fall upon one's neck, to embrace him, Gen. 33, 4, 45, 14; בָּקָה עַל צ' פ' Gen. 45, 14, 46, 29.

צוֹנָר Chald. m. *nape, neck*, Dan. 5, 7, 16.

צוֹבָה, rarely צוֹבָה 2 Sam. 23, 36, צוֹבָה 10, 6, (for צוֹבָה station, r. נָצַב,) *Zobah*, pr. n. of a Syrian kingdom, fully אָרֶם צוֹבָה Ps. 60, 2. 2 Sam. 10, 6, 8; whose king made war with Saul 1 Sam. 14, 47, with David 2 Sam. 8, 3, 10, 6. 1 Chr. 18, 5, 9, and with Solomon 2 Chr. 8, 3. It was on the north of Damascus, and seems to have comprehended Hamath, (see הָמָת, hence called צוֹבָה 2 Chr. 8, 3,) and to have extended as far as to the Euphrates, 2 Sam. 8, 3. 1 K. 11, 23. —The Syriac translators understand by it *Nisibis* in Mesopotamia, نَيْسَبِن, and they are followed by J. D. Michaelis, Supplem. p. 2073. But the former opinion is correctly maintained by Hyde ad Peritsol Itin. mundi p. 60, and Rosenm. Bibl. Geogr. I. ii. p. 144, 249.

* צוֹרָה fut. רָצַר pr. *to lie in wait*; kindr. with צָרָה, and of the same origin; comp. צָרָה נָפַשׁ 1 Sam. 24, 12 and צוֹרָה נָפַשׁ Prov. 6, 26.—Spec. a) *to hunt* wild animals, Gen. 27, 3, 5, 33. Jer. 16, 16. Poet. ascribed to beasts of prey, as the lion Job 38, 39; comp. 10, 16. Metaph.

Ps. 140, 12. b) *to catch* birds, *to lay snares*, Lev. 17, 13. Trop. of snares laid for men, Lam. 3, 52, 4, 18. Prov. 6, 26. Mic. 7, 2.—Arab. صَاد mid. Ye, to hunt, to fish, صَيَّاد hunter, fisher, a lion; Chald. צוֹר, Syr. ܘܘܪ, of hunting, fowling, fishing.

PIL. i. q. Kal, *to lie in wait* for Ez. 13, 18, 20.

ΗΙΤΗΡ. הַצְטִיִר denom. from צוֹר no. 3, *to provide oneself with food* for a journey, Josh. 9, 12. Aram. אָזְזַר id.

Deriv. צוֹר, צוֹר, צוֹרָה, מָצוֹר, מְצוֹר, מְצוֹרָה, מְצוֹרָה, pr. n. צוֹרוֹן.

* צוֹרָה in Kal not used, pr. *to set up, to put, to place*; kindr. with שָׁנָה; hence צוֹרָה cippus. Syr. ܘܘܪ, e. g. ܘܘܪ ܘܘܪ to set up a monument Ez. 39, 15 Pesh.

Arab. صَوَّه cippus. The primary syllable צו corresponds to צב in רָצַב, נָצַב.

PIEL. צוֹרָה, fut. apoc. רָצַר, imp. צוֹרָה Ps. 44, 5, apoc. צו.

1. *to constitute, to appoint, to confirm*; Num. 27, 19 and *set him before Eleazar ... וְצוֹרָתָהּ אִחֻ לְעִינֵיהֶם* and *constitute him in their sight*. The primary force of צוֹרָה i. q. כוֹנֵן is found perh. in Ex. 18, 23 *if thou shalt do this thing, וְצוֹרָה אֱלֹהִים וְיִבְלֶתָ עִמָּךְ* then *God will confirm (establish) thee, and thou shalt be able to endure*; Sept. καταχύσει σε ὁ θεός.—Hence a) *to set over* any thing, *to appoint*, with acc. of pers. and עַל of thing, 1 Sam. 13, 14, 25, 30. 2 Sam. 6, 21, 7, 11. 1 Chr. 22, 12. Neh. 5, 14, 7, 2. Is. 45, 11 *עַל-בְּנֵי וְעַל-פְּעַל דְּרֵי הַצְּוֹרָה* pr. *set me over my sons and over the work of my hands*, i. e. ye may safely commit to me the care of all that I have created. b) *to appoint, to institute*, with acc. of thing; Ps. 7, 7 *מִשְׁפַּט צוֹרָה* *institute thou a judgment*, trial. 68, 29. 111, 9. Is. 45, 12 *all the host of heaven have I appointed*, i. e. constituted, created. Is. 48, 5 parall. עָשָׂה. Also *to appoint, to ordain, to decree*, Ps. 44, 5, 71, 3, 105, 8.

2. *to command, to charge*; absol. Ps. 33, 9 *הוּא צוֹרָה וְיַעֲמֵד*. With acc. of pers. (Lat. 'jubere aliquem,') Gen. 26, 11, 44, 1. Num. 36, 2. al. sæp. More rarely c. עַל Gen. 2, 16, 28, 6. 2 Chr. 19, 9. Am. 2, 12. Nah. 1, 14; אֶל Gen. 50, 16. Ex. 16, 34.

Num. 15, 23; לְ Ex. 1, 22. 1 Sam. 20, 29. al. So with the express words of command after לְאמַר Gen. 2, 16. 26. 11. 32, 5. 50, 16. Ex. 5, 6. al. sæp.—Further, that which one commands to be done is put: a) In the acc. Gen. 47, 11 פֶּאֶשֶׁר צִוָּה פַּרְעֹה according to what (as) Pharaoh had commanded. Ex. 7, 10. 20; with two acc. of pers. and thing, Gen. 6, 22. 7, 9. 16. 21, 4. Ex. 7, 6. 12, 50. 1 Chr. 22, 13. Neh. 8, 1. So also to command a thing, precept, statute, law, i. q. to give a command, to make a law, etc. Ex. 16, 16 וְהָהֵבֶר אֶשֶׁר וְהָיָה הַדְּבָר אֲשֶׁר וְצִוָּה יְיָ. 35, 4. Num. 30, 2. 1 K. 13, 21 וְהַמְצִיחַ אֶשֶׁר וְצִוָּה יְיָ. Num. 30, 17 וְהַחֲקִים וְהוֹרָה אֶשֶׁר וְצִוָּה יְיָ. Josh. 1, 7 וְהָאֶשֶׁר וְצִוָּה יְיָ. Also c. dat. pers. Deut. 33, 4. Neh. 9, 14. Ps. 119, 4. b) In the inf. c. לְ, Gen. 50, 2 and Joseph commanded . . . the physicians לְחַנֵּט אֶת־אָבִיו to embalm his father. Ex. 35, 1. 29. 36, 5. Lev. 7, 36. 2 Sam. 7, 7. Jer. 26, 8. Where one is commanded not to do a thing, i. e. where any thing is forbidden, it is put with מִן c. infin. Is. 5, 6 וְעַל הַחֲבִירִים אֲצִיחָהּ וְעַל הַמְּטִיר; or with לְבִלְתִּי c. inf. Gen. 3, 11. Jer. 35, 8. c) In the fut. with אֶשֶׁר that; Esth. 2, 10 for Mordecai had charged her אֶשֶׁר לֹא תִגִּיד that she should not tell it; and so with אֶשֶׁר impl. Lam. 1, 10. Oftener with Vav, as Gen. 42, 25 וַיִּצְוּ וַיִּמְלֵאוּ and he commanded and they filled, i. e. he commanded them to fill. Ex. 36, 6. 1 K. 5, 31.

3. With an acc. of pers. without mention of the thing commanded, to give charge to any one, to send with commands, to command to go. Jer. 23, 32 I have not sent them צִוִּיתִים וְלֹא nor given them charge, i. e. have not commanded them to go to you. 14, 14. The pers. to whom one is thus sent is put with עַל Esth. 4, 5. Ezra 8, 17. 1 Chr. 22, 12. Is. 10, 6; אֶל Jer. 27, 4. Esth. 4, 10.—The pers. or thing concerning which charge is given is put with עַל Gen. 12, 20. 2 Sam. 14, 8; אֶל Ex. 6, 13. 25, 22. Is. 23, 11. Jer. 47, 7; לְ Ps. 91, 11.—Not seldom God is thus said to command or send things; e. g. his blessing Lev. 25, 21. Deut. 28, 8. Ps. 133, 3; his favour Ps. 42, 9. 44, 5; the sword Am. 9, 4; the dawn Job 38, 12. So Job 36, 32 וַיִּצְוּ וַיִּבְרָא and commanded it (the light, lightning) against the enemy.—

The person upon whom the command is laid is put with עַל Gen. 2, 16. Job 36, 32; with לְ, as צִוָּה לְבֵיתוֹ to give charge to one's household, i. e. to declare one's last will, to set one's house in order, 2 K. 20, 1. Is. 38, 1; also אֶל־בֵּיתוֹ id. 2 Sam. 17, 23. Comp. Rabb. צִוָּה testament.

PUAL צִוָּה to be commanded, Gen. 45, 19. Lev. 8, 35 צִוִּיתִי בֵּן so I am commanded, this charge is given me. Ez. 12, 7 בִּאֶשֶׁר צִוִּיתִי as I was commanded. 24, 18. 37, 7. With בִּי of him by whom the command is given, Num. 36, 2.

Deriv. מְצִיחַ, צִי, צִוּ, צִוּוּ.

* צָוַח to cry out, to shout for joy, Is. 42, 11. Chald. id. The Arabs use a contracted form, mid. quiesc. صَاح for صيح. Both Heb. and Arab. are prob. softer forms from צָוַח, صرخ, comp. Is. 42, 11. 13.—Hence

צָוַח f. outcry, e. g. of joy, shouting, Is. 24, 11; of sorrow Jer. 14, 2. Ps. 144, 14; c. suff. צִוְחָהּ thy cry, i. e. caused by thee, Babylon, Jer. 46, 12; comp. Gen. 18, 20.

* צָוַל obsol. root, prob. i. q. צָלַל III, to be sunk, immersed; hence מְצוּלָה, and מְצוּלָה, and

צוּלָה f. depth of the sea, abyss, Is. 44, 27.

* צוּם fut. יִצְוִם, conv. וַיִּצְוִם, to fast;

Arab. صَام and Aram. id. The primary idea lies in keeping the mouth shut, comp. the remarks on roots ending in ם under art. הָמָם note.—Judg. 20, 26. 1 Sam. 7, 6. 2 Sam. 1, 12. 1 K. 21, 27. Is. 58, 3. Jer. 14, 12. al. Zech. 7, 5 צָמַתִּי did ye at all fast unto me? where the suffix is to be taken in the dative.—Hence

צוּם m. plur. צוּמוֹה Esth. 9, 31; a fast, fasting, 2 Sam. 12, 16. Is. 58, 5. 6. Zech. 8, 19. Esth. 4, 3. Neh. 9, 1. קָרָא צוּם to proclaim a fast 1 K. 21, 9. 12. Ezra 8, 21. קָדַשׁ צוּם to consecrate a fast, institute it as a sacred rite, Joel 1, 14. 2, 15. Ps. 69, 11 בְּצוּם נִפְשִׁי in fasting is my soul, i. e. I fast, comp. נָפַשׁ no. 2.

* צוּע¹ obsol. root; Arab. صاغ to form, to fabricate, to ply the trade of a goldsmith. Hence צַעְצָעִים sculptured work.

צוּעֵר (smallness, r. צָעַר) Zuar, pr. n. m. Num. 1, 8, 2, 5.

צוּעֵר see צָעַר.

* צוּתָה to flow, to overflow, c. על Lam. 3, 54.—Chald. Ithp. to flow out, Syr. ܘܒܝܢ, Chald. ܘܒܝܢ, to overflow, to float, to swim.

HIPH. 1. to make overflow or overwhelm, c. acc. et על Deut. 11, 4.

2. to cause to float or swim, 2 K. 6, 6.

Deriv. צָפָה, צַפְצָפָה, and

צוּתָה m. 1. comb, honey-comb, so called because the honey flows out from it; Prov. 16, 24 אֲמָרִי נֶחֱם pleasant words are as the honey-comb; Sept. ἡ-ρίον μέλιτος, Vulg. favus mellis. Plur. נְפֹחַ צוּפִים Ps. 19, 11, see in נְפֹחַ.

2. Zuph, pr. n. of an ancestor of Elkanah 1 Sam. 1, 1. 1 Chr. 6, 20 where Keri has צוּתָה; also צוּפִי 1 Chr. 6, 11.

צוּפָה (a cruse, r. צָפָה) Zophah, pr. n. m. 1 Chr. 7, 35, 36.

צוּפִי, see in subst. צוּתָה no. 2.

צוּפֵר and צוּפֵר (perh. i. q. צוּפֵר spar-row) Zophar, pr. n. of one of Job's three friends and opponents Job 2, 11, 11, 1, 20, 1, 42, 9.

* צוּץ i. q. נִצֵץ and נוּץ, comp. זוּזוּ.

1. to glitter, see Hiph.

2. to flower, to flourish. Præter. צָץ Ez. 7, 10, metaph.

HIPH. fut. הִצִּיץ, conv. הִצִּיץ, part. הִצִּיץ Cant. 2, 9.

1. to glitter, to sparkle, pr. to emit splendour, comp. הִאִיר. Ps. 132, 18. Hence to glance forth, i. e. to look by stealth; pr. to let the eyes sparkle; Cant. 2, 9 הִצִּיץ מִן הַחַרְבִּים glancing from the lattice. Talm. הִצִּיץ id. Arab.

and وَصَّصَ and وَصَّصَ to look by stealth, e. g. a female through a hole in her veil.

2. to bloom, to blossom, pr. to produce blossoms, Num. 17, 23 [8]. Ps. 90, 6, 103, 15. Metaph. Ps. 72, 16, 92, 8. Is. 27, 6.

Deriv. צוּץ, צוּץ, צוּץ.

* I. צוּק to be narrow, straitened, compressed, Arab. ضاق mid. Ye. Eth. ጠጥፏ to straiten, to compress; ጸፀፏ to be strait, narrow; IV, to straiten. Kindr. is צוּק, also צוּק, צוּק, and the like. [Hence perh. to press close upon, to cleave to any one, Ps. 41, 9; but see in הִצֵק no. 1. a.—R.

HIPH. הִצִיק 1. to straiten, to press, upon, to distress any one, c. dat. Deut. 28, 53 sq. Jer. 19, 9; spec. a city by a siege, c. dat. Is. 29, 2, 7. Part. הִצִיק an oppressor Is. 51, 13.

2. to press, to urge, with entreaties, prayers, c. acc. Judg. 14, 17; c. dat. 16, 16.—Also Job 32, 18 הִצִיקְתִּי רוּחַ הַבְּטָחָה the spirit within me presseth (constraineth) me.

Deriv. צוּק, מוּצָק, מוּצָק, מוּצָק, מוּצָק.

* II. צוּק fut. הִצִיק; kindr. הִצִיק, הִצִיק.

1. i. q. הִצִיק to pour out, Job 29, 6, 28, 2 וְאֶבֶן הִצִיקָה וְהוֹשִׁיָהּ and stone pours out brass, i. e. ore is molten into brass. Metaph. Is. 26, 16 הִצִיקוּ לַחַשׁ they pour out prayer; where הִצִיקוּ Milra is præter. Kal with Nun paragogic, for הִצִיקוּ.

2. i. q. הִצִיק (Hiph. of r. הִצִיק) to set up, to place; hence מוּצָק column.

צוּק m. distress, trouble of the times Dan. 9, 25. R. צוּק I.

צוּקָה f. (r. צוּק I) id. Prov. 1, 27. Is. 8, 22, 30, 6.

* J. צוּר fut. הִצִיר, apoc. הִצִיר (like kindr. צָרַר), to straiten, to press upon, to compress; comp. הִצִיר I. Hence

1. to bind up or together, sc. into a roll or package, i. q. צָרַר no. 1. Præter. צָרַר Deut. 14, 25; fut. הִצִירוּ 2 K. 12, 11, הִצִיר 5, 23.

2. to press, e. g. a) In a hostile sense, to press upon, to beset, to assail; c. acc. Ex. 23, 22. Deut. 2, 9, 19; c. על 2 K. 16, 5; לְ 2 Chr. 28, 20. Part. plur. הִצִירִים assailants, persecutors, Esth. 8, 11. b) Of a city, to press with siege, to besiege, with acc. of city 1 Chr. 20, 1; often c. על Deut. 20, 12. 2 Sam. 11, 1. 1 K. 15, 27. 2 K. 6, 24. Jer. 21, 4. Ez. 4, 3; c. אֶל Deut. 20, 19; absol. Is. 21, 2. Also with על of a pers. besieged in a

city 2 Sam. 20, 15; אל 1 Sam. 23, 8. Metaph. Ps. 139, 5 צָרָתִי אַחֲרַי וְקִדְמַי צָרָתִי 5 thou besetest me behind and before, so that I cannot escape thee. c) With acc. and על, to press one thing upon another; to push forward upon; Is. 29, 3 צָרָתִי עָלֶיךָ 3 I will push forward posts (of troops) against thee, Jerusalem. Cant. 8, 9. Judg. 9, 31 lo, they urge on (excite) the city against thee.

3. to cut, to carve. a) Pr. by pressing upon with a knife, comp. נָדַד no. 1, 2; hence צור an edge, sharp rock. b) to form, to fashion, to shape, i. q. יָצַר no. 2. Syr. צָרַי to form; Arab. صَوَّر id. Found only in fut. וְיַצֵּר Ex. 32, 4. 1 K. 7, 15; וְאַצְרֶיךָ Jer. 1, 5 Cheth. The other tenses are from יָצַר.

Deriv. צור, צורה, ציר, מצור, pr. n. מצור, ציר, צורא, צורא, צורא.

* II. צָרַר or צָרַר to bear, to carry; Ethiop. ጸፍር id. IV. to load; ጸር a load; ጸፍረ a porter. Kindr. perh. with Aram. סָבַר, سَبَر, to bear.—Hence צָנַר nape, צָנָרֹן.

צור m. (r. צור I. 3) plur. צָרִים, once צור Job 28, 10.

1. a rock. a) Genr. sharp and precipitous, see the root, comp. Virg. Æn. 8, 233 'stabat acuta silex, præcisus undique saxis.' Sept. πέτρα. Chald. טוּרָא, Syr. ܥܒܢܐ, a mountain; and so Arab. طور, as طور سينا Mount Sinai.—Ex. 17, 6. 33, 21. 22. Judg. 6, 21. Job 14, 18. Ps. 78, 20. 105, 41. Is. 2, 10. 48, 21. al.—Metaph. of a place where one is secure from enemies, comp. Ps. 27, 5 צור מצורי he hath set me high upon a rock. 61, 3. Hence a refuge, shelter; espec. of God, as affording refuge and protection to Israel, Deut. 32, 37 צור מצורי. So מצורי מצור Ps. 94, 22, מצורי מצור a rock of refuge Is. 17, 10. Ps. 31, 3; מצורי מצור Deut. 32, 15, מצורי מצור 2 Sam. 22, 47. Ps. 89, 27; מצורי מצור Ps. 73, 26; מצורי מצור 2 Sam. 23, 3. Is. 30, 39; c. suff. מצורי my rock, Ps. 18, 3. 47. 19, 15. 28, 1; c. art. מצורי Deut. 32, 4. Of any tutelary divinity, Deut. 32, 31. 1 Sam. 2, 2. —By another metaphor, drawn from a quarry, צור is put for the founder of a people, Is. 51, 1.

b) a stone, pebble; Is. 8, 14 צור מכשול a stone of stumbling. Job 22, 24 צור נחלים pebbles of the brooks; see Heb. Gr. § 106. 3. c.

2. an edge, see the root no. 3. a. Ps. 89, 44 צור חרב the edge of the sword; according to which analogy Josh. 5, 2. 3 צור חרב are sharp knives; comp. צור Ex. 4, 25, and so Targ. But Sept. Vulg. Syr. Arab. understand knives of stone (comp. no. 1), which the ancient Orientals were accustomed to use for castration and circumcision, Hdot. 2. 86. Plin. 35. 46; and this interpretation is favoured by the words of the Alex. translator inserted after Josh. 24, 30, ἐκεῖ ἔθρασαν εἰς τὸ μνημα εἰς ὃ ἔθρασαν αὐτὸν (Joshua) ἐκεῖ τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ... καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας. This is a circumstance worthy of remark; and goes to show at least, that knives of stone were found in the sepulchres of Palestine, as well as in those of north-western Europe.—Hence

3. form, shape, Ps. 49, 15 Keri; pr. cut, comp. Fr. taille from tailler; see צור no. 3. b.

4. Zur, pr. n. m. a) A phylarch or chief of the Midianites, Num. 25, 15. 31, 8. Josh. 13, 21. b) 1 Chr. 8, 30. 9, 36.

צור and צר (a rock, i. q. צור, comp. Rochelle) pr. n. f. Tyre, Gr. Τύρος, from an Aramean form ܥܒܢܐ, the celebrated and opulent emporium of Phœnicia, of which the most ancient and strongly fortified part, afterwards called Palætyrus (צור מצור 2 Sam. 24, 7, צור מצור Josh. 19, 29), was situated upon the continent, and the more modern part upon an island over against the former; see Ez. 26, 17. 27, 4. 25. Is. 23, 4. Comp. Menand. Ephes. ap. Jos. Ant. 9. 14. 2. ib. 8. 2. 7. For the history of the city see Comment. on Is. 1. p. 707 sq. Thesaur. p. 1160. Bibl. Res. in Palest. III. p. 401–8.—The domestic name צור is found in O. T. 2 Sam. 5, 11. 1 K. 5, 15. 7, 13. Ps. 45, 13. Ez. 26, 2. al. sæp. and also in inscriptions on Tyrian coins struck in the time of the Seleucidæ, either simply לצור (צור) Τύρου, or more fully לצור אם צננם (צור אם צננם) 'of

Tyre the metropolis of the Zidonians; see Monumm. Phœn. p. 79, 261. Tab. 6. 34. Mionnet Descr. des Medailles, T. V. pl. 23, 24.—At the present day its ruins, called **صور** *Sûr*, lie upon a peninsula, Alexander the Great having joined the island to the continent by a mole; Bibl. Res. in Palest. III. p. 394 sq.—Gentile n. צָרִי q. v.

צָרִי see צָנָאֵר *neck*.

צָוֶהָה f. (r. צָוֶה I. 3) constr. צָוֶהָת, plur. צָוֶהָת, *form*, Ez. 43, 11 bis.

צָוֶהָת only in plur. צָוֶהָתִים *necks* Cant. 4, 9, for *neck*. The ending וֶהָת is dimin. and implies affection, Lehrs. p. 13. Others a *collar*.

צָוֶהָל (my rock is God) *Zurriel*, pr. n. m. Num. 3, 35.

צָוֶהָשָׁדַי (my rock is the Almighty) *Zurishaddai*, pr. n. m. Num. 1, 6. 2, 12.

* צָוֶהָת, Hiph. הָצִיחַ *to set on fire, to kindle*, i. q. הָצִיחַ, once Is. 27, 4. See רָצַח.

צָהָר m. adj. (r. צָהַר) 1. *dazzling white, bright*, Cant. 5, 10.

2. Spec. *sunny, bright, clear*; Is. 18, 4 רִיחַ הַסּ צָהָר *clear heat*. Jer. 4, 11 רִיחַ צָהָר *a serene wind*, i. e. warm and dry.

3. Trop. *clear, plain*, of words Is. 32,

4. Arab. فَضَحَّ *to be clear, manifest*.

צָהָא and צָהָא (dry, thirsty, r. צָהַח) *Ziha*, pr. n. m. Ezra 2, 43. Neh. 7, 46. 11, 21.

* צָהָה obsol. root, i. q. צָהַח, *to be bright, sunny*; then *to be dry*. Aram. צָהָא *to be thirsty*.—Hence צָהָת, pr. n. צָהָת.

צָהָה adj. (r. צָהַח, after the form קָצַל) *dry*, from thirst, Is. 5, 13.

* צָהָח 1. *to be bright, to be of a dazzling white*, Lam. 4, 7.

2. *to be sunny*, i. e. exposed to the light and heat of the sun; whence צָהָר, צָהָרָה, צָהָרָה. Arab. ضَحٌّ sunny plain, also the sun; Syr. ضَحٌّ to shine, to be serene, ضَحٌّ warm; Chald. צָהָח *to make shine, to polish*.

—This idea of brightness and splendour belongs very extensively to roots from the biliteral stock צַח, as also to those beginning with the softer letters צַה, צַה, and with the sibilant dropped צַח, צַח; comp. צָהַח, צָהַר, צָהַס, צָהַח, נָצַח; צָהָה, צָהָר, צָהָר, נָהַב, נָהַח; צָהָר, צָהָר, צָהָר, צָהָר.

Deriv. צָהַח, צָהָחָה, and the three here following.

צָהָח m. adj. *sunny*, hence *dry, parched*, Ez. 24, 7. 8. 26, 4. 14. R. צָהָח.

צָהָחָה f. *a dry and parched land*, Ps. 68, 7. R. צָהָח.

צָהָחָה id. plur. צָהָחָה. Neh. 4, 7 Cheth.

* צָהָח obsol. root, Syr. ضَحٌّ *to be filthy, foul*; also *to be impudent*. Chald. צָהָח id. The primary idea is

that of *stinking*; comp. צָהָח and سَخَّ *to stink*.—Hence

צָהָחָה f. *stench* Joel 2, 20.

צָהָחָה f. plur. *droughts*, Is. 58, 11. R. צָהָח no. 2.

* צָהָח fut. צָהָח *to laugh*; Arab.

ضَحَّ, Syr. and Zab. ضَحَّ, Chald. also

צָהָח id. All these are onomatopoeic, and correspond with Sanser. *kakh* to laugh, Gr. *καχάζω, καχάζω*, Lat. *cachinnor*, Germ. *gackern, kichern*, Engl. *to giggle*. With the exception of Judg. 16, 25. Ez. 23, 32, this verb is found only in the Pentateuch; while the later writers and the poets use instead of it the softer form צָהַח. Comp. צָהַח.—Gen. 17, 17. 18, 12. 13. 15; c. הָ at any one Gen. 21, 6.

PIEL *to play, to sport, to jest*, pr. as iterat. ‘to laugh repeatedly;’ Gen. 19, 14. Spec. a) With singing, leaping, dancing, Ex. 32, 6. Judg. 16, 25. Gen. 21, 9; comp. Matt. 14, 6. b) With females. *to toy, to caress*, like *παίζω*, Lat. *ludere*, Gen. 26, 8; c. הָ Gen. 39, 14. 17.

Deriv. pr. n. צָהָח, and

צָהָח m. *laughter, scorn*; Gen. 21, 6 *God hath prepared laughter for me*, i. e. against me. Ez. 23, 32.

* צָהָר obsol. root, Arab. ضَحٌّ Conj. XI, *to be dazzling white*; kindr. is צָהָר, see under צָהָח.—Hence the three following.

צַהַר m. *whiteness* of wool Ez. 27, 18.

צַהוֹר adj. *white*, e. g. she-asses Judg. 5, 10; prob. those of a light reddish colour, since asses entirely white are rarely if ever found. A light colour is highly prized by the Orientals in asses, camels, and elephants. Vulg.

nitens; Syr. whitish. Arab. ⁵صَوَّرَ pr. white, but also spoken of an ass of a light reddish shade. R. צַהַר.

צַהַר (whiteness) *Zohar*, pr. n. m. a) A son of Simeon, Gen. 46, 10. Ex. 6, 15; called also זָרַח Num. 26, 13. b) Gen. 23, 8. 25, 9. c) 1 Chr. 4, 7 Keri; in Cheth. יִצְחָק.

I. צִי, i. q. צִיָּה *dryness*, see in צִיִּים.

II. צִי m. (for צַיִר, r. צָוֵה) *a ship*, so called as being set up, built; comp. סְפִינָה. Is. 33, 21. Plur. צִיִּים Num. 24, 24. Ez. 30, 9; also צִיִּים Dan. 11, 30.—

Castell adduces Arab. ⁵صَوَايَةَ a small vessel; but this word is not found in Arabic lexicographers.

צִיבָא (for צִיבָה statue, r. נִצַּב) *Ziba*, pr. n. of a servant of Saul, 2 Sam. 9, 2. 16, 1.

צַיִד m. (r. צוּד) 1. *hunting, the chase*, Gen. 10, 9. 25, 27.

2. *game taken in hunting, venison*, etc. Gen. 27, 5. 7. 19. 25. 33. Prov. 12, 27. Also *prey*, as of ravenous birds Job 39, 3 [38, 41].

3. *food of any kind*, Neh. 13, 15. Ps. 132, 15. Spec. *provision* for a journey Josh. 9, 5. 14. Comp. צִיָּה.

צַיִד m. (r. צוּד) *a hunter*, Jer. 16, 16.

צִיָּה or צִיָּה f. (r. צוּד) i. q. צַיִד no. 3. *food*; spec. *provision* for a journey Gen. 42, 25. 45, 21. Ex. 12, 39. Josh. 9, 11. Judg. 7, 8. 20, 10. 1 Sam. 22, 10. Ps. 78, 25.—Arab. ⁵زَاي, Aram. זַיִן, זַיִן, id.

צִיָּה m. *dryness*, concr. *a dry place*, desert, Is. 25, 5. 32, 2. R. צַרָּה.

צִיָּה and צִיָּה Gen. 10, 15 (fishing, fishery, r. צוּד) *Zidon*, pr. n. of a very ancient and opulent city of Phenicia, fully צִיָּה רְבָה *great Zidon*, or Zidon the metropolis, Josh. 11, 8. 19, 28. The name is fem. where the city is spoken of, Josh. 11, 8. 19, 28; and masc.

where the people is meant, as Gen. 10, 15. Often coupled with Tyre, Joel 4, 4. Jer. 25, 22. 27, 3. Zech. 9, 2. al. Gentile n. צִיָּהִי *Zidonian*, see in its order.—The name Zidon, Zidonians, is often applied to all the inhabitants of the northern parts of Canaan, dwelling around the skirts of Mount Lebanon, and called by the Greeks Phenicians, comprehending also the Tyrians; so Is. 23, 2. 4. 12. Deut. 3, 9. Ez. 32, 30. Josh. 13, 6; comp. 1 K. 11, 5. 33. 2 K. 23, 13. Comp. Σιδόνιοι Hom. Il. 6. 290. ib. 23. 743. Od. 4. 84. ib. 17. 424, which name has the same extent. Hence it is apparent, why Ethbaal king of Tyre (see Menand. ap. Jos. Ant. 8. 3. 2) is also called king of the Zidonians i. e. of Phenicia, 1 K. 16, 31; and why on Tyrian coins (see צוּר) we read לצַר אִם צִיָּה of Tyre the metropolis of the Zidonians. See more in Comment. on Is. 23, 2. On the coins of Zidon itself the inscription is לצַר, לצִיָּה, i. e. לצַר, לצִיָּה, of Zidon, of the Zidonians. At the present day a town of importance still occupies the same site, called صيدا *Saida*; see Bibl. Res. in Palest. III. p. 415–428. Reland Palest. p. 1010.

צִיָּהִי gentile n. *a Zidonian*, Judg. 3, 3. Ez. 32, 30. Plur. צִיָּהִים 1 Chr. 22, 4. Ezra 3, 7; צִיָּהִי 1 K. 11, 33. Fem. plur. צִיָּהִי 1 K. 11, 1; in other Mss. צִיָּהִי or צִיָּהִי.

* צִיָּה obsol. root, i. q. צַהַר q. v. to be sunny, dry.—Hence צַהַר, צִיָּה, צִיָּה, צִיָּה.

צִיָּה f. *dryness, drought*, Job 24, 19; whence צִיָּה אֶרֶץ *a dry land, desert*, Ps. 63, 2. Is. 41, 18. Jer. 2, 6. Hos. 2, 5. Joel 2, 20. al. So with אֶרֶץ impl. id. Ps. 78, 17. Is. 35, 1. Jer. 50, 12. Zeph. 2, 13. Plur. צִיָּהִים Ps. 105, 41. R. צַהַר.

צִיָּה m. *dryness*, concr. *a dry place*, desert, Is. 25, 5. 32, 2. R. צַהַר.

צִיָּה (sunny place, sunny mount, r. צַהַר) *Zion*, pr. n. f. the southwesternmost and highest of the hills on which Jerusalem was built; Sept. *Σιών*. It included especially the most ancient part of the city, with the citadel and temple, (mount Moriah on which the temple was built being reckoned to Zion.) and

was also called the *City of David*, 2 Chr. 5, 2. By the poets and prophets it is very often put for Jerusalem itself, Is. 8, 18, 10, 24, 33, 14, al. Also for its inhabitants, fem. Is. 1, 27, 49, 14, 52, 1, Ps. 97, 8, Zeph. 3, 16. The inhabitants are also poetically called *בציון* Is. 30, 19, *בני ציון* Ps. 49, 2, *בת ציון* the daughter of Zion Is. 52, 2, 62, 11, Ps. 9, 15, al. and *יושבת ציון* Is. 12, 6. So *בת ציון* is also put for the inhabitants even in exile Zech. 2, 11, 14, comp. Is. 40, 9; once for the city itself Is. 1, 8; see in *בה* no. 5. But *בנות ציון* the daughters of Zion are the females of Jerusalem, Is. 3, 16, 17, 4, 3. Once c. genit. Is. 60, 14 *ציון קדוש ישראל* Zion of the Holy One of Israel, i. e. sacred to him. For the topography, see Bibl. Res. in Palest. I. p. 388 sq. comp. p. 413.—Arab. *صهيون*; Syr. *ܨܝܘܢ*, as if from *צהה*.

ציר m. (r. *ציה*) a pillar, cippus, a short column, as being set up; either sepulchral 2 K. 23, 17, Ez. 39, 15; or as a way-mark, guide, Plur. *צירים* Jer. 31, 21.—Chald. id. Syr. *ܨܝܘܢ*, Arab. *صوفا*, id.

ציהא, see in *צחא*.

צירים m. plur. (from a form *ציר* i. q. dryness, with the ending *-ר*) inhabitants of the desert, viz. a) Men, i. e. nomades, Ps. 72, 9; and so according to some Is. 23, 13. b) Animals, i. e. jackals, ostriches, wild beasts, Is. 13, 21, 23, 13, 34, 14, Jer. 50, 39, Ps. 74, 14.

צין see *צן*.

צונק m. (r. *צנן*) Jer. 29, 26, Sept. and Vulg. a prison; better stocks, as confining the hands and feet; so Symm. and the Heb. intpp. Comp. Arab. *زَنَاق* fetter.

ציער (smallness, r. *צער*) Zior, pr. n. of a place in the tribe of Judah, Josh. 15, 54.

ציה see in art. *ציה* no. 2.

ציר m. (r. *ציר*) 1. a brightness, i. e. a burnished plate of gold on the forehead of the high priest. Ex. 28, 36–38, 39, 30, Lev. 8, 9. Comp. Ps. 132, 18.

2. a flower. Job 14, 2, Ps. 103, 15, Is.

28, 1, 40, 6–8. Plur. *צירים* for *צירים* 1 K. 6, 18, 29, 32; see Lehrg. § 37, n. 1.

3. a wing; see in *נצץ* no. 2, 3, Jer. 48, 9.—Chald. *ציר* wing, also a fin.

4. Ziz, pr. n. of a place or pass, once 2 Chr. 20, 16. Prob. near En-gedi, see Bibl. Res. in Palest. II. p. 215.

צויה f. (r. *צוין*) a flower; Is. 28, 4 *צויה נבל* a flower of fading, i. e. a fading flower, comp. v. 1. But prob. it should read *ציר הנבל* with the same sense.

צויה f. (for *ציריה*) pr. flower-like, or wing-like, from *ציר* with the adj. fem. ending *-יה*. Hence

1. a lock of hair, forelock, Ez. 8, 3. Comp. under *נצה* no. 1.

2. fringe, tassel, worn by the Israelites on the corners of their garments Num. 15, 38, 39. Comp. Matt. 23, 5.

ציקלג 1 Chr. 12, 1, 20, elsewhere *צקלג*, in pause *צקלג*, Ziklag, pr. n. of a city of Simeon, at times subject to the Philistines, Josh. 15, 31, 19, 5, 1 Sam. 27, 6, 30, 1, 14, 26, 2 Sam. 1, 1, 1 Chr. 4, 30; comp. Neh. 11, 28. The etymology is obscure. Simonis derives it from *ציקלג* outpouring of a fountain; but this has little probability.

* *ציר* a root doubtful in the verb itself, signifying according to the derivatives:

1. to go in a circle, to revolve, kindr. with *חור*, *חור*, *חור*. Hence *ציר* hinge, writhing.

2. to go, Arab. *صار* mid. Ye, to go, to arrive; comp. *סיר*. Hence *ציר* a messenger.—Hence also

חִיּוּפָא fut. *חִיּוּפְּוּ* Josh. 9, 4 could be: they went and betook themselves to the way, they set off. But since no other trace of this form or signification exists in Hebrew or in Aramean, it is better to read with six Mss. *חִיּוּפְּוּ* they provided themselves with food for the journey, as in v. 12; which is also expressed by the ancient versions.

I. *ציר* m. (r. *ציר*) plur. *צירים*, constr. *צירי*.

1. hinge of a door Prov. 26, 14. Chald. Syr. Arab. *صير* id.

2. Plur. *צירים* i. q. *חבלים* writhings, throes, pains, of a woman in travail, Is

13, 8, 21, 3. 1 Sam. 4, 19. Metaph. of terror Dan. 10, 16, which is often compared with the pains and trembling of childbirth. Comp. Arab. **ضار** V, to writhe with pain.

3. a messenger, Prov. 13, 17, 25, 13. Jer. 49, 14. Obad. 1. Plur. Is. 18, 2, 57, 9. See r. ציר no. 2.

II. ציר m. (r. צור I. 3). 1. form, shape, i. e. beauty, Ps. 49, 15 Cheth.

2. an idol, image, Is. 45, 16.

צל m. (r. צלל II) c. suff. צלי; once fem. 2 K. 20, 11. Is. 38, 8, where רודה can only refer to צל, comp. צלה, shade, shadow; Arab. **ظِل**, Syr. **ظِل** id. So

Judg. 9, 36. Ps. 80, 11. Cant. 2, 31. Ez. 17, 23, 31, 6. Hos. 14, 8. al. צל נטוי a lengthened shadow, i. e. lengthening with the declining day, Ps. 102, 12, comp. 109, 23. Jer. 6, 4. Job 17, 7 all my members are as a shadow, i. e. wasted, thin, so that only a shadow of me remains.—Metaph. a) Put for any thing fleeting and transient, Job 8, 9. Ps. 102, 12. Ecc. 6, 12, 8, 13. 1 Chr. 29, 15. So

צל עובר a passing shadow Ps. 144, 4. b) Concr. a shade, i. e. as affording shelter, protection, the figure being preserved, as Gen. 19, 8 בצל קורהי under the shadow of my roof, the protection of my house. So in or under the shadow of thy wings Ps. 17, 8. 36, 8. 57, 2. Is. 25, 4

thou, Jehovah, art a shadow (shelter) from the heat. 16, 13. Also the figure being neglected, e. g. in the shadow of his hand, i. e. under his protection, Is. 49, 2. 51, 16; in the shadow of God, Ps. 91, 1. Lam. 4, 20; of Egypt Is. 30, 2; of Heshbon Jer. 48, 45. Ecc. 7, 12 בצל חכמה

in the shadow of wisdom we are in the shadow of wealth, i. e. wisdom protects men not less than wealth. So Ps. 121, 5. Num. 14, 9.—Once צל may be referred to the approach of evening, as in Engl. the shades of evening, the end of the day's labours, Job 7, 2.

* צלח Chald. to incline, to decline, often in Targg. for Heb. נטה. Spec. to incline the ear, to listen, Targg. Ps. 40, 2. Prov. 5, 13. Syr. **ظَل** id.—Hence in O. T.

PA. to pray, to implore, pr. 'to cause to listen;' Dan. 6, 11. Ezra 6, 10.—Often in Targg. Syr. **ظَل**, Arab. **صَلَا**, Eth. **ጸለ**, id.

* צלה to roast, 1 Sam. 2, 15. Is. 44,

16, 19. Arab. **صَلَا** and **صلى** id.—Hence צלי.

צלה (shade) Zillah, pr. n. of a wife of Lamech, Gen. 4, 19, 23.

צלה, in Keri צלול, pr. **κολλύρα**, a round cake; so called from rolling, from r. צלל III. Comp. קבר. Once Judg. 7, 13 צלול (צלול) להם שפירים, where Sept. and Chald. well, a cake of barley-bread.

* I. צלה and צלה Jer. 12, 1, fut. יצלח, pr. to cleave, to cut, to break through. Chald. to cleave wood; Syr. id. Aph. to break through, whence **ظَل** rupture, hernia. Kindr. is **ظَل**.—Hence spec.

1. to go over or through, to pass over a river, to ford, c. acc. 2 Sam. 19, 18.

2. to come upon, to fall suddenly upon; mostly of the Spirit of God falling upon men, c. על Judg. 14, 19. 15, 14. 1 Sam. 10, 6. 11, 6; c. אל 16, 13. 18, 10. Of fire and of God himself breaking forth upon men, poet. c. acc. Am. 5, 6. Comp. צל no. 2. d.

3. to go on well, to prosper, to succeed comp. אשר, קשר; e. g. of a business Is. 53, 10. 54, 17. Jer. 12, 1. Ez. 17, 15; of a plant, to thrive, to flourish, Ez. 17, 9. 10; of a person in any matter, business etc. Ps. 45, 5. Jer. 22, 30. With ה, pr. to prosper for any thing, i. e. to be good or fit for any thing, Jer. 13, 7. 10. Ez.

15, 4. 16, 13. Arab. **صَلَحَ** aptus fuit.

HIPII. 1. Causat. of Kal no. 3. a) to give success, to prosper, spoken of God as prospering e. g. the business of any one Gen. 24, 21. 56. 39, 3. 23; also a person, with acc. of pers. 2 Chr. 26, 5; ה, Neh. 1, 11. 2, 20; absol. Ps. 118, 25. b) to accomplish prosperously, to finish happily, 2 Chr. 7, 11. Ps. 1, 3. Dan. 8, 25. Is. 55, 11. Spec. with the nouns הרכבו, הרכי, pr. to make one's way or counsel prosper, i. e. to prosper in one's ways, to be successful, Deut. 28, 29. Ps. 37, 7 הצלחה

צלה *who prospereth in his way, who is successful in all things.* Josh. 1, 8. Is. 48, 15.

2. Intrans. *to have success, to be successful*, e. g. an undertaking Judg. 18, 5; a person in any undertaking 1 K. 22, 12. 15. 1 Chr. 22, 13. 29, 23. 2 Chr. 18, 14. Prov. 28, 13. al. Jer. 2, 37 c. הַ of thing.

* II. צָלַח i. q. Chald. צִלַּח, *to flow, to be poured out.* Syr. **حَس** to pour out into any thing, to sprinkle.—Hence צָלַחַהּ, צָלַחַת, dish.

צָלַח Chald. i. q. Heb. צָלַח I, אֲפַח. אֲפָחַהּ after the Heb. form.

1. Trans. *to cause one to go on well, to promote rapidly* sc. to public offices and honours, Dan. 3, 30; *to accomplish* any thing *prosperously*, Ezra 6, 14.

2. Intrans. *to be prospered* i. e. to be promoted to high honours Dan. 6, 29; of a thing, *to be prosperously accomplished*, to succeed, Ezra 5, 8.

צָלַחַהּ f. (r. צָלַח II) only plur. צָלַחַת 2 Chr. 35, 13, *dishes, platters*, into which things are poured. Chald. צָלַחַתָּא, Syr. **حَسَا**, id. Arab. **زَج** large platters.

צָלַחַת f. a dish. 2 K. 2, 20. R. צָלַח II.

צָלַחַת f. a dish, 2 K. 21, 13. Prov. 19, 24. 26, 15. R. צָלַח II.

צָלַח m. constr. צָלַח, *roast, roasted*, Is. 44, 16. צָלַחַתָּא Ex. 12, 8. 9. R. צָלַח.

צָלַח, see צָלַח.

* I. צָלַל *to tinkle*, onomatopoeic; as metal, comp. צָלַל no. 1; also of the tinkling stridulous sound of insects, see צָלַל no. 2. Arab. **صَل**, Syr. **صَل**, id. Comp. Germ. *schallen, Schelle*, and without the sibilant, *gellen, hallen*, comp.

צָלַל. Also *l* being changed to *n*, **طَلَن** i. q. Lat. *tinnire*.—Trop. a) Of the ears, *to tingle* with astonishment, terror, fut. 3 pers. plur. Chald. **תַּצְלִינָה**, 2 K. 21, 12.

Jer. 19, 3. Arab. **طَلَن** id. b) Of the lips (and teeth) as rapidly striking each other, *to chatter, to quiver*, Hab. 3, 16.

HIPH. i. q. Kal lett. a, fut. **תַּצְלִינָה** 1 Sam. 3, 11.

Deriv. **מַצְלֵחַת**, **מַצְלֵחַת**, **מַצְלֵחַת**.

* II. צָלַל *to be shaded, darkened*, e. g. by shadows, or twilight; see Hiph. In the kindred dialects also the signif. both of *shade* and of *darkness* is prevalent;

Arab. **ظَل** II to shade, IV to be shaded, dark, e. g. the day; **ظِل** shade, also morning twilight. Eth. **ጸለለ** to shade, IV to seek the shade; but **ጸለለ** darkness. Aram. **טַלַּל** id. Kindr. is **צָלַם**.—Once Neh. 13, 19 *and it came to pass when the gates of Jerusalem began to be dark (צָלַל) before the sabbath*, i. e. on the eve before the sabbath, when the holy time began; comp. Lev. 23, 32.

HIPH. part. **מַצְלֵחַת** shading, giving shade, Ez. 31, 3.

Deriv. **צָלַל**, **מַצְלֵחַת**, **צָלַלְתִּי**, and pr. n. **צָלַחְתִּי**, **צָלַחְתִּי**, **צָלַחְתִּי**, **צָלַחְתִּי**, **צָלַחְתִּי**.

* III. צָלַל *to roll or tumble down* of oneself, *to be rolled down*; kindr. with **צָלַל**, the letters **ג** and **צ** being interchanged. Once, of the Egyptians in the Red Sea, Ex. 15, 10 **צָלַלּוּ בַּמַּיִם אֲדִירִים** they rolled down like lead in the mighty waters, i. e. tumbled to the bottom, sank; Sept. **ἔδυσαν**, Vulg. *submersi sunt*.

Deriv. **צָלַל**, **צָלַל**.

צָלַל m. (r. צָלַל II) c. suff. **צָלַלְתִּי**; plur. **צָלַלְתִּי**, constr. **צָלַלְתִּי**; *shade, shadow*. Cant. 2, 17. 4, 6. Job 40, 22; **צָלַלְתִּי עָרֵב** the shades of evening Jer. 6, 4; comp. Ps. 102, 12. 109, 23:

צָלַלְתִּי (shade looking upon me) *Zeletponi*, pr. n. m. with the art. *Häzeletponi*, 1 Chr. 4, 3.

* צָלַם obsol. root, kindr. with צָלַל II; Arab. **ظَلِم** I, IV, *to be shady, dark*, e. g. the night; **ظُلْم**, **ظُلْم**, darkness. Eth. **ጸለ** to be obscure, dark.

Deriv. the four following.

צָלַם m. c. suff. **צָלַמְתִּי**; plur. c. suff. **צָלַמְתִּי**, constr. **צָלַמְתִּי**.

1. *shade, shadow*; metaph. of any

* צֶלַח obsol. root, Syr. *to break, to wound*.—Hence the two following.

צֶלַח (fracture, wound) *Zalaph*, pr. n. m. Neh. 3, 30.

צֶלְפָחֵד (first fracture, perh. first-born, comp. פֶּחֶד,) *Zelophehad*, pr. n. m. Num. 26, 33, 27, 1. 36, 2. Josh. 17, 3. R. צֶלַח.

צֶלְצָה (shade from the sun, from צַל shade and צַח i. q. ⁵ *ضَح* sun) *Zelzah*, pr. n. of a place on the border of Benjamin, 1 Sam. 10, 2.

צֶלְצָה m. (r. צַל I) in pause צֶלְצָה Deut. 28, 42, constr. צֶלְצָה Job 40, 31. Is. 18, 1; plur. צֶלְצָהִים, constr. צֶלְצָהִי, see in no. 1. b.

1. Put for any *tinkling, ringing, clanging* instrument, e. g. a) *a fish-spear, harpoon*, Job 40, 31 [41, 7]; used by the ancient Egyptians for hunting the hippopotamus and crocodile, see Wilkinson's *Mann. and Cust. of the Anc. Egyptians* III. p. 72, 73. b) Plur. צֶלְצָהִים 2 Sam. 6, 5, constr. צֶלְצָהִי Ps. 150, 5, *cymbals*, which are struck together and produce a loud clanging sound; comp. Joseph. *Ant.* 7. 12. 3.

2. Put for a stridulous insect, which gives forth a *tinkling* or *clanging* sound; e. g. *a grasshopper, cricket*, Deut. 28, 42.—Sept. and Vulg. not well, *rubigo*.

3. Put for the *whizzing* or *whirring* of wings; Is. 18, 1 אֶרֶץ צֶלְצָל בְּפָרָם, lit. *the land of the whirring of wings*, i. e. 'land of the clangour of armies,' full of armies (wings) clanging their arms, viz. Ethiopia. Wings are herē put for armies, see בְּנָה no. 1; and this double meaning of בְּנָה and צֶלְצָל gives room for an ingenious play of words.—For a review of other interpretations, see *Comm. on Is.* 1. 8. *Thesaur.* p. 1167.

* צֶלַק obsol. root, Chald. *to cleave, to split*, i. q. צֶלַח I.—Hence

צֶלַק (fissure) *Zelek*, pr. n. of one of David's military chiefs, 2 Sam. 23, 37. 1 Chr. 11, 39.

צֶלְתַּי (contr. for צֶלַח shadow i. e. protection of Jehovah) *Zillethai*, pr. n. m. a) 1 Chr. 8, 20. b) 12. 20.

* צָמָה, præt. (without א) 1 pers. צָמַח Judg. 4, 19, 2 pers. f. צָמַח Ruth 2, 9; fut. צָמַח; to *thirst*, Ex. 17, 3. Judg. 15, 18. Is. 48, 21. 49, 10. Job 24, 11. Metaph. צָמַח לְאֱלֹהִים *to thirst after God*, to long for his worship, Ps. 42, 3. 63, 2. Comp

δυσία Matt. 5, 6. Arab. ⁵ *ظَمِيَ*, Ethiop. ጸፋ, id.

Deriv. the four following.

צָמָה m. *thirst*, Neh. 9, 15. 20. Ps. 69, 22. 104, 11. al. c. ⁵ *צָ* Am. 8, 11. With prep. ⁵ it usually takes the art. as מֵי בְּצָמָה Judg. 15, 18. Is. 50, 2; הַמַּיִם בְּצָמָה Ex. 17, 3. Hos. 2, 5. al. but without art. Deut. 28, 48. 2 Chr. 32, 11.—Once צָמָה Is. 5, 13 in some editions.

צָמָה m. adj. (r. צָמָה) fem. צָמָה, *thirsty*, 2 Sam. 17, 29. Is. 21, 14. 55, 1. al. Spec. *a thirsty land* i. e. dry, desert, Is. 44, 3.—Fem. Deut. 29, 18 *to take away הַרְוָה אֶת־הַצָּמָה the full with the thirsty*, i. e. one and all. Comp. in r. צָוַב no. 1. a.

צָמָה f. *thirst*, trop. of sexual desire Jer. 2, 25. R. צָמָה.

צָמָה m. (r. צָמָה) *a thirsty land*, i. e. dry, parched, Deut. 8, 15. Is. 35, 7. Ps. 107, 33.

* צָמַד in Kal not used. 1. *to bind, to fasten*, see Pu. Hiph. Kindr. with צָמַם; comp. עָמַם and עָמַד. Arab. ⁵ *ضَمِد* to bind up, e. g. a wound. Syr. ⁵ *ضَم*, Chald. צָמַד, id.—Spec. 'to bind to the yoke;' hence

2. *to subject to the yoke*, i. e. to rule and discipline, *to subdue*; and in the pass. conjugations *to be subdued, to serve*. So Ethiop. ጸፋ to subdue to the yoke; ጸፋ to serve, spec. of divine worship; ጸፋ and ጸፋ a servant, spec. of God.—Hence

NIPH. *to serve Baal, to worship Baal*, Num. 25, 3. 5. Ps. 106, 28.

PUAL *to be bound, fastened*, e. g. a sword, 2 Sam. 20, 8.

HIPH. with מְרָמָה, trop. *nectere dolos*, i. e. *to contrive, to frame*, Ps. 50, 19.

Deriv. צָמַד, and

צָמַד m. c. suff. צָמַד, plur. צָמַדִּים, constr. צָמַדִּי.

1. *a pair, yoke*, e. g. of oxen 1 Sam. 11, 7. 1 K. 19, 19. 21; of asses Judg. 19

10. 2 K. 9, 25 רִכְבִּים צְמִידִים *riding in pairs, pair-wise*, two and two. Collect. Is. 21, 7 פְּרָשִׁים צְמִידִים *pairs of horsemen*. v. 9.

2. *yoke*, as a measure of land, i. e. as much as a yoke of oxen can plough in a day, comp. Lat. *jugerum*; 1 Sam. 14, 14. Is. 5, 10. So Arab. فدان *feddān*.

צְמָה Is. 5, 13, see in צָמָה fin.

צְמָה f. *a veil*, Cant. 4, 1. 3. 6, 7. Is. 47, 2. R. צָמָה no. 2.

צְמוֹק m. (r. צָמַק) only plur. צְמוֹקִים or צְמָקִים, *dried grapes, raisins, bunches of raisins*, Ital. *simmuki*. 1 Sam. 25, 18. 30, 12. 2 Sam. 16, 1. 1 Chr. 12, 40. Diff. from אֲשִׁרְיָהּ q. v.

* צָצַמְתָּ fut. וְצָמַח, *to sprout, to spring up*, as plants Gen. 2, 5. 41, 6. Ex. 10, 5; hair Lev. 13, 37. Trans. once Ecc. 2, 6 הַעֵר צוֹמֵחַ עֵצִים *the grove shooting forth trees*, i. e. producing trees. Metaph. a) Of men as likened to plants, Job 8, 19. Is. 44, 4. Zech. 6, 12. b) Of calamity Job 5, 6; truth Ps. 85, 12; new events Is. 42, 9. 43, 19. 58, 8.—The primary root צַח see in צָחַח. Syr. صَبَّ to be bright.

PIEL i. q. Kal, of the hair Ez. 16, 7. Judg. 16, 22; of the beard 2 Sam. 10, 5. 1 Chr. 19, 5.

HIPH. *to cause to sprout or spring up, to make grow*, e. g. God the plants Gen. 2, 9. Ps. 104, 14. Job 38, 27; the earth plants, *to bring forth*, Gen. 3, 18. Is. 61, 11, and so with acc. impl. Deut. 29, 22. With two acc. Ps. 147, 8 מְצַמֵּית הַרִים *who maketh the mountains to bring forth grass*; impl. Is. 55, 10. Metaph. God is said: הָאֵל הַצְמִיחַ קַרְן לְךָ *to cause the horn of any one to put forth*, i. e. to enlarge his power and authority, Ez. 29, 21. Ps. 132, 17. Also הַצְמִיחַ צְרָקָה *to cause deliverance to spring up*, i. e. to appear, Is. 45, 8. 61, 11.—Hence

צְמִיחָה m. in pause צָמָה Zech. 3, 8, c. suff. צְמִיחֵי.

1. *a sprouting, springing up*; Ez. 17, 9 טְרַפֵּי צְמִיחָה v. 10.

2. *a sprout, shoot*, only collect. *growth, increase*, i. e. 'what springs from the earth,' its *fruits, productions*, Gen. 19, 25. Hos. 8, 7. Ez. 16, 7. Ps. 65, 11. Hence צְמִיחַ יְהוָה Is. 4, 2, *the increase of*

Jehovah, i. e. the produce of the Holy Land as consecrated to God, i. q. פְּרֵי הָאָרֶץ in the other hemistich; comp. Gen. 4, 3. 13, 26. Deut. 1, 25. 26, 2. 10. 28, 30. etc. The whole passage I interpret thus: *The increase of Jehovah shall be splendid and glorious, and the fruit of the earth excellent and beautiful, for those escaped of Israel*, i. e. the land shall flourish in beauty and with abundance of produce and fruits, in behalf of those who shall escape the slaughter. All other interpretations of this passage fail to accord with the context and with the parallelism of the words; and among them, that which regards צְמִיחָה as the sprout, i. e. offspring of God, viz. the Messiah, which the expression פְּרֵי הָאָרֶץ in the other hemistich forbids.—But the Messiah is undoubtedly to be understood in Jer. 23, 5. 33, 15, where there is promised to David צְמִיחַ צְדָקָה, *a sprout or branch of righteousness*, a righteous descendant; and Zech. 3, 8. 6, 12, where the Messiah is elliptically called צְמִיחַ *the Branch*, offspring, sc. of David.

צְמִיד m. (r. צָמַד) 1. *a bracelet*, Num. 31, 50; plur. Gen. 24, 22. 30. 47. Ez. 16, 11. 23, 42.

2. *a lid, cover* of a vessel, as 'made fast' upon it, Num. 19, 15.

צְמִים m. sing. (r. צָמַם, after the form צָדִיק) *a snare, noose*, Job 18, 9; comp. vv. 8. 10. Metaph. *destruction*, Job 5, 5 וְשָׂאָה צְמִים הַיָּלָם *and destruction panteth after their substance*; where destruction is aptly represented by a snare which lies in wait gaping for its prey. The ancient versions here render צְמִים *the thirsty*, as if i. q. צָמְאִים; but against the laws of the language.

צְמִיחָה f. (r. צָמָה) pr. *destruction, extinction*; hence לְצְמִיחָה, *until extinction*, i. e. so long as a thing endures, i. q. לְעוֹלָם; *for ever, in perpetuity*, Lev. 25, 23. 30.

* צָמַם obsol. root. 1. *to braid, to bind*; kindr. with זָמַם. Arab. صَمَّ to join two things, to conjoin.—Hence צְמִים snare.

2. i. q. Chald. צָמַם, *to cover, to veil*, Targ. Gen. 24, 65.—Hence צָמָה.

* צַמֵּק *to dry up; to be dry*, of the breasts, Hos. 9, 14. Arab. صَامِقٌ *dry, thirsty*.—Hence צַמֵּק.

* צַמֵּר obsol. root, perh. i. q. צָמַר and Arab. transp. صَرَم *to cut off*.—Hence

צַמֵּר m. in pause צָמַר, c. suff. צָמְרִי Hos. 2, 7, 11, *wool*, perh. so called as being shorn; comp. צֹן *fleece*, from צָוַן. Lev. 13, 48. Deut. 22, 11. 2 K. 3, 4. Prov. 31, 13. Is. 1, 18. 51, 8. al. צֵינָה צָמַר *a fleece of wool* Judg. 6, 37. Of woollen garments Ez. 34, 3. 44, 17.—Eth. ሆረሽ wool, a fleece; Chald. צַמְרָא, Syr. كَنْزٌ id.

צַמְרִי Gen. 10, 18, *the Zemarite*. pr. n. of a Canaanitish tribe, apparently the inhabitants of *Simyra*, a Phœnician city near the river Eleutherus; Strabo XVI. p. 753 Causab. [Cellarii Not. Orbis ant. II. 445. Ruins are mentioned here by Maundrell (p. 31) and by Shaw (p. 269, 270); the latter says they are five miles west of Arca, and bear the name of *Sumra*, prob. سَمَار Semâr. But neither Maundrell nor Burckhardt has this name.—Another سَمَار جبيل Semâr Jebeil lies near the coast north of Jebeil; and a site of ruins called *Zemrah* exists north of Tortosa the ancient Antaradus.—R.

צַמְרַיִם *Zemaraim*, pr. n. of a city in the tribe of Benjamin Josh. 18, 22. Hence would seem to be derived the name הַר צַמְרַיִם *Mount Zemaraim*, in the mountains of Ephraim, which extended to or into the territory of Benjamin, 2 Chr. 13, 4.

צַמְרָה f. (r. צָמַר) c. suff. צַמְרָהוּ *foliage*, q. d. *fleece or locks of the trees*, Gr. λυγνη, Lat. 'coma arborum,' as transferred from animals to plants; comp. צַמֵּר note, צָמַר, יוֹצֵר, Gr. οἶος ἄστρον Hom. Od. 1. 443.—Ez. 17, 3. 22. 31, 3. 10. 14. Others, *topmost bough*; comp. צְמֵרָה.

* צַמֵּת pr. *to be silent*, like Arab. صَبَت; of the same family with צָוַם, צָוַם, and many others ending in ם, see in צָוַם note.—Trans. pr. *to make silent*, and hence *to cut off, to destroy*,

Lam. 3, 53. So Eth. አጸፍተ *to extirpate*.

NIPH. *to be cut off, to become extinct* as torrents Job 6, 17; a person Job 23, 17. PIEL i. q. Kal. Ps. 119, 139.

HIPH. i. q. Kal. Ps. 18, 41. 54, 7. 69, 5. 83, 27. 94, 23. 101, 5. 8. 143, 12.

PIL. צַמְרָה id. Ps. 88, 17, where צַמְרָהוּ is read for צַמְרָהוּ, which no one seems to have explained. Prob. Kibbutz is put for the movable Sheva because of the following י; see Lehrs. p. 68, 69. Monum. Phœn. p. 436.

Deriv. צַמְרָה.

צָן, see צָוַם.

צֵין *Zin* (also צֵין in some Mss.) pr. n. of a desert on the south of Palestine and westward from Idumea, in which was situated the city קָדֶשׁ בַּרְנֶזֶז *Kadesh-Barnea*, Num. 13, 21. 20, 1. 27, 14. With He parag. צָנָה Num. 34, 4. Josh. 15, 3. It was therefore in the western part of the 'Arabah, south of the Dead Sea; see in קָדֶשׁ.—Talm. צֵין a low palm-tree.

* צַנָּה and צָנָה obsol. root, i. q. צָן, Arab. ضَانٌ IV, *to have large flocks*.—Hence

צַנָּה comm. gend. c. suff. צַנָּאֵם Num. 32, 24, also צָנָה Ps. 8, 8, i. q. צָאן, *flocks*, small cattle, espec. sheep.

צָנָה f. I. Pr. *a thorn*, from r. צָנַן I; plur. צָנוֹה trop. *hooks*, for fishing Am. 4, 2. Comp. in חֲזַנָּה.

II. *a shield, buckler*, from צָנַן II, i. e. of the largest size covering the whole body, θυρεός, see 1 K. 10, 16. 17.—Ps. 35, 2. Ez. 23, 24. 38, 4. 1 Sam. 17, 7. 41. al. Metaph. Ps. 5, 13. 91, 4.

III. *cold*, Prov. 25, 13. R. צָנַן III.

צָנָה, see צַנָּה.

צַנְוָה i. q. צָנָה, Is. 62, 3 Cheth. R. צָנָה.

צַנְוֵר m. (r. צָנַר) *a cataract, waterfall*, so called from its rushing sound Ps. 42, 8; *a water-course* 2 Sam. 5, 8.—Chald. id.

* צָנַח fut. הַצְנַח *to let oneself down, to descend*, e. g. from an ass, *to alight*, Judg. 1, 14. Josh. 15, 18. Once of things

Judg. 4, 21 *she smote the tent-pin through his temples, וְהִצְנִיחַ בְּאָרְצוֹ* and it went down (penetrated) into the ground.—Kindred is צנע q. v. also *جنح* to incline oneself, see in צ lett. e. p. 878.

צנימ m. plur. *thorns, prickles*, Prov. 22, 5; so of a thorn-hedge Job 5, 5. R. צני I.

צנינים m. plur. *thorns, prickles*, Num. 33, 55. Josh. 23, 13. R. צני I.

צניה m. (r. צנה) *a tiara, turban*, as 'wound around' the head, e. g. of men Job 29, 14; of women Is. 3, 23; of the high priest Zech. 3, 5; of kings Is. 62, 3 Keri.

* צנים pr. *to be hard*, as in Samaritan; comp. Syr. *ܥܢܝܢܐ*, Chald. *צנימא*, a stone.—Part. pass. צנים *dry, barren*, of ears of grain Gen. 41, 23. Comp. צמד.

* צני I. i. q. *שני*, *to sharpen*; Pass. *to be sharp, to be pointed, to prick*. Hence צנה, צנים, צנינים, thorn, thorns.

II. i. q. *גני*, *to cover, to protect*; for the affinity of the letters ג and צ see under צ lett. e. Arab. *صان* mid. Waw, *to keep, to preserve*.—Hence צנה II, a shield, also צנצנת.

III. *to be cold*, whence צנה III. So Talm. *אצנתו* to cool, to become cold. Chald. *צנהא* cold.

צנד, see צנן.

* צניע *to depress*; Part. pass. צניע 'depressed,' then *submissive, humble, modest*, Prov. 11, 2. Chald. *צניע* id. Kindr. are צנה, צניע, *جنح*.

HIPH. c. *לכה*, *to act or live humbly, modestly*, Mic. 6, 8.

* צנה fut. *רצנה*, *to roll or wind around, to wrap around*, e. g. the tiara or turban, Lev. 16, 4.—Is. 22, 18 *צנה רצנה* lit. *rolling he will roll thee together as a roll, or with a rolling*.

Deriv. צנה, צנה, *מצנפת*, and

צנה f. *a roll, ball*, Is. 22, 18; others, *a rolling*.

צנצנת f. (r. צני II) *a vase, vessel*, for keeping, preserving; spoken of the ves-

sel in which manna was laid up, Ex. 16, 33.

* צניק obsol. root, kindr. with ציק I, *to be narrow, straitened*; comp. *הניק*.—Samar. to shut up, Arab. *ضنك* to be narrow. Hence צניק.

* צניר obsol. root, prob. onomatopoeitic and kindr. with the verb *כניר* (for the affinity of צ with the palatals, see lett. צ ult.) pr. *to scream*, Germ. *schnarren*, (as *כניר* to creak, Germ. *knarren*.) or rather *to whirr, to whizz*, especially of the *rushing* sound of falling water, as in cataracts, aqueducts, etc. Hence צניר.

צנתרות f. plur. *צנתרות, canthari, canals, tubes*, through which the oil passes from the olive-branches into the reservoir (נזה) of the candelabra in Zechariah's vision, Zech. 4, 12; comp. v. 2.—Chald. *צנתרין* id. The same word is *κάνθαρος, cantharus*, צ and כ being interchanged. This quadriliteral seems to come from צניר and to have nearly the same power.

* ציער fut. *רצער*, inf. c. suff. *בצערה*, *to step, to go by steps*, spoken both of ascending, as in no. 1, and of descending,

as in Hiph.—Arab. *صعد* to ascend by steps; II, IV, to ascend a mountain, also to descend into a valley. Corresponding is Lat. *scando* with *n* inserted; perh. Sanscr. *skad, skand*, to leap up and down.—Hence

1. *to go up, to mount*; so of a fruit-tree or vine, Gen. 49, 22 *בנות צערה עלי שור* her daughters (branches) mount upon the wall, sc. by the aid of supports, trellis-work, comp. Ps. 128, 3. Vulg. well. *filiae discurrerunt super murum*. For the verb sing. see Heb. Gr. § 143. 3.

2. *to step, to move slowly* in a regular stately manner, *to march*, e. g. in solemn procession 2 Sam. 6, 13. Jer. 10, 5; hence of Jehovah Judg. 5, 4. Ps. 68, 8; of the sauntering gait of a youth Prov. 7, 8. With acc. *to pass or march through* a land. Hab. 3, 12.

HIPH. *to cause to descend, to drive down*. Job 18, 14 *הציערו למה בלהות* impers. one drives him down to the king of terrors, i. e. death, who reigns in Sheol.

Deriv. *מצער, מצערה*, and the two following.

צַעַר m. c. suff. צַעַרִי; plur. צַעַרִים, constr. צַעַרִי; a step, pace, 2 Sam. 6, 13. Prov. 5, 5. Job 34, 21. Ps. 18, 37. Jer. 10, 23. al. sæp. *To number one's steps*, to watch him closely, Job 14, 16. 31, 4; *to hunt one's steps*, Lam. 4, 18.

צַעֲדָה f. 1. a going, marching, of God, 2 Sam. 5, 24. 1 Chr. 14, 15.

2. Plur. צַעֲדוֹת *step-chains*, Arab.

מַצְעָד, i. e. short chains which oriental females wore attached to the ankle-band (צֶבֶק) of each foot, so as to compel them to take short and mincing steps, to walk mincingly (צִפְפָּה), Is. 3, 30; comp. in אֲצַעֲדָה.

* **צַעֲדָה** 1. *to turn on one side, to incline*, e. g. a vessel for pouring Jer. 48, 12. Arab. صفا IV, id. Eth. ስህዕ to pour out, כ and צ being interchanged; see lett. צ ult.

2. *to be inclined, bent, bowed down*, of a captive in bonds, Is. 51, 14. Also *to bow oneself ad concubitum*, κατακλινοσθαι, Jer. 2, 20.

3. *to bend or toss back the head*, i. e. to be proud, Is. 63, 1.

PIEL i. q. Kal no. 1, Jer. 48, 12.

צַעֲרוֹר for צַעֲרוֹר Jer. 14, 3. 48, 4 Cheth.

צַעֲרוֹת m. (r. צַעֲרוֹת) a veil, Gen. 24, 65. 38, 14. 19.

צַעֲרוֹר m. (r. צַעֲרוֹר) c. suff. צַעֲרוֹרִי, plur. צַעֲרוֹרִים, constr. צַעֲרוֹרִי. Fem. צַעֲרוֹרָה.

1. Adj. *small*, Jer. 48, 4 Keri. Arab.

صَغِيرٌ. a) In number, *few*, 1 Sam. 9, 21. Mic. 5, 1. Is. 60, 22. Judg. 6, 15. b) In age, *younger, minor natu*, Gen. 19, 31. 43, 33. 48, 14. Josh. 6, 26. 1 K. 16, 34; with לְקַיִם Job 30, 1. c) In estimation and value, *petty, ignoble, mean*, Jer. 14, 3 opp. אֲדָרִי; *contemned, despised*, Ps. 119, 141; *worthless*, of flocks Jer. 49, 20.

2. *Zair*, pr. n. of a place, 2 K. 8, 21; in the parall. 2 Chr. 21, 9 is שְׂרָיִי זַ.

צַעֲרוֹרָה f. (r. צַעֲרוֹר) *minority in age, youth*, Gen. 43, 33.

* **צַעֲרוֹר** fut. רָצַעַר, pr. *to load up* beasts of burden, i. q. רָצַעַר II; hence *to remove, to migrate*, as nomades, Is. 33, 20. Arab.

ظعن id.

Deriv. pr. n. צַעֲרוֹרִים.

צַעֲזַן pr. n. *Zoan*, i. e. *Tanis*, an ancient city of lower Egypt, situated on the eastern side of the Tanitic arm of the Nile, called in Egyptian 𓂏𓂏𓂏 and 𓂏𓂏𓂏 'low region,' whence both the Hebrew and Greek forms are derived; as also the Arabic صان *Sân*, by which name the site is still known. See Comment. on Is. 19, 11. Wilkinson Mod. Egypt, I. p. 449 sq. Lond. 1843.—Num. 13, 22. Is. 19, 11. 13. 30, 4. Ez. 30, 14. Ps. 78, 12. 43.

צַעֲזַנִּים (removals, r. צַעֲזַן) *Zaananim*, pr. n. of a place in Naphtali occupied by the Kenites, Josh. 19, 33. Judg. 4, 11. In Judg. l. c. Cheth. צַעֲזַנַיִם *Zaanaim*.

* **צַעֲזַן** obsol. root, prob. i. q. עֲטַף *to cover, to veil*. Hence צַעֲזַף *veil*.

צַעֲזַעִים m. plur. *sculptured work*, Vulg. *opus statuarium*, 2 Chr. 3, 10. R. צַעֲזַן q. v.

* **צַעֲקָן** fut. רָצַעַק, i. q. רָצַק where see, *to cry out*, Is. 42, 2; espec. from pain, sorrow, Gen. 27, 34. 2 K. 4, 40. Is. 33, 7; in complaint and for help Deut. 22, 24. 27. Ps. 34, 18. Job 35, 12. With אֶל of pers. *to cry to any one, to implore*, as God Ex. 8, 8. 14, 15. Lam. 2, 18; idols Is. 46, 7; a king, prophet, Gen. 41, 55. 1 K. 20, 39. 2 K. 4, 1; c. הַ 2 Chr. 13, 14. With acc. of thing of which one complains, Job 19, 7. Trop. ascribed to the heart, Lam. 2, 18; *to blood unavenged* Gen. 4, 10.—Arab. صَعِقٌ *to cry out for terror*; صَعَقٌ outcry, clamour. More usual are the forms with י, see in רָצַק.

PIEL *to cry out, to exclaim*, 2 K. 2, 12.

HIPH. *to call together, to convoke*, like הוֹצִיֵק, 1 Sam. 10, 17.

NIPH. pass. of Hiph. *to be called together, to come together*, Judg. 7, 23. 24. 10, 17. 12, 1. 1 Sam. 13, 4. 2 K. 3, 21.—Hence

צַעֲקָה f. constr. צַעֲקָה, c. suff. צַעֲקָהִי, *cry, outcry*, from pain Gen. 27, 34; for help Is. 5, 7. Zeph. 1, 10. With genit. of the pers. crying out Ps. 9, 13. Job 34, 28. 1 Sam. 9, 16. With genit. of object, i. e. of those against whom the cry is raised, Gen. 18, 21. 19, 13. Also צַעֲקָה־אֶתְּרָבָר a great and a bitter cry, Jer. 48, 5 see in שְׂבָרָה no. I. a.

14; also of a region situated *towards the north*, מְצַפּוֹנָה מִמְּלְכוֹת צַפּוֹנָה the kingdoms of the north Jer. 1, 15; and with prepositions, אֶל-הַצַּפּוֹנָה Ez. 8, 14, לַצַּפּוֹנָה 1 Chr. 26, 17, *towards the north, northward*; מִצַּפּוֹנָה on the north, on the north side, Josh. 15, 10; *on the northward of*, Judg. 21, 19; מִצַּפּוֹנָה מִצַּפּוֹנָה from towards the north Jer. 1, 13. Comp. נִגְבָּה, נִגְבָּה.

2. *Zaphon*, pr. n. of a city in the tribe of Gad, Josh. 13, 27.

צַפּוֹן, see צַפּוֹן, also צַפּוֹן p. 147.

צַפּוֹנִי m. (fr. צַפּוֹן) 1. Adj. *northern* Joel 2, 20; spoken of the army of locusts approaching from the north.

2. Patronym. of the name צַפּוֹן, צַפּוֹנִי q. v. *Zephonite*, Num. 26, 15.

צַפְרֵי Ez. 4, 15 Cheth. i. q. צַפְרֵי.

צַפּוֹר comm. gend. (r. צַפֵּר I) m. Ps. 102, 8; f. Lev. 14, 4. Is. 31, 5; plur. צַפּוֹרִים, as if from a form צַפּוֹרָה, which occurs in the Talmud.

1. *a bird*, i. e. a small bird, so called from its chirping, twittering, see the root; spec. *a sparrow*, (Arab. عَصْفُور with prosthetic guttural,) Ps. 84, 4. 102, 8. Prov. 26, 2. 27, 8. Job 40, 29. al. Ecc. 12, 6 לְקוֹל צַפּוֹר at the voice of the sparrow, i. e. at early dawn. Also of other small birds of the sparrow genus, or similar to the sparrow, Ps. 11, 1. 104, 17. 124, 7; as caught by the fowler Prov. 6, 5. 7, 23. Am. 3, 5. al. So Arab. عَصْفُور, Syr. ܥܘܨܘܪ.

2. *a bird of any kind*, sing. as collect. *fowl, birds* Gen. 15, 10. Lev. 14, 4-53. Deut. 4, 17. Ps. 8, 9. al. Also of birds of prey Ez. 39, 4. With genit. כָּל-כַּנְפֵּיהֶן of every wing or kind Ez. 17, 23. 39, 17. Gen. 7, 14; without כָּל Ps. 148, 10.

3. *Zippor*, pr. n. of the father of Balak king of Moab, Num. 22, 2. 10. Josh. 24, 9. al.

* צַפֵּחַ obsol. root, kindr. with צַפַּח. Arab. صَفَح I, II, to draw out, to spread out, to expand, as metal into plates, to overlay, comp. צַפַּח II. Eth. ሰፋፋ id. ሰፋፋ expansion, breadth.—Hence צַפְחִית, pr. n. צַפְחִית, and

צַפְחִית f. *a cruse, flask*, perh. of iron plates; for water 1 Sam. 26, 11 sq. 1 K. 19, 6; for oil 1 K. 17, 12. Chald. ܩܦܝܗ id. Syr. ܩܦܝܗ, a dish, platter; Arab. by transp. ܩܦܝܗ id.

צַפֵּי, see צַפּוֹ.

צַפְרָה f. (r. צַפֵּר I) *a watch-tower*, i. q. מִצְפָּה, Lam. 4, 17.

צַפְרִיּוֹן (a looking out, r. צַפֵּר I) *Ziphion*, pr. n. m. Gen. 46, 16; for which צַפּוֹן *Zephon* Num. 26, 15.

צַפְרִית f. *a flat cake*, so called from its spreading out, comp. πλάξ, πλακοίς, Ex. 16, 31. R. צַפַּח.

צַפְרִין Ps. 17, 14 Cheth. for צַפּוֹן; see צַפּוֹן no. 2.

צַפְרֵי only plur. constr. צַפְרֵי excrescences of animals, dung, Ez. 4, 15. Arab.

صَفَع. R. צַפַּח q. v.

צַפְרֵי f. (r. צַפַּח) only plur. צַפְרֵי shoots of a tree, but only such as are worthless, q. d. excrescences; trop. spoken of *humbler offspring*, in antith. Is. 22, 24 הַצַּפְרֵי וְהַצַּפְרֵי הַנּוֹבְלִים the offshoots and the excrescences, the noble and the ignoble.

צַפְרִי m. *a he-goat*, Dan. 8, 5. 21; fully צַפְרִי הַגּוֹיִם Dan. 8, 5. 8. Plur. Ezra 8, 35. 2 Chr. 29, 21. So called from leaping, see the root צַפֵּר no. 2. It is a word of the later Heb. and Chald. for the earlier Heb. and Chald. טַפְרִי; see the Chald.

צַפְרִי Chald. plur. צַפְרִיִּין, *a he-goat*, Ez. 6, 17. Syr. ܥܘܨܘܪ.

צַפְרָה f. (r. צַפֵּר I. 3) once צַפְרָה Ez. 7, 10; constr. צַפְרָה.

1. Pr. *a crown, diadem*, Is. 28, 5.

2. *a circle, cycle*, put for the vicissitude or turn of human things, which return in the same succession, as if in a circle, comp. סְבִיבוֹת Ecc. 1, 6. So Ez. 7, 7 בָּאָה הַצַּפְרָה אֵלַיָּהּ the circle comes to thee, thy turn has come; Abulwalid aptly: انتهى الدور اليك. Ez. 7, 10.

צַפְרִית f. (r. צַפֵּר I) *a watch, watching, guard*. Is. 21, 5 הַצַּפְרִית הַנּוֹבְלִים they watch the watch, i. e. they keep a watch upon the towers. Other interpretations see in Thesaur. p. 1179.

* צָפַן fut. יִצְפֵּן, kindr. with נִצֵּן q. v.

1. to hide, to conceal, Ex. 2, 2. Ps. 31, 21. Espec. in order to protect and defend any one Josh. 2, 4. Ps. 27, 5. Part. pass. Ps. 83, 4 הַיְהוָה צָפוּנֵי יְהוָה those protected of Jehovah; also as neut. צָפוּן hidden, i. e. secret, private, inaccessible Ez. 7, 22.—Intrans. to conceal oneself, to lurk in ambush, c. הַ Prov. 1, 11. 18. Ps. 10, 8; absol. 56, 7 Keri.

2. to lay up, to treasure up, to hoard, Hos. 13, 12. Prov. 10, 14. With הַ to lay up for any one, Cant. 7, 14. Ps. 31, 20. Prov. 2, 7. 13, 22. Job 21, 19. Trop. צָפוּן to lay up in one's mind Ps. 119, 11. Job 10, 13, comp. 23, 12; יִצְפֵּן אֱהוּ id. Prov. 2, 1, 7, 1.—Part. pass. plur. צָפוּנִים hoards, treasures, wealth, Job 20, 26. Ps. 17, 14 Keri.

3. to keep back, to hold back, to restrain, Prov. 27, 16; c. הַ i. q. to deny to any one, Job 17, 4.

NIPH. 1. to be hidden from any one, i. e. to be unknown to him, c. הַ Job 24, 1. Jer. 16, 17.

2. Pass. of Kal no. 2, to be laid up for any one, i. e. destined, appointed to him, הַ Job 15, 20.

HIPH. i. q. Kal no. 1, to hide, Ex. 2, 3. Job 14, 13; to hide oneself, to lurk in ambush, Ps. 56, 7 Cheth.

Deriv. צָפוּן (צָפוּנִים), the pr. n. צָפוּן and

צָפוּנָה (Jehovah hides, protects) pr. n. Sept. *Σοφονίας*, Vulg. *Sophonias*, i. e. *Zephaniah*, for צָפוּנָה. a) A prophet, the ninth in order of the twelve minor prophets, Zeph. 1, 1. b) A priest Jer. 21, 1. 29, 25. 29. 52, 24; called also צָפוּנָה 37, 3. c) Zech. 6, 10. 14. d) 1 Chr. 6, 21.

צָפוּנָה פְּעֵנָה, *Zaphnath-paaneah*, an Egyptian pr. n. given by Pharaoh to Joseph in reference to his public office, Gen. 41, 45. The Sept. translator seems to have preserved more nearly the genuine Egyptian form of the word, which he gives by *Ψορθομαρνήχ*, in which both Jablonski and Rosellini (Opusc. I. p. 207–216. Monn. Storici I. p. 185) recognise the Egyptian *πρωτογενεζ* the salvation or saviour of the age, from *π* article, *σωτ* *σώζειν*, *σωτήρ*, *σωτηρία*,

and *σ-εμεζ* *αἰών*. Jerome: *salvator mundi*. Better perhaps *π-σωτ-α-σ-εμεζ* *sustentator* s. *vindex sæculi*. This in Hebrew letters would be properly expressed by פְּצַנָּה פְּעֵנָּה; but the letters פַּצ are transposed in order to bring it nearer to a Hebrew etymology. For the Egyptian root *SNT* *sustentare*, *tuere*, see Champollion Gramm. p. 380, 386. Peyron Lex. Copt. p. 207.

* I. צָפַע obsol. root, pr. to thrust out, to protrude, kindr. with דָּפַע to thrust, to push, to impel. Spec. of any thing ignoble, worthless, mean, as excrements; comp. Arab. ضَفَع to discharge the bowels, to break wind, and צָפְרִים excrements. Also of worthless shoots, excrescences of a tree, see צָפְרָה.

* II. צָפַע obsol. root, onomatopoeic, to hiss as a serpent, basilisk; comp. the kindr. צָפַח and פָּפַח to blow, to hiss, whence אֲפַפָּה viper.—Hence the two following.

צָפַע m. Is. 14, 29, and צָפְעָנִי m. Is. 11, 8. 59, 5. Prov. 23, 32; plur. צָפְעָנִים Jer. 8, 17; a viper, so called from its hissing; perh. with Aquil. and Vulg. *basiliscus*, *regulus*, a small serpent of Africa exceedingly venomous, which also was called *sibilus*, Isidor. Origg. XII. 4.

צָפְעָנִי see in צָפַע.

* צָפַח only in PILP. צָפַח, an onomatopoeic verb, to peep, to chirp, as a small bird Is. 10, 14. 38, 14. Arab. صَفَصَفَ peeping of a sparrow; صَفَصَفَ a sparrow. Gr. *πιπίω*, *τιτίω*, *τιτίω*, Germ. *zirpen*.—Like the Greek *τιτίω*, it is transferred to the voice of the manes or ghosts, which the wizards professed to imitate, Is. 8, 19. To the same the Latin poets apply the epithet *stridor*; see the Lexicons.

צָפַחָה f. (ר. צוּחָה) according to the Rabbins a willow, *salix*, Ez. 16, 5; so called as growing in places overflowed by water. Arab. صَفَصَاف id.

* I. צָפַר 1. to twitter, to chirp, as small birds. Arab. صَفَر id. Hence צָפְרִי, Chald. צָפַר, also pr. n. צוּפַר.

2. to dance in a circle, also *genr. to dance, to leap, to spring*; comp. הול, גיל, חי and מְהוּל. Arab. **صَفَر** id.—Hence צפיר he-goat.

3. to go in a circle, to revolve, see צפירה. Hence, to turn oneself round, to turn about; Judg. 7, 3 *whosoever is timid and fearful*, וְיָצֵא **וְיָצֵא** let him turn back and return.

* II. צפר i. q. ظفر to scratch, sc. with nails and claws; comp. ספר and שפר.—Hence צפרן.

צפר Chald. (f. Dan. 4, 18 and 4, 9 Keri, but Cheth. m.) a bird, i. q. Syr. ܘܢܘܢ; Sing. Targ. Gen. 7, 14. Deut. 4, 17. Plur. צפרין, constr. צפרי Dan. 4, 9. 11. 18. 30.

צפר, see צופר.

צפרדע m. a frog; sing. twice collect. frogs Ex. 8, 2. Ps. 78, 45, where it is coupled with a fem. in the manner of collectives. Plur. צפרדעים Ex. 7, 27–29. 8, 1–9. Ps. 105. 80.—This quinqueliteral is compounded from the verb צפר I, no.

2, to leap, to spring, and **רְדָאֵע** marsh, q. d. *marsh-leaper*; and not, as Ewald suggests, from the root צפר I, no. 1, since the twittering and chirping of birds cannot properly be ascribed to frogs. From this fuller form, the Arabic and Syriac have the contracted quadrilaterals **صَفَدَع** and **اَصْفَدَع** frog.

צפורה (little bird, see צפור) Zipporah, pr. n. of the wife of Moses Ex. 2, 21. 4, 25. 18, 2.

צפרן m. (r. צפר II) 1. nail of the finger, plur. c. suff. צפרניה Deut. 21, 12.

Arab. **ظَفْر**, Chald. **ספר**, Ethiop. ጸፋር, id. Corresponding in form are Gr. **περόνη**, Germ. *Sporn*, Engl. *spur*.

2. point of the stylus, which was tipped with adamant or diamond, Jer. 17, 1. Comp. Plin. H. N. 37. 4. 15.

צפנת f. (r. צפה II) chapter, capital of a column, i. q. בְּתֻרִית, 2 Chr. 3, 15. Syr. ܘܢܘܢ, ornament.

צפנת (watch-tower. r. צפה I) Zephath, pr. n. of a Canaanitish city, afterwards

called **הַרְמָה**, Judg. 1. 17. [This ancient name is perh. retained in the modern *Sūfah*, **صفاة**, the name of a difficult pass leading up from the 'Arabah to the south of Judah; see Bibl. Res. in Palest. II. p. 592, 616.—R.]

צפתה (id.) Zephath, pr. n. of a valley at Mareshah in the tribe of Judah 2 Chr. 14, 9. See Bibl. Res. in Palest. II. p. 365.

צפים, see ציץ no. 2.

* צקל obsol. root, perh. i. q. עקל, **עקל**, to bind together, to tie. Hence צקלון.

ציקלג, see ציקלג.

צקלון m. (r. צקל) a sack, bag, scrip, from being drawn together and tied; once 2 K. 4, 42.—Talmud. **צקל** a sack for straining; comp. also Gr. **θύλακος** sack.

צר m. (r. צרר) also צר with distinct. acc. and with art. הצר, c. suff. צרי; plur. צרים, constr. צרי, c. suff. צרי.—Fem. צרה see in its order.

A) Adj. *strait, narrow, pent up*, Num. 22, 26. **צר** הוּחַם a seal closely pressed, Job 41, 7 [15]. **צר** נָהַר a stream pent up, as between rocks and therefore violent, Is. 59, 9. Trop. Prov. 24, 10 **צר** **כִּהְיֶה** straitened will be thy strength, i. e. limited, small.

B) Subst. 1. an adversary, enemy, i. q. אויב, Gen. 14, 20. Num. 10, 9. 2 Sam. 24, 13; elsewhere only poetic, as Num. 24, 8. Ps. 3, 2. 44, 6. 89, 24. Is. 1, 24. 63, 18. **אִלְסַפֵּה**; and in the later books, Esth. 7, 4. 6. Neh. 4, 5. 9, 27.

2. *straitness, narrowness of place*; 1 Sam. 2, 32 **צַר** מַעֲוֹן. Trop. *straits, distress, affliction*, Ps. 4, 2, 44, 11. 78. 42. **צַר** וּמְצוּקָה *distress and affliction* Job 15, 24. Ps. 119, 143. **צַר** לֶחֶם *bread of affliction* Is. 30, 20. **צַר** עַיִן *a time of distress* Job 38, 23. With prep. **בְּצַר** Is. 26, 16; Ps. 32, 7. 60, 13. Also with ל, as **בְּצַר** לִי *in my distress*, Ps. 18, 7. 66, 14. 106, 44. 102, 3 **צַר** לִי *in the time of my distress*. 69, 17.

3. a stone, pebble, flint, i. q. צר and צור no. 1, Is. 5, 28.—Arab. **ظفر** id.

צר (flint, i. q. **ظفر**) Zer, pr. n. of a place in Naphtali, Josh. 19, 35. R. צר.

צַר see צָרִי.

צָר m. (ר. צָרָר) 1. *a rock*, i. q. צָרִי no. 1. Ez. 3, 9.

2. *a knife*, pr. of flint, Ex. 4, 25. Comp. צָרִי no. 2.

3. i. q. צָרִי *Tyre*, q. v.

* צָרַב in Kal not used, *to burn, to scorch*; kindr. with צָרַח, שָׂרַח, also שָׂרַב. —Chald. צָרְבָא *a burning*.

NIPI. *to be burned, scorched*, Ez. 21, 3 [20, 47].

Deriv. the two following.

צָרַב adj. (for צָרַב) f. צָרְבָה, *burning, scorching*, as אֵשׁ צָרְבָה Prov. 16, 27.

צָרְבָה f. (ר. צָרַב) *a scar, cicatrix*, as Sept. Vulg. Chald. well; whether from a burn Lev. 13, 28; or as left by a sore, v. 23.—Others derive it from Arab.

צָרַב to smite; as נָגַע from נָגַע.

* צָרַר obsol. and doubtful root, Arab.

צָרַר to cool, to be cool. Hence

צָרְדָה (cooling) *Zeredah*, pr. n. of a city in Manasseh near Scythopolis, 1 K. 11, 26. 2 Chr. 4, 17. For the same we find צָרְדָה Judg. 7, 22; where צָרְדָה is to be restored. The same is also prob. intended by צָרְדָהֶן Josh. 3, 16. 1 K. 7, 46; c. parag. צָרְדָהֶן 1 K. 4, 12.

* צָרַח obsol. root. 1. i. q. Syr. and Chald. *to cleave, to make fissures*; then

2. i. q. Arab. צָרַח *to flow, to run*, as a wound; hence צָרַח and pr. n. צָרְחָה.

צָרַח f. of masc. צָר, constr. צָרָה, c. suff. צָרְחָה, plur. צָרוּחָה. R. צָרַח.

A) Adj. fem. *strait, narrow*, e. g. a well, pit, Prov. 23, 27.

B) Subst. 1. *a female adversary*; spec. *a rival*, e. g. another wife, 1 Sam. 1, 6. See the root no. 2. a, b.

2. *straits, distress, affliction*, Gen. 42, 21. Prov. 11, 8. 12, 13. 17, 17. al. sēp. Often, צָרָה בְּיוֹם צָרָה *in time of distress* Ps. 50, 15. Prov. 24, 10; צָרָה בְּעֵת צָרָה id. Ps. 37, 39; צָרָה בְּצָרָה *times when one is in distress* Ps. 9, 10, 10, 1. With synon. צָרָה וְצָרָה Is. 30, 6. Prov. 1, 27; וְצָרָה וְצָרָה Zeph. 1, 15; comp. Is. 8, 22. 37, 3. With suff. בְּיוֹם צָרָתִי Ps. 77, 3. 86, 7; also c. dat. comp. in צָר B. 2, Jon. 2, 3 *מִצָּרָה לִי*. Ps. 120, 1.—Plur. צָרוֹת Job 5, 19. Ps. 25, 22. 34, 7. 18. al.

3. *anguish*, Lat. *angor*, see the root no. 2. c. β. Jer. 6, 24 *anguish hath taken hold of us*. 49, 24. 50, 43; of a woman in travail Jer. 4, 31. צָרָה נַפְשׁ *anguish of soul* Gen. 42, 21.

צָרוּחָה (cleft, wounded, ר. צָרָה) *Zeruiah*, pr. n. of a daughter of Jesse, sister of David 1 Chr. 2, 16; and mother of Joab, Abishai, and Asahel, 2 Sam. 2, 18. 3, 39. 8, 16. 16, 9. al.

צָרוּחָה (leprous, ר. צָרַע) *Zeruah*, pr. n. of the mother of Jeroboam, 1 K. 11, 26.

צָרוֹר m. Prov. 26, 8 (ר. צָרַר) plur. צָרוֹרוֹת Gen. 42, 35.

1. *a bundle* Cant. 1, 13. Spec. *a bundle of money*, and so for *a purse, bag*, Gen. 42, 35. Prov. 7, 20. Job 14, 17. Prov. 26, 8 see in מְרִנְיָה. Metaph. 1 Sam. 25, 29, see in צָרַר no. 1.

2. i. q. צָרִי no. 1. b, *a small stone, pebble*, 2 Sam. 17, 13. Hence apparently *a grain, kernel*, Am. 9, 9.

3. *Zeror*, pr. n. m. 1 Sam. 9, 1.

* צָרַח obsol. root. 1. i. q. Arab.

צָרַח II, *to be clear, manifest*; whence צָרְחָה high ground, elevated land, צָרַח high building, tower; Heb.

צָרַח. Kindr. are צָהַר, צָהַר.

2. Trop. of the voice, comp. צָהַל no. 2, *to cry aloud*, i. e. with a clear and loud voice, Zeph. 1, 14. Arab. صرّح, Eth.

ṢṢḤ and ṢṢḤ id. Kindr. is רִיחָה.

NIPI. *to lift up a cry, to shout*, for battle, Is. 42, 13.

צָרִי *a Tyrian*, gentile n. from צָר Tyre, 1 K. 7, 14. 2 Chr. 2, 13. Plur. צָרִים *Tyrians* 1 Chr. 22, 41. Ezra 3, 7. Neh. 13, 16.

צָרִי m. (ר. צָרָה) Gen. 43, 11. Jer. 8, 22. 46, 11. 51, 8; in pause צָרִי Ez. 27, 17, once with Vav. copul. וְצָרִי Gen. 37, 25; *opobalsamum, balsam of Gilead*, distilling from a tree or shrub growing in Gilead, and used for healing wounds. So the Talmudists and Rabbins well. This balsam was always reckoned as one of the precious gifts of Palestine, Gen. 43, 11; comp. Strabo XVI. p. 763. Tacit. Hist. 5. 6. Plin. H. N. XII. 25 or

54. In the times of the N. T. and Josephus, the balsam which anciently belonged to Gilead was cultivated largely in the gardens of Jericho; Jos. Ant. 14. 4. 1. ib. 15. 4. 2. B. J. 1. 6. 6.—See Bochart Hieroz. T. I. p. 628. Celsii Hierobot. II. 180-185.

צרי pr. n. for יצרי, see in יצר no. 3.

צריה m. a high building, which may be seen far and wide, e. g. a tower or castle Judg. 9, 46. 49; a watch-tower, plur. 1 Sam. 13, 6. R. צרה no. 1.

* צרה: obsol. root, Talmud. and Syr. Ithpe. to need, to be needy, poor. Hence

צרה m. need, c. suff. צרה thy need, 2 Chr. 2, 15.—Chald. and Rabb. id.

* צרע to smite heavily, to strike; Arab. صرع to strike down, to prostrate; whence صريع a scourge, also scourged.

—Hence part. pass. צרוצ Lev. 13, 44. 22, 4. al. also PUAL Part. מצרע, f. מצרעה, 2 K. 5, 1. 27. 15, 5. al. leprous, pr. smitten, scourged of God, since the leprosy was regarded as a special divine infliction; comp. the words נגד, נגד, נכה.

Deriv. צרעה, pr. n. צרעה, and

צרה f. Ex. 23, 28. Deut. 7, 20. Josh. 24, 12, according to the ancient versions and Rabbins, a hornet, with art. collect. hornets, wasps, so called from their striking as they sting; comp. נכה, ضرب.—But these passages are not to be understood of hornets literally; they are put metaph. as a symbol of the terror, panic, sent from God upon the enemy (המה אלהים Gen. 35, 5), by which they are agitated and put to flight as if stung to madness; see Ex. 23, 27 comp. 28; also Deut. 7, 23, where just after the mention of hornets (v. 20) it is added: he shall discomfit them with a great discomfiture, until they be destroyed. In antithesis to this is the promise, that God would send his angel before the Israelites, to aid and guard them, and help them on their way; see Ex. 23, 20. 23. 32, 34. 33, 2. Gen. 24, 7. 40.

צרה (for ביה צ' q. d. hornet's town) Zorah, pr. n. of a town reckoned to the plain of Judah Josh. 15, 33, but inhabit-

ed by Danites 19, 41; not far from Esh-taol, and celebrated as the birth-place of Samson, Judg. 13, 2. 25. 18, 2. 8. 11; comp. 2 Chr. 11, 10. Neh. 11, 29. Now **صرعہ** *Sūr'ah*, situated on a spur of the mountains running out into the plain, on the north of Beth-shemesh; see Bibl. Res. in Palest. II. 339, 343, 365. III. 18. —Gentile n. צרתי *Zorite* 1 Chr. 2, 54; צרתי *Zorathite* 1 Chr. 2, 53. 4, 2.

צרה f. (ר. צרע) *leprosy*, e. g. of persons, i. e. the white leprosy, כשנג, see Ex. 4, 6. Num. 12, 10. So Lev. 13, 2 sq. 2 K. 5, 3. 6. 7. 27. 2 Chr. 26, 19. The black leprosy is the elephantiasis, see שחין.—Also of garments, prob. mouldiness, spots contracted from lying shut up; and likewise of houses, prob. a nitrous scab or crust on the walls; Lev. 13, 47-59. 14, 34-57.

* צרה fut. יצרה 1. to melt, to smelt metals, spec. gold and silver; to refine, to purify with fire and thus separate from scoria, Ps. 12, 7. Is. 1, 25. Zech. 13, 9. Metaph. Judg. 7, 4. Part. pass. metaph. pure, sincere, Ps. 18, 31. 119, 140. Prov. 30, 5.—Part. צרה a smelter, refiner, goldsmith, Judg. 17, 4. Is. 40, 19. Prov. 25, 4. al.

2. Metaph. to try, to prove any one, δοκμάζω, Ps. 17, 3. 26, 2. 66, 10. 105, 19. Is. 48, 10. Dan. 11, 35.

NIPH. to be tried, purified, Dan. 12, 10.

PIEL part. מצרה a refiner, goldsmith, Mal. 3, 2. 3.

Deriv. the two following.

צרה (goldsmith) *Zorphi*, pr. n. m. (c. art.) Neh. 3, 31.

צרה (perh. smelting-house, r. צרה) *Zarephath*, with ה parag. צרה, pr. n. of a Phœnician town between Tyre and Sidon, 1 K. 17, 9. 10. Obad. 20. Gr. Σαρεπτα *Sarepta*, Luke 4, 26. Now **سرافند** *Sūrafend*; see Bibl. Res. in Palest. III. p. 413, 414.

* צרה to press, to compress, kindr. with צר I. Hence

1. to bind up, to bind together; comp.

צר I. Arab. **صتر**.—With ב to bind or roll up in a cloth, bundle, etc. Ex. 12, 34. Job 26, 8. Is. 8, 16. Prov. 30, 4. Me-

taph. 1 Sam. 25, 29 *the life of my lord shall be bound up in the bundle of lives with God*, i. e. will be under God's protection. But in a different sense, Hos. 13, 12 *the iniquity of Ephraim is bound up*, is reserved against the day of vengeance; comp. Job 14, 17.—Spec. a) Hos. 4, 19 *the wind hath bound her up* (seized her) *in its wings*. b) *to shut up, to confine*, 2 Sam. 20, 3.

2. *to press upon*, i. e. a) *to persecute, to be hostile to*, Arab. ضَمَّ id. With acc. Num. 33, 55. Is. 11, 13; with dat. Num. 25, 18.—PART. צָרַר i. q. צָר, *an adversary, enemy*, Ex. 23, 22. Ps. 6, 8. 7, 5. 23, 5. Is. 11, 13. al.

b) *to rival, to be jealous of*, spoken espec. of two wives, Lev. 18, 18. Arab.

ضَمَّ.
c) Intrans. *to be pressed, straitened, distressed*; in which sense is chiefly used the monosyll. præt. צָר (fully צָרַר Prov. 30, 4. Hos. 4, 19) Is. 49, 20. 2 K. 6, 1; f. צָרָה Is. 28, 20.—Often Impers. לִי צָר lit. 'it is strait to me,' i. e. a) *I am in a strait, in trouble*, Ps. 31, 10. 69, 18. Judg. 11, 7. β) *I am in distress, in anguish*, 1 Sam. 28, 15. 2 Sam. 24, 14.

γ) With עַל, *wo is me for any one, I grieve for*, etc. 2 Sam. 1, 26.—In the same connection is also used fut. לִי וְצָר, see r. קָצַר no. 1.

PUAL part. מְצָרָר *bound up*, Josh. 9, 4.

HIPH. הִצָּר, inf. הִצֵּר, fut. יִצָּר 1 K. 8, 37, plur. יִצְצְרוּ Neh. 9, 27.

1. *to press upon, to straiten*, Jer. 10 18; with siege, *to besiege*, Deut. 28, 52. 1 K. 8, 37; *to distress, to harass, to vex*, Neh. 9, 27. 2 Chr. 28, 20. Zeph. 1, 17. 2 Chr. 28, 22 בַּיַּת הַצָּר לוֹ *in the time of (their) distressing him*, 33, 12.

2. אִשָּׁה מִצָּרָה *a woman in her pains, throes*, i. e. pr. *pressing upon the fetus*, or else intrans. *pressed with anguish*, Jer. 48, 41. 49, 22.

Deriv. מִצָּר, צָרוֹר, צָרָה, צָר, pr. n. צָר.

צָרוֹר see in צָרוֹר.

צָרָה, see צָרָה.

צָרָה (for צָהָרָה splendour, r. צָהַר) *Zereth*, pr. n. m. 1 Chr. 4, 7.

צָרַת הַשָּׁחַר (splendour of the dawn) *Zereth-shahar*, pr. n. of a city in Reuben, Josh. 13, 19.

צָרָהּ, צָרָהּ.

ק

Koph, the nineteenth letter of the Hebrew alphabet, as a numeral denoting 100. The name קוֹפ, קוֹף, Arab. كَفَّ, signifies *occiput, the back of the head*. Hence two letters, *Koph* and *Resh*, take their names from the *head*; just as two others, *Yod* and *Caph*, from the *hand*. *Koph* corresponds to Lat. *Q*. Its pronunciation differs from כּ with or without Dag. lene, in that the sound of ק is produced from the back part of the palate near the throat, and with a stronger effort, in the same manner as ט, where see. So Arab. ق.

Koph is interchanged with the other palatals ג, ב, see those letters; and also passes over into the gutturals, so that

we find as kindr. roots e. g. קָטַר, Chald. קָטַר, to burn incense; see in ח and ע. Besides this, in the primary elements of the language at least, the sound of *k* appears to have passed over into that of *t*, just as children often substitute for *k* the sound of *t*, as being more easily pronounced; and in this way has arisen the affinity of the roots פָּקַח and פָּתַח to open, שָׁקַח and שָׁתַּח to drink, פָּתַר Eth. פָּתַר to interpret; comp. ζόπιω and τύπιω, *quatuor* and τέτταρες, *quis* and τίς.

קָא m. (r. קוֹא) *vomit*, Prov. 26, 11.

קָאָה f. (r. קוֹא) c. art. הַקָּאָה Lev. 11, 18. Deut. 14, 17, constr. קָאָה, pr. *the vomiter*, a water-fowl (Lev. and Deut. l. c.) inhabiting also desert places Is. 34,

11. Zeph. 2, 14. Ps. 102, 7; according to the ancient versions *the pelican*, Targ. קקא, Syr. قوق, Arab. قوق. Sept. πελεκάν. So called from its vomiting the shells and other things which it has voraciously swallowed.

קב m. (r. קבב) pr. *a hollow or concave vessel*, comp. Lat. *cupa*, Engl. *cup*. Then, a measure for things dry, *cab*, 2 K. 6, 25; according to the Rabbins the sixth part of a seah (סאה), or nearly two quarts. Comp. Gr. κῆβος i. e. ζοίνιξ.

* קבב kindr. with קבב II, *to curve, to make convex or concave*; hence 1. i. q. נקב, *to hollow out*, and also *to arch, to vault*; comp. קבב, קבב i. q. פנה.

Arab. قَب Conj. II, Chald. קבב, id.—Hence קב, קבה.

2. Metaph. i. q. נקב no. 3 (q. v.) *to curse*, pr. *to pierce with words, to perforate*. The forms found are: Præt. קב c. suff. Num. 23, 8, 27; Inf. constr. קב v. 11, and as absol. v. 25; Imper. c. ה parag. קבה-ג' Num. 22, 11, 17; with suff. and Nun epenth. קבנו Num. 23, 13.

קבה f. (for נקבה, r. נקב) *the maw, ventricle*, i. e. the rough prickly stomach of ruminating animals, *echinus*, Deut. 18, 3.—Arab. قَبَّة and قَبَّة id.

קבה f. (for נקבה, r. נקב) c. suff. קבה once Num. 25, 8, *genitalia muliebra*, comp. נקבה; so Sept. and Vulg. correctly.

קבה f. (r. קבב) *a tent*, high and rounded like a dome, a vaulted pleasure-tent, devoted to the impure worship of Baal-peor or Priapus, Num. 25, 8.—Syr. قبة, Arab. قبة, id. Hence with the Arabic art. Span. *alcova* alcove; comp. later Lat. *cuppa*, Germ. *Kuppel*, Engl. *cupola*.

קבצ m. (r. קבץ) *a gathering, throng*; Is. 57, 13 קבצתה *thy throngs* of idols. Comp. v. 9.

קברייה f. (r. קבר) 1. *sepulture, burial*, Jer. 22, 19. Ecc. 6, 3.

2. *a sepulchre*, i. q. קבר, Gen. 35, 20, 47, 30. Deut. 34, 6. 1 Sam. 10, 2. 2 K. 21, 26. Is. 14, 20.

* קבל in Kal not used, pr. *to be before, in front, over against*. Arab. قَبْل *front*, قَبْل *before*.—Hence 'to come from an opposite direction,' *to meet* any one, Arab. قَبِل.

PIEL קבל, found only in the later Heb. pr. 'to let come to oneself,' i. e. a) Of persons, *to receive, to admit*, 1 Chr. 12, 18. b) Of things, *to receive, to take* any thing offered, Ezra 8, 30. Esth. 4, 4. 1 Chr. 21, 11. Job 2, 10. So *to receive, to admit* a precept, law, i. e. to observe it, Esth. 9, 23, 27; instruction Prov. 19, 20. Simpl. *to take*, i. q. לקח, 2 Chr. 29, 16, 22.

HIPH. intrans. *to stand over against each other, to be opposite*, Ex. 26, 5, 36, 12. Arab. Conj. III id.

Deriv. קבל, קבל.

קבל Chald. only in PA. *to receive*, Dan. 2, 6, 6, 1, 7, 18.

קבל prep. (r. קבל, after the form קבל) or according to other copies קבל (kōbāl), *before*, i. q. Chald. קבל no. 1. a. 2 K. 15, 10 קבל *before the people*.

קבל and קבל Chald. (r. קבל) pr. *the front*; hence

1. לקבל Prep. c. suff. לקבל a) *over against* Dan. 5, 5; *before*, Dan. 2, 31, 3, 3, 5, 1. b) *on account of, because of, propter*, i. q. מְשַׁי no. 2, Dan. 5, 10. Ezra 4, 16. Before מְשַׁי it becomes a conjunction, *because, propterea quod*, Ezra 6, 13.

2. Oftener, in the diffuse Chaldean manner of expressing particles, more fully and pleonastically קבל-קבל. a) Pr. 'and all because that,' *forasmuch as*, Germ. *alldieweil*, for the simple *because, since*, Dan. 2, 8, 41, 45, 3, 29, 4, 15, 5, 12, 22, 6, 4, 5, 23. Ezra 4, 14, 7, 14. With relat. *for which cause, wherefore*, Dan. 2, 10. b) *in the manner that*, i. e. *as*, Dan. 2, 40 Sept. ὡν τρόπον. 6, 11 Sept. καθὼς.

3. קבל-קבל *for this cause*, Dan. 2, 12, 24, 3, 7, 8, 22, 6, 10. Ezra 7, 17. See Chald. כל no. 4.

קבל m. (r. קבל) pr. *the front, what is over against*, Arab. قَبْل; so Ez. 26, 9 מְשַׁי קבלו *the stroke of what is in front of it*, i. e. *a battering-ram* for battering

down walls.—Other copies read קבֵלוּ *kōbello*, which is also admissible, see קבֵן; but the form קבֵלוּ, found in J. H. Michaelis and Van der Hooght, is contrary to the laws of grammar.

* קבע fut. קבע 1. i. q. קבע, קבע, *to be high and rounded off*, like a mound, hump, the head; Arab. قبع gibbosus fut. Hence קבע helmet, קבעה cup. Comp. Gr. κυβή.—From these nouns, which all designate things serving to cover, comes the signification:

2. *to cover, to hide*, Arab. قبع to hide, e. g. the head in one's garment, or of a flower hiding itself in its calyx.—Hence trop. *to defraud, to rob any one covertly*, comp. בגר, Mal. 3, 8. 9; c. dupl. acc. *to rob one of any thing, to despoil*, Prov. 22, 23.

Deriv. see in no. 1.

קבעה f. (r. קבע) *cup, calyx*, pr. of a flower, κάλυξ, Arab. قُبْعَة; then also for drinking, خُلْبَة, goblet, whence Is. 51, 17. 22 קבעה בוס pleonast. *the goblet-cup*.

* קבע fut. קבע pr. *to take or grasp in the hand*. Arab. قبص to take with the fingers; قبض to grasp with the hand; قبض id. Kindr. are Aram. קבץ, קבץ, to compress; also Heb. קמץ, קמץ. Hence

1. *to gather, to collect things*, e. g. grain Gen. 41, 35. 48; spoils Deut. 13, 17 (with אָל of place); wealth Prov. 13, 11; c. ל for any one Prov. 28, 8. Metaph. Ps. 41, 7 *his heart אָן לוֹ קבֵצתוֹ iniquity for itself*, i. e. my adversary in visiting me gathers new matter for hatred and slander.

2. *to gather together persons, to assemble*, Judg. 12, 4. 1 Sam. 7, 5. 2 Sam. 2, 30. 1 K. 18, 20. al. sæp. With אָל of pers. *to whom* 1 K. 18, 19. 2 Sam. 3, 21; אָל of place *at which* Ezra 8, 15; also אָלַי 2 Chron. 32, 6. Hab. 2, 5; אָלַי 1 K. 11, 24.

NIPH. 1. *to be gathered, collected*, e. g. corpses Ez. 29, 5.

2. *to be gathered together, to be assembled*, of persons; also *to gather themselves together*; Gen. 49, 2. 1 Sam. 7, 6. 25, 1. Esth. 2, 8. 19. Is. 43, 9. al. Of

beasts Is. 34, 15. With אָל of pers. Josh. 10, 6. Ezra 10, 1; אָל 2 Chr. 13, 7.

PIEL 1. *to take or fold in the arms*, as a shepherd his lambs Is. 40, 11. Metaph. Jehovah his people Is. 54, 7. Opp. is קָבַע.

2. *to gather, to collect things*, e. g. grapes in the vintage Is. 62, 9; sheaves to the threshing-floor Mic. 4, 12; waters into a pool Is. 22, 9; idols, *to get together* Mic. 1, 7.—Joel 2, 6 and Nah. 2, 11, see in פָּאָרַר.

3. *to gather together, to assemble*, e. g. beasts Is. 34, 16; a flock, so that it may not be destroyed, Is. 13, 14. Chiefly of persons, a people, nations, Joel 4, 2. Is. 66, 18. Ez. 20, 34. 41. 36, 24. al. as dispersed Is. 11, 12. 56, 8. Very often of God, as gathering together the Israelites when dispersed, with מֵן of place *whence*; e. g. from Egypt Hos. 9, 6; from foreign lands, Ez. 34, 13. 39, 27. Ps. 107, 3; out of the nations Deut. 30, 3. Ez. 11, 17. With אָל *to any one* Is. 56, 8; *against* Ez. 16, 37.

PUAL part. f. מְקַבְּצָה *gathered, assembled*, Ez. 38, 8.

HITHP. plur. *to gather themselves together, to assemble*, Josh. 9, 2. Judg. 9, 47. 1 Sam. 7, 7. 2 Sam. 2, 25. Is. 44, 11. al.

Deriv. קבוצ, and the three here following.

קבוצאל, see קבוצאל.

קבוצה f. *a gathering, heap, hoard*, Ez. 22, 20. R. קבץ.

קבוצים (two heaps, r. קבץ) Kibzaim, pr. n. of a city in Ephraim, Josh. 21, 22. See in רַקְמָעִים.

* קבר fut. יקבר, *to bury*, e. g. one person Gen. 23, 4. 19. 25, 9. 50, 14. Judg. 2, 9. 1 Sam. 31, 13. al. sæp. Once of several, i. q. Piel, Ez. 39, 12.—Arab. Aram. Eth. id. The primary idea is that of *heaping up* a tumulus, see Syr. مَصَّ to heap up, for Gr. σωρεύω Rom. 12, 20. Kindr. is קבר. The bilateral root is קב, comp. the verbs קבב, קבב.

NIPH. pass. *to be buried*, e. g. one person Gen. 15, 15. 35, 8. 19. Judg. 12, 7 sq. Of several, Job 27, 15. Jer. 8, 2. 16, 4. 6.

PIEL to bury, e. g. several (comp. קָבַל) Num. 33, 4. 1 K. 11, 15. Jer. 14, 16. Ez. 39, 14. Hos. 9, 6.

PUAL pass. Gen. 25, 10.

Deriv. קְבֻרָה and

קָבַר m. in pause קָבַר, c. suff. קְבָרִי; plur. קְבָרִים, constr. קְבָרַי; and קְבֻרוֹת, constr. קְבֻרוֹת; pr. 'a burial-place,' a sepulchre, grave, Gen. 23, 9. Ex. 14, 11. Num. 11, 34, 35. Job 21, 32. Jer. 26, 23. al.—Job 17, 1 קְבָרִים לִי the sepulchres are ready for me, i. q. Engl. the graveyard awaits me.

קְבֻרוֹת־הַתְּאֵנָה (the graves of longing, see קָבַר) Kibroth-hattaavah, pr. n. of a place in the desert of Sinai, Num. 11, 34. 33, 16. Deut. 9, 22.

* I. קָדַד i. q. Arab. قَدَّ, to divide, to cleave; kindr. with קָדַד, קָדַד, and the like, see קָדַד; comp. also κεδάω, κεδάζω, σκεδάζω. Hence קָדָה cassia, and קָדַק vertex.

* II. קָדַד to bow down, to bow the knee, to incline oneself in honour and reverence; found only in fut. of the Chaldee form, וְקַד, וְקַד, plur. וְקַדוּ. Followed always by הִשְׁתַּחֲוֶה, which is stronger; Gen. 24, 26 וְקַד הָאִישׁ וַיִּשְׁתַּחֲוֶה לַיהוָה and the man bowed down and prostrated himself before Jehovah. Ex. 12, 27. Num. 22, 31. 1 K. 1, 16. 1 Sam. 24, 9. 2 Chr. 29, 30. Neh. 8, 6. al. Sept. usually κύντω.—Kindr. is Syr. ܩܕܝܐ to incline oneself, to bend the knee; comp. Arab. قعد to sit down; also Chald. ܩܕܝܐ to bend the knee, Samar. ܩܕܝܐ id.—This signif. cannot well be conciliated with that of no. I, by assuming it to be a denom. from קָדַק pr. 'to bow the head.'

* קָדָה obsol. root, Syr. ܩܕܝܐ to possess. Hence pr. n. ܩܕܝܐ (possessed by the people) Jokdeam, q. v. Comp. ܩܕܝܐ, ܩܕܝܐ, from r. קָדָה.

קָדָה f. (r. קָדַד I) Ex. 30, 24. Ez. 27, 19, according to the Syr. Chald. Vulg. cassia, a species of aromatic bark resembling cinnamon, but less fragrant and less valuable; so called from its rolls being split. See Dioscor. 1. 12. Theophr. Hist. Plant. 9. 5. Celsii Hierob. II. 86. 350 sq. Comp. קָדָה.

קְדוּמִים m. plur. (r. קָדַם) i. q. קָדַם no. 3; aforesaid, ancient days; once Judg. 5, 21 נַחַל קְדוּמִים a stream of ancient days. Sept. Vatic. χαιμάρητος ἀρχαίων, Targ. 'rivus in quo facta sunt Israeli signa et fortia facta ab antiquis.'—The form is like קְדָרִים, קְדָרִים, which also designate time.

קָדַשׁ and קָדַשׁ adj. (r. קָדַשׁ) constr. קָדוֹשׁ, c. suff. קְדוֹשִׁי; plur. קְדוֹשִׁים, קְדוֹשִׁים, see at the end of the article; holy, sacred, sanctus, ἅγιος, ἄγιός, pr. pure, clean, free from the defilement of vice, idolatry, and other impure and profane things; opp. is חִנְפָּה impure, profane. In fixing the primitive signification of this word, the following are classical passages: Lev. 11, 43 sq. where after the law respecting unclean meats, it is said: ye shall not pollute yourselves with these, that ye should be defiled therewith, 44 . . . וְהִרְיַחְתֶּם קְדוֹשׁ אֲנִי and be ye holy (sanctus, pure), for I am holy. v. 45. So 19, 2, and 20, 26, where the same formula, be ye holy, for I am holy, is placed at the beginning and end of a section (c. 19. 20) containing various laws against fornication, adultery, incest, idolatry, and other like crimes. In Deut. 23, 15, after the law for removing human filth out of the camp, it is added: for Jehovah thy God walketh in the midst of thy camp . . . וְהָקָה בְּחַנְיָהּ קְדוֹשׁ wherefore let thy camp be holy (sanctus, clean), that he (God) behold no unclean thing in thee, and turn away from thee.—In a sense somewhat varied it is applied: a) To God as abhorring every kind of impurity both physical and moral; see Lev. II. cc. Also as the avenger of right and justice, Ps. 22, 4 comp. v. 2. 3. Is. 6, 3 comp. v. 5 sq. and as the object of fear and reverence to men Ps. 99, 3. 9. 111, 9 where it is coupled with נוֹרָא. Sometimes God is קָדוֹשׁ called קָדוֹשׁ Holy, the Holy One, Job 6, 10. Is. 40, 25. Hab. 3, 3; and more frequently also קָדוֹשׁ יִשְׂרָאֵל the Holy One of Israel, espec. by Isaiah, as Is. 1, 4. 5, 19. 24. 10, 17. 20. 12. 6. 17, 7. 43, 3. 14. 45, 11. 47, 4. 48, 17. al. Elsewhere rarely, as Ps. 78, 41. 89, 19. b) To angels, who קָדוֹשׁ are called קָדוֹשׁ, Dan. 8, 13; see below in Plur. c)

To priests, with dat. of the divinity, as Lev. 21, 6. קְדָשִׁים יְהוָה לְאַלְהֵיהֶם *let them be holy* (pure, clean) *unto their God*, in his sight, *and not profane*, etc. v. 7. Ps. 106, 16 *and Aaron קָדוֹשׁ יְהוָה holy unto Jehovah*. Also with dat. of other men, unto whom the priest should be holy, Lev. 21, 8. Of a Nazarite Num. 6, 5. d) Spoken of pious men, who are pure and clean from the defilement of guilt and sin, so far as is possible for erring mortals, Is. 4, 3; then of the people of Israel, who were bound to abstain from and avoid every kind of impurity, Lev. 11, 43-45. 19, 2 see above. Deut. 7, 6 comp. v. 5; with dat. *holy to Jehovah* 14, 2. 21. 26, 19. e) Of places *consecrated, holy*, Ex. 29, 31. Lev. 6, 9. 19. al. Of days consecrated to God, before לְאַלְהֵים Neh. 8, 10. 11.—Hence קָדוֹשׁ *a holy place, sanctuary*, Is. 57, 15. Ps. 46, 5 *מִשְׁכְּנֵי קָדוֹשׁ הַמְּשֻׁבָּחִים הַמְּשֻׁבָּחִים הַמְּשֻׁבָּחִים the holiest of the dwellings of the Most High*.

PLUR. קְדוֹשִׁים, קְדוֹשֵׁים 1. As plur. majest. for the sing. *the Most Holy*, for Jehovah, Hos. 12, 1. Josh. 24, 19. Prov. 9, 10. 30, 3.

2. Pr. *holy ones*, i. e. a) *angels*, espec. in the later books (see in קְדִישׁ), Job 5, 1. 15, 15. Zech. 14, 5. Ps. 89, 6. 8; perh. Deut. 33, 3. b) *the pious worshippers of God, saints*, Ps. 16, 3. 34, 10. Deut. 33, 3; spec. the Jewish people (see קְדִישׁ) Dan. 8, 24.

* קָרַח 1. *to kindle fire*, Jer. 17, 4. Is. 50, 11. 64, 1. Syr. Aph. id. Arab. قَدَح to strike fire.

2. Intrans. *to kindle or be kindled, to burn*, Deut. 32, 22. Jer. 15, 14.

Deriv. אָקְדָה and

קָרַח f. *burning fever*, Lev. 26, 16. Deut. 28, 22.

קָרִים m. (ר. קָרַם) with ה loc. קְרִימָה 1. *the front*, the part or region *over against* any one. Hab. 1, 9 קְרִימָה *forwards*.

2. *the east*, the eastern quarter of the heavens, i. q. קָרַם; see in אָחור no. 2. Often in Ezekiel, as פָּאֵה קָרִים Ez. 47, 18. 48, 2. 6-8. 16; in acc. *eastward* 43, 17. 44, 1. 46, 1. 12. 47, 2; and so קְרִימָה 11, 1.—Hence poet. רִיחַ הַקָּרִים, רִיחַ קָרִים

the east wind, Ex. 10, 13. 14, 21. Ps. 48, 8. Ez. 17, 10; oftener ellipt. קָרִים id the most vehement of all winds in western Asia and the adjacent seas, Job 27, 21. Is. 27, 8. Jer. 18, 17. Ez. 27, 26; as scorching and withering plants and herbage, Gen. 41, 6. 23. Ez. 17, 10. 19, 12. Jon. 4, 8. But *the east wind* is perh. put for any violent wind between the east and south; [so the Arabs at the present day call the violent south wind of the desert *Shūr-kīyeh* i. e. east wind; and hence the Italian *Sirocco*, which also is mostly employed of southerly winds; see Bibl. Res. in Palest. I. p. 305, comp. p. 287, 289.—R.] Metaph. i. q. רִיחַ, of any thing vain and empty, Hos. 12, 2. Job 15, 2.

קְדִישׁ Chald. adj. i. q. Heb. קָדוֹשׁ, *holy, sanctus*; spoken a) Of God and also of false deities; אֱלֹהֵינוּ קְדִישִׁין *the holy gods*, Dan. 4, 5. 6. 5, 11. b) Of angels; Dan. 4, 10 וְקְדִישׁ יָרִיחַ *a watcher* (angel) *even a holy one*. Plur. קְדִישִׁין *holy ones*, i. e. angels, 4, 14 [17]. See קָדוֹשׁ Plur. no. 2. a. c) Of the Jews, Dan. 7, 21; fully קְדִישֵׁי עֲלִיזְבִינִין *the holy ones* (saints) of the *Most High*, Dan. 7, 18. 22. 25; comp. Esdr. 8, 70 τὸ στίγμα τὸ ἅγιον.

* קָרַם in Kal not used; Arab. قَدَم *to go before, to precede*; mid. Damm. *to precede in time, to be of old*. The primary idea seems to be that of *being sharp, pointed*; comp. quadril. קָרַם for קָרַם a sharp instrument, axe; hence pr. *to be or go in front, at the point, head*, Germ. *an der Spitze stehen*.

PIEL קָרַם 1. *to go before, to precede*, Ps. 68, 26; with acc. of pers. Ps. 89, 15.

2. *to come or get before any one, to anticipate*, φθάσει. Syr. قَدَم id. With acc. Ps. 17, 13 קָרַמָה פָּנִיו 119, 148 קָרַמָה עֵינַי *my eyes anticipate the night-watches*, i. e. I wake ere the night-watches are cried out.—With inf. *to do hastily, speedily*, i. e. *early* in the morning, as Syr. قَدَم, Eth. ΦΡΩ, Chald. קָרַם for Heb. הַשְּׁבִים. So Jon. 4, 2 *therefore קָרַמְתִּי לְבָרַח I made haste to flee*. Absol. Ps. 119, 147 קָרַמְתִּי בַּבֹּשֶׁה *I rise early with the dawn*.

3. *to go to meet any one, to meet, to encounter*, with acc. of pers. Ps. 88, 14.

קדמה (eastward) *Kedemah*, pr. n. of a son of Ishmael, Gen. 25, 15.—Another **קדמה** see in **קדם** no. 1.

קדמה i. q. **קדם** no. 2, only in constr. **קדמה**, on the east of, eastward of a place, Gen. 2, 14, comp. **אֲשִׁיר** 4, 16. 1 Sam. 13, 5. Ez. 39, 11.

קדמון adj. (fr. **קדם**) fem. **קדמונה**, eastern, Ez. 47, 8.

קדמוני, see **קדמני**.

קדמות (antiquities) *Kedemoth*, pr. n. of a city in Reuben, Josh. 13, 18. 21, 37. 1 Chr. 6, 64. An adjacent desert bore the same name, Deut. 2, 26.

קדמי Chald. *first*, plur. **קדמיה** Dan. 7, 24. Fem. st. emphat. **קדמיהא** 7, 4; plur. **קדמיהא** 7, 8.

קדמיאל (one before God, i. e. minister of God, r. **קדם**) *Kadmiel*, pr. n. m. Ezra 2, 40. 3, 9. Neh. 7, 43. 9, 4. 10, 10. 12, 8.

קדמני or **קדמוני** adj. f. **קדמניה**; plur. **קדמניה**, **קדמניה**, comp. **קדמון**. R. **קדם**.

1. eastern, Ez. 10, 19. 11, 1. **הים** the eastern sea, i. e. the Dead Sea, opp. to the western sea or Mediterranean, Ez. 47, 18. Joel 2, 20. Zech. 14, 8.

2. former, ancient, Ez. 38, 17. Mal. 3, 4. Plur. **קדמנים** older persons, the aged, Job 18, 20. Sing. collect. 1 Sam. 24, 14 **משל הקדמני** the proverb of the ancients. Plur. f. **קדמניה** former things, things of old, Is. 43, 18.

4. *Kadmonite*, collect. pr. n. of a Canaanitish tribe, dwelling prob. in the eastern part of the country, Gen. 15, 19. Bochart conjectures them to be the same with the Hivites; Canaan I. 19.

קדקד m. (r. **קדר** I) c. suff. **קדקדו**, others **קדקדו**, Job 2, 7. Ps. 7, 17, *vertex*, top, crown of the head, so called because the hair there divides itself; comp. Germ. *Scheitel*, die *Haare scheiteln*. Gen. 49, 26. Deut. 33, 16. 20. Is. 3, 17. Jer. 2, 16. 48. 45. al. Fully **שֵׁטֶר קדקד** the crown of hair (pr. the dividing of

the hair) Ps. 68, 22. Arab. **مُقَدِّ** is the part of the head from the vertex to the neck behind.

* **קדר** 1. to be dirty, foul; spoken of a turbid torrent, Job 6, 16. Hence, to go about in dirty garments, like mourners, i. q. to mourn, Jer. 8, 21. 14, 2. Part. **קדר** a mourner Ps. 35, 14. 38, 7.

قَدَر, **قَدِر** 42, 10. 43, 2. Job 5, 11. Arab. **قَدِر** to be squalid, of garments; Chald. **קדר** id. comp. **בדר**.

2. to be of a dirty or dusky colour, to be dark coloured, e. g. the skin as scorched by the sun Job 30, 28; to be darkened, to become dark, as the day, the sun, the moon, Mic. 3, 6. Jer. 4, 28. Joel 2, 10. 4, 15.

HIPH. 1. to cause to mourn, Ez. 31, 15. 2. to darken, to obscure, e. g. the sun, stars, Ez. 32, 7. 8.

HITHP. to be darkened, overcast, e. g. the heavens 1 K. 18, 45.

Deriv. **קדרני**—**קדר**.

קדר (dark-skinned) *Kedar*, pr. n. of a son of Ishmael, Gen. 25, 13. Also of an Arabian tribe descended from him, Cant. 1, 5. Is. 21, 16. 42, 11 (where it is joined with a fem.) 60, 7. Jer. 2, 10. 49, 28. Ez. 27, 21; more fully **בְּנֵי קדר** Is. 21, 17. Ps. 120, 5 *Kedar* and *Meshech*, put for barbarous tribes. The *Kedar* are the *Cedrei* of Pliny, connected with the Nabatheans, Hist. V. 11; comp. Reland *Palæst.* p. 96 sq. The Rabbins call all the Arabs by this name; whence **לשון קדר** the Arabic tongue.

קדרון (the turbid, r. **קדר**, comp. Job 6, 16) *Kidron*, pr. n. of the brook or torrent flowing in winter through the valley of like name between Jerusalem and the Mount of Olives, and emptying itself into the Dead Sea; 2 Sam. 15, 23. 1 K. 2, 37. 15, 13. 2 K. 23, 4. Jer. 31, 40. Hence **ξηλαμός τοῦ Κεδρῶν** John 18, 1. See a full description in *Bibl. Res. in Palest.* I. p. 396–402.

קדרות f. (r. **קדר**) *darkness, obscurity* of the heavens, Is. 50, 3.

קדרנית adv. in mourning, mournfully, Mal. 3, 14. R. **קדר**.

* **קדש** and **קדש** Num. 17, 2, fut. **יקדש**.

1. to be pure, clean, pr. of physical purity and cleanness; see *Hithpa.* no. 1, and adj. **קדוש**. *Kindr.* is perh. **קדש**, of

which the primary idea is 'to be bright.'
—Hence

2. *to be holy, sacred, sanctus*; so in all the kindred dialects, espec. in Pi. or Pa.
a) Of a person who consecrates himself to God, and so regards himself as holier than the profane vulgar; Is. 65, 5 קְדָשְׁתִּיךָ *I am holy unto thee*, for קְדָשְׁתִּי לְךָ; or of those who are consecrated by touching sacred things, Ex. 29, 37, 30, 29. Lev. 6, 11, 20. b) Of things destined for the sacred worship Num. 17, 2, 3. Ex. 29, 21; or which are consecrated by the contact of sacred things 1 Sam. 21, 6. Hag. 2, 12; or which are devoted to the sacred treasury, Deut. 22, 9.

NIPH. 1. *to be regarded and treated as holy, to be hallowed, sanctified*, sc. God, e. גָּדַל Lev. 10, 3, 22, 32. Also *to show oneself holy, glorious, in any one*, either by bestowing favours Ez. 20, 41, 28, 25, 36, 23, 38, 16, 39, 27; or by inflicting judgments Ez. 28, 22. Num. 20, 13; comp. Is. 5, 16.

2. *to be consecrated*, e. g. the sacred tabernacle Ex. 29, 43.

PIEL קָדַשׁ *to make holy, to sanctify, to hallow*, i. e.

1. *to hold sacred, to regard and treat as holy*, as God Deut. 32, 51; a priest Lev. 21, 8; the sabbath, *to keep holy*, Ex. 20, 8. Deut. 5, 12. Neh. 13, 22. Jer. 17, 22, 24, 27. Ez. 20, 20.

2. *to pronounce holy, to sanctify*, e. g. the sabbath Gen. 2, 3; a people Lev. 20, 8, 21, 8. Also *to institute any holy thing, to appoint*, e. g. a fast Joel 1, 14, 2, 15 (parall. with קָרָא); a festival 2 K. 10, 20.

3. *to consecrate*, e. g. a priest Ex. 28, 41, 29, 1. 1 Sam. 7, 1; an altar, the temple, Ex. 29, 36. Lev. 8, 15. Num. 7, 1, 1 K. 8, 64; the first-born, Ex. 13, 2; the people of Israel, Ex. 19, 10, 14. Josh. 7, 13; a building when completed, Neh. 3, 1; a mountain, as separate and distinguished from all others, Ex. 19, 23.—Hence *to consecrate or sanctify with solemn rites*, e. g. by lustrations for sacrifice 1 Sam. 16, 5. Job 1, 5; troops for battle, Jer. 51, 27. Comp. Hiph. Also קָדַשׁ מְלָחְמָה *to consecrate or inaugurate a war, battle*, (i. e. with sacred rites, comp. Ps. 110, 3. 1 Sam. 7, 9, 10.) q. d. *to prepare, to begin*, Joel 4, 9. Jer. 6, 4. Trop. Mic. 3, 5.

PUAL part. מְקַדְּשִׁים, *consecrated*, spoken of priests and sacred things, Ez. 48, 11. 2 Chr. 26, 18. 31, 6.—Is. 13, 3 מְקַדְּשֵׁי *my consecrated ones*, i. e. soldiers whom I have consecrated to war; comp. Jer. 51, 27.

HIPH. 1. i. q. Pi. no. 1, Is. 8, 13, 29, 23. Num. 20, 12.

2. i. q. Pi. no. 2, *to pronounce holy, to sanctify*, Jer. 1, 5.

3. i. q. Piel no. 3, *to consecrate to God* Lev. 27, 14 sq. Judg. 17, 3. 2 Sam. 8, 11. 1 Chr. 26, 27. Also of God, *to sanctify, to hallow* for himself, e. g. the first-born Num. 3, 13, 8, 17; the temple 1 K. 9, 3, 7.

HITHP. 1. *to cleanse or purify oneself*, by sacred ablutions and observances. 2 Sam. 11, 4 וְהָיָה מִתְקַדְּשָׁהּ מִטִּמְאָתָהּ *for she had purified herself from her uncleanness*. Is. 66, 17 coupled with הִטְהַר. Often of the priests and Levites, as purifying themselves for the holy service, Ex. 19, 22. 1 Chr. 15, 12, 14. 2 Chr. 5, 11, 29, 15, al. Comp. Kal no. 1.

2. *to show oneself holy*, i. e. pure from guilt, *to sanctify oneself*, Lev. 11, 44, 20, 7; of God, as the punisher of guilt, Ez. 38, 23.

3. *to be celebrated, kept*, e. g. a festival, Is. 30, 29.

Deriv. קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ, מְקַדְּשִׁים.

קָדַשׁ m. pr. *sacred, consecrated*. Hence

1. Spec. *a male prostitute, a catamite, sodomite, xivaidos*, so called as consecrated to the service of Astarte or Venus; Deut. 23, 18. 1 K. 14, 24, 15, 12, 22, 47. 2 K. 23, 7. Job 36, 14. These wretched beings were priests or rather temple-servants (ἱερόδουλοὶ) of Astarte at Hierapolis in Syria; and having been emasculated and wearing a female dress, they wandered about through the cities and villages begging and bearing with them an image of the goddess. They were courted by females, and gave themselves up to unnatural lusts. See espec. Lucian. Luc. § 35 sq. Id. de Dea Syra, § 27, 51. Jerome ad Hos. 4, 14. Spencer de Legg. rit. II. 35. Movers Phœnizier I. p. 678.

2. *Kadesh*, pr. n. Gen. 14, 7, 16, 14. 20, 1. Num. 13, 27. al. also בְּרִינֵי קָדַשׁ

Kadesh-barnea Num. 32, 8. 34, 4. Deut. 1, 2. 19, 2, 14. Josh. 10, 41. al. a city in the south-eastern extremity of Judah, adjacent to Idumea, whither the children of Israel came under Moses, sent spies into Palestine, and then turned back to Mount Hor, etc. Gen. 20, 1. Num. 13, 27. 20, 14. 16. 22. 33, 36. 37. Judg., 11, 16. 17. There was here a fountain called *עין מושפט* Gen. 14, 7; afterwards *מריבה* Deut. 32, 51; the adjacent desert was called also *מדבר קדש* Ps. 29, 8. [All these notices go to fix the site of Kadesh in the western part of the 'Arabah south of the Dead Sea, perh. not far from the fountain 'Ain el-Weibeh, the most frequented watering-place in all that region. See Euseb. Onom. art. *Kaddēs Bapṛḥ*. Jerome Quest. Heb. in Gen. 14, 7: "Cades... significat locum apud Petram, qui Fons Judicii nominatur." Reland Palæst. p. 114. Bibl. Res. in Palest. II. p. 582, 620.—R.] The term *ברנע* Simonis regards as from *בר* open country, desert, and *נע* wandering, from r. *נוע*.

קדש (sanctuary) in pause *קדש* Judg. 4, 11, *Kedesh*, pr. n. a) A city in the southern part of Judah, Josh. 15, 23. b) Another in Naphtali, Josh. 12, 22. 19, 37. 21, 32. Judg. 4, 6. 1 Chr. 6, 61. With He parag. *קדשה* Judg. 4, 9; and *קדשה* 4, 10. This city, *Kedesh* of Naphtali, lay upon the hills west of the upper lake of the Jordan, el-Hûleh; and still exists under the same name, Arab. *קדס* *Kedes*; see Bibl. Res. in Palest. III. p. 355. Biblioth. Sacr. I. p. 11 and Map. c) A third in Issachar 1 Chr. 6, 57, also called *קשיון* Josh. 19, 20. 21, 28.

קדש m. once *קודש* Dan. 11, 30, c. suff. *קדשי*; plur. *קדשים* (*kôdashim*), with art. and pref. *הקדשים*, *הקדשים* Lev. 22, 4. *לקדשים* Neh. 10, 34; but c. suff. *קדשי* Ez. 22, 8. *קדשיו* 2 Chr. 15, 18 (comp. Ewald's Krit. Gramm. p. 335), and *קדשיו*, Num. 5, 10.

1. *holiness, sanctity*; so Arab. *القدس* *el-Kuds*, concr. 'the holy,' pr. n. of Jerusalem, *روح القدس* the Holy Spirit; Syr. *ܩܕܫܐ* id.—Most. freq. in the genit. after another noun, instead of an adjective, as *קדש ארמה* *holy ground* Ex. 3, 5; *קדש מקום הקדש* *the holy place* Lev. 10,

17. 14, 13. So c. suff. *הר קדשי* *my mountain of holiness*, i. e. *my holy mountain*, Ps. 2, 6; rarely with *רוח קדשה* *thy Holy Spirit* Ps. 51, 13; rarely with *אלהים* added, as 1 Chr. 22, 19 *קדש אלהים* *the holy vessels of God*. Ascribed also to all those things which in any way pertain to God or to his worship, as *שם קדשי* *my holy name* Lev. 20, 3. 22, 2; *שבת קדשה* *thy holy sabbath* Neh. 9, 14; *עיר הקדש* *the Holy City*, Jerusalem, Is. 48, 2. Neh. 11, 1; *היכל קדשה* *thy holy temple* Ps. 138, 2; *לחם קדש* *hallowed bread*, the shewbread, 1 Sam. 21, 5; *בגדי קדש* *holy vestments* Ex. 28, 2. 4; *אבני קדש* *the sacred jewels*, trop. for the nobles of the people, Lam. 4, 1; *שרי קדש* *the sacred princes*, i. e. the priests of higher rank, 1 Chr. 24, 5. Is. 43, 28; *עם קדש* *a holy people*, Israel, Dan. 12, 7; *ברית קדש* *a holy covenant* Dan. 11, 28. 30, etc. etc.—Rarely only, and in doubtful examples, is it to be rendered as abstr. *holiness*, Am. 4, 2. Ps. 60, 8. 108, 8; in which places *בְּקִדְשֵׁי*, *בְּקִדְשֵׁי*, is usually translated: *by my (his) holiness*; perh. more correctly: *in my (his) sanctuary*. Sept. in Ps. II. cc. *ἐν τῷ αἵτῳ αὐτοῦ*.—The notion of *purity*, physical or moral, is referred to in Ex. 22, 30. 2 Chr. 31, 18. Is. 6, 13; see in art. *קדוש* init.

2. Concr. *a holy thing*, something *sacred, consecrated* to God, opp. *הזל* profane; Lev. 10, 10. Ex. 29, 33. 34. Num. 18, 17. Prov. 20, 25. al. sæp. With dat. added, *קדש ליהנה* Lev. 27, 10. 14. 21. Jer. 2, 3. Ezra 8, 28; *קדש לאלהים* Lev. 21, 7. 23, 20; *קדש הוא לכהן* Num. 6, 20. 18, 10; rarely c. genit. *קדש יי* id. Lev. 19, 8.—PLUR. *הקדשים* *the consecrated things* Lev. 21, 22. 22, 3. 6. 7. 12. *כסף הקדשים* *the silver dedicated to the temple* 1 Chr. 26, 20. 26. 28, 12. With genit. of the person consecrating, as 1 K. 15, 15 *קדשי* *אביו* Lev. 22, 15. Num. 5, 9; also of him to whom they are consecrated, *קדשי יי* Lev. 5, 15.

3. *a holy place, sanctuary*, as the tabernacle Ex. 28, 43. 29, 30. 35, 19. 39, 1; the temple Ps. 20, 3. Dan. 8, 14. al. Spec. of the temple itself, as distinguished from its courts, etc. i. e. the *היכל*, *ὁ ναός*, 1 K. 8, 8. 2 Chr. 29, 7. Once of the inner sanctuary, for *קדש קדשים* Ez. 41, 23.

4. Intens. קדש קדשים *holiness of holinesses, something most holy*, e. g. a) Of things, as the sacred incense Ex. 30, 36; the sacred utensils v. 29; the altar 29, 37. 30, 10. 40, 10; the part of the sacrifices which only the priests might eat, Lev. 2, 3. 10. 6, 10. Num. 18, 9. Ez. 48, 12. al. So of things devoted with a curse Lev. 27, 28. Plur. הקדשים *the most holy things*, of offerings destined for the priests alone, Lev. 21, 22. 2 Chr. 31, 14. Ez. 42, 13. 44, 13. b) Of men, as Aaron, 1 Chr. 23, 13. c) Of places, *a most holy place*, Num. 18, 10. Spec. *the inner sanctuary, adytum*, in the tabernacle Ex. 26, 33. 34. Num. 4, 4. 19; and in the temple 1 K. 6, 16. 8, 6. 1 Chr. 6, 34. Ez. 41, 4. al. Fully ביה קדש הקדשים 2 Chr. 3, 8. 10.

קדשה fem. of subst. קדש no. 1, *a female prostitute, harlot*, pr. one consecrated like the קדש to the worship of Astarte, and the gains of whose prostitution went into the treasury of the temple of that goddess; Gen. 38, 21. 22. Deut. 23, 18. Hos. 4, 14. Comp. Num. 25, 1. Jerome l. c. Hdot. I. 199. Lucian de Dea Syra § 6. Id. Hetær. 7, 1. 14, 3. Tac. Hist. 2. 3. Similar are the Hindu *Bayadères*.

* קהה, kindr. with בָּהָה, *to become dull, to be blunted*, e. g. the teeth Jer. 31, 29. 30. Ez. 18, 2. Syr. id. Chald. קָהָא id. PIEL קָהָה id. intrans. of iron Ecc. 10, 10.

* קָהַל in Kal not used, prob. *to call, to convoke*, kindr. with ר. קוּל.

HIPH. *to call together, to convoke*, e. g. a people Num. 8, 9. 10, 7. 20, 8. Deut. 4, 10. al. With עַל *against* any one, Num. 16, 19; acc. impl. sc. a tribunal Job 11, 10.

NIPH. *to be convoked, to assemble*, e. g. a people Esth. 9, 2. 15. 16. 18. 8, 11; c. עַל Ex. 32, 1. Num. 16, 3. 17, 7; אֵל 1 K. 8, 2. Jer. 26, 9; also with אֵל of place Lev. 8, 4. Judg. 20, 1; לְ 2 Chr. 20, 26; acc. of place Josh. 18, 1. 22, 12.

Deriv. מִקְהָלִים, מִקְהָלוֹת, and the four nere following.

קָהַל m. constr. קָהָל, c. suff. קָהָלִים.

1. *a coming together, an assembling*, the act, Deut. 9, 10. הִקְהַל 10, 4. 18, 16.

2. *an assembly, congregation, convocation*. a) Spec. of the *assembly or convocation* of the people of Israel, for any cause Judg. 21, 8. 1 Chr. 29, 1. 2 Chr. 23, 3, comp. Job 30, 28; mostly for religious purposes, i. q. הִקְדָּה, fully קָהַל יִשְׂרָאֵל Lev. 16, 17. Deut. 31, 30; קָהַל יְיָ Num. 16, 3. Deut. 23, 2; קָהַל הָאֱלֹהִים Neh. 13, 1; also c. art. הַקָּהָל κατ' ἐξουσίαν Ex. 16, 3. Lev. 4, 13. 14. Num. 10, 7. al. sæp. So קָהַל רַב Ps. 35, 18. 22, 26; קָהַל אֱדוּל 1 K. 8, 65. b) In a wider sense, of any *assembly or multitude* of men, Jer. 31, 8. Ez. 16, 40. 23, 46. 47. 32, 22; of troops Ez. 17, 17. 38, 4. 15; of nations Gen. 28, 3. 35, 11. 48, 4. Jer. 50, 9; of the wicked Ps. 26, 5 comp. Gen. 49, 6; of the righteous Ps. 149, 1; of holy ones i. e. angels Ps. 89, 6. 8; of the dead Prov. 21, 16.

קָהָל (convocation) *Kehelah*, pr. n. of a station of the Israelites in the desert, c. ה parag. Num. 33, 22. 23.

קָהָל f. (ר. קָהַל) *an assembly, congregation*, Deut. 33, 4. Neh. 5, 7.

קֹהֶלֶת *Koheleth*, pr. n. by which Solomon is denoted in the book thus inscribed, i. e. the book of Ecclesiastes. It is usually of the masc. gen. and without the article, Ecc. 1, 1. 2. 12, 9. 10; once c. art. 12, 8, see Lehrg. p. 656, 657; once with verb fem. Ecc. 7, 27 קָהֶלֶת אָמַר, where perh. it should be read אָמַר הַקָּהֶלֶת as in 12, 8.—The fem. termination is not infrequent in words denoting office, station, etc. (see פְּתָה, בְּנָה,

كَلِيفَة, i. e. Khalif,) and also in later Hebrew even in proper names of men, see סִפְרָה, פְּכָרָה; Lehrg. p. 468, 878.—As to the signification, the only true one seems to be that given by the earliest versions, e. g. Sept. and Vulg. Ἐκκλησιαστής, *Ecclesiastès*, i. e. a preacher, one addressing a public assembly and discoursing of human things, i. q. בְּעַל אֲסָפָה 12, 11, pr. 'a convoker'; unless one chooses to derive the signif. of preacher or orator from the primary notion of calling and speaking, קָהַל i. q. קָהַל. For other explanations, see Knobel Comm. p. 2 3. Thesaur. p. 1199, 1200.

* קָהַת a root of doubtful authority, found once in Cod. Samar. Gen. 49, 10 וְלוֹ יִקְהַת עַמִּים, for Heb. וְלוֹ יִקְהַת עַמִּים, i. e. from the Chald. *to him shall the nations be gathered together*. It seems therefore to have been i. q. Chald. קָהַת, Heb. קָהַל, to assemble. Hence pr. n. הַקְהָה and

קָהַת (assembly) *Kehath*, pr. n. of a son of Levi, Gen. 46, 11. Ex. 6, 16. Josh. 21, 5 Written also קָהַת *Kohath* Num. 4, 14, 15. Hence patronym. הַקְהָתִי the *Kohathite* Num. 3, 27, 4, 18, 37.

קָהַת and קָהַת m. (ר. קָהַת) the latter absol. Is. 28, 10, 13, but constr. 2 K. 21, 13. Is. 34, 11; c. suff. קָהַת Ps. 19, 5.

1. a cord, line, Arab. قَوْسٌ. Spec. a) a measuring line, Is. 34, 17. Ez. 47, 3. *to stretch a line upon any thing, in order to measure it; which is done where any thing is to be made* Is. 44, 13; or built Job 38, 5. Zech. 1, 16 Keri; or also to be destroyed and made even with the ground so that the line may be drawn over the levelled spot, 2 K. 21, 13. Lam. 2, 8. Is. 34, 11. b) Metaph. a line, i. e. a rule, law, norm, Is. 28, 17, and so vv. 10, 13 קָהַת קָהַת *line upon line, line upon line*, see in art. צָר c) the margin, rim of a laver, resembling a cord, 1 K. 7, 23 Keri. 2 Chr. 4, 2. d) a string of a lyre or other musical instrument; hence sound, q. d. accord, Ps. 19, 5; Sept. ὁ φθόγγος, and so Rom. 10, 18, Symm. ὁ ἄχος, Vulg. sonus. But perh. instead of קָהַת it should here read קָהַת or קָהַת, as in v. 4; parall. מְצִיחָה.

2. strength, might, Arab. قَوْسٌ, see r. קָהַת no. 2. Is. 18, 8 אִי בִּרְקִי a nation most mighty. The repetition is intensive.

* קָהַת to spue out, to vomit forth. Arab. قَاءَ mid. Ye, Eth. ቀደአ id. It would seem to have been formed by softening the final letter of the onomatopoeic קָהַת, קָהַת, and perhaps also primarily the form קָהַת; comp. under the letter ט p. 738.—Metaph. Lev. 18, 28 that the land spue you not out, reject you. Once Imper. plur. וְקָהַת and spue ye Jer. 25, 27, as if from a root קָהַת dropping ט; see Arab. and Eth. above.

Hiph. id. Prov. 23, 8, 25, 16. Jon. 2, 11. Trop. Lev. 18, 25, 28. Job 20, 15; where comp. Cic. in Pis. 37, 'devoratam pecuniam evomere.'

Deriv. קָהַת, קָהַת.

קָהַת (Milra) Ez. 23, 24, constr. קָהַת (Milél) 1 Sam. 17, 38, a helmet, i. q. קָהַת. On the form and tone of this word, see in קָהַת, note. R. קָהַת.

קָהַת, see in קָהַת.

* קָהַת 1. pr. to twist a rope, cord, to wind; whence קָהַת, קָהַת no. 1, הַקְהָה. Hence

2. to be strong, robust, the notion of binding fast, girding, being tropically referred to strength; see חֹזֶק, חֹזֶק no. 3. Comp. Germ. *Stränge* i. e. cords, *strenge*, (whence Engl. *strength*, *strong*), also *anstrengen*, all which come from the notion of binding fast, Lat. *adstringere*. Hence קָהַת no. 2.—Arab. قَوِيَ to be strong, robust; II, to strengthen. قَوْسٌ strength.

3. to hope strongly, to trust, implying firmness and constancy of mind, comp. הַאֲמִין. So of trust in God, Part. קָהַת Ps. 37, 9. Is. 40, 31; c. suff. קָהַת Ps. 49, 23; קָהַת 25, 3, 69, 7. Lam. 3, 25, 23 Piel.

PIEL קָהַת i. q. Kal no. 3, to hope for, to wait for, to expect any thing, c. acc. Job 7, 2, 17, 13, 30, 26; לְ Jer. 8, 15, 14, 19; inf. c. לְ Is. 5, 2. Ps. 69, 21. Spec. a) קָהַת אֶחָדָה Ps. 25, 5, 39, 8, 40, 2. קָהַת לְיְהוָה Prov. 20, 22, אֶל יְיָ Ps. 27, 14, 37, 34, to wait for or on Jehovah, i. e. for his help, to rest one's hope on him. b) to lie in wait for any one, c. dat. Ps. 119, 95; c. acc. נָפֶשׁ Ps. 56, 7.

NIPH. to gather themselves together to assemble, (pr. perh. 'to be wound together;' see Kal no. 1,) spoken of nations Jer. 3, 17; of waters Gen. 1, 9.

Deriv. הַקְהָה, מְקָהַת, מְקָהַת, and

קָהַת or קָהַת i. q. קָהַת, a rope, cord, in Cheth. thrice 1 K. 7, 23. Zech. 1, 16; constr. perh. קָהַת Jer. 31, 39.

קָהַת Is. 61, 1, see פְּתָחָהּ p. 863.

* קָהַת i. q. קָהַת and נָקַט, to loathe, to nauseate, trop. Præt. קָהַת Ez. 16, 47, where however both the reading and the interpretation are doubtful; all the ancient

versions omit קט. Others make it i. q. Arab. **كَلْب** only, *duntaxat*; see Thesaur. p. 1202.—Fut. **אָקוּשׁ** c. בָּ Ps. 95, 10. But **קוּשׁ** Job 8, 14, see in r. קִשׁ.

NIPH. id. c. **בְּפָנַי** Ez. 20, 43, 36, 31. Once **נָקַשׁוּ** in some copies for **נָקַשׁוּ** Ez. 6, 9.

HITHPAL. **הִתְקַשַׁשׁ** id. Ps. 119, 158; c. בָּ 139, 21.

***קוּל** obsol. root, to call, to cry out;

Arab. **قَالَ** to speak, to say. Corresponding roots are Sanscr. **काल** to call aloud, Gr. **καλέω**, Lat. **calo**, whence *calendæ*, Eng. to call. Kindred is also apparently **קָחַל** q. v. and Chald. **קָבַל**.—Hence

קוּל m. also **קָל** Ex. 19, 16, c. suff. **קוּלִי**; plur. **קוּלוֹת**, **קוּלוֹה**, *the voice*; Eth. **ቃል** voice, word, sound. Arab. **قَوْلٌ** dictum, saying. Syr. **ܩܠܐ** voice; Chald. **קָל** id. Spoken.

a) Of the voice of men, e. g. as speaking, crying out 1 Sam. 4, 6, 14; singing Ez. 33, 32. Ex. 32, 18; wailing Ps. 6, 9. Gen. 45, 2; groaning Ps. 102, 6; rejoicing Ps. 42, 5. 118, 15. Jer. 7, 34; so of the voice or noise of a multitude, 1 K. 1, 41. Dan. 10, 6. Of the voice of God as speaking, Deut. 4, 33, 5, 23, 18, 16. al. So Gen. 27, 22 **הַקּוֹל קוֹל יַעֲקֹב** *the voice is Jacob's voice*. Judg. 18, 3. 1 K. 19, 13.—Also **בְּקוֹל גְּדוֹל** *with a loud voice* 1 Sam. 28, 12. 1 K. 18, 27, 28. Is. 36, 13. Prov. 27, 14; in acc. **קוֹל גְּדוֹל** id. Deut. 5, 19. 2 Sam. 15, 23, 19, 5. al. **קוֹל רָם** id. Deut. 27, 14; **קוֹל אֶחָד** *with one voice* 2 Chr. 5, 13; **קוֹלִי** *with my full voice* Ps. 3, 5. 142, 2, and so **קוֹלֶךָ** Is. 10, 30 see in **צִהַל**. Pleonast. *the voice of words* Deut. 1, 34, 5, 25. 1 Sam. 15, 1. Job 33, 8; *the voice of prayer* Ps. 28, 2, 6, 66, 19; *the voice of weeping* Ps. 6, 9. Ellipt. in exclamation; *a voice! the voice!* Cant. 2, 8 **קוֹל הַדּוֹרֵר** *the voice of my beloved!* sc. I hear. 5, 2. Is. 13, 4, 52, 8, 66, 6. Jer. 50, 28; comp. Job 39, 24.—Metaph. ascribed to blood unavenged, Gen. 4, 10. Put also meton. for *speech, discourse*, Ecc. 5, 2, 5 [3, 6]; for *rumour, report*, Gen. 45, 16. Jer. 3, 9. Ez. 26, 15.

b) Of the voice or cry of beasts, e. g.

the bleating of flocks and lowing of herds 1 Sam. 15, 14, comp. Jer. 9, 9; the neighing of horses Jer. 8, 16; the roaring of lions Job 4, 10. Zech. 11, 3. Also of the voice of birds Ecc. 12, 4; of the turtle Cant. 2, 12; of the dove Nah. 2, 8.

c) Of the sound and noise of inanimate things, as of a trumpet Ex. 19, 19, 20, 18. Josh. 6, 5; a harp, pipe, Ez. 26, 13. Job 21, 12; a bell Ex. 28, 35; thunder Ps. 104, 7; rushing waters Ez. 1, 24, 43, 2. Ps. 42, 8; rain 1 K. 18, 41; of chariots and horses, *a rattling*, 2 K. 7, 6. Joel 2, 5; of fire, ibid. of burning thorns, *crackling*, Ecc. 7, 6; of a mill Ecc. 12, 4; of a whip, *cracking*, Nah. 3, 2; also of the sound of steps 2 Sam. 5, 24. 1 K. 14, 6. 2 K. 6, 32, and prob. Gen. 3, 8; of wings in motion Ez. 1, 24, 3, 13; of a falling leaf, *rustling*, Lev. 26, 36. **בְּקוֹל גְּדוֹל** *with great noise* Is. 29, 6.—So **קוֹל רְהוֹה** **קוֹל יָרֵחַ** *for thunder* Ps. 29, 3 sq. Is. 30, 30, 31. Job 37, 2, 4, 5. 1 Sam. 7, 10. Plur. **קוֹלוֹת** *thunders* Ex. 9, 23, 29, 33, 34. 1 Sam. 12, 17; fully **קוֹלֵי הַיָּם** Ex. 9, 28. **תְּהִיז קוֹלוֹת** *thunder-flash, lightning*, Job 28, 26, 38, 25.

Spec. may be noted the following phrases:

aa) **קוֹל נִשְׂא** *to lift up the voice*, see in **נִשְׂא** no. 1. e; also **הִרְיִם קוֹל** id. see in **רוּחַ** Hiph.

bb) **נָתַן קוֹלוֹ** a) *to give forth one's voice*, of persons, e. g. in weeping Gen. 45, 2. Num. 14, 1; in outcry Lam. 2, 7; in calling Prov. 1, 20, 8, 1. Jer. 22, 20; c. הָ i. q. *to call to any one* Prov. 2, 3; **נָתַן קוֹל בְּאֶרֶץ** *to proclaim in the land* 2 Chr. 24, 9. So of birds singing Ps. 104, 12; of the lion roaring Am. 3, 4; of the sea Hab. 3, 10; of the noise of a multitude Jer. 48, 34; of thunder-clouds Ps. 77, 58. Of God as thundering Ps. 18, 14. Am. 1, 2. Joel 2, 11, 4, 21. Jer. 25, 30. β) **נָתַן בְּקוֹלוֹ** *to give forth (to utter) with his voice*, comp. Heb. Gr. § 135. 1. n. 3. So of a lion roaring, c. **עַל** *against*, Jer. 12, 8; of God as thundering Ps. 46, 7, 68, 34.

cc) **שָׁמַע קוֹל פֶּ** a) *to hear the voice of any one*, i. e. *to listen to him*, Gen. 4, 23. Is. 28, 23. Of God as hearing and answering a suppliant Num. 20, 16. Deut. 26, 7. Ps. 5, 4, 27, 7, 55, 18, 64, 2. Jon. 2, 3. So **הִאֲזִין קוֹל** id. Job 9, 15. Ps. 141, 1

β) שָׁמַע בְּקוֹל פ' *to hearken to the voice of any one, i. e. to listen and obey*, Gen. 27, 8. 13. 43. Ex. 18, 19. Deut. 21, 18. al. Spec. *to obey God* Gen. 22, 18. 26, 5. Deut. 8, 20. 1 Sam. 12, 15. 15, 19. 20. 22. al. Of God as listening to a suppliant Gen. 30, 6. Judg. 13, 9. Ps. 130, 2. γ) שָׁמַע לְקוֹל פ' *to hearken to the voice of any one, to listen and obey*, Gen. 3, 17. 16, 2. Ex. 18, 24. 1 Sam. 2, 25; *to obey God* Ex. 15, 26. Judg. 2, 20. Ps. 81, 12. δ) שָׁמַע אֶל-קוֹל פ' *to listen to the voice of a suppliant, so God* Gen. 21, 17.

dd) הִצְבִּיר קוֹל בְּ to *cause to be proclaimed in a land*, see in *הִצְבִּיר* Hiph. no. 2.

קוֹלֵיהָ (i. q. קוֹלֵיהָ, voice of Jehovah) *Kolaiah*, pr. n. m. a) Jer. 29, 21. b) Neh. 11, 7.

* קוּם fut. יָקוּם, apoc. יָקָם Gen. 27, 31, יָקָם לָךְ Job 22, 28; conv. וַיָּקָם, וַיֵּאָקָם, but 1 pers. וַיֵּאָקָם Neh. 2, 12, וַיֵּאָקָם 1 K. 3, 21; Imper. קוּם, קָם Josh. 7, 10, c. ה parag. קוּמָה; Præt. once קָאם Hos. 10, 14, like Arab. *قام*.

1. *to rise up*; Arab. *قام* id. also to stand. Syr. to rise up, to stand. Eth. *ቋቋ* to stand.—E. g. from the ground, or from a bed, Gen. 27, 31. 32, 23. Cant. 5, 5; c. מִן 1 Sam. 28, 23; מֵעַל 2 Sam. 11, 2. So of one who rises in the morning Ps. 127, 2; or who had fallen down Prov. 24, 16. Mic. 7, 8; or was upon his knees 1 K. 8, 54; or was sitting, e. g. on a seat c. מֵעַל Judg. 3, 20, or at table c. מֵעַם 1 Sam. 20, 34. So קוּם מִתְעַבְרִי *to rise up from fasting* Ezra 9, 5, since in fasting, as connected with mourning, they sat upon the ground, comp. v. 3. 4. 2 Sam. 12, 16. Job 2, 13. Imper. with dat. pleon. לָךְ קוּמִי Cant. 2, 10.—Spec.

a) *to rise up to or before any one in token of respect, reverence*, Is. 49, 7; c. מִפְּנֵי Gen. 31, 35. Lev. 19, 32; לְקָרְאָה Gen. 19, 1. 1 K. 2, 19.

b) Very often it stands before verbs of going, departing, and the like; Gen. 22, 3 וַיָּקָם וַיֵּלֶךְ *and he rose up and went*. 28, 2 קוּם לָךְ. 24, 10. 25, 34. Ex. 24, 13. Num. 16, 25. Judg. 19, 5. al. stæpiss. 1 Sam. 21, 11 וַיָּקָם דָּוִד וַיִּבְרַח. 26, 2 וַיָּקָם וַיֵּרָד. Gen. 21, 32 וַיָּשְׁבוּ... וַיָּקָם. Deut. 17, 8 וַיָּקָם, etc. Also, these being

omitted, קוּם itself is i. q. *to rise up and go, to set off*, Gen. 31, 17. Josh. 8, 19. 1 Sam. 17, 48; with מִן of place *whence* Gen. 23, 3. 46, 5. 1 Sam. 20, 41.—Sometimes קוּם marks the doing or undertaking of any thing with impetus; 2 Sam. 23, 10 *he arose and smote* (הוּא קָם וַיִּכֶּה) *the Philistines until his hand was weary*. Judg. 8, 21. 2 K. 11, 1. 2 Sam. 13, 31 *then the king arose and tore his garments*. Job 1, 20. 2 K. 12, 21. Jer. 1, 17. Prov. 31, 28. 1 Sam. 24, 5. Sometimes it implies a doing *again*, after an interval; Josh. 6, 26 *that riseth up and buildeth this city Jericho*. Deut. 31, 16. In a few cases it is pleonastic or marks a verbose style; Num. 11, 32 *and the people rose up all that day... and gathered the quails*. Ex. 2, 17.—Arab. *قام* c. fut.

to undertake, to begin.—Hence Imper. קוּם *rise up! arise!* as a word of incitement; either to go, as קוּם לָךְ Gen. 28, 2; קוּם צֵא 31, 13; קוּם עֲלֵה 35, 1, etc. or to do any thing, Judg. 8, 20 קוּם הֲרֹג. אֹהֶם v. 21. 1 K. 21, 15. With ה parag. intens. espec. as addressed to Jehovah that he may help, Ps. 3, 8 קוּמָה יְיָ הוֹשִׁיעֵנִי. 7, 7. 9, 20. 10, 12. 74, 22. 82, 8. 132, 8. al.

c) *to rise up against any one, in a hostile sense*; c. עַל Judg. 9, 43. Is. 14, 22. Am. 7, 9. al. אֶל Gen. 4, 8. 1 Sam. 22, 13. 24, 8; בְּ Mic. 7, 6; לְפָנָי Num. 16, 2; with לְמַלְחָמָה Ob. 1. Also as a witness, *to rise up against* Ps. 35, 11; c. בְּ Deut. 19, 15. 16. Ps. 27, 12. Job 16, 8. Part. קוּמִים עָלַי *those rising up against me, my adversaries, enemies*, Ps. 92, 12; also קוּמִים עָלַי id. 2 K. 16, 7; oftener c. suff. קוּמִי id. Ps. 18, 40. 49. Lam. 3, 62, קוּמִי Ps. 44, 6, קוּמִיָּה Ex. 15, 7, etc. Arab. *قام على* id.—Trop. Ps. 27, 3 *though war should rise up against me*. Hos. 10, 14. Nah. 1, 9. Prov. 24, 22.

d) *to arise, to come forth, to appear*; e. g. a new king after his predecessor Ex. 1, 8. 1 K. 3, 12. 2 K. 23, 25; a leader Judg. 5, 7; a prophet Deut. 13, 2. 34, 10; a new generation Gen. 41, 30. Judg. 2, 10. Ps. 78, 6. With הִתְחַוָּה *in place of*, Num. 32, 14. 1 K. 8, 20. Syr. *مصر* often of a king. Arab. *قام بعد* id.

e) Trop. *to rise up out of calamity*

Jer. 51, 64. Also to rise in prosperity, wealth, q. d. 'to rise in the world,' Prov. 28, 12.

f) Of God as rising up for judgment, למשפט, Ps. 76, 10; to punish the wicked Is. 2, 19, 21, 28, 21. Ps. 12, 6. Job 31, 14.

g) to rise up, to rise again, as the dead returning to life, Job 14, 12. Ps. 88, 11. Is. 26, 14, 19. Also to arise out of sleep Prov. 6, 9; to rise up from sickness Ps. 41, 9.

h) to sit down and rise up, put for the general course of life and conduct, Ps. 139, 2. So to lie down and rise up id. Deut. 6, 7, 11, 19.

i) to rise, as the light Job 25, 3; the noon-day light Job 11, 17.

2. to set oneself, to stand, i. q. עמד; see the Arab. and Ethiop. usage above. 2 K. 13, 21 וַיָּקִים עַל-רַגְלָיו and stood upon his feet. Job 19, 25, 30, 12; c. בָּ Ps. 24, 3. Of waters heaped up, Josh. 3, 16; with neg. of idols, i. q. to be cast down, Is. 27, 9.—Trop. a) to stand firm, to be established, as a kingdom 1 Sam. 13, 14, 24, 21; of a king 2 Chr. 21, 4. Hence to stand, i. e. to stand out, to endure, Job 15, 29. Am. 7, 2, 5. Nah. 1, 6. Ps. 1, 5; c. לִפְנֵי to stand out before, to withstand any one, Josh. 7, 12, 13. Of things Job 41, 18 [26]. b) to remain Josh. 2, 11. Is. 40, 8; c. לְ to any one, Lev. 25, 30, 27, 19. With עַל, Is. 32, 8 וְהָיָא עַל-נְרִיבוֹה וַקִּים id. and he remaineth (persisteth) in liberal things. Arab. قام على to persist in.

c) With לְ of pers. to stand up for any one, in his behalf, to stand by him, Ps. 94, 16. Arab. قام له id. d) Trop. to be confirmed, established, e. g. a purchase Gen. 23, 17, 20; counsel or purpose Is. 8, 10, 14, 24. Prov. 19, 21; once c. לְ, to be established to any one, i. e. to be successful, Job 22, 28; of a prediction Jer. 44, 28, opp. נָפַל. So to be valid, to stand good, e. g. testimony Deut. 19, 15; a vow Num. 30, 5 sq. e) קים על-שֵׁם פ' to stand upon (in) the name of any one, i. e. in the public registers, to be enrolled in his place, to succeed to the name and estate of any one, Deut. 25, 6. f) קמו עיניו 1 K. 14, 4 comp. 1 Sam. 4, 15, his eyes were set, fixed, spoken of a person afflicted with a disease of the eye, in which the pupil

becomes fixed, so as no longer to contract and dilate. Arab. قامت العين id.

3. Like Samar. קנם, to live; see Pi. no. 2, and the nouns יקום, ילקום (القَوْم) the people.

PIEL קים, chiefly in the later books, like Aram. קים, קים.

1. Causat. of Kal no. 2, in various connections: a) to confirm, to establish, Ruth 4, 7. Esth. 9, 29, 31 init. Of a prophecy, to confirm by the event, Ez. 13, 6. b) With על to enjoin any thing upon any one, pr. to cause to be imposed upon any one, Esth. 9, 21, 31 mid. comp. Chald. קים על to bind by an oath. Hence קים עליו to take upon oneself, pr. to enjoin upon oneself, Esth. 9, 27, 31 fin. c) to make stand good, i. e. to perform, to fulfil, an oath, Ps. 119, 106.

2. Trans. of Kal no. 3, to preserve alive, Ps. 119, 28. Frequent in the Targums.

PI. קים 1. Causat. of Kal no. 1, to raise up, to build up, e. g. ruins, Is. 44, 26, 58, 12, 61, 4.

2. Intrans. to rise up; Mic. 2, 8 long since hath my people קים לְאֵיבִי risen up as an enemy; Vulg. consurrexit. Others, long since hath my people set (me) up as an enemy; but this is far-fetched.

Hiph. קים, fut. קים, apoc. קים, conv. יקים.

1. Causat. of Kal no. 1, to raise up, to lift or help up, e. g. one lying down 2 Sam. 12, 17. 1 Sam. 2, 8; one fallen Deut. 22, 4; the afflicted Job 4, 4. Ps. 41, 11. Spec. a) to raise up, i. e. to excite a hostile people Hab. 1, 6; an adversary (יִצְחָן) 1 K. 11, 14; c. עַל against Am. 6, 14. Mic. 5, 4. Also to rouse up a wild beast Gen. 49, 9. Num. 24, 9. Trop. to raise up evil, calamity, against (עַל) any one, 2 Sam. 12, 11. Ez. 34, 23. Zech. 11, 16; אָל id. 1 Sam. 3, 12. b) to raise up, i. e. to cause to arise or appear, e. g. judges Judg. 2, 18; a prophet Jer. 29, 15; a priest 1 Sam. 2, 35; a king in place of another, c. תָּחַח 2 Sam. 7, 12; a new generation Josh. 5, 7; a plant, to make grow up, Ez. 34, 29. Spec. קים שם לְ Deut. 25, 7. Ruth 4, 5, 10, and קים זרע לְ Gen. 38, 8, to raise

let flow forth, as a fountain its waters Jer. 6, 7.

PILP. קָרַקַר 1 to dig under, to undermine a wall, as in Talmud. So in paronomasia, Is. 22, 5 מְקַרְקַר אֶת הַיְּמִין (a day) undermining the walls, when all shall be overthrown. Talmud. קְרוּרָא דְקִיר דְּסִיר דְּקִיר destruction of the wall.—Hence

2. to destroy persons; Num. 24, 17 וְקָרַקְרָתְךָ כָּל־בְּנֵי יִשְׂרָאֵל and destroy all the sons of pride; Sept. προνομεύσει, Vulg. vastabil.

Deriv. מְקֹרֵר, מְקַרְרֵר, מְקַרְרֵר, מְקֹרֵר.

קִירָה m. (r. קָרָה) c. suff. קִירָה, plur. קִירוֹה; a beam, joist, pr. a cross-beam, 2 K. 6, 2, 5; plur. 2 Chr. 3, 7. Cant. 1, 17. By synecd. a roof, like Gr. μέλαθρον, Gen. 19, 8.—Syr. قَمْدَا id.

קִירוֹת m. plur. fine threads, webs, i. e. spiders' webs, Is. 59, 5, 6. Arab. قَوْرُ thread of cotton. Comp. Gr. καῖρος the cross threads in weaving, whence καίρω, καίρωσις. The etymology is obscure.

* קוּשׁ 1. i. q. Arab. قَوْسٌ to be curved, bent, as a bow, the back; II, to curve, to bend, as a bow; compare Gr. γαῦσος curved. Hence קוּשָׁה, קוּשׁ, bow, קוּשָׁה, and pr. n. קוּשׁוֹן.

2. i. q. רָקַשׁ, to lay snares; once in fut. Is. 29, 21 וְרָקַשׁוֹן, in other Mss. וְרָקוּשׁוֹן.

Deriv. see in no. 1, also pr. n. קוּשׁוֹן, אֶלְקוּשׁוֹן, and

קוּשׁוּיָהוּ (bow of Jehovah, i. e. rain-bow) Kushiiah, pr. n. m. 1 Chr. 15, 17; called in 6, 29 [44] קִישִׁי Kishi.

קָה see r. לָקַח and Index.

קָט Ez. 16, 47, see קוּט .

* קָטַב obsol. root, Chald. and Arab.

קָטַב to cut; hence to cut off, to destroy. Kindred verbs are קָצַב, הָצַב, קָצַב. The biliteral root קָט has this sense of cutting, cutting off, like the kindred קָץ, חָץ; see the verbs קָטַל, קָטַן, Arab. قَطَّ, قَطَعَ; and comp. under קָצַץ, הָצַץ, קָצַץ. —Hence קָטַב, קָטַב.

קָטַב m. in pause קָטַב 1. a cutting off, destruction; Is. 28, 2 טַרְדַּתְךָ אֶת־דְּמֹתֶיךָ אֶת־דְּמֹתֶיךָ אֶת־דְּמֹתֶיךָ a destroying storm.

2. Spec. contagion, pestilence, Deut. 32, 24. Ps. 91, 6.

קָטַב m. c. suff. קָטַבָּ id. spec. contagion, pestilence, Hos. 13, 14. R. קָטַב .

קְטוּרָה f. (r. קָטַר I). incense, Deut. 33, 10.

קְטוּרָה (incense) Keturah, pr. n. of the wife whom Abraham took after the death of Sarah, Gen. 25, 1. 1 Chr. 1, 32.

* קָטַל fut. יִקְטֹל, to kill, to slay, a poetic verb, Ps. 139, 19. Job 13, 15. 24, 14. Syr. and Chald. id. Arab. قَتَلَ, Ethiop. ቆጥሎ. The primary idea is that of cutting, see in קָטַב. Comp. the Gr. ΚΤΕΙΝΩ.—Hence קָטַל.

קָטַל Chald. to kill; Part. act. קָטַל Dan. 5, 19. Part. pass. קָטֹל Dan. 5, 30. 7, 11.

פָּא. קָטַל intens. to kill many, more than one, like Syr. Pa. and Arab. قَتَلَ. Dan. 2, 14. 3, 22.

ITHPE. and ITHPA. Dan. 2, 13, pass.

קָטַל m. in pause קָטַל, slaughter, Ob. 9.

* קָטַן fut. יִקְטֹן, to be little, small, opp. גָּדוֹל. The primary idea seems to be that of cutting off, and so making shorter and smaller, pr. 'to be docked;' see in קָטַב. Syr. صَمَّ, Ethiop. ቆጠሩ, fine, subtle.—2 Sam. 7, 19 and this was yet small in thy sight, did not suffice. 1 Chr. 17, 17. Trop. c. בָּן to be unworthy of, Gen. 32, 11.

HIRH. to make small, Am. 8, 5.

Deriv. קָטַן, קָטַן, קָטַן, and pr. n. קָטַן, קָטַן.

קָטַן and קָטַן, constr. once קָטַן 2 Chr. 21, 17; but c. suff. קָטַנִּי, plur. קָטַנִּים 2 K. 2, 23, constr. קָטַנִּי, and fem. קָטַנָּה plur. קָטַנּוֹת Zech. 4, 10, all from קָטַן.

1. Adj. little, small, opp. גָּדוֹל. a) Of persons, as not grown up, וְיָדָה גָּדוֹל from small to great, i. e. all, Gen. 19, 11. 1 Sam. 5, 9. 30, 2. Jer. 8, 10. al. מְגָדוֹל וְיָדָה id. 2 Chr. 34, 30. Esth. 1, 5. 20. וְיָדָה קָטַן a little son 2 Sam. 9, 12; וְיָדָה קָטַן 1 Sam. 20, 35. 1 K. 11, 17, plur. 2 K. 2, 23. וְיָדָה קָטַנָּה a little sister Cant. 8, 8. 2 K. 5, 2. Hence of age, c. art. הַקָּטָן, הַקָּטָן, young, the younger, Gen. 9, 24. 27, 15. 42. 44, 2. 1 Sam. 16, 11. 17, 14. b) Of beasts 2 Sam. 12, 3. Cant. 2, 15. c)

Of things, as הַמְאִיר הַקָּטָן Gen. 1, 16; הַיָּרֵךְ הַקָּטָן Ecc. 9, 14; so 1 Sam. 20, 2, 22, 15. 1 K. 2, 20.—Abstr. *smallness*, whence הַקָּטָן *vessels of smallness*, i. e. smaller vessels, Is. 22, 24. Plur. הַיָּרֵךְ הַקָּטָן *the day of small things*, Zech. 4, 10.

2. Trop. a) Of a small number 1 Sam. 9, 21. Is. 60, 22. b) Of time Is. 54, 7. c) Of might, authority, Am. 7, 2, 5; comp. Is. 36, 9.

3. קָטָן *Katan*, pr. n. m. c. art. *Hakkatan*, Ezra 8, 12.

קָטָן m. (r. קָטָן) *smallness*, then *the little finger*; whence c. suff. קָטָנִי *kōl'ni* 'my little finger' 1 K. 12, 10. 2 Chr. 10, 10. Other Mss. read in 2 Chr. 1. c. קָטָנִי *kōl'ōnni*, from a form קָטָן with Dag. impl. in ך, the moveable Sheva being changed into Kamets-Hateph; see J. H. Michaelis ad h. l. But it would seem inadmissible to read with Van der Hooght קָטָנִי in 1 K. 1. c. Comp. קָטָן.

* קָטַף fut. הַקָּטֵף, *to pluck off, to break off*, e. g. ears of grain, foliage, etc. Deut. 23, 26. Job 30, 4. Ez. 17, 4, 22.—Arab.

كَطَف, Syr. صَف, *to pluck grapes*. Kindr. are הַתָּה, הַתָּה.

NIPI. pass. Job 8, 12.

* I. קָטַר in Kal not used, i. q. עָתַר no. 1, *to smoke*, see קָטַר. Spec. of *fragrant smoke*, perfume, incense; Arab. كَطَر II, *to smoke with aloe-wood*; V, *to perfume oneself with smoke, as a female*; كَطَرٌ and كَطْرٌ *odorous wood burned as perfume, aloe-wood*.

PIEL 3 plur. קָטְרוּ, fut. הַקָּטֵר, *to burn incense*, chiefly to idols, c. dat. e. g. לְבַעַל 2 K. 23, 5. Jer. 7, 9; the queen of heaven Jer. 44, 17–19, 25; the brazen serpent 2 K. 18, 4; the host of heaven Jer. 19, 13; to 'other gods' Jer. 1, 16, 19, 4, 44, 8, 15. Absol. or with adjunct of place 1 K. 22, 44. 2 K. 12, 4, 14, 4. Is. 65, 7. Jer. 44, 21, 23. Trop. Hab. 1, 16. Rarely like Hiph. no. 2, of sacrifice offered to God, c. acc. *to burn* the fat, the odour of which went up as incense, 1 Sam. 2, 16; comp. Am. 4, 5.—Part. fem. plur. מִקְטָרוֹת *altars of incense*, on which incense was burned, pr. 'diffusing odours,' 2 Chr. 30, 14

Pual part. f. מִקְטָרָה *incense* Cant. 3, 6.

HIPH. 1. i. q. Piel, *to burn incense* to idols, c. dat. 1 K. 11, 8. Jer. 48, 35. Hos. 2, 15; absol. 1 K. 3, 3, 13, 2. 2 Chr. 28, 3.—Oftener

2. *to burn* upon the altar, c. acc. e. g. incense, קָטְרָה, Ex. 30, 7, 8, 40, 27. 2 Chr. 29, 7; the fat of victims and the victim itself, Lev. 1, 9, 17, 3, 11, 16, 4, 10, 8, 21. Ez. 29, 18. 1 Sam. 2, 15, 16; an offering or memorial, Lev. 2, 2, 16, 6, 8. Jer. 33, 18. With dat. of the divinity, as הַקָּטֵר לְקִי 2 Chr. 13, 11, comp. Ex. 30, 20; without acc. 2 Chr. 26, 18; with לְפָנֵי קִי 1 Chr. 23, 13. 2 Chr. 2, 3, 5; absol. 1 K. 13, 1, 12, 33. 1 K. 6, 34.

HOPH. הִקְטֵר pass. of Hiph. no. 2, Lev. 6, 15. Part. מִקְטָר *incense* Mal. 1, 11.

Deriv. קָטַר, קָטְרָה, קָטֵר, קִיטֹר, קִיטֹרָה, מִקְטָרָה, and pr. n. קָטִירָה.

* II. קָטַר i. q. Aram. קָטַר and Heb. קָטַר, *to bind, to tie*; and hence *to shut, to close*. Comp. Ethiop. ቋፈፈ, *to bind*, ቋፈፈ, *to shut, to watch a door*—Part. Pass. f: Ez. 46, 22 קָטְרוֹת *closed courts*, i. e. surrounded by a wall and closed with doors; referring to the smaller courts in the four corners of the great court, which served as kitchens, v. 24.—Hence pr. n. קָטְרוֹן and

קָטֵר Chald. m. only in plur. קָטֵרִין, *knots*, i. e. a) *vertebræ, joints* of the back, Dan. 5, 6; see in הַרְצָן. Syr. ܩܬܝܢ joint of the hand, wrist. b) Trop. *knotty questions*, hard problems. Dan. 5, 12, 16.

קָטְרוֹן (knotty, i. q. Chald. קָטֵרִין, r. קָטֵר II) *Kitron*, pr. n. of a town of Zebulun, Judg. 1, 30. Some hold it to be i. q. קָטָה Josh. 19, 15; but without reason.

קָטֵרָה f. (r. קָטַר I) c. suff. קָטֵרָהִי, *incense* Ex. 30, 35. Lev. 10, 1. Is. 1, 13. Prov. 27, 9. al. sæp.—Ps. 66, 15 קָטֵרָה *incense of rams*, i. e. the fat as burned in sacrifice.

קָטַת (for קָטָה small, r. קָטָן) *Kattath*, pr. n. of a place in Zebulun, Josh. 19, 15.

קִיא m. *vomit*, Is. 19, 14, 28, 8. Jer. 48, 26. R. קִיא.

* קָיָה Imper. קִי Jer. 25, 27, see in r. קִיא

קִים Chald. m. i. q. Heb. קִיָּן, *summer*, Dan. 2, 35.

קִיטור m. (r. קִיטָר I) 1. *smoke*, Gen. 19, 28. Ps. 119, 83.

2. *vapour, a cloud*, Ps. 148, 8.

קִים m. (r. קִים) *a rising up* against any one, see the root no. 1. c; hence concr. Job 22, 20 קִימֵינוּ *our adversaries, enemies*, i. q. קִימֵינוּ.

קִים Chald. m. *a statute, edict*, Dan. 6, 8. In Targ. often for Heb. חֹק, בְּרִיחַ, בְּרִיחַ. Syr. كَمِيَان. R. קִים.

קִים Chald. adj. *enduring, sure*, Dan. 4, 23. Syr. كَمِيَان id. R. קִים.

קִימָה f. (r. קִים) *a rising up*, Lam. 3, 63.

קִימוֹשׁ, see קִימוֹשׁ.

קִין see in r. קִין.

קִין m. (r. קִין) 1. *a lance, spear*, c. suff. קִינָה 2 Sam. 21, 16.

2. *Cain*, pr. n. a) The eldest son of Adam, the murderer of his brother Abel, Gen. 4, 1 sq. Among his posterity were the inventors of arts and *arms*. The name comes from r. קִין, perh. *lance*, as a murderous weapon; though in Gen. 4, 1 the etymology is explained as if r. קִין were i. q. קָנָה no. 1, viz. *she bore Cain and said: I have gotten (borne) a man with the help of the Lord*. b) The tribe of the Kenites, Num. 24, 22. Judg. 4, 11; see קִינֵי. c) A town in the tribe of Judah, c. art. Josh. 15, 57.

קִינָה f. (r. קִין) plur. קִינֹה, once קִינים Ez. 2, 10.

1. *song*, Syr. كَمِيَان musical sound, song. *a song of mourning, lamentation*, Jer. 9, 9. Am. 5, 1. 8, 10. Ez. 2, 10. 19, 14. al.

2. *Kinah*, pr. n. of a town in Judah Josh. 15, 22.

קִינֵי Gen. 15, 19. Judg. 4, 11. 17. 1 Sam. 30, 29, also קִינֵי 2 Sam. 27, 10 קִינֵי 1 Chr. 2, 55, gentile n. *Kenite*, collect. *the Kenites*, a Canaanitish tribe dwelling among the Amalekites, 1 Sam. 15, 6, comp. Num. 24, 20. 21. Hobab. the father-in-law of Moses, was phylarch of one of their tribes, Judg. 1, 16. 4, 11. The family of Heber the Kenite dwelt

in Naphtali, Judg. 4, 11. See too קִין no. 2. b.—Syr. كَمِيَان id. pr. 'a smith,' and this is prob. the signif. of Heb. קִינֵי, from r. קִין.

קִינָן (smith, perh. lancer, r. קִין) *Kenan* or *Cainan*, pr. n. of an antediluvian patriarch descended from Seth, Gen. 5, 9. 1 Chr. 1, 2.

קִיץ m. (r. קִיץ III) c. suff. קִיציָה, *harvest of fruits, fruit-harvest*, not of grain which is קִצִיר; pr. *the cutting off of fruit*. Is. 16, 9. Jer. 8, 20. 48, 32. Spec. *fig-harvest*, which in Palestine takes place in August; although *early figs* (בַּבּוֹרִים) ripen at the summer solstice; Is. 28, 4 *as the early fig before the harvest*. Mic. 7, 1.—Hence

a) *the harvest-time of figs*, i. e. *summer*, espec. *midsummer*, the hottest season; Arab. قَيْظٌ or قَرِظٌ mid-summer.

Chald. קִינָט, Syr. كَمِيَان id.—Ps. 32, 4 קִינָט בְּחַרְבוֹנֵי קִינָט into the droughts of summer. Prov. 6, 8. 10, 5. 26, 1. 30, 35. Sometimes it seems to include *the spring*, as הַרְף also includes autumn and winter; see in הַרְף.

b) *fruit*, spec. *figs*, as harvested, Am. 8, 1. 2; comp. Jer. 24, 1 sq. Jerome *poma*, which is a general word including *figs*; see the lexicons. 2 Sam. 16, 1 מֵאָה קִיץ, ellipt. for קִיץ וְרֵבִלֹה קִיץ, *a hundred cakes of figs*. Comp. in Engl. *the harvest for the grain harvested*.

קִיציָה m. adj. (r. קִיץ, for קִיציָה, after the analogy of הִיציָה from הִיץ, Dag. om. after הִי) *the last, the extreme*, only in f. קִיציָה Ex. 26, 4. 10. 36, 11. 17.

קִיציָה m. Jon. 4, 6–10, according to Jerome, the Talmud, and Heb. intpp. *the ricinus, palma Christi*, Arab. الخروع *el-kherû'a*, Egyptian *كوكب, كوكب*, Diod. Sic. 1, 34, a tall biennial plant still cultivated in gardens, of an elegant appearance and rapid growth, with a stalk or trunk full of sap. At Jericho it becomes a considerable tree; see Bibl. Res. in Palest. II. p. 281. Bochart. Hieroz. II. p. 293, 623. Celsii Hierobot. II. p. 273 sq. Thesaur. p. 1214.—According to Sept. and Peshito, *a gourd*.

קִירְלֹן m. (r. קָלֵל) i. q. קִלְיוֹן, *ignominy, shame*, once Hab. 2, 16.—Vulg. *vomit ignominia, shameful vomit*, as if compounded from קיר for קירא vomit, and קִלְיוֹן ignominy, in which sense also nine Mss. write it in separate words, קִיר קִלְיוֹן.—Perhaps for קִירְלֹן, comp. מִשְׁפָּחָה from שָׁפַח. But not improb. the letters קיר are not genuine, and have crept in by an error of the copyists.

קִיר m. once קִר Is. 22, 5 (where several Mss. קִיר), plur. קִירוֹת. R. קִיר.

1. *a wall*, Sept. *τείχος*, e. g. of a city Num. 35, 4. Is. 22, 5. קִירי *workmen in walls*, masons, 1 Chr. 14, 1, comp. 2 Sam. 5, 11. קִיר אֶבֶן מִקִּיר Hab. 2, 11. Lev. 14, 37. קִיר נֹטֵי *a leaning wall*, ready to fall, Ps. 62, 4; קִיר נָפֵל Ez. 13, 12. 14. 15.—Spec. a) *wall* of a house, e. g. exterior 2 K. 9, 33. Ez. 8, 8. 12, 5. Am. 5, 19; also the inside wall, often ornamented with panels and pictures, 1 K. 6, 15. Ez. 8, 10, 23, 14. 1 Sam. 19, 10. 2 K. 20, 2. קִיר מוֹשֵׁב הַקִּיר *the wall-seat*, by the wall, 1 Sam. 20, 25. So of the walls (sides) of an altar Jer. 1, 15. 5, 9; trop. of the heart Jer. 4, 19. b) *wall* of a garden, park, etc. Num. 22, 25. 1 K. 5, 13. קִיר אֶבֶן *a wall-storm* i. e. destroying walls Is. 25, 4. c) *wall-side*, as קִיר הַחוּמָה Jer. 2, 15; and so prob. 2 K. 4, 10. קִיר עֲלֵיתָ *a little wall-chamber*, built against the side of the house; here קִיר אֶבֶן agrees with עֲלֵיתָ.—Prob. the primary idea of קִיר may have been *a mound, rampart*, Lat. *vallum*, so called from *digging*, r. קִיר; hence *a wall*; just as Engl. *wall* comes from Lat. *vallum*.

2. *a walled place*, like Gr. *τείχος* (Herod. Xen.) *a fortress, citadel*; whence קִיר מוֹאָב Is. 15, 1 (fortress of Moab, Chald. קִיר מוֹאָב) *Kir Moab*, pr. n. of a fortified city in the territory of Moab, now called *Kerak*, which name is also applied in a wider sense to the whole district. The same is called in Is. 16, 11. Jer. 48, 21. 36. קִיר הֶרֶשֶׁת (brick fortress) *Kir-heres*; and in Is. 16, 7. 2 K. 3, 25. קִיר הֶרֶשֶׁת *Kir-hareseth*, id. For the present *Kerak*, see Burckh. Travels in Syria p. 377–390. Irby and Mangles p. 361 sq. [110 sq.] Bibl. Res. in Palest. II. p. 569.

3. *Kir*, pr. n. of a people and region

subject to the Assyrian empire, Is. 22, 6. 2 K. 16, 9. Am. 1, 5. 9, 7. Prob. the tract on the river Cyrus (Gr. *Κύρος* and *Κύρρος*) between the Euxine and Caspian seas, called at the present day in Armenian, *Kur*.

קִירוֹס (Chald. a weaver's comb) *Kiros*, pr. n. m. Neh. 7, 47; for which קִירֹס *Keros*, Ezra 2, 44.

קִישׁ (perh. i. q. קִישׁ a bow) *Kish*, pr. n. m. a) The father of king Saul 1 Sam. 9, 1. 14, 51. 1 Chr. 8, 33. b) 1 Chr. 8, 30. 9, 36. c) 1 Chr. 23, 21. 22. 24, 29. d) 2 Chr. 29, 12. e) Esth. 2, 5. R. קִישׁ.

קִישׁוֹן (curved, winding, r. קִישׁ) *Kishon*, pr. n. of a stream which in winter rises near Mount Tabor and empties itself into the bay of 'Akka, Judg. 4, 7. 5, 21. 1 K. 18, 40. Ps. 83, 10. In summer it is dry in the plain. See Bibl. Res. in Palest. III. p. 228–233.

קִישִׁי, see קִישִׁיָהוּ.

קִיתָרוֹס Chald. i. q. Gr. *κίθαρα*, *cithara, a lyre, harp*, Dan. 3, 5. 7. 10. Cheth. In Syriac also the Greek ending *ις* is commonly changed to *os*.—Keri קִיתָרוֹס q. v.

קָלֵל m. adj. (r. קָלֵל) f. קָלֵה, plur. קָלִים. 1. *light*, Job 24, 18.—Hence 2. *swift*, with lightness, Is. 19, 1; of one running. Am. 2, 14. Jer. 46, 6. Lam. 4, 19; fully בְּרֵגְלֵי קָלֵל 2 Sam. 2, 18. Am. 2, 15. Poet. spec. *a fleet horse* Is. 30, 16. Adv. *swiftly*, Joel 4, 4. Is. 5, 26.—Aram. קָלֵל, *light, swift*.

קִיל Chald. m. i. q. Heb. קוֹל, *voice*, Dan. 4, 28. 6, 21. 7, 11; *sound* of a trumpet, Dan. 3, 5. 7. 10. 15.

קָלֵל, see קוֹל, also in r. קָלֵל no. 4.

קָלֵה whence fut. נִקְלָהוּ 2 Sam. 20, 14 Cheth. Better is the Keri נִקְלָהוּ.

* I. קָלֵה to *roast, to parch*, as ears of grain, etc. Part. pass. קָלוּי Lev. 2, 14. Josh. 5, 11. Also a person, as a species of torture, Jer. 29, 22.—Arab. قَلَى and قَلَى, Eth. ቀለዐ, Chald. קָלָה, id. Kindr. is קָלָה, see under צ p. 878.

NIPH. Part. נִקְלָהוּ *scorched, burned*; hence *burning, inflammation*, Ps. 38 8. Deriv. קָלֵי.

* II. קלה i. q. קלל, *to be light*, in Kal not used.

NIPH. *to be made light of, to be contemned*, Is. 16, 14; *to become despised, despicable*, Deut. 25, 3. Part. קלה *despised, ignoble, low*, 1 Sam. 18, 23. Is. 3, 5. Prov. 12, 9.

HIPH. *to make light of, to lightly esteem*, Deut. 27, 16.—Hence

קלון m. 1. *contempt, shame, dishonour*, Prov. 3, 35. 6, 33. 13, 18. Jer. 46, 12. Job 10, 15. Concr. Is. 22, 18.—Hence a) *shame*, i. e. a shameful deed, Prov. 18, 3. Hos. 4, 18. b) *shame, reproach*, in words Prov. 22, 10. c) *shame*, i. e. the parts of shame, Nah. 3, 5. Jer. 13, 26.

* קלה obsol. root; Talmud. *to flow, to flow out*; Pi. *to pour out*. Kindr. is קלה II, *to flow, to be poured out*; whence קלה a dish.—Hence

קלה f. verbal of Pi. *a pot, kettle*, from pouring, 1 Sam. 2, 14. Mic. 3, 3. Comp. Lat. *futum* (Varr.) and *futile*, vessel, from *fundo*.

* קלט 1. *to contract, to draw in, to shrink*, i. q. Arab. قلس. Part. pass. קלט *contracted, shrunk*; then any thing of diminished stature, *dwarf*, spoken of victims Lev. 22, 23. Arab.

קלט small stature, قَلَطٌ, قَلَطِي, small, dwarf; see Camoos p. 965.—Hence pr. n. קליטא:

2. *to take in unto oneself, to receive a fugitive*, i. q. Chald. קלט. Hence מקלט an asylum.

קלי m. (r. קלה I), once קליא with א in otio (as קרי, קריא) 1 Sam. 17, 17, *roasted or parched grain*, i. e. wheat or barley roasted in the ears and then rubbed out, as is still common among the Bedawin Arabs; see Legh in Mac-michael's Journey p. 235. Bibl. Res. in Palest. II. p. 394.—Lev. 23, 14. Ruth 2, 14. 1 Sam. 25, 18. 2 Sam. 17, 28 where קלי is twice read, once of grain and again of pulse. • Comp. Lev. 2, 14.

קלי (perh. for קליה, קליה, the swift messenger of Jehovah) *Kallai*, pr. n. m. Neh. 12, 20.

קליה *Kelaiah*, pr. n. of a Levite, Ezra 10, 23; called also

קליטא (*dwarf*, r. קלט) *Kelita*, pr. n. m. Ezra 10, 23. Neh. 8, 7. 10, 11.

* קלל fut. קלל, קלל Gen. 16. 4. 5. 1 Sam. 2, 30.

1. *to be light*, not heavy, see Hiph. Eth. ΦΛΛ id. ΦΛΛ *light*. Syr. ܩܠܐ *to be light, swift, lightly esteemed*.—Hence

2. *to be swift, fleet*; comp. κοῦφος *light, swift*, ελαφρός and ελαφος, Lat. 'levis cervus,' Engl. *light-footed*; also adj. קל. So 2 Sam. 1, 23 *מַנְשְׂרִים קָלוּ* *they were swifter than eagles*. Hab. 1, 8. Jer. 4, 13. Job 7, 6. 9, 25.

3. *to be or become few, small, to be diminished*; Arab. قَلَّ *to be few*. Gen. 8, 11 and Noah saw *מִעַל הָאָרֶץ* *כי קלו המים* *that the waters were diminished from off the earth*. v. 8.

4. Trop. of persons, *to be lightly esteemed, to be insignificant, vile*; opp. r. קבד no. 6. With בְּיַדֵּי Gen. 16, 4. 5. Job 40, 4. Nah. 1, 14 *כִּי קְלוּתָּךְ* *for thou art become small, thy power is broken*, O Assyria. Sometimes intens. *to be despised, contemned*, opp. נְבָדָה, 1 Sam. 2, 30. Comp. קלה II.—Hence, according to some, קל inf. as noun, *lightness*, i. e. *shame, reproach*, Jer. 3, 9; better i. q. קל voice, rumour.

NIPH. נקל 2 K. 3, 18, נקל 1 K. 16, 31; fut. יקל.

1. *to be light*; Part. fem. נקלה *lightly, slightly*, Jer. 6, 14. 8, 11. Also *to be light, easy*, 2 K. 20, 10; with dat. of pers. *to any one* Prov. 14, 6.

2. *to be swift*, i. q. Kal no. 2, Is. 30, 16.

3. Trop. of things. *to be light, small, trifling*; c. בְּיַדֵּי 1 Sam. 18, 23. 2 K. 3, 18.—Impers. 1 K. 16, 31; and so with מן with inf. Is. 49, 6 *נְקַל לִי מַהְיֹוֹתָהּ לִי עֶבְדִּי* *it is too light a thing that thou shouldst be my servant*; also with dat. added Ez. 8, 17. But Hitzig has well remarked on Is. l. c. that this construction is not accordant with the laws of thought or language, but we should rather expect מן of person, thus *נְקַל מִמֶּנִּי הַיְהוֹוָה לִי עֶבְדִּי*. The writer confounds the two constructions, and puts before the infin. the מן which should have stood before the person.

4. Trop. of persons; *to be lightly esteemed, to be contemned, vile*, 2 Sam. 6. 22

PIEL קָלַל to vilify, to curse, pr. to make vile, contemptible; Syr. **كَل** to lightly esteem, to vilify. Spec. a) to revile, to abuse with reproachful words, Lev. 19. 14. Neh. 13, 25. 2 Sam. 16, 5. 7. 9. 10. 11. 13. b) Intens. to curse, to utter imprecations, i. q. אָרַר, and opp. בִּרְךָ. Ps. 62, 5. 109, 28; with acc. as parents Lev. 20, 9. Prov. 20, 20; God, i. q. to blaspheme, Ex. 22, 27. Lev. 24, 11; also one's natal day Job 3, 1; c. בָּ, as the king and God Is. 8, 21; so בְּשֵׁם יְהוָה 2 K. 2, 24, בְּאֵלֵהוּ 1 Sam. 17, 43. A curse followed by immediate destruction is ascribed to the prophets, 2 K. 2, 24. Deut. 23, 5. Josh. 24, 9; espec. to God Gen. 8, 21.—Reflex. קָלַל לוֹ to curse oneself, i. e. to bring a curse upon oneself; 1 Sam. 3, 13 because he knew בְּרֵי מְקַלְלִים לָהֶם בְּנָוֵי that his sons were bringing a curse upon themselves.

PUAL fut. יִקָּלַל, part. מִקָּלָל, to be accursed, Ps. 37, 22. Job 24, 18; so i. q. to perish under a curse, Is. 65, 20.

HIPH. הִקָּל, fut. יִקָּל, inf. הִקָּל, imper. הִקָּל.

1. to make light. to lighten. a) With acc. of thing and מִיַּד of pers. to lighten any thing from off any one, to take it away, 1 K. 12, 10. 1 Sam. 6, 5. 2 Chr. 10, 10. b) Acc. impl. Ex. 18, 22 הִקָּל מִיַּדְךָ lighten from off thee sc. the burden, business, make thy business lighter. Jon. 1, 5. c) With מִן of burden, to lighten or remit something from a burden; 1 K. 12, 4 הִקָּל מִשְׂבַּר אֲבִיךָ lighten (something) from the service of thy father, i. e. remit something of the service which thy father imposed upon us. v. 9.

2. to make light of, to despise, 2 Sam. 19, 44. Ez. 22, 7; to make despised, to bring into contempt, Is. 8, 23.

PILP. קָלַקַל 1. to shake, to move quickly to and fro, from Kal no. 2; Arab. قَلَقَل id. Eth. አንቀለቀለ to be moved, shaken.—Ez. 21, 26 [21] קָלַקַל he shaketh (waveth) the arrows, a species of divination.

2. to make smooth, to polish, and hence to sharpen Ecc. 10, 10.—The notion of smoothness exists also in the adj. קָלִיל.

HITHPALP. to be moved, shaken, Jer. 4, 24.

Deriv. קָלַל, קָלַל, קָלַל, קָלַל, קָלַל, קָלַל pr. n. קָלִי.

קָלִיל m. adj. smooth, polished, of brass Dan. 10, 6. Ez. 1, 7. Vulg. *as candens*. See r. קָלַל Pilp. no. 2. Thesaur. p. 1217.

קָלָה f. (r. קָלַל Pi.) constr. קָלָה, c. suff. קָלָהָה; plur. קָלָלוֹת; malediction, i. e. a) cursing, reviling, 2 Sam. 16 12. Prov. 27, 14. b) a curse, imprecation, Gen. 27, 12. Deut. 11, 26. 29. 30, 1. 19. al. Gen. 27, 13 קָלָהָה thy curse, pass. i. e. which lights on thee. Concr. one accursed Deut. 21, 23. Jer. 24, 9. 42, 18. al. Plur. קָלָלוֹת curses Deut. 28, 15. 45.

* קָלַם in Kal not used, PIEL to scoff at, to scorn, to deride, Ez. 16, 31 thou art not as a harlot, לְקָלָם אָהֶנּוּ who scoffeth at her hire, in order to get more. Vulg. well, fastidio augens pretium.—Chald. קָלַם to praise, also to mock.

HITHP. id. c. בָּ 2 K. 2, 23. Ez. 22, 5. Hab. 1, 10.

Deriv. the two following.

קָלַם m. scorn, derision, Ps. 44, 14. Jer. 20, 8.

קָלַסָה f. id. Ez. 22, 4. R. קָלַס.

* I. קָלַע to sling, to throw with a sling. Part. קָלַע a slinger, Judg. 20, 16. Trop. to sling out, i. e. to eject a people from a land, Jer. 10, 18. Chald. and Syr. id.—The primary idea is perhaps that of moving up and down, shaking; comp. Arab. قلع id. Hence קָלַע no. 2.

PIEL i. q. Kal, 1 Sam. 17, 49. 25, 29.

Deriv. קָלַע, קָלַע.

* II. קָלַע to carve wood, etc. 1 K. 6, 29. 32. 35. Eth. ለገሀ to impress, mark, stamp money; ገሀገሀ an image on coin.—Hence קָלַע, קָלַע.

קָלַע m. (r. קָלַע I) in pause קָלַע, c. suff. קָלַעוּ; plur. קָלַעִים, constr. קָלַעֵי.

1. a sling 1 Sam. 17, 40. 50. 25. 29. Zech. 9, 15. 2 Chr. 26, 14. Chald.

קָלַע, Arab. مِقْلَاع, id.

2. a curtain, hanging, Ex. 27, 9 sq. 35, 17. Num. 3, 26. al.—Chald. id. Arab.

קָלַע sail of a ship; قلع IV, to sail, to navigate. Eth. ቀላፀ the sail is furled.

This signification perh. comes from the idea of moving up and down; see the root.

3. In 1 K. 6, 34 for קלעים, we ought prob. to read קלעים *leaves of the door*, which stands in the first clause and in cod. Kennic. no. 150.

קלע *a slinger* 2 K. 3, 25. R. קלע I.

קלקל adj. (r. קלל, as קלל from קלל) *light, mean, vile*, of food Num. 21, 5.

* קלש obsol. root. perh. i. q. קלש *to prick*; then, *to be sharp*. Chald. קלש *to be thin, lean*.—Hence

קלשון m. *a sharp point, prong*; 1 Sam. 13, 21 קלשון *a three-pronged fork*, with which hay, straw, and the like are gathered up, pr. 'a triad of prongs.'—Spoken of a pointed instrument Ecc. 12, 11 Targ.

* קמה obsol. root, perh. i. q. Arab. קמה *to heap together, to collect*. Hence the pr. names קמואל, קמנה, קמקם, קמקם.

קמה f. (r. קום) constr. קמה, plur. קמות; pr. *a stalk of grain collect. stalks*, put for *standing grain* Ex. 22, 5. Deut. 16, 9. 23. 26. al. Plur. Judg. 15, 5.—Chald. id. also a statue.

קמואל (assembly of God? r. קמה) Kemuel, pr. n. m. a) A son of Nahor Gen. 22, 21. b) Num. 34, 24. c) 1 Chr. 27, 17.

קמון (perh. full of stalks or grain, see קמה) Kamon, pr. n. of a place in Gilead Judg. 10, 5.

קמוש m. Is. 34, 13, קמוש Hos. 9, 6, and plur. קמושנים Prov. 24, 31, *a prickly weed*, e. g. *nettle, thistle*; see Celsii Hierob. T. II. p. 206. Kimchi *thorns*. R. קמש.

* קמה obsol. root, prob. *to be fat*, *marrowy*; comp. קמה *to be fat*, and קמה *to be marrowy*.—Hence

קמה m. in pause קמה, *meal, flour*, pr. marrow, *μυελός* *andron*. Judg. 6, 19. 1 Sam. 1, 24. 28, 24. 1 K. 5, 2. al. sarp.

—Chald. קמה id. Arab. قمح grain, wheat. Eth. *ፋፋስ* pulse from which meal is made.

* קמט *to lay fast hold of*, Job 16, 8. —Chald. id. Arab. قبط *to bind*. Kindr. are קמץ, קמץ.

Pual pass. Job 22, 16.

* קמול Is. 33, 9, and קמול 19, 6, *to pine away and die*, of a tree, plant.

Kindr. is קמל. Arab. قمل pr. *to be thick set with insects, lice*, and so *to languish*, of a plant. Syr. *مصعب* *to languish*, of persons.

* קמץ pr. *to press together, to compress*, comp. kindr. קפץ; then *to take with the hand or fist*, e. g. *a handful* Lev. 2, 2. 5, 12. Num. 5, 26. Hence

קמץ m. c. suff. קמצו, *a handful*, of meal etc. as an offering, Lev. 2, 2. 5, 12. 6, 8. Also of grain, *a handful, manipulus*, as laid down by the reapers, but not yet bound into sheaves; Gen. 41, 47 *by handfuls*, i. e. abundantly. Arab. قُمْصَة.

* קמש obsol. root, prob. i. q. קלש *to prick, to sting*, as a nettle.—Hence קמוש (קמוש).

קן m. constr. קן. Deut. 22, 6, c. suff. קנו, plur. קנים. R. קנו.

1. *a nest* Is. 10, 14. Ps. 84, 4. Prov. 27, 8. Meton. *a nest of young birds, nestlings*, Deut. 32, 11. Is. 16, 2.—Syr. قن id.

2. Metaph. *a dwelling*, espec. one built upon a lofty rock like an eagle's nest (comp. Job 39, 27), Num. 24, 21. Jer. 49, 16. Obad. 4. Hab. 2, 9; or as being pleasant and comfortable, Job 29, 18; comp. 'nidum servas' Hor. Ep. I. 10. 6.—Plur. קנים *cells, chambers* in the ark, Gen. 6, 14.

* קנא in Kal not used, Arab. قنأ *to become very red*. Hence

PIEL קנא 1. *to be jealous*, from the redness or flush with which the face is suffused; with acc. of one's wife Num. 5, 14; with ב of a female rival Gen. 30, 1.—Causat. i. q. Hiph. *to excite to jealousy*, with ב by or with any thing, Deut. 32, 21. 1 K. 14, 22.

2. *to envy* any one, with ב of pers. Gen. 37, 11. Ps. 37, 1. 73, 3. Prov. 23

17. 24, 1. 19; acc. Gen. 26, 14. Is. 11, 13. Ez. 31, 9; קָנָה Ps. 106, 16.

3. to be zealous towards any person or thing, to burn with zeal, ζήλω. a) With קָנָה to be zealous for any one, for his cause, Num. 25, 11. 13. 2 Sam. 21, 2. 1 K. 19, 10. al. b) to emulate any one, c. קָנָה Prov. 3, 31.

HIPH. causat. to provoke to jealousy, see Piel no. 1; c. קָנָה Deut. 32, 16. 21. Ps. 78, 58.—For part. מְקַנְהֵה Ez. 8, 3, see in r. קָנָה Hiph.

Deriv. קָנָה, קָנָה, קָנָה.

קָנָה Chald. to buy, i. q. Heb. קָנָה no. 3. Ezra 7, 17.

קָנָה m. (r. קָנָה) jealous, spoken of God as permitting no rival, and the severe avenger of defection from himself, Ex. 20, 5. 34. 14. Deut. 4. 24. 5, 9. 6, 15.—Chald. קָנָה and קָנָה id.

קָנָה f. (r. קָנָה) constr. קָנָה, c. suff. קָנָה; plur. קָנָה.

1. jealousy, e. g. in a husband Prov. 6, 34. 27, 4; of God Ez. 8, 3; of rival nations Is. 11, 13. Plur. קָנָה Num. 5, 15. 18. 25. 29.—Hence envy Ecc. 9, 6; meton. object of envy Ecc. 4, 4.

2. zeal, ardour towards any one, ζήλος, e. g. of lovers Cant. 8, 6; of God for his people Zech. 1, 14. Is. 9, 6 קָנָה יהוה קָנָה צְבָאוֹת the zeal of Jehovah of hosts, in behalf of his people. With genit. of object, קָנָה קָנָה־הֵם the zeal (of God) towards the people Is. 26, 11; so 2 K. 10, 16. Ps. 69, 10.

3. heat, anger, indignation, coupled with חַמָּה Ez. 5, 13. al. עֲבָרָה Ez. 38, 19; אֵשׁ 35, 11. To it is ascribed fire, קָנָה אֵשׁ Ez. 36, 5, as devouring Zeph. 1, 18. 3, 8, smoking Deut. 29, 19; comp. Ps. 79, 5. Spoken of the indignation of God Num. 25, 11. Ez. 16, 42. Is. 59, 17; of men Ps. 119, 139. Job 5, 2.

* קָנָה fut. יִקְנֶה, conv. וַיִּקְנֶה. pr. to set upright, to erect, i. q. הִקְיִן; kindr. with קָיִן; see קָנָה, קָנָה, canna.—Hence

1. to found, to create, e. g. the heavens and earth Gen. 14, 19. 22; mankind Deut. 32, 6. Ps. 139, 13. Prov. 8, 22 where Sept. ἐκτισέ με, Targ. and Peshito בְּרָא, בְּרָא. Arab. قَنَا i. q. خلق God created, see Camoos p. 1937.

2. to get, to gain, to obtain, to acquire;

Syr. قنى, Arab. قنا and قنى, id. E. g. a woman to wife Ruth 4, 9. 10; wisdom, understanding, Prov. 4, 7. 15, 32. 16, 16. 17, 16. 19, 8; God his holy mountain by conquest, Ps. 78, 54; the people of Israel as his own. Ex. 15, 16. Ps. 74, 2. Gen. 4, 1 קָנִיתִי אִישׁ אֶת־יְהוָה I have gotten a man with the help of Jehovah, have borne a son; see in קָנָה no. 2. a.

3. Spec. to get by purchase, to buy. Gen. 25, 10. 47, 19. 22. 50, 13. Ex. 21, 2. 2 Sam. 12, 3. Jer. 13, 1. 4. Is. 43, 24. al. sæp. Metaph. to buy the truth Prov. 23, 23. Part. קָנָה a buyer Prov. 20, 14. Ez. 7, 12; opp. מְבַרֵר Is. 24, 2. Also to buy off, to redeem from captivity, Deut. 28, 68. Neh. 5, 8. Is. 11, 11.—Comp. Lat. conciliare for emere Ter. Eun. 4. 4. 21.—Hence

4. to own, to possess. PART. קָנָה an owner, possessor, master, e. g. of a house Lev. 25, 30; a flock Zech. 11, 5; an ox Is. 1. 3. Comp. מְקַנְהֵה.—Syr. قنى id. Eth. ቀደደ to possess, to be master; Arab. اکتنى to possess.

NIPH. to be bought, Jer. 32, 15. 43.

HIPH. pr. 'to let buy or be bought,' i. e. to sell; Zech. 13, 5 אָרַם הַקְּנִי אִישׁ a man sold me as a slave; comp. Kal in Am. 8, 6. Ecc. 2, 7. Verbs of buying often take in the causative conjug. the signif. of selling; comp. וָבָן וָבָן to buy, וָבָן וָבָן to sell.—Part. מְקַנְהֵה, Ez. 8, 3 אֲשֶׁר־יִשֵּׁם מוֹשֵׁב מִלְּבַל הַקְּנָה הַמְּקַנְהֵה where was the seat of the image of wrath (i. e. 'the idol provoking God's wrath) which selleth sc. Israel to his enemies, i. e. which delivers Israel even as a slave into the power of his enemies; note the paronomasia. Others refer הַמְּקַנְהֵה to r. קָנָה, and render: which provoketh to wrath.

Deriv. קָנָה, קָנָה, קָנָה, and pr. n. קָנָה, קָנָה.

קָנָה m. (r. קָנָה init.) constr. קָנָה, c. suff. קָנָה; plur. קָנָה, constr. קָנָה, c. suff. קָנָה; a reed, cane, Lat. canna, Gr. κάμνη, κάμνη, κάμνη, id. Chald. קָנָה, קָנָה, Syr. قَنَا, قَنَا, id. Arab. قَنَا id. also spear.—Of a reed or cane growing in wet or marshy ground 1 K. 14, 15. Job 40, 21. Is. 19, 6. 35, 7. Ps. 68 31 קָנָה

the beast of the reeds, i. e. the crocodile. [At the present day the banks of the Jordan and the upper part of the lake Hüleh are full of tall reeds or cane; see *Bibl. Res. in Palest.* II. p. 255. III. p. 340.—R.] Spoken also of the *sweet cane*, *sweet flag*, *acorus calamus* Linn. *calamus odoratus*, growing in India (Plin. XII. 12 or 48), Is. 43, 24. Ez. 27, 19. Cant. 4, 14; fully קנה בשש Ex. 30, 23, קנה השזב Jer. 6, 20.—Also the *cultivated cane*, *arundo sativa*, *arundo donax* Linn. growing very tall, and used as a staff for walking, מִשְׁקָנָה הַקְנָה Ez. 29, 6. Is. 36, 6, comp. קנה רצויץ Ez. 42, 3; and for measuring rods. See on these species of cane Celsii Hierob. II. p. 312 sq.—Hence

a) a *measuring reed or rod*, fully קנה המדה Ez. 40, 3. 5. 42, 16–19; this was a measure of six larger cubits (אמה וּשְׁמֹנֶה אַמּוֹת), i. e. six cubits and six palms, Ez. 40, 5–8. 41, 8; plur. Ez. 42, 16–19.—So Gr. *κάλαιμος* was a measure of 6 $\frac{2}{3}$ cubits.

b) a *stalk of grain*, Gr. *κάλαιμος*, *κάλαιμη*, Gen. 41, 5. 22.

c) the *upper bone* of the arm, Job 31, 22. Comp. Germ. *Armrohre*; Arab.

قَصَبٌ reed, also a marrow-bone.

d) the *rod or beam* of a balance; hence meton. for a *balance*, Is. 46, 6. Gr. *κανών*.

e) the *hollow shaft, stem*, of the sacred candelabra, Ex. 25, 31. 37, 17.

f) Plur. קננים *arms, branches, tubes*, bearing the lights of the sacred candelabra, Ex. 25, 32. 33. 35. 37, 18; c. suff.

קנהיח Ex. 25, 36. 37, 22.—Arab. قَنَاةٌ channel, trough.

קנה (place of reeds) *Kanah*, pr. n.

a) A stream on the borders of Ephraim and Manasseh, Josh. 16, 8. 17, 9. b) A city in Asher Josh. 19, 28. [Now a village about three hours south of east from Tyre, still called *Kana* قانا; see *Bibl. Res. in Palest.* III. p. 384.—R.]

קנני m. (r. קנה) i. q. קנני, *jealous*, spoken of God, Josh. 24, 19; also *angry* against his enemies, Nah. 1, 2.

* קנני obsol. root, perh. i. q. קנני *hunt*.—Hence

קנני (a hunt) *Kenaz*, pr. n. a) An Edomite, descended from Esau; also a tract of Arabia named from him, Gen. 36, 11. 15. 42. b) The father or rather the grandfather of Othniel the brother of Caleb, Josh. 15, 17. Judg. 1, 13. 1 Chr. 4, 13. See קנני. c) A grandson of Caleb 1 Chr. 4, 15.

קנני (hunter) *Kenizite*, pr. n. a) A Canaanitish tribe, of which nothing further is known, Gen. 15, 19. b) Patronym. of the name קנני lett. b, Num. 32, 12. Josh. 14, 6.

קנני m. (r. קנה) constr. קנני, c. suff. קנני.

1. a *creature*. Ps. 104, 24. Sept. κτίσις. Chald. קנני id.

2. a *getting, acquisition, purchase*, Prov. 4, 7. Lev. 22, 11.

3. *possession, substance, wealth*, Gen. 34, 23. 36, 6. Ps. 105, 21. Ez. 38, 12. 13.

* קנני obsol. and doubtful root; perh. to *set up, to erect*, like קני, קני, קני. Hence קנני cinnamon, after the form קנני, pr. i. q. קנה cane, since the rolls of cinnamon resemble a cane or tube.

קנני m. constr. קנני Ex. 30, 23, *cinnamon*, Prov. 7, 17. Cant. 4, 14. Gr. *κιννάμωμον*, *κιννάμωμον*, according to Hdot. 3. 111 a word of Phenician origin. For the etymology see in r. קנני.

* קנני in Kal not used, pr. to *set up, to build*; kindr. with קנה, קני, also קנני. Hence קנני nest; and from this:

PIEL קנני denom. to *nest, to build a nest*, as a bird Ps. 104, 17. Jer. 48, 28. Ez. 31, 6; a serpent Is. 34, 15. Syr. ܩܢܝܢ id.

PUAL to *have a nest built, to nestle*, Part. f. מְקַנְנִי Jer. 22, 23.

קנני Job 18, 2, see in קנני.

קנה (possession, r. קנה) *Kenath*, pr. n. of a city beyond Jordan, situated in Auranitis (Hauran) some distance north from Bostra, Num. 32, 42. 1 Chr. 2, 23. Gr. *Κανάθα*, *Καρόθα*. Now called *Κυνάωλ* *Künawâl*. See *Reland Palest.* p. 631. *Burckhardt's Travels in Syria* p. 83.

* קנני fut. יקנני, 2 pers. pl. תִּקְנִינָה Ez. 13, 23, to *divine, to practise divination*. used in the verb only of false pro-

phets, etc. e. g. of the Hebrews Deut. 18, 10. 14. Mic. 3, 6. 7. 11; of necromancers 1 Sam. 28, 8; of foreign prophets, as of the Philistines 1 Sam. 6, 2, of Balaam Josh. 13, 22. Classic for the three kinds of divination common among the Semitic nations, viz. arrows, entrails, and Teraphim, is Ez. 21, 26 [21]. Constr. with acc. of thing, 2 K. 17, 7. Ez. 13, 23. 21, 26. 28; dat. of pers. 1 Sam. 28, 8; acc. and dat. Ez. 21, 34. 22, 28. PART. קָסֵם *a diviner*, one who foretells, 1 Sam. 6, 2. Is. 3, 2. 44, 25. Jer. 27, 9. 29, 8. Zech. 10, 2. Sept. usually *μάντις, μαντιεύω*.—The primary idea is prob. that of *dividing, dividing out*; comp. Arab. *قسم* to divide out. As this was often done by lot, hence קָסֵם pr. to divide out by lot, like Arab. *قسم*; and then for any species of lot or divination. Chald. קָסֵם, Syr. *عَصَم*, id. Deriv. מְקַסֵּם and

קָסֵם m. 1. *lot*, Ez. 21, 27 [22]; see the root.

2. *divination*, Num. 23, 23. 1 Sam. 15, 23. Jer. 14, 14. Ez. 13, 6. 23. Plur. קָסָמִים Deut. 18, 10. 2 K. 17, 17. Meton. *reward of divination* Num. 22, 7. Comp. מְצַדֵּק.

3. In a good sense, *an oracle*, divine sentence, Prov. 16, 10.

* קָסַם in Kal not used, *to cut off*, i. q. קָצַץ.

Po. קוֹסֵם *to cut off fruit*, Ez. 17, 9.

קָסֶה f. (r. קָשָׁה) any vessel, *a dish, cup*, so called from its rounded form, i. q. קָשָׁה q. v. Hence קָסֶה וְחֹסֶפֶת *a writer's vessel*, i. e. *an ink-horn, ink-stand*, worn in the girdle, Ez. 9, 2. 3. 11.—Eth. ቁሠ-ጥ a water-vessel, water-pot.

קַעֲיִלָּה (prob. i. q. *قَلْعَة* arx) *Keilah*, pr. n. of a city in Judah Josh. 15, 44. 1 Sam. 23, 1. 1 Chr. 4, 19. Neh. 3, 17. 18. See Reland Palest. p. 698.

קַעֲקַע m. *a stigma, mark*, cut or burnt in, Lev. 19, 28. R. קַעֲקַע no. 1.—Talmud. קַעֲקַע *to dig, to scratch as a fowl*, also *to cut in a mark*.

* קָפַד obsol. root, Arab. *قَفَر* *to be deep*; pr. to dig, kindr. with קָפַר, קָפַר, קָפַר.—Hence

קָפַד f. constr. קָפַדָּה, plur. constr. קָפַדוֹת, c. suff. קָפַדוֹתָיו, *a deep dish, bowl charger*, Num. 7, 13 sq. 84. 85. Ex. 25, 29. 37, 16. Sept. *τρίβλιον*. Arab. *قَعْرَان* *a deep dish*.

* קָפַד *to draw in oneself, to contract* Kindr. are קָפַץ, קָפַז, קָפַד, and softened קָפַדָּה; also Arab. *قَفَف* *to be wrinkled, shrunk, as cloth after washing*.

1. *to draw in the feet*, to sit with the feet drawn under, in the oriental manner, Zeph. 1, 12; comp. Jer. 48, 11.

2. *to concreate, to coagulate*, as milk, see Hiph. Poet. of the sea, Engl. Vers. *to congeal*, Ex. 15, 8.

NIPH. *to be drawn in, contracted*, Zech. 14, 6 Cheth. וְקָרַח וְקָפַחוּ, see in קָרַח no. 4. p. 420.

HIPH. causat. of Kal no. 2, *to make coagulate, to curdle milk*, Job 10, 10.—Hence

קָפַחוֹן m. *congelation, ice*; Zech. 14, 6 Keri וְקָפַחוֹן וְקָרַחוֹ, Sept. *καὶ ψυχὸς καὶ ψυχὸς*, Vulg. *sed frigus et gelu*. Better is Chethibh, see in r. קָפַח Niph. and קָרַח no. 4.

* קָפַד *to draw oneself together, to shrink, to roll oneself up*; like kindr.

קָפַץ, קָפַז, Syr. *مَفَف*, also קָפַח. Hence קָפַד hedgehog.

PIEL id. Is. 38, 12 קָפַדְתִּי כְּאֶרֶג תַּיִר *I have rolled together, like a weaver, my life*; or intrans. *my life is rolled together, as by a weaver*; i. e. in either case, *my life is finished, like the piece of cloth which the weaver, when completed, rolls together*. The latter is perh. preferable. Intrans. also in Targ. and Pesh.

Deriv. the two following.

קָפַד m. also קָפַדוֹ Is. 34, 11 (r. קָפַד) *a hedgehog*, so called from rolling himself up; Is. 14, 23. 34, 11. Zeph. 2, 14.—Arab. resolving the Dag. *قَفَفَد* and *قَفَفَد*, Syr. *مَفَف* id. Eth. ቁሠ-ጥ porcupine.

קָפַדָּה f. Milél (r. קָפַד) Ez. 7, 25 קָפַדָּה *destruction cometh*, according to the Targg. and Heb. intpp. Better, *horror, terror*, from the primary signif. of the

root. i. e. 'to shrink, to start back.'
Comp. Syr. **قَفَر**.—The **קָפַד** is not para-
gogic, and the tone is retracted prob.
only by an error of the punctators; see
Heb. Gr. § 79, note 2. e.

קפוד, see in **קפד**.

קפוד m. (r. **קפד**) i. q. Arab. **قَفَّارَةٌ**, *ser-
pens jaculus*, q. d. *arrow-snake*, so called
from its darting, springing, in the man-
ner of the rattle-snake, Is. 34, 15. See
Bochart Hieroz. II. p. 408.

* **קפז** obsol. root, pr. i. q. **קפד**, **קפץ**,
(comp. **קבץ**, **קבץ**, **קבץ**) to draw oneself
together, to contract, espec. in order to
make a spring, in the manner of a cat,
lion, deer, serpent, etc. So Arab. **قَفَرَ**
and Chald. **קפץ** to leap, to spring upon.
Syr. **مصلى** locust, grasshopper; comp.
r. **קפץ**.—Hence **קפזו**.

* **קפץ** fut. **יקפץ**, to draw together,
to contract, to shut, kindr. with **קפד**,
also **קבץ**. Chald. id. Arab. **قَفَصَ** con-
strinxit.—E. g. the mouth Job 5, 16.
Ps. 107, 42; the hand, i. e. to be illiberal,
niggardly, Deut. 15, 7; trop. one's com-
passion, sympathy, Ps. 77, 10.

קפץ. to draw or gather oneself up, to
compose the body and limbs as in death,
i. q. to die; Job 24, 24 **יקפצו**;
comp. Gen. 49, 33. Arab. **قَفَرَ** and **قَفَسَ**
to die.

קפץ to leap, to spring, comp. **קפז**,
Cant. 2, 8. Chald. **קפץ** id.

קץ m. (r. **קצץ**) c. suff. **קציר**; plur.
constr. **קצירי** once Job 18, 2 see in Plur.
below, where also see other forms; an
end, i. e.

1. Of place, end, extremity. 2 K. 19,
23 **מלון קצוה** his extreme lodging-place,
i. e. the highest. Jer. 50, 26 **מקץ** i. e.
'from the extremity of the earth;' or,
'all from the extremity,' i. q. **מקצה**, see
in **קצה**. So **קץ** to put, set, an
end (limit) to any thing, Josh. 28, 3.

2. Of time, end, e. g. of the year 2 Chr.
21, 19; of words Job 16, 3; of war Dan.
9, 26; of wonders Dan. 12, 6. So **אין**
קץ there is no end to a thing, i. e. it is
infinite, Is. 9, 6. Ecc. 4, 8; or innume-

erable Ecc. 4, 16. With **ל** om. Ecc. 12, 12
אין קץ **הרבה ספרים** **אין קץ** to the making
of many books there is no end. Also **קצוה**
with genit. of time, at the end of (comp.
no. 4. c), i. e. after, e. g. Gen. 8, 6
after forty days. 4, 3. 16, 3. 41, 1. Ex.
12, 41. Is. 23, 15. 17. al. sæp. Later
writers use **לְקַץ** id. 2 Chr. 18, 2. Neh.
13, 6. Dan. 11, 6. 13, 12, 13.

Spec. a) the end of a person, i. q.
destruction, death, Ps. 39, 5. Dan. 9, 26.
14, 45. Job 6, 11; of nations, destruction,
Jer. 51, 13. Ez. 7, 2. 3. 6. Am. 8, 2; of
mankind Gen. 6, 13. Also **אין קץ** ini-
quity of destruction, causing it, Ez. 21,
30. 34 [25. 29]. 35, 5. b) event, fulfil-
ment of a prophecy, Hab. 2, 3. c) **קצה**
the time of the end, Dan. 8, 17. 11, 35. 40.
12, 4, also **מֵיְמֵי קֶץ** id. 8, 19, **הַיָּמִים**
the end of days 12, 13, and simpl. **קֶץ** id.
11, 27, i. e. the last days, the time of
calamity immediately preceding the
coming of Jehovah and the Messiah.

PLUR. once in the constr. state, Job
18, 2, where **קצירי** is for **קציר** the Daghash
being resolved in the Chaldee manner,
see Lehrig. p. 134. Thesaur. p. 1223.
The words are: **כַּדְאָהּ הַשְּׂמֹן הַקָּצִיר**
לְמַלֵּן how long (i. e. when) will ye put
an end to words?—Elsewhere for plur.
absol. is used the form **קצוה**, see **קצה**;
for the constr. and c. suff. **קצוהי**, **קצוהי**,
from **קציר**, **קצה**.—Denom. is **קיצון**, for
קצוה.

קץ see **קוצ**.

* **קצב** fut. **יקצב** 1. to cut, to cut off,
e. g. wood, a stick, 2 K. 6, 6.—Arab.

قَصَب to cut off, to cut in pieces. Kindr.
is **קטב**, also **קצב**, **קטב**. But all verbs
beginning with the letters **קצ** have the
notion of cutting, cutting off, e. g. **קצץ**,
קצה, **קצר**, **קצץ**, **קצוה**, also
קצוה, which are all of the same family.

2. Spec. to shear sheep, Cant. 4, 2.

Arab. **قَصُوبٌ** a shorn sheep.—Hence

קצב m. 1. cut, i. e. form, shape,
comp. Fr. *taille*, Germ. *Zuschnitt*, 1 K.
6, 25, 7, 37.

2. Plur. constr. **קצירי הרים** Jon. 2, 7,
cuttings off (i. e. extremities, founda-
tions) of the mountains sc. in the depths
of the sea. Vulg. *extrema montium*.

* קָצָה 1. Pr. to cut off spec. the end or extremity, to curtail, and so differing from קָצַח to cut in the middle; see Piel.

Kindr. are קָצַץ, קָצַב, q. v. Arab. قَصَا I, II.—Then

2. to end, to finish; Arab. قَاصٍ, قَصِي, extremity. Hence קָצַח, קָצַה, קָצַח, end.

3. to cut off persons, to destroy, inf. Hab. 2, 10 קָצוּהוּ עַמִּים רַבִּים Arab. قَصِي IV to exterminate.

4. to decide, to judge, Arab. قَضَى; hence קָצַין judge.

PIEL i. q. Kal no. 1. Prov. 26, 6 מְקַצֵּהוּ רַגְלָיו who cutteth off the feet i. e. whose feet are cut off. The whole verse is to be rendered thus: he cutteth off his own feet, he drinketh (suffereth) damage, who sendeth a message by the hand of a fool, i. e. uses a fool as his messenger.—2 K. 10, 32 Jehovah began לְקַצֹּחַ בְּיִשְׂרָאֵל to cut off in Israel, i. e. to remove one part after another.

HIPH. to scrape off or away, i. q. קָצַע, Lev. 14, 41, 43.

Deriv. קָצַח—קָצַו, קָצַין, קָצַה.

קָצַה f. (r. קָצַח) pr. fem. of קָצַח an end, extremity. Sing. only in the form מְקַצֵּה at the extremity Ex. 25, 19, 26, 4, 36, 11, 37, 8.—Elsewhere only in plur. constr. קָצוּחַ, c. suff. קָצוּחָיו, i. e.

1. ends, extremities, e. g. of a vine-stock Ez. 15, 4; of wings 1 K. 6, 24; of a breastplate Ex. 28, 23 sq. קָצוּחַ הָאָרֶץ the ends of the earth, the remotest regions and nations, Is. 40, 28, 41, 9, 29. Job 28, 24. קָצוּחַ הַשָּׁמַיִם the four ends (quarters) of the heavens Jer. 49, 36; comp. Ps. 19, 7. Metaph. Job 26, 14 קָצוּחַ דְּרָכָיו the ends of his ways, i. e. the extreme part, outline, sketch, of the divine operations.

2. the ends of a thing, i. e. the whole, to the very end, to the uttermost; see in קָצַח no. 3; so the whole number, Judg. 18, 2 they sent of their family five men out of their whole number. 1 K. 12, 31, 13, 33. 2 K. 17, 32.

קָצַה m. (r. קָצַח) constr. קָצַה, c. suff. קָצַהוּ; but also קָצַיְהֶם sing. Ez. 33, 2, see in מְרַאֵה and Heb. Gr. § 91. 9. n. an end, i. e.

1. Of place, the end, extremity of a thing; e. g. in length, as of a staff Judg. 6, 21; a spear 1 Sam. 14, 27; the Jordan as it enters the Dead Sea Josh. 15, 5. Also of length and breadth, as of a curtain Ex. 26, 5; a field Gen. 23, 9; the desert Ex. 13, 20; a city 1 Sam. 9, 27; the Dead Sea, its southern end, Num. 34, 3. Josh. 15, 2. etc. קָצַח הַהָר the extremity of the mountain, i. e. its foot, Ex. 19, 12; קָצַח הַמַּיִם id. 1 Sam. 14, 2. קָצַח הַמַּיִם the extremity of the water, water's edge, Josh. 3, 15. קָצַח גְּבוּל the extreme border of a land Gen. 47, 21. Num. 20, 16, 22, 36. בְּקָצַח מְזוּרַח יְרִיחוֹ in the extreme east of Jericho, i. e. on the eastern border of its territory. So קָצַח הָאָרֶץ the end of the earth, the remotest parts and regions, Ps. 46, 10. Is. 5, 26, 42, 10, 48, 20. Jer. 10, 13. al. and so קָצַח הַשָּׁמַיִם the end of the heavens, i. e. the remotest parts of the world; Is. 13, 5. Deut. 4, 32. Is. 7, 18 בְּקָצַח יַאֲרֵי מִצְרַיִם in the uttermost streams of Egypt, in its remotest parts.—Peculiar is Gen. 19, 4 all the people even from the extremity, i. e. from the remotest parts. Jer. 51, 31 his city is taken מְקַצַּח from its extremity, at all ends, wholly. So מְקַצַּחֵהוּ Is. 56, 11. Ez. 25, 9.—Arab. اقصا عن ab extremo, i. e. omnes. Comp. in no. 3.

2. Of time, end; often in the connection: מְקַצַּח שְׁלֹשָׁה יָמִים at the end of three days, i. e. after three days Josh. 3, 2; and so Gen. 8, 3. Deut. 14, 28. 2 Sam. 24, 8. 1 K. 9, 10. Ez. 3, 16. al.

3. the end of a thing, i. e. the whole, q. d. to the very end, to the uttermost. E. g. the whole number, Gen. 47, 2 מְקַצַּח אָחָיו from the whole number of his brethren. Ez. 33, 2. So Num. 22, 41 he saw קָצַח הָעָם the uttermost of the people, i. e. the whole people even to the extremities. See in no. 1. fin.

קָצַה m. (r. קָצַח) end, only in the formula: לֹא אֵין קָצַח לָּ there is no end to a thing, i. e. it is infinite, innumerable, Is. 2, 7. Nah. 2, 10, 3, 3, 9.

קָצַו or קָצַי m. (r. קָצַח) only in plur. constr. קָצַוֵי אָרֶץ the ends of the earth Ps. 48, 11, 65, 6. Is. 26, 15.

קָצוּחַ plur. see in קָצַח.

* **קצה** obsol. root. Arab. **قَرَح** is 'to sprinkle onion-seed and other condiments upon food in a pot;' **قَرَح** 'onion-seed and other condiments.' The primary idea seems to be: *to sprinkle, to strew.*—Hence

קצה m. Is. 28, 25, 27, according to Sept. Vulg. and the Rabbins, *nigella, melanthium*, i. e. *black cumin*. See Celsii Hierobot. P. II. p. 70.

קצין m. (r. **קצה** no. 4) constr. **קצין**, plur. constr. **קציני**.

1. *a judge, magistrate*, Is. 1, 10, 3, 6, 7. Mic. 3, 1, 9. Arab. **قاضي** *kady*, a judge.

2. *a leader, chief*, in war Josh. 10, 24. Judg. 11, 6, 11. Is. 22, 3. Dan. 11, 18. Comp. **שפט**.

3. *a prince*, Prov. 6, 7, 25, 15.

קציטה f. (r. **קצט**) 1. *cassia*, Gr. *κασία*, *laurus cassia* Linn. a bark resembling cinnamon, but less aromatic, so called from being *stripped off*; plur. **קציטות** Ps. 45, 9. See Celsii Hierob. T. II. p. 360. Arab. **قصبعة** id. Castell.

2. *Keziah*, pr. n. of one of Job's daughters, Job 42, 14.

קציר m. (r. **קצר**) constr. **קציר**, c. suff. **קצירי**.

1. *reaping, harvest of grain*; diff. from **קריץ** harvest of fruits, figs, where see. [In Palestine the barley-harvest precedes the wheat-harvest about two weeks. At Jericho, in the depressed valley of the Jordan, the former takes place in the last half of April, and the latter in the first half of May; comp. Josh. 3, 15. On the plain along the coast, the harvest is usually a fortnight later; and on the mountains at Jerusalem and Hebron still later by another fortnight; see Bibl. Res. in Palest. II. p. 99, 100.—R.] The harvest is described as beginning with the barley **קציר שְׂעִירִים** 2 Sam. 21, 9, 10. Ruth 2, 23; and ending with the wheat, **קציר הַשֵּׁבִי** Gen. 30, 14. Ex. 34, 22, and with the festival of Pentecost, **חג הקציר** Ex. 23, 16. *Harvest-time* is **עַתַּת הַקְּצִיר** Jer. 5, 16, **יְמֵי קְצִיר** Gen. 30, 14, **יּוֹם קְצִיר** Prov. 25, 13, and simpl. **קציר** Prov. 6, 8, 10, 5, 26, 1. Coupled **יְרֵעַ וְקָצִיר** Gen.

8, 22; **תְּרִישׁ וְקָצִיר** Gen. 45, 6. Ex. 34, 21.—Meton. *harvest* is put: a) *For the grain, crop*, either to be harvested Lev. 19, 9. Joel 1, 11, 4, 13; or as already harvested, Jer. 5, 17. Job 5, 5. **קציר יָאֵר** *the harvest of the Nile* Is. 23, 3. b) *Poet.* for **אֲנָשֵׁי קְצִיר** *harvest-men* Is. 17, 5.—Metaph. for *destruction, slaughter* of a people, Jer. 51, 33. Hos. 6, 11.

2. *a bough*; collect. *boughs, foliage*, of a tree Job 14, 9, 18, 16, 29, 19. Is. 27, 11; of a vine Ps. 80, 12. So called, it is usually said, from the notion of cutting off. Better perh. to refer it to r. **הצר** no. 2, *to be green, verdant*; at least the roots **קצר** and **הצר** are closely kindred.

* **קצט** in Kal not used. 1. *to cut, to cut off or out*; comp. **קצה**, **קצף**, and see in **קצב**. Arab. **قطع** to cut off.—Hence **מקצוטה** chisel.

2. *to scrape, to strip off bark*; see Hiph. and **קצירטה**.

3. *to break*, i. q. Syr. **صَلَا**; see Pual.

PUAL Part. plur. **מקצוטה** Ex. 26, 23, 36, 28, and HOPH. Part. plur. **מְהַקְצוֹת** Ez. 46, 22, pr. 'parts broken in, bent,' i. e. *angles, corners, internal angles*, i. q. **מקצוטה**.

HIPH. *to scrape off*, i. q. **קצה** Hiph. Lev. 14, 41.

HOPH. see in Pual.

Deriv. **מקצוטה**, **מקצוץ**, **קצירטה**.

* **קצה** fut. **וקצה** 1. *to break, to break in pieces*, as wood, see **קצה** no. 1,

and **קצפה**.—Arab. **قَصَفَ** the wind dashes in pieces a ship; mid. Kesr. to be broken, as a tooth, spear.—Hence

2. *Metaph. to break out or forth in anger*, Gr. **ᾠστειν**; and so *to be angry, wrath*, 2 K. 5, 11. Esth. 2, 21. Is. 57, 16, 64, 8; with **על** of pers. Gen. 40, 2, 41, 10. Ex. 16, 20. al. **אֵל** Josh. 22, 18.—Syr. **صَلَا** rivalry, envy.

HIPH. *to provoke to anger*, e. g. Jehovah Deut. 9, 7, 8, 22. Ps. 106, 32. Zech. 8, 14.

HITHP. i. q. Kal no. 2, *to fret oneself*, Is. 8, 21.

Deriv. **קצפה**, **קצה**.

קצה Chald. i. q. Heb. no. 2, Dan. 2, 12.—Hence

קצה Chald. m. *anger, wrath*, Ezra 7, 23.

קצה m. (r. קצה) in pause קצה, c. suff. קצה.

1. Collect. *chips, splinters*, comp. the root no. 1, Hos. 10, 7. Sept. φρύγανov. Others, *foam*.

2. *anger, wrath*, from the root no. 2, Ecc. 5, 16. Spec. of Jehovah, Num. 1, 53. Josh. 9, 20. Is. 34, 2. 2 Chr. 19, 10. 24, 18. 32, 26. al. Also *strife, altercation*, Esth. 1, 18.

קצה f. (r. קצה) *a breaking, a broken thing*, spec. of foliage, boughs, a tree, Joel 1, 7. Sept. συγκλασμός.

* קצה to cut off, e. g. the hand Deut. 25, 12; the beard Jer. 9, 25. 25, 23,

see in פאה no. 2. Arab. قَصَّ to trim the nails and locks. See under קצב.

PIEL קצה and קצה 1. to cut off, e. g. a cord Ps. 129, 4; the hand, the thumbs, Judg. 1, 6. 2 Sam. 4, 12; a spear Ps. 46, 10; ornaments 2 K. 16, 17. 18, 16.

2. to cut up into threads, Ez. 39, 3; nto pieces, to cut in pieces, 2 K. 24, 13.

PUAL part. קצה pass. of Pi. no. 1. Judg. 1, 7.

Deriv. קצה, whence the denom. קיצון; pr. n. קצה.

קצה Chald. PA. to cut off, Dan. 4, 11.

* קצה and קצה 1. Mid. A, fut. קצה, to cut off or down; spec. grain, whence to reap, to harvest, c. acc. Is. 17, 5. Lev. 19, 9. 25, 5. al. Part. קצה a reaper, mower, harvestman, Ruth 2, 3 sq. 2 K. 4, 18. Jer. 9, 21. Am. 9, 13. Ps. 129, 7: Part. pass. קצה cut off, shorter, of cells Ez. 42, 5.—Metaph. Job 4, 8 'hey that sow trouble reap the same. Prov. 22, 8. Comp. זרע no. 2. a.

2. Mid. E (comp. adj. קצה), fut. קצה, once קצה Prov. 10, 27, intrans. to be cut off; hence to be shortened, short, Is. 28,

20. Arab. قَصَرَ to be short.—Spec. a)

קצה my hand is shortened, i. e. I have no power, am weak, feeble, Num. 11, 23. Is. 50, 2. 59, 1. Comp. Arab.

قاصر اليد 'short-handed,' and

الدرع 'short-armed,' spoken of a person

without strength or power; vice versa يد طولی 'a long hand,' for strength,

power; see more in Comm. c. h. Is. 50, 2. b) קצה (רוחני) נפשי my soul, spirit, is shortened, i. e. I am impatient, grieved, vexed, Num. 21, 4. Judg. 16, 16. Job 21, 4. Mic. 2, 7; with ב for, on account of, any thing, Judg. 10, 16. Zech. 11, 8. Comp. אצה אצה under אצה.

PIEL to cut off, to shorten, one's days Ps. 102, 24.

HIPH. 1. to harvest, to reap, Job 24, 6 Cheth.

2. i. q. Pi. Ps. 89, 46.

Deriv. קצה, קצה, קצה.

קצה m. adj. (r. קצה) constr. קצה, plur. constr. קצה קצה קצה short of days, short-lived Job 14, 1. Spec. a) קצה short-handed, i. e. weak, feeble, 2 K. 19, 26. Is. 37, 27. b) קצה רוח Prov. 14, 29, and קצה אצה v. 17, short of spirit, of anger, i. e. impatient, prone to anger.

קצה m. (r. קצה) only קצה רוח shortness of spirit, i. e. impatience, Ex. 6, 9.

קצה f. (for קצה, r. קצה; like קצה fr. קצה) a Chaldaizing form.

1. end, extremity, always with pref. מן, i. e. מן קצה for מן קצה, at the end of, after. Dan. 1, 15 מן קצה ימים עשרה at the end of ten days. v. 5. 18 לְמַתְּעַת הַיָּמִים at the end of the days, see לְמַתְּעַת p. 585. Comp. מן קצה for מן קצה, see in קצה no. 2, 3.—PLUR. קצה (for קצה, as קצה, plur. מן קצה) ends, extremities, Ez. 38, 5; c. art. the ends sc. of the earth Ps. 65, 9 comp. v. 6. With suff. קצהו Ex. 37, 8 and 39, 4 Cheth. where Keri has קצהו from קצה.

2. the sum, the whole number, i. q. קצה no. 3. Dan. 1, 2 מן קצה סגלי בית האלהים some of the whole number of the sacred vessels; here מן קצה is used partitively, like מן no. 1. Neh. 7, 70 מן קצה ראשי מן קצה some of the number of the phylarchs, i. e. a part of the heads of tribes. Comp. מן קצה אהיו Gen. 47, 2.—Some of these examples, as Dan. 1, 2. 18. Neh. 1. c. are referred by commentators to a noun of the form מן קצה, to which they give the signification of part. But the Chaldee, which is of special authority in all these examples, is clearly destitute of any such form, (since the passage in the Targ. Gen. 47, 2, is of the same character with those above cited) and wo

cannot therefore doubt but that בקצת, wherever it occurs, is to be explained in one and the same manner.

קצת Chald. m. constr. קצת 1. end, Dan. 4, 31 לקצת יומות at the end of the days.

2. the sum, the whole. Dan. 2, 42 כן קצת מלכותא a part of the whole kingdom, i. e. a part of the kingdom. Parall. is מנה a part of it.

קר m. adj. (r. קרר) plur. קרים, cold, cool. Prov. 25, 25. Jer. 16, 14. Trop. cool, quiet, Prov. 17, 27 Cheth. קר ריה a quiet spirit. Keri see in קר no. 1.

קר, see in קיר.

קר m. (r. קרר) cold, Gen. 8, 22.

1. קרא, 3 fem. קראת for קראת Is. 7, 14; inf. קרא, once קראו Judg. 8, 1 like verbs לה, c. suff. קראי; fut. יקרא, suff. יקראו Jer. 23, 6; imper. קרא, plur. f. קראן Ex. 2, 20, קראו Ruth 1, 20.

1. to cry out, to call out, κραζειν. It is an onomatopoeic verb comprising also inarticulate sounds, see art. קרא; like Syr. קן to call, also to sound as a trumpet, to crow as a cock. Comp. Gr. κραζειν (κραγ), κραύσσω (κραγγ); in the Germanic tongues charen to cry out, charo clamour, wailing; often of the cry of animals, as Germ. krähen, Engl. to crow, French crier, Engl. to cry; with a sibilant prefixed skreian, Swed. skria, Germ. schreien, Engl. to scream; and with a sibilant added at the end kreischen, קרו q. v.—Spoken absol. of any cry or clamour, even inarticulate, like צעק Gen. 39, 14 ויאקרא בקול גדול and I cried with a loud voice. Sept. ἐβόησα φωνῆν μεγάλην. v. 15 ויאקראו קולי הירימותי. Often followed by the words thus uttered with a loud cry, i. q. either immediately, Gen. 45, 1 ויאקרא ויאמר and Joseph cried, Cause every one to go out. Lev. 13, 45. Judg. 7, 20. 2 Sam. 20, 16. 2 K. 11, 14. Esth. 6, 9, 11; or also with a word interposed, as לאמר Ez. 9, 1; ויאמר 2 Sam. 18, 28; comp. 2 K. 18, 28 ויאמר בקול גדול והגדרתה והדבר ויאמר and he cried with a loud voice in the Jewish tongue, and spake and said.—Spec.

a) With אל of pers. to cry out to any one, to call to any one, Is. 6, 3. Judg. 18,

23; and with the words uttered, preceded by לאמר 1 Sam. 26, 14, ויאמר Judg. 9, 54. 1 Sam. 17, 8. 1 K. 17, 11. Also with על of pers. Is. 34, 14 the satyrs shall cry to each other. With אחרי of pers. to cry after any one, i. e. as he departs, 1 Sam. 20, 37. 38. 24, 9.

b) Often i. q. to cry for help, to implore aid, espec. from God, absol. Ps. 4, 2 ויאמר בקראי עניי when I cry, hear thou me. 22, 3. 34, 7. 69, 4; with אליהנה Ps. 4, 4. 28, 1. 30, 9. 55, 17. 61, 3. Judg. 15, 18. 2 K. 20, 11. Hos. 7, 7; לאלהים Ps. 57, 3; acc. Ps. 14, 4. Is. 43, 22; c. suff. Ps. 17, 6. 88, 10. 91, 15. Also with על of pers. on account of or against whom one cries to God for help, Deut. 15, 9.

c) i. q. κηρσσειν, which the LXX often put for it, to cry, to proclaim, in the manner of a herald or prophet. Absol. Prov. 1, 21 wisdom crieth in the public places. 8, 1; c. acc. 20, 6. Is. 40, 6 the voice said, Cry. And he said, What shall I cry? 58, 1. Zech. 1, 14, 17; with על of the object Jon. 1, 2. Followed also by the words cried, Gen. 41, 43. Ex. 32, 5. Jer. 2, 2, 7, 2. 19, 2. 51, 61; or as coupled with an acc. Zech. 7, 7. Is. 44, 7. Joel 4, 9 ויאמר וזה בנזרם proclaim ye this among the Gentiles; or with כי Is. 40, 2 ויאמר קרא דרור ל to proclaim or announce liberty to slaves, captives, Jer. 34, 8, 15, 17. Is. 61, 1. קרא צום to proclaim a fast sc. to the people, Jer. 36, 9. Jon. 3, 5.—From the sense of proclaiming comes the signif. of reading aloud, reciting, see in no. 4.

2. to call, Sept. καλειν, very often.—Spec.

a) to call any one to oneself, i. e. to bid him come, to call or send for, c. acc. Gen. 27, 1. Ex. 2, 8. 1 Sam. 3, 16. Hos. 7, 11. Is. 46, 11; ל Gen. 20, 9. Lev. 9, 1. Hos. 11, 1; אל Gen. 3, 9. Ex. 3, 4. 1 Sam. 3, 4. קרא אלי to call to oneself 2 Sam. 15, 2. Metaph. Prov. 18, 6 his mouth calleth for blows, i. e. deserves and invites them. Ruth 4, 11 קרא בשם i. e. call thee (get thee) a name in Bethlehem, become thou famous.

b) As referring to several or many, to call together, to convoke, c. acc. Gen. 41, 8; dat. Gen. 20, 8. 39, 14. Josh. 23, 2. 24, 1; אל 49, 1. Josh. 10, 24. Hence קרא עצרה to call a solemn assem-

city, inhabitants of it. **קָרָא** שְׁמִי **יָל** *my name is called upon* any thing, i. e. my name is given to it, it is called mine, implying property, relation, etc. Is. 4, 1. 2 Sam. 12, 28. So of the people of Israel, to whom the name of God is given, i. e. who are called the people of God, Deut. 28, 10. Is. 63, 19. Jer. 14, 9. Am. 9, 12. 2 Chr. 7, 14; of the temple 1 K. 8, 43. Jer. 7, 10. 11. 14. 30. 34, 15; of Jerusalem Dan. 9, 18. 19; of prophets Jer. 15, 16. Also with **א** id. Gen. 48, 16. **קָרָא** Further, *to be called* is often i. q. *to be*, since men and things are called that which they are, or at least seem to be; e. g. Is. 1, 26 *afterwards thou shalt be called the city of righteousness*, i. e. this will be thy name because thou wilt be so in reality. 9, 5. 30, 7. 35, 8. 47, 1. 5. 48, 8. 56, 7; comp. 4, 3. 19, 18. See Comm. on Isaiah, III. p. 29. So Gr. *καλεῖσθαι* II. 4. 61. Od. 7. 313. Monk ad Eurip. Hippolyt. 2. Porson ad Phœniss. 576.

3. *to be read aloud, recited*, Esth. 6, 1; c. **א** in a book Neh. 13, 1.

PUAL **קָרָא**, Part. c. suff. **מְקָרְאִי**.

1. Pass. of Kal no. 2. f, *to be called, chosen*, Is. 48, 12.

2. *to be called, named*, Is. 65, 1; often **ל** **קָרָא** 48, 8. 58, 12. 61, 3. 62, 2. Ez. 10, 13. But see in Niph. no. 2. **קָרָא**.

Deriv. **קָרָא**, **קָרְיָא**, **קָרְיָה**, **מְקָרְאִי**.

* II. **קָרָא** fut. **יִקְרָא** *to encounter, to meet* any one, i. q. **יִקְרָה**. The primary idea is *to strike upon, to impinge or hit against*, comp. **פָּגַע**; like Gr. *τυγχάνω* pr. *to hit a mark*. Its stronger signif. appears in **קָרָא** a hostile encounter. Kindr. roots are **קָרַב**, **קָרַן** whence **קָרַן**, Gr. *αυγείω*. Comp. Arab. **قَرَأ** and **قَرَأ**.—Only trop. c. acc. *to encounter, to assail* any one, as terror Job 4, 14; *to befall, to happen to* any one, as evil, harm, Gen. 42, 4. 38. Lev. 10, 19. Is. 51, 19. Jer. 13, 22; genr. Gen. 49, 1. Once without acc. Ex. 1, 10.

NIPH. *to be encountered, to be met with, to be found*; e. g. by chance, i. q. *to happen to be*, 2 Sam. 1, 6. 20, 1. With **לְפָנַי** *to be found before* any one, e. g. of things Deut. 22, 6; of persons *to meet, to come to meet*, 2 Sam. 18, 9; with **לְפָנַי**

id. Ex. 5, 3. Trop. *to come to pass, to happen*, Jer. 4, 20.

HIPH. *to cause to happen or befall*, e. g. evil to any one, c. dupl. acc. Jer. 32, 23.

קָרָא Chald. fut. **יִקְרָא**, once **יִקְרָה** Dan. 5, 7; part. pass. **קָרִי** Ezra 4, 18. 23.

1. *to cry, to call out*, as a herald, Dan. 3, 4. 4, 11. 5, 7.

2. *to read aloud, to recite*, Ezra 4, 18. 23; *to read* Dan. 5, 8. 16. 17.

קָרָא see **קָרָא**.

קָרָא m. (r. **קָרָא** I) 1. *a partridge*, pr. 'the crier, caller'; so in German it is said of the partridge, 'das Rebhuhn ruft'; comp. *Krāhe* from *krāhen*, and the Arab. **كُرَاة** *Kūta*, i. e. a species of partridge so called from its cry, see Burckhardt's Travels in Syria p. 406.—1 Sam. 26, 20. Jer. 17, 11, in which last passage there is an allusion to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits upon them; Epiphan. Physiol. 9.

2. *Kore*, pr. n. m. 1 Chr. 9, 19. 2 Chr. 31, 14.

קָרְיָא f. (r. **קָרָא** II) pr. noun of action, *encounter, meeting*; found only with **ל** prefixed, constr. **לְקָרְיָא** contr. for **לְקָרְיָא**, c. suff. **לְקָרְיָתִי**, **לְקָרְיָתֶם**, also **לְקָרְיָתְכֶם**, and only as Preposition.

1. Pr. *for encountering, for meeting*, i. e. *to meet, towards, obviam*, after verbs of motion, as **הִלֵּךְ**, **יָצָא**, **יָצָה**; either in a hostile sense Josh. 8, 14. Judg. 7, 24. 1 Sam. 4, 1. Job 39, 21. Ps. 35, 3. al. sæpe; or genr. Gen. 14, 17. 18, 2. 29, 13. 46, 29. Ex. 4, 27. 18, 7. al. sæpe. Prægn. after a verb of rest, where however a verb of motion is implied; Gen. 19, 1 **וַיָּקָם לְקָרְיָתָם** *and he rose up and went to meet them*. Judg. 19, 3 **וַיֵּשֶׁב לְקָרְיָאוֹ** *he joyfully went to meet him*. 1 Sam. 16, 4. 21, 2. Am. 4, 12. Ps. 59, 5. Is. 14, 9. Josh. 11, 20.

2. *over against, opposite to*, Gen. 15, 10; in a hostile sense 1 Sam. 17, 21.

* I. **קָרַב** and **קָרַב** Zeph. 3, 2; inf. **קָרַב**, c. suff. **קָרַבְכֶם** Deut. 20, 2, fem. **קָרַבָה** Ex. 36, 2; fut. **יִקְרַב**, *to draw near, to come near, to approach*. Arab.

قَرَبَ and **قَرَبَ** id. Syr. **مَرَب**, Eth.

פָּרָא id. The primary idea seems to be that of *striking upon, touching, reaching to*, comp. **נָגַע**, **נָגַשׁ**; kindr. therefore with **קָרָא** II, **קָרָה**.—Constr. with **אֶל** of pers. Gen. 37, 18. 2 Sam. 20, 17. Jon. 1, 6; of thing and place Ex. 32, 19. Deut. 2, 37. Prov. 5, 8. More rarely with **עַל** 2 K. 16, 12; **לְ** Job 33, 22; **בְּ** of place Judg. 19, 13. Ps. 91, 10. Also according to the context, c. **עַד** 2 Sam. 20, 16; **לְקָרְאָה** 1 Sam. 17, 48; **לִפְנֵי** Josh. 17, 4; **מִדֶּלֶת** Deut. 2, 19, etc. Absol. Deut. 25, 11. Is. 41, 5. Ez. 9, 1.—Strictly only of animated beings; but trop. also of time Gen. 27, 41. Deut. 15, 9. Ez. 12, 23. Lam. 4, 18; inf. c. **לְ** Gen. 47, 29. Deut. 31, 14. 1 K. 2, 1.—Spec. a) In a hostile sense, *to draw near for battle*, Ex. 14, 20; with **אֶל־מִלְחָמָה** and **לְמִלְחָמָה** Deut. 20, 2; **אֶל־הַעִיר** Deut. 20, 10. Josh. 8, 5. **עַל פֶּ** Ps. 27, 2; comp. Ps. 119, 150. See **קָרַב**. b) Vice versa, in kindness and good-will; 1 K. 2, 7 **כִּי בָן** **קָרְבוּ אֵלַי** for so they came in kindness to me. So God is said to draw near to men, in affording help to the afflicted, Ps. 69, 19. Lam. 3, 57. c) **אֶל** *to draw near to God*, **אֶל יְיָ**; also *before God*, **לִפְנֵי יְיָ**, Ex. 16, 9; with sacrifice Lev. 16, 1. 1 Sam. 14, 36. Ez. 40, 46; the priests in their ministry Ez. 44, 15; all those who come with pious hope and confidence, Ps. 32, 9. Zeph. 3, 2; comp. Ps. 119, 169. Often of those who take part in sacred rites, Ex. 12, 48. Lev. 21, 17. 18. 22, 3. Num. 17, 5. 2 K. 16, 12. d) **קָרַב אֶל־אִשָּׁה** *to approach a woman* in conjugal intercourse, Gen. 20, 4. Lev. 18, 14. Deut. 22, 14. Is. 8, 3. Ez. 18, 6; absol. Lev. 18, 6. 19. But **קָרְבָה אֶל־** *קָרְבָה* is said of a woman lying down to a beast, Lev. 20, 16. Arab. **قرب**, Eth. **ጥቅረ** id. Gr. **πλησιάζω**, also **πείλαζω**.

e) Is. 65, 5 **קָרַב אֵלַי** *come near to thyself*, sc. and not to me, i. e. stand back, approach me not; comp. Hiph. no. 2.

NIPIH. 1. i. q. Kal *to come near, to approach*, Josh. 7, 14.

2. *to be brought*, pass. of Hiph. Ex. 22, 7.

PIEL **קָרַב** 1. Causat. *to bring near or forth, to cause to approach*, Hos. 7, 6. Is. 41, 21. 46, 13; to oneself i. e. *to admit, to receive*, Ps. 65, 5. Job 31, 37; to

bring near to one another, to join together, Ez. 37, 17, where **קָרַב** is imper. for **קָרַב**.

2. Intrans. and intensive, *to be very near*, c. **לְ** et infin. Ez. 36, 8.

HIPH. 1. *to bring near, to cause or command to approach*, e. g. persons, with **אֶל** to any one Ex. 28, 1. 29, 4. Num. 8, 9. 10; times, *to bring on* Ex. 22, 4; *to admit to oneself, to give access*, Jer. 30, 21; of things, *to bring together two things, to join*, Is. 5, 8.—Hence

2. *to bring, to offer a gift* Judg. 3, 18. 5, 25. Ps. 72, 10. Mal. 1, 8; espec. a sacrifice of any kind Ex. 29, 3. 10. Lev. 1, 13. 14. 3, 3. 7. Num. 9, 13. al. sæpiss. Sometimes there is added **יָרַ** **לִפְנֵי יְיָ** Lev. 3, 12. 12, 7; **לִיהוָה** 2 Chr. 35, 12. Ez. 44, 15.—Also *to bring a cause before a judge* Deut. 1, 17.—Arab. **قرب** II, to offer.

3. With infin. and **לְ** *to draw near to doing any thing, to be near or about to do*, c. **לְדַרָה** Is. 26, 17; **לְבוֹא** Gen. 12, 11; absol. id. Ex. 14, 10.—Arab. **قارب** id.

With **מִן**, *to bring away from one place to another, to remove*, 2 K. 16, 14 **וַיִּקְרַב מִצֵּאת פְּנֵי הַמִּזְבֵּחַ** and he removed the brazen altar from the front of the temple. Comp. **נָגַשׁ** no. 3, where add Sanscr. *āgam* to approach and recede.

Deriv. **קָרַב**—**קָרְבָן**—**קָרִיב**.

* II. **קָרַב** obsol. root, prob. i. q. Arab.

قَلَبَ (*r* and *l* being interchanged) *to turn, to turn about*; mid. *E, to turn inside out, to invert*, e. g. as the lip; **قَلْبٌ** the interior, inner part.—Hence **קָרַב**.

קָרַב Chald. plur. **קָרְבוּ**, *to draw near, to approach*, Dan. 3, 26. 6, 13; c. **עַל** to any one Dan. 7, 16; **לְ** 6, 21.

PA. *to bring, to offer*, Ezra 7, 17.

APH. 1. *to bring near* Dan. 7, 13.

2. *to bring, to offer*. Ezra 6, 10. 17.

קָרַב m. (**ר** **קָרַב** I) Kamets impure, *encounter, battle, war*, i. q. **מִלְחָמָה**, 2 Sam. 17, 11; elsewhere only in poetic style, Ps. 55, 19. 22. 78, 9. 144, 1. Job 38, 23. Ecc. 9, 18. Zech. 14, 3. Plur. **קָרְבוֹת** Ps. 68, 31. Syr. **قربا** id.

קָרַב Chald. m. id. Dan. 7, 21. In Targg. often for Heb. **מִלְחָמָה**.

קָרַב m. adj. verbal (r. קָרַב I) plur. **קָרְבִים**, *drawing nigh, approaching*, Deut. 20, 3. 1 Sam. 17, 41. 1 K. 5, 7.

קָרַב m. (r. קָרַב II) in pause **קָרַב**, c. suff. **קָרְבִי**, plur. c. suff. **קָרְבֵי** once Ps. 103, 1.

1. *the midst, middle, inner part*; hence with Prep. - a) **בְּקָרְבֵי** *in the midst of*, 'taelf almost a preposition, like **בְּהוֹדֵךְ**; e. g. **בְּקָרְבֵי הָאָרֶץ** *in the midst of the land*, i. e. *in the land* Gen. 45, 6. Ex. 8, 18. Is. 7, 22. 10, 23; **בְּקָרְבֵי הַחַיּוֹת** *in the middle of the streets* Is. 5, 25. **בְּקָרְבֵי הַבְּנֵי קְנַזִּי** *among the Canaanites* Judg. 1, 32. **בְּ הַיָּם** Gen. 24, 3. **אֶחָדִי ב' לְבֵי**, Ps. 36, 2. etc. Also after verbs of motion, as **בְּקָרְבֵי הַמַּלְחָמָה** *into the midst of the battle* 1 K. 20, 39; *to pass through the midst of* **בְּקָרְבֵי הַמַּחֲנֶה** *through the midst of the camp* Josh. 1, 11. Of time, **בְּקָרְבֵי שָׁנִים** *in the midst of (within) the years* Hab. 3, 2. b) **מִקְרָב** *from the midst*, after verbs of taking away, removing, etc. e. g. **הַסִּיר מִקְרָב**, Ex. 31, 14. Lev. 17, 4. 10. Deut. 13, 6. Mic. 5, 9. al. s̄ep.

2. Spec. *the interior of the body*: a) *the bowels, intestines*, e. g. of victims Ex. 29, 13. 22. Lev. 1, 13. 9, 14. al. Also *the belly or stomach* Gen. 41, 21; *the womb* Gen. 25, 22. b) *the inner part of a person*, as the seat of life 1 K. 17, 21, and of the mind Ps. 39, 4. **בְּקָרְבֵי** *within me* 51, 12. 55, 5. Is. 16, 11. 26, 9. al. Hence for *the mind, heart*, as the seat of thought and affection, Gen. 18, 12. 1 K. 3, 28. Ps. 5, 10. 62, 5. 64, 7. Jer. 31, 33.

קָרַב, see in קָרֹב.

קָרְבָה f. (r. קָרַב I) constr. **קָרְבָה**, *a drawing near, approach*, Ps. 73, 28. Is. 58, 2.

קָרְבָן m. (r. קָרַב I) c. art. in pause **הַקָּרְבָן** Ez. 40, 43 (comp. **הַקָּרְבָן** 1 Sam. 13, 21), constr. **קָרְבָן**, c. suff. **קָרְבָנִי**; plur. c. suff. once **קָרְבָנֵיהֶם** Lev. 7, 38 (in other copies **קָרְבָנֵיהֶם**), *an offering, oblation, sacrifice*, either bloody or without blood, either to be wholly burned or only in part; so Ez. 20, 28. 40, 43, but elsewhere only in Leviticus and Numbers; e. g. Lev. 1, 2. 3. 10. 14. 2, 1. 4. 3, 1. 2. 7, 13. 22, 27. Num. 5, 15. 7, 17 sq. 15, 4. 31, 50. al. See r. קָרַב Hiph. no. 2. Comp. **κορβάν** Mark 7, 11.—Chald. **קָרְבָן**, **קִרְבָן**,

Syr. **قربان**, Arab. **قربان**, id.

קָרְבָן m. *an offering, oblation*, Neh. 10, 35. 13, 31.—R. **קָרַב** no. I.

קָרְבֵם m. *an axe*, c. suff. **קָרְבָמוֹ** 1 Sam. 13, 20. Plur. **קָרְבָמִים** v. 21, and **קָרְבָמוֹת** Ps. 74, 5. Jer. 46, 22, also **קָרְבָמוֹת** with-

out Dag. Judg. 9, 48. Arab. **قَدْوَم**. Talmud. **קורדום**, id.—But Heb. **קָרְבֵם** prob. comes from the verbal Pi. **קָרַם**, **קָדַם**, (the letter **ר** being inserted,) from r. **קָרַם** in the primary signif. *to sharpen, to be sharp*, comp. **גָּזַם**, **קָסַם**. Another and softer form of the same word would seem to be **קָרַן**, where see, and comp. the Arabic forms there quoted.

* **קָרָה** fut. **יִקְרָה**, once **יִקְרָה** as if **לָא** Dan. 10, 14, apoc. and conv. **נִיִּקֵר**; i. q. **קָרָא** II.

1. *to meet, to go or come to meet* any one, in a hostile sense, c. acc. Deut. 25, 18. See Niph. and **קָרַר**.

2. *to befall, to happen to* any one, as good or evil, Is. 41, 22; with acc. of pers. Gen. 42 29. 1 Sam. 28, 10. Esth. 4, 7. 6, 13. Ecc. 2, 14. 9, 11; c. לְ Dan. 10. 14. So Ruth 2, 3 **וַיִּקְרַח הַלֵּקֶחַת לְבֹעֶז** *and her hap happened upon a part of the field belonging to Boaz*; Engl. Vers. well, *her hap was to light upon*, etc.

NIPH. 1. *to meet, to fall in with*, c. **בְּל**, like Engl. *to light upon* any one, Ex. 3, 18, comp. 5, 3; **אֶל** Num. 23, 4. 16; **לְקָרָה** v. 3; absol. Num. 23, 15.

2. *to be by chance, to happen*, 2 Sam. 1, 6. Comp. **קָרָא** II. Niph.

PIEL **קָרָה** *to lay beams or joists, contiguare*, pr. *to make them meet and fit into each other*, (comp. **קוֹרָה** a beam,) 2 Chr. 34, 11. Neh. 2, 8. 3, 3. 6. Hence *to frame, to build*, Ps. 104, 3.

HIPH. 1. *to cause to meet, to let happen to* any one, c. **לְפָנַי** Gen. 27, 20. 24, 12 **הַתְּרַחֵם לְפָנַי הַיּוֹם** *let happen to me this day* sc. what I seek, send me good speed.

2. *to make convenient, ready of access* e. g. cities of refuge convenient to flee to, Num. 35, 11.

Deriv. **קָרָה**, **קוֹרָה**, **קָרַר**, **קָרְרָה**, **קָרָה**, **קָרְרָה**, and the pr. names **קָרְרָה**, **קָרְרָה**.

קרה Chald. see r. קרא .

קרה f. (r. קרה) *cold*, Ps. 147, 17. Job 24, 7. 37, 9. Prov. 25, 20. Nah. 3, 17.

קרה m. (r. קרה) *hap, chance, accident*. Deut. 23, 11 לילה by reason of accident by night, an euphemism for nocturnal pollution. So in Talmudic the noun קרי .

קרה see קרה .

קרוב m. adj. also קרב Ex. 12, 4. al. (r. קרב I) c. suff. קרבו, plur. קרובים, c. suff. קרבי; fem. קרובה, קרובה Deut. 21, 3, plur. f. קרבות Ez. 22, 5; *near, nigh*, spoken:

a) Of place; with אל of pers. Gen. 45, 10 יתירה קרוב אלי thou shalt be near unto me. Ex. 12, 4. Deut. 13, 18. Josh. 9, 16; with אל 1 K. 21, 2. יבן קרוב a near neighbour Prov. 27, 10. Trop. near in dignity Esth. 1, 14; in public relations 2 Sam. 19, 43. Spec. God is said to be near to men, when he affords them help, Deut. 4, 7. Ps. 34, 19. 119, 151. 145, 18; and vice versa the people of God, the righteous, the priests, are said to be near to God, Ps. 148, 14 (where קרובו is i. q. קרוב). Lev. 10, 3. Ez. 42, 13. 43, 19; comp. 1 K. 8, 59.—Diff. is Jer. 12, 2 'קרוב אתה בפהם וגו' near art thou in their mouth, but far from their heart, i. e. they speak of thee always. Ps. 75, 2.

b) Of kindred, affinity; with אל Lev. 21, 2. 3. 25, 25. Num. 27, 11. Deut. 21, 6; ל Ruth 2, 20. Neh. 13, 4; מן of comparison, Ruth 3, 12 קרוב ממני nearer than I. With suff. קרובו i. q. לו 'one near to him,' his kinsman, Ex. 32, 27. Ps. 15, 3; plur. c. suff. קרובי my kinsmen Ps. 38, 12. Job 19, 14. Also friends, i. e. paramours, Ez. 23, 5. 12; see r. קרב Kal lett. d.

c) Of time, i. e. a) near to come, impending, as the day of Jehovah Is. 13, 6. Joel 1, 15. 4, 14; deliverance Is. 51, 5. Ps. 85, 10; distress Ps. 22, 12. Fully קרוב לבוא Is. 13, 22. 56, 1. Jer. 48, 16. Here too belongs Job 17, 12 קרוב אור קרוב מסני חשך the light is not far from darkness, will soon be merged in it; comp. Lat. *prope absum*. Hence בקרוב in a near time, soon; Ez. 11, 3 לא בקרוב לא בנות בתים is it not near, the building of houses? i. e. soon we shall rebuild the

houses ruined in the siege. So מקרוב after a near time, soon, shortly, Ez. 7, 8. Jer. 23, 23 (see in רחוק); also Job 20, 5 the triumphing of the wicked is מקרוב short, i. e. will shortly come to an end. Arab. من قريب soon, shortly. β) Of time just past; hence מקרוב in recent times, newly, lately, Deut. 32, 17.

* קרה fut. plur. יקרנה, imper. f. קרהי, pr. to make smooth, see קרה ice; spec. to make bald, to make a bald place, Lev. 21, 5. Mic. 1, 16.—Hence by softening the letters, comes the root קלה q. v. Syr. ܩܠܐ having no horns; Arab. قَرَعَةٌ baldness.

קרה to be made bald, c. ל for any one, e. g. the dead, Jer. 16, 6.

קרה i. q. Kal Ez. 27, 31.

קרה pass. מקרה make bald, shorn, Ez. 29, 18.

Deriv. קרה—קרחה .

קרה (bald-head) Kareah, pr. n. m. 2 K. 25, 23. Jer. 40, 8.

קרה m. (r. קרה) a bald-head, having a bald spot on the crown or hinder part of the head, different from קבה q. v. Lev. 13, 40. 2 K. 2, 23. Chald. קריה id.

קרה m. (r. קרה) in pause קרה .

1. ice, so called from its smoothness, Job 6, 16. 37, 10. 38, 29. Hence cold, Gen. 31, 40. Jer. 36, 30.

2. crystal, like Gr. κρυστάλλος, as resembling ice, Ez. 1, 22. Chald. קרה id.

קרה m. (r. קרה) 1. i. q. קרה no. 1, ice; poet. for hail, Ps. 147, 17.

2. Korah, pr. n. a) A son of Esau Gen. 36, 5. 14. b) A son of Eliphaz, also an Edomitish tribe descended from him, ib. v. 16. c) A Levite, cousin of Moses and Aaron, who conspired against Moses, Ex. 6, 21. 24. Num. 16, 1 sq. 26, 9–11. Of the same stock are the בני קרה the sons of Korah, the Korahites, a family of Levites and singers in the time of David (see קרהי), to whom ten of the Psalms are ascribed, Ps. 42–49. 84. 85. 87. 88. d) 1 Chr. 2, 43.

קרה f. (r. קרה) once קרה Ez. 27, 31, baldness, a bald place. a) On the crown or hinder part of the head, Lev. 21, 5; as shorn in token of mourning

Is. 3, 24, 15, 2. Jer. 47, 5, 48, 37. Ez. 7, 18, al. b) On the front part of the head, i. q. **בַּפְּתַח**, Deut. 14, 1.

קִרְהִי *Korahite*, patronym. from **קָרַח** no. 2. c. Ex. 6, 24. Num. 26, 58. 1 Chr. 12, 6, 26, 1. Plur. **הַקִּרְהִיִּם** 1 Chr. 9, 19.

קִרְחָה f. (r. **קָרַח**) c. suff. **קִרְחָהּ**, i. q. **קִרְחָה**, *baldness, bald spot* on the crown or hinder part of the head, Lev. 13, 42. 43. Trop. *bareness*, a thread-bare spot on the wrong side of cloth, Lev. 13, 55.

קָרַר m. (r. **קָרַח**) in pause **קָרַר**, *hostile encounter* Lev. 26, 28; and so in the phrase **הֵלֵךְ קָרַי עִם** *to go into encounter with any one*, i. e. *to walk contrary to him, to oppose, to resist him*, Lev. 26, 21. 23. **בְּקָרַר** id. v. 24. 27. 40. 41.

קָרְיָא m. (r. **קָרָא** I) *called, chosen, select*, Num. 16, 2; also Num. 1, 16 Cheth.

קְרִיָּאָה *a public crying, proclamation*, Jon. 3, 2. R. **קָרָא** I.

קָרְיָה f. (r. **קָרַח**) *a city, town*, i. q. **עִיר**, comp. **קָרַח**; so called perh. from the signif. 'to frame, to build,' see the root in **פִּיֵל**; better perh. 'a fortified place,' as *resisting enemies*, comp. in **קָרַי**. With a few exceptions (Deut. 2, 36. 1 K. 1, 41. 45), found only in the poetic style, Num. 21, 28. Is. 1, 21. 26. 22, 2. 25, 2. 26, 5. 32, 13. Ps. 48, 3. Prov. 10, 15. Job 39, 7. al.

Syr. **قَرِيَّة**, Arab. **قَرْيَة**, city, also village.

Hence the following pr. names of cities:

a) **קָרְיַת אַרְבַּע** Gen. 23, 2. Josh. 15, 54. 20, 7; c. art. **קָרְיַת הָאַרְבַּע** Neh. 11, 26; *Kirjath-Arba*, i. e. the city of Arba, one of the Anakim (see **אַרְבַּע**), the ancient name of Hebron, but still used in the time of Nehemiah, Neh. 1. c.

b) **קָרְיַת בַּעַל** (city of Baal) *Kirjath-Baal*, the same city which is more usually called **קָרְיַת יְזְרַיִם** (see in lett. d), Josh. 15, 60. 18, 14.

c) **קָרְיַת הַחֲצוֹת** (city of streets) *Kirjath-huzoth*, in Moab, Num. 22, 39.

d) **קָרְיַת יְזְרַיִם** (city of forests) *Kirjath-jearim*, on the confines of Judah and Benjamin Josh. 9, 17. 18; 15. Judg. 18, 12. 1 Sam. 6, 21; c. art. **קָרְיַת יְזְרַיִם** Jer. 26, 20; contracted **קָרְיַת יְזְרַיִם** Ezra 2. 25. and simpl. **קָרְיַת** Josh. 18, 28; else-

where also **קָרְיַת בַּעַל** see in lett. b. Eusebius places it at nine Rom. miles from Jerusalem towards Diospolis or Lydda. Prob. the modern *Kuryet el-'Enab*, three hours west of Jerusalem; see Bibl. Res. in Palest. II. p. 334 sq.

e) **קָרְיַת סַנְחַנְיָה** (palm-city. comp. **סַנְחַנְיָה**) *Kirjath-sannah* Josh. 15, 49, also called **קָרְיַת סַפְרַיִם** (book-town) *Kirjath-sepher*, in the tribe of Judah, Josh. 15, 15. 16. Judg. 1, 11. 12. The same city was likewise called **דְּבִיר** q. v. Josh. 15, 15. 49.

f) **קָרְיַת עֵדִים**, see in lett. d.

g) **קָרְיַת חַיִּים** (double city) *Kirjathaim*: a) In the territory of Reuben Num. 32, 37. Josh. 13, 19; afterwards subject to Moab Jer. 48, 1. 23. Ez. 25, 9. Eusebius and Jerome speak of a place *Καριάθα* (*Kariátha*) *Koreiatha*, ten Roman miles west of Medaba. β) In the tribe of Naphtali, 1 Chr. 6, 61 [76]; elsewhere **קָרְיַת**.

קָרְיָה and **קָרְיָא** Chald. *a city*, Ezra 4, 10 sq.

קְרִיּוֹת (cities) *Kerioth*, pr. n. of two cities, one in the tribe of Judah, Josh. 15, 25; the other in Moab, Jer. 48, 24. 41. Am. 2, 2.

קָרְיַת, see in **קָרְיַת** lett. a.

* **קָרַם** *to overlay, to cover*; Syr. and Chald. to overlay with metal. With **עַל**, like other verbs of covering; Ez. 37, 6 **אֲרַם עֲלֵיכֶם עוֹר** *I will cover you with skin*. Intrans. *to be covered*, fut. **יִקָּרַם**, v. 8.

* **קָרַן** 1. pr. prob. *to strike, to push*, kindr. with **קָרַח** II, **קָרַח**; whence **קָרַן** horn, as the instrument of striking, pushing. Eth. **ቀረረ** to push with the horn, also to assail; **ቀርረ** horn. The primary syllable is **קָר**; comp. Sanser. *garṇis, garṇgan*, horn, sharp point, *ḡiris* sharp point, all from *gar* to bore.

2. Denom. from **קָרַן** lett. e, *to emit rays, to shine*, e. g. the face of Moses Ex. 34, 29. 30. 35; Sept. *δεδόξαται τὸ πρόσωπον αὐτοῦ*.—Aquil. and Vulg. absurdly, *καταδότης ἦν, cornuta erat*. Hence painters and sculptors often represent Moses with horns.

HIPH. *to have horns*, pr. 'to shoot out horns,' Ps. 69, 32.—Hence

קרן f. in pause קָרַן, c. suff. קָרְנִי; Dual קָרְנִים, also קָרְנִים (as if from קָרַן) Dan. 8, 3. 6. 20, constr. קָרְנֵי used also for plural; Plur. קָרְנוֹת, constr. קָרְנוֹת Ps. 75, 11 mostly in lett. c; a *horn*, as of an ox, ram, see in r. קָרַן no. 1. Gen. 22, 13. Deut. 33, 17. Ps. 22, 22. Dan. 8, 5. 8. 9. al. sæp. Also of artificial horns 1 K. 22, 11. Zech. 2, 1. 2. 4 [1, 18. 19. 21]. Meton. for a *flask, vessel*, made of horn, comp. Engl. *drinking-horn, powder-horn*, 1 Sam. 16, 1. 13. 1 K. 1, 39. Arab. ⁹قَرْن

horn, also point of a sword; Eth. $\Phi\text{C}\text{Z}$, Syr. ܩܪܢܐ , Chald. ܩܪܢܐ , horn. Sanscr. see in r. קָרַן. Comp. Gr. $\acute{\alpha}\iota\gamma\alpha\varsigma$, also $\acute{\alpha}\iota\gamma\alpha\nu\nu\omicron\varsigma$ thunder-bolt, Lat. *cornu*, Goth. *haurns*, whence Germ. and Engl. *horn*.

Metaph. a *horn* is put as the symbol of *strength, might, power*, the image being drawn from the bull and other animals which push with their horns. Jer. 48, 25 *the horn of Moab is broken*, i. e. her strength, might, is broken, comp. Lam. 2, 3. Ps. 75, 11. So God is said $\text{לְרַמֵּם אֶת־קַרְנֵי שָׁמַיִם}$ to lift up, exalt, the horn of any one, i. e. to strengthen him, to increase his power and dignity, Ps. 89, 18. 92, 11. 148, 14. 1 Sam. 2, 10. Lam. 2, 17. Contra, to exalt the horn of God, i. q. to praise, to laud him, 1 Chr. 25, 5. Hence רָמַתִּי קַרְנִי my horn is lifted up, exalted, i. e. my strength is augmented, I acquire new courage and spirit, Ps. 89, 25. 112, 9. 1 Sam. 2, 1. In the same sense, Am. 6, 13 $\text{לָקַחְנוּ לָנוּ קַרְנֵימָה$ we have taken to us horns. Vice versa, in a bad sense $\text{לְרַמֵּם אֶת־קַרְנֵי שָׁמַיִם}$ to lift up one's horn, i. e. to be proud, Ps. 75, 5. 6. Comp. Lat. *cornua sumere*, of those who place too much confidence in their own strength and thus become overbearing; also Hor. Od. 3. 21. 18 "addis cornua pauperi." A similar metaphor is in Job 16, 15, *I have thrust my horn into the dust*, where we should naturally say 'my head.' In Ps. 18, 3 David calls God קַרְנֵי רִשְׁמֵי the horn of my deliverance, i. e. the instrument, means of deliverance, the image being drawn from animals which use their horns as a defence. Ps. 132, 17 *there (in Zion) will I make the horn of David to sprout*, i. e. will cause the kingdom of David to flourish in power;

or rather, I will raise up to the house of David a powerful offspring, Ez. 29, 21. Hence in prophetic vision, *horns* are put trop. for *kings, powerful princes*, Dan. 7, 7. 24. 8, 8. 21.—The same general metaphor exists in Syriac and Arabic—see Bar Hebræus p. 516. Hariri Con sess. 43. p. 498 ed. De Sacy. Comp. the Arabic epithet of Alexander the Great, ذو القرنين, i. e. bicornis, Kor. 18, 85 sq. doubtless as the symbol of power, might; so both Alexander and the Seleucidæ are represented on coins with horns, Curt. 4. 7.

From the resemblance to a *horn* came also the following uses of קָרַן.

a) a *horn*, as a wind instrument, *cornet, trumpet*, like Lat. *cornu*, Josh. 6, 5. See יִרְבֵּל no. 1.

b) קַרְנוֹתֵי שֵׁן horns of ivory, for elephants' teeth, by a common error, Ex. 27, 15. So Plin. H. N. 18. 1 'cornua elephanti et uri.' Eth. id.

c) $\text{קַרְנוֹתֵי הַמִּזְבֵּחַ}$ the horns of the altar, i. e. the projecting points or risings, like horns, on the four corners of an altar, $\text{גֹּאֲלֵי זֶבַח וְקַרְנוֹתֵי הַמִּזְבֵּחַ}$ Jos. B. J. 5. 5. 6; which were to be smeared with the blood of the victims Ex. 29, 12. Lev. 4, 7; and which malefactors laid hold of as an asylum 1 K. 1, 50. 2, 28. So Ex. 27, 2. 30, 2. 3. 10. Lev. 4, 7. 8, 15. Ps. 118, 27. Am. 3, 14. Jer. 17, 1. al. Similar ornaments are found upon the altars of the Greeks and Egyptians.

d) *horn* for *peak, summit* of a hill or mountain, Is. 5, 1. So Gr. $\acute{\alpha}\iota\gamma\alpha\varsigma$, Lat. *cornu*, Arab. ⁹قَرْن as in *Kürn Sürtübeh, Kürün Hattün*, see Bibl. Res. in Palest. II. p. 257. III. p. 238. Comp. Germ. *Horn* in the names of Swiss mountains, as *Schreckhorn, Wetterhorn, Aarhorn*.

e) DUAL קָרְנִים, i. q. *rays* of light, splendour, Hab. 3, 4. So Arabian poets compare the first rays of the rising sun to *horns*; and hence call the sun itself the gazelle الغزالة; comp. in אֶלֶף p. 42.

קרן Chald. f. emphat. קָרְנָא; Dual קָרְנֵי Dan. 7, 7, emph. קָרְנֵיָא 7, 8.

1. a *horn*, Dan. 7, 8. 20. 21.

2. A wind-instrument, *horn, cornet*. Dan. 3. 5. 7. 10. 15. 7, 7. 8

קָרַן הַפּוֹחַ (the paint-horn) *Keren-hap-puch*, pr. n. of one of Job's daughters, Job 42, 14.

* קָרַם to bend, to bow down, hence to sink together, to collapse, i. q. קָרַע in the other member, Is. 46, 1. Sept. *συνεπιβη*, Vulg. *contritus est*.—Hence קָרַם, קָרַסל.

קָרַס m. plur. קָרַסִים, constr. קָרַסִי, pr. a curve, joint, comp. קָרַסל; hence a hook, *tache*, to which a loop or eye is fitted, Ex. 26, 6. 11. 33. 35, 11. 36, 13. 18. 39, 33.

קָרַס, see קָרַס.

קָרַסל pr. diminut. from קָרַם (see in lett. ל p. 499), a joint, small joint, espec. the ankle, which also the Germans express by the diminutive *Knöchel*, comp. Engl. *knuckle*. Dual c. suff. Ps. 18, 37 קָרַסְלִי לֹא מִדְּרוּ קָרַסְלִי *my ankles do not waver*, i. e. my feet stand firm. 2 Sam. 22, 37. Vulg. *tati*. Comp. Targ. Ez. 47, 3. Syr. *ܩܪܫܐ*.—From this word, by contracting the quadriliteral into a triliteral form, is derived the Arab. *قزل* to walk unsteadily, to waddle, as if with weak ankles, comm. to limp; *أقرزل* a person so walking, one weak in the ankles and legs.

* קָרַע fut. יִקְרַע 1. to rend, to rend asunder; kindr. with קָרַץ, Arab. *قرض* to cut.—E. g. the garments in grief, Gen. 37, 29. 34. Num. 14, 6. 1 Sam. 4, 12. 2 K. 5, 8. Ezra 9, 3. Jer. 36, 24. Job 1, 20; cushions Ez. 13, 21; a roll or book with a knife Jer. 36, 23; to rend in pieces, as a wild beast Hos. 13, 8; of God, to rend the heavens Is. 63, 19. Also קָרַע קָרַעִים to rend in pieces 1 K. 11, 30; קָרַע עֵינָיו בַּפּוֹחַ id. 2 K. 2, 12. קָרַע לְקָרַעִים to rend the eyes with paint, i. e. to distend the eyes and make them appear large by painting them thickly with stibium; see in פָּחַל, פּוֹחַ. So Jer. 22, 14 קָרַע לֹד הַלְּוִיָּהּ *he rendeth himself windows* in the palace, i. e. he makes many and large windows; the *ל* in הַלְּוִיָּהּ being a plur. ending, *Lehrig*. p. 523.

2. to tear off or away, to rend away, c. מִן Lev. 13, 56; מִעַל Ez. 13, 20. Trop. c. מִעַל, 1 Sam. 15, 28 *Jehovah hath rend the kingdom of Israel from thee*. 1 K.

11, 11; מִיָּד v. 12. 1 Sam. 28, 17; מִן 1 K. 14, 8. Reflex. to rend oneself away 2 K. 17, 21.

3. Metaph. *verbis proscindere*, as in Engl. to pull in pieces, i. e. to slander, to backbite, Ps. 35, 15. Arab. *قرع* II, increpuit, corripuit. Comp. נָקַב no. 3.

NIPH. pass. to be rent, torn, of garments Ex. 28, 32. 39, 23. 1 Sam. 15, 27; of an altar torn down 1 K. 13, 3. 5.—Hence

קָרַעִים m. plur. torn pieces of cloth 1 K. 11, 30. 31. 2 K. 2, 12; rags Prov. 23, 21.

* קָרַץ fut. plur. יִקְרְצוּ 1. to tear or cut asunder, nearly i. q. kindr. קָרַע; hence to cut off, to destroy, whence קָרַץ destruction, and Chald. קָרַץ piece.—Arab. *قرص* to tear, to tear off; *قرض* id. II, to cut, to gnaw.

2. Spec. 'to cut with the teeth,' to bite, e. g. in the phrases: a) קָרַץ שְׂפָתָיו to bite the lips, said of one plotting mischief, Prov. 16, 30. b) ק' יָדוֹ Prov. 10, 10. Ps. 35, 19, and בְּעֵינָיו Prov. 6, 13, lit. to bite or pinch the eyes, i. e. to press together the eyelids (in the manner of biting the lips), to wink behind one's back; also a gesture of malice and mischief.—Arab. *قرص* to pinch, to nip off. Comp. *Nazar*. *عزني* to pinch together the eyelids.

PUAL קָרַץ to be torn or broken off, to be nipped. Job 33, 6 *בְּהִמְרִי קָרַצְתִּי מִסֻּדְתִּי* I also am nipped from the clay, the image being drawn from a potter, who pinches off a portion of clay from the mass in order to form a vessel.

קָרַץ m. destruction Jer. 46, 20. R. קָרַץ no. 1.

קָרַץ Chald. m. a piece, bit, Syr. *قزنا*, see r. קָרַץ no. 1. Only in the phrase *אָכַל מִקְרָצֵי דִי* to eat the pieces of any one, q. d. to eat him up piecemeal, metaph. for to slander, to accuse falsely, to inform against; as also in Lat. *mordere, dente carpere, dente rodere*. Dan. 3, 8. 6, 25.

Syr. *أكل لحمنا* id. Arab. *أكل لحمنا* to eat one's flesh, to slander.

קָרַעַע m. (r. קָרַע Pilp.) 1. a foundation, bottom, i. q. Talm. קָרַעַר id. from

the idea of digging, see the root Pilp. and for the ר softened into ע, see lett. ר.

Comp. Arab. **قَرَقَر** level ground. Spoken: a) Of the bottom of the sea, Am. 9, 3. b) Of the tabernacle and temple, floor, pavement, Num. 5, 17. 1 K. 6, 15. 16. 30. 7, 7 **מִן הַפָּרְקַע וְעַד הַפָּרְקַע** from floor to floor, from the floor to the ceiling, i. e. the walls or sides of the room from bottom to top; not, as De Wette, 'over the whole floor.'

2. *Karkaa*, pr. n. of a place in the south of Judah, Josh. 15, 3.

קָרְקַר (foundation, r. קור Pilp. Arab. **قَرَقَر** level ground) *Karkor*, pr. n. of a place beyond Jordan, Judg. 8, 10.

* **קָרַר** obsol. root, to be cold, cool. Trop. to be cool, quiet. Chald. and Syr.

id. Arab. **قَر** id. Comp. *καρός*.

Deriv. **קָרָה**, **קָר**, **קָרָה**, **מִקְרָה**.

* **קָרַשׁ** obsol. root, kindr. with **חָרַשׁ**, to cut, to cut up or in pieces. So Arab. **قَرَش** according to the Camoos p. 823, i. q. **قطع**.—Hence

קָרַשׁ m. in pause **קָרַשׁ**, c. suff. **קָרַשׁ** Ez. 27, 6; plur. **קָרַשִׁים**, constr. **קָרַשִׁי**; a board, plank, Ex. 26, 15 sq. 35. 11. 36, 20 sq. Num. 3, 36. 4, 31. Collect. benches, banks, of a ship Ez. 27, 6.

קָרָה f. (r. **קָרָה**, as **בָּסָה** from **בָּסָה**) in pause **קָרָה**, a city, i. q. **קָרְיָה**, but less frequent, Job 29, 7. Prov. 8, 3. 9, 3. 14. 11, 11. Chald. **קָרְיָה** id. This word is also preserved in the names of Carthaginian and Syrian cities, as *Cirta* (**קָרְיָה**), *Tigranocerta*, etc. and on the Phenician-Sicilian coins struck at Panormus; see Monumm. Phœn. p. 288, 291. Tab. 38.

קָרְיָה (city, r. **קָרָה**) *Kartah*, pr. n. of a place in Zebulun, Josh. 21, 34.

קָרְיָתַיִן (double city, old dual form from **קָרָה**) *Kartan*, pr. n. of a city in Naphtali, Josh. 21, 32; elsewhere **קָרְיָתַיִם**, see in **קָרְיָה** lett. g. β.

* **קָשָׂה** obsol. root, perh. i. q. **קָשָׂה** II, and Arab. **قشأ**, to take off the bark by turning; then to turn, and gener. to round off, to bring into a round form. Hence **קָשָׂה**, also

קָשָׂה and **קָשָׂה**, only plur. **קָשָׂה** Ex. 37, 16, cstr. **קָשָׂה** Num. 4, 7, c. suff. **קָשָׂה** Ex. 25, 29, bowls, cups, for libations; Sept. *σπονδαία*. Chald. **קָשָׂה**, **קָשָׂה**, id.

* **קָשַׁט** obsol. root, prob. to weigh, to weigh out; whence the notion of equity, justice, as in kindr. **קָשַׁט**. Arab. **قسط** to be just, pr. to weigh out justly, with even scales; whence **قسطاً** a measure, a portion measured out, a balance.—Hence

קָשִׁיטָה f. Gen. 33, 19. Josh. 24, 32. Job 42, 11, pr. something weighed out; hence as the name of a certain weight, *Kesitah*, (comp. **שָׁקָל**, **מִנְיָה**), espec. of gold and silver, by which, as also by the shekel, money was estimated in the time of the patriarchs. It was heavier than the shekel, and contained indeed about four shekels, as appears from a comparison of the passages Gen. 33, 19 and 23, 16. According to Rabbi Akiba, in a later age a certain coin in Africa was called *Kesita*; see in Rosh hash-shana c. 3. fol. 26. a.—Most of the ancient intpp. understand by it a lamb, a sense which has no support either from etymology or in the kindred dialects, nor is it in accordance with the patriarchal usages; since in their age merchandise was no longer usually exchanged, but actual sales were common for money either by weight or by tale, comp. Gen. 23, 16. 47, 16; see Bochart's triumphant remarks (Hieroz. I. p. 433-37) against F. Spanheim in Hist. Jobi, Opp. III. p. 84.—The coin bearing the figure of a lamb, in which Münter thought he had found the *Kesita*, (Progr. in Danish on the *Kesita*, Copen. 1824,) is undoubtedly a coin of Cyprus, the money of which bore that image. See Thesaur. p. 1241.

קָשִׁיטָה f. (r. **קָשַׁט**) plur. **קָשִׁיטָה** 1 Sam. 17, 5, c. suff. **קָשִׁיטָה** Ez. 29, 4; a scale, Lev. 11, 9. 10. 12. Deut. 14, 9. 10. 1 Sam. 17, 5 **קָשִׁיטָה** a harness of scales, a scaled coat of mail, consisting of small plates like scales.

* **קָשַׁט** obsol. root, prob. to strip off bark, scales, etc. to scale off; like Arab. **قشأ**, comp. Heb. **קָשָׂה** and **קָשָׂה** II. Comp. also Arab. **قشرة**, whence **קָשָׂה** bark, a scale.

קָשׁ m. (r. קָשׁ) *straw*, the dry halm of grain, partly as left standing in the fields. *stubble*, Ez. 5, 12; which then were sometimes burnt over, Ex. 15, 7. Is. 5, 24. 47, 14. Joel 2, 5. Nah. 1, 10. Ob. 18; and partly as broken up in treading out the grain and so separated by ventilation, *chaff*, e. g. קָשׁ נִדָּה Is. 41, 2; קָשׁ יוֹבֵר Jer. 13, 24; also Job 13, 25. 41, 20 [28]. Is. 40, 24. Ps. 83, 24.

* קָשָׁא obsol. root, *to be hard, heavy, difficult*, like קָשָׁה I.—Hence

קָשָׁא, only in plur. קָשָׁאִים, *cucumbers*, Num. 11, 5. Arab. قِثَّاء, قِثَّاء;

Chald. קָשִׁי, Syr. كَشِي; whence *cucumis chate* Linn. By transpos. Gr. σικυός, σικύα. The Talmudists rightly refer the origin of the name to its hardness and difficulty of digestion, from r. קָשָׁא; comp. Plin. H. N. 19, 5. On the cucumbers of Egypt, see Abdollat. ed. De Sacy p. 34, 125. Forskål Flora Ægypt. p. 169. Celsii Hierob. II. p. 249.

Denom. מִקְשָׁה II.

* קָשַׁב fut. יִקְשֹׁב *to attend* to any thing, e. g. of the ear, *to listen, to hearken*, once in Kal, Is. 32, 3.—The primary idea seems to be that of *sharpening*, so that קָשַׁב may be nearly i. q. קָצַב; comp. in Engl. *to point* or *prick up the ears*, a figure drawn from animals; comp. under אָזַן I. p. 29.

HIPII. with אָזַן, e. g. הִקְשִׁיב אָזְנוֹ pr. 'to point one's ear,' i. e. *to attend, to hearken*, Ps. 10, 17. Prov. 2, 2. Without אָזַן id. c. אָזַל Ps. 142, 7. Neh. 9, 34; עָלַי Prov. 17, 4. 29, 12; לְךָ Ps. 5, 3. Is. 48, 18; הָאֵל Ps. 66, 19; acc. Job 13, 6. Ps. 61, 2; absol. Is. 10, 30. 28, 23. al. sæp. Of God, i. q. *to hear and answer*, Ps. 5, 3. 17, 1. 61, 2; of man also, i. q. *to hear and obey*, 1 Sam. 15, 22. Is. 48, 18. Jer. 23, 18.

Deriv. the three following.

קָשְׁבָה adj. only fem. קָשְׁבָה, *attentive*, of the ear, Neh. 1, 6. 11.

קָשְׁבוֹת adj. id. only plur. fem. קָשְׁבוֹת, of the ears Ps. 130, 2. 2 Chr. 6, 40. 7, 15.

קָשַׁב m. (r. קָשַׁב) in pause קָשַׁב, *attention, heed*, Is. 21, 7. הִקְשִׁיב קָשַׁב רַב־הִקְשִׁיב he hearkened heedfully with much

heed,' i. e. with the greatest possible attention. 1 K. 18, 29. 2 K. 4, 31.

* I. קָשָׁה fut. יִקְשֶׁה, conv. יִקְשֶׁה.

1. *to be hard, harsh*, e. g. of words 2 Sam. 19, 44. Arab. قَسَا id. Syr. مَفَّ to harden.

2. *to be hard, severe, vehement*, of punishment from God 1 Sam. 5, 7; of wrath Gen. 49, 7.

3. *to be hard, difficult*, Deut. 1, 17. 15, 18.

NIPH. part. נִקְשָׁה, *hard bestead, harshly oppressed*, Is. 8, 21. Comp. βουούμενοι, 2 Cor. 5, 4.

PIEL fut. conv. וְהָקַשׁ. Gen. 35, 16. וְהָקַשׁ בְּלִדְהָא she had hard labour, it went hard with her in the birth. In v. 17 Hiph. stands in the same phrase.

HIPII. הִקְשָׁה, fut. יִקְשֶׁה, conv. יִקְשֶׁה.

1. *to harden, to make hard*, e. g. a) The neck, עֲרָה, i. e. *to be stiff-necked, stubborn*, Deut. 10, 16. 2 K. 17, 14. 2 Chr. 30, 8. Neh. 9, 29. Jer. 7, 26. Prov. 29, 1; without עֲרָה id. Job 9, 4. b) With לֵב, *to harden the heart* of any one, i. e. *to make him obdurate, wilful, perverse*, Ex. 7, 3. Deut. 2, 30; הִלְבֵּיב to harden one's own heart Ps. 95, 8. Prov. 28, 14.

2. *to make heavy, burdensome*, e. g. a yoke 1 K. 12, 4.

3. *to make hard, difficult*. 2 K. 2, 10. לִשְׂאוֹל הִקְשֶׁה thou hast made hard in asking, i. e. thou hast asked a hard thing. Ex. 13, 15. לִשְׂאוֹנֵנוּ פָרַעֲהוּ הִקְשֶׁה when Pharaoh made it hard to let us go, would hardly dismiss us.

Deriv. קָשָׁה, קָשִׁי, and the pr. n. קָשִׁיִּן.

* II. קָשָׁה i. q. Arab. قَسَا, *to strip off the bark*, espec. by turning; hence *to turn*, to bring into a round form; comp. קָשָׁה.

Deriv. מִקְשָׁה, מִקְשָׁה.

קָשָׁה m. adj. (r. קָשָׁה I) constr. קָשָׁה, plur. קָשָׁהִים; fem. קָשָׁה, constr. קָשָׁה, plur. קָשָׁה.

1. *hard, harsh*, spoken of hard bondage Ex. 1, 14. 6. 9. 1 K. 12, 4; of harsh words Gen. 42, 7. 30. 1 Sam. 20, 10. 1 K. 12, 13. 14, 6; of men, *hard, churlish, stern*, 1 Sam. 25, 3. Is. 19, 4.—Spec. a) Of the neck, *stiff, unyielding, obstinate*, Deut. 31, 27. Hence עֲרָה קָשָׁה *stiff-necked*, i. e. *stubborn, rebellious*, Ex.

32, 9. 33, 3. 5. Deut. 9, 6. 13; קָשָׁה לֵב *hard-hearted, stubborn*, Ez. 3, 7; קָשָׁה פָּנִים *hard-faced*, i. e. shameless, impudent, Ez. 2, 4; simpl. קָשָׁה id. *stubborn, obstinate*, Is. 48, 4. הַדְּרֵה קָשָׁה *a stubborn way, obstinate life*, Judg. 2, 19. b) Of a *hard* and adverse lot, Ps. 60, 5. Job 30, 25 קָשָׁה יוֹם *whose day is hard*, i. e. his life or lot. Is. 21, 2 הַזוּיָה קָשָׁה *a hard vision*, i. e. announcing adverse things. c) In a good sense, *firm, fixed*, once of love Cant. 8, 6.

2. *hard, stern, severe*, Judg. 4, 24. Is. 27, 1.—Spec. a) קָשָׁה רוּחַ *severe in spirit, sad, sorrowful*, 1 Sam. 1, 15. b) *severe, vehement, strong*, of a wind Is. 27, 8; a battle 2 Sam. 2, 17. c) *hard*, i. e. *strong*, in authority and power, 2 Sam. 3, 39.

3. *hard, difficult*, Ex. 18, 26.

קָשׁוּת Chald. m. *truth*, i. q. Heb. קִשְׁטָה, Dan. 4, 34. מִן-קִשְׁטָה *of a truth*, i. e. *truly*, Dan. 2, 47.

* קָשָׁה in Kal not used, Arab. قَسَحَ,

i. q. קָשָׁה I, قَسَل, *to be hard*. Comp. קָשָׁה II, i. q. קָשָׁה.

HIPH. 1. *to harden the heart* Is. 63, 17.

2. *to treat harshly*, as the ostrich her young, Job 39, 16.

* קָשַׁט obsol. root, i. q. קָשַׁט, Arab.

قَسَطَ, pr. *to weigh out justly*; hence *to be just, upright, true*. In Heb. this root takes the sense of *truth*; that of justice being expressed by צָדַק.—Hence

קָשַׁט m. *truth*, Prov. 22, 21. Chald. קָשִׁיט q. v. קוּשְׁטָא, Syr. كَشَطٌ id. the letters ט and ה being interchanged.

קָשֶׁט m. ἄναξ λεγόμε. Ps. 60, 6, *a bow*, i. q. Chald. קוּשְׁטָא for קוּשְׁטָה, Heb. קָשֶׁט; see Targ. Ps. 61, 4. Esth. 1, 3. So Sept. Symm. Peshito. For this change of ה into ט, see in קָשָׁה. [Others *truth*, i. q. קָשָׁט, and this is preferable.—R.

קָשֶׁט, see קָשׁוּת.

קָשִׁיט m. (r. קָשָׁה I) *hardness of heart, stubbornness*, Deut. 9, 27.

קָשִׁיוֹן (hardness, r. קָשָׁה I) *Kishion*, pr. n. of a place in Issachar, Josh. 19, 20. 21, 28; called in 1 Chr. 6, 57 קָדֶשׁ q. v. lett. c.

* קָשַׁר fut. יִקָּשֵׁר 1. *to bind, to tie* corresponding is Aram. קָשַׁר, see in קָשַׁר II; Eth. ቁጸረ to bind with cords.—Constr. with acc. and עַל, *to bind or tie one thing upon another*, Gen. 38 28. Prov. 3, 3. 6, 21. 7, 3; acc. and אֶת Job 39, 10 [13]. Josh. 2, 18. With dat. added, Job 40, 29 *wilt thou bind him for thy maidens?* i. e. that they may play with him. Metaph. c. אֶת, Prov. 22, 5. Gen. 44, 30 נִפְשׁוֹ קָשַׁרְתִּי בְּנַפְשׁוֹ *his soul is bound to his (the child's) soul*, i. e. the father is bound to the child by the strongest love; comp. Niph. 1 Sam. 18, 1.

2. *to conspire*, pr. 'to bind oneself together with others,' Neh. 4, 2; with עַל *against any one*, 1 Sam. 22, 8. 1 K. 15, 27. 16, 9. 16. 2 K. 10, 9. al. Fully קָשַׁר קָשָׁרִים *conspirators* 2 Sam. 15, 31. 2 K. 21, 24.

3. Part. pass. קָשֻׁר, *bound*, hence compact and firm, *strong, robust*, Gen. 30, 42.—This transition from the idea of binding to that of strength, see also in הִזָּק no. 3, הוּל no. 5.

NIPH. 1. Pass. of Kal no. 1, metaph. 1 Sam. 18, 1; comp. Gen. 44, 30.

2. *to be bound or fastened together* e. g. the portions of a wall, and hence *to be completed*, Neh. 3, 38 [4, 6].

PIEL 1. i. q. Kal no. 1, *to bind*, Job 38, 31.

2. *to bind upon oneself*, in the manner of a girdle, c. acc. Is. 49, 18 הַקָּשָׁרִים תְּבַלְּתֵיךָ *thou shalt bind them on thee as a bride bindeth on her girdle*; in the other member it is: *thou shalt put them on as an ornament*.

PUAL part. הַקָּשָׁרִים *the strong cattle* Gen. 30, 41; see Kal no. 3.

HITHP. i. q. Kal no. 2, c. אֶל 2 K. 9, 14. 2 Chr. 24, 25. 26.

Deriv. קָשָׁרִים, קָשָׁר.

קָשָׁר m. (r. קָשַׁר no. 2) in pause קָשֶׁר c. suff. קָשָׁרוֹ, *a conspiracy*, 2 K. 11, 14. Is. 8, 12. קָשֶׁר קָשָׁר עַל *to make a conspiracy against any one* 2 K. 12, 21. 14, 19. 15, 30.

קָשָׁרִים m. plur. *girdles, belts*, as a female ornament, espec. of a bride (comp. Is. 49, 18), Jer. 2, 32. Is. 3, 20. Comp קָשֶׁר no. 2.

* קַשׁ 1. *to be dry*, as a plant.

Arab. قَش id. Kindr. is קַשׁ.—Hence קַשׁ stubble.

2. Denom. from קַשׁ, *to gather straw or stubble*, see Po. Hence genr. *to collect, to gather*, imperat. Zeph. 2, 1; see Hithpo.

Po. קַשׁ *to collect, to gather straw or stubble*, Ex. 5, 7. 12; wood Num. 15, 32. 33. 1 K. 17, 10. 12.

HiTHPO. metaph. *to collect oneself*, i. e. *to collect one's thoughts, to look into one's own mind, to prove oneself*; Zeph. 2, 1 קַשׁוּ וְקַשׁוּ קַשׁוּ וְקַשׁוּ *collect (examine) your own selves and be ye collected*. Kal and Hithpo. are here coupled for emphasis; comp. Is. 29, 9.

Deriv. קַשׁ.

קַשׁ (r. קַשׁ, as זַחַח from זַחַח in pause קַשׁ, c. suff. קַשׁוּ, plur. קַשׁוּ, constr. קַשׁוּ, Dag. euphonic; comm. genr. pr. fem. Is. 21, 15. Job 20, 24; but, the etymology being neglected, also masc. 2 Sam.

1, 22. Ez. 1, 28; a bow. Arab. قَوْس, Eth. Φῶν, Syr. قَمَدٌ id. But the origin of the ח servile being by degrees neglected, it was regarded as a radical and changed to ט; as Arab. قَسَطَانٌ bow; Syr. اَنْطَمِب to shoot with a bow, Chald. קַשׁ id. קַשׁ bow.—E. g.

a) a bow for shooting arrows Gen. 21, 16. Is. 13, 18. Job 20, 24. al. sæpe. בְּנֵי

קַשׁ the son of a bow, i. e. an arrow, Job 41, 20. *To bend a bow* is expressed by the verbs קַשׁ, נָשַׁח, נָחַח, espec. דָּרַךְ q. v. *To shoot with a bow*, see the verbs רָמָה, רָרָה Kal and Hiph. Meton. the word bow is put: α) For bowmen, archers, דְּרָכֵי קַשׁ, Is. 21, 17. 22, 3. Ps. 78, 57 where רָמָה רָמָה are *deceitful archers*, who feign flight in order to deceive. Comp. קָצִיר of reapers. β) the song of the bow 2 Sam. 1, 18, i. e. the lament of David over Saul and Jonathan, in which there is mention of a bow in v. 22. On this mode of inscribing poems and books, so common among oriental writers, see Jones de Poësi Asiaticæ p. 269. Comment. on Is. 22, 1.—Metaph. a bow is also the symbol of strength and power; hence *to break the bow of any one*, i. e. *to take away his strength, to destroy his power*, Hos. 1, 5. Jer. 49, 35; also vice versa, Job 29, 20 *my bow is strengthened in my hand*, i. e. *I wax stronger and stronger*. Gen. 49, 24.

b) a rainbow, iris, Gr. τόξον, Gen. 9, 13. 14. 16. Ez. 1, 28.

קַשׁ m. (denom. fr. קַשׁ) a bowman, an archer, Gen. 21, 20. Syr. قَمَدٌ id.

* קַתָּה obsol. root; Arab. قَتَا *to serve, to be a domestic*. Hence pr. n. בְּקַתָּה.

קַתָּה Chald. m. everywhere in Keri for קַתָּה cithara, harp, lyre, q. v. Dan. 3, 5. 7. 10. This latter is the more usual form in the Targums.

Resh, the twentieth letter of the Hebrew alphabet, as a numeral denoting 200. The name רֵישׁ i. q. Chald. ראש and Heb. ראש, denotes head, and refers to the figure of this letter in the Phœnician alphabet (𐤑), from which by inverting its head is derived the figure of the Greek Ρω. See Monumm. Phœn. p. 44.

This letter has affinity: a) With the other liquids, and as being the hardest of the liquids, it is sometimes inter-

changed with ל and נ, see p. 499, 635. b) With the guttural ע, as being partly pronounced in the throat, p. 738. c) It is interchanged with the sibilants, espec. ז, comp. בָּרַק and בָּזַק to emit rays; Arab. خرم and خزم, also رَم and زَم to muzle, فخر and فخر to be proud; also خرم and خرم. See also the paronomasia in the words חרון and חרון Ez. 7, 13.

It is further to be noted, that, instead

of doubling a letter, the simple letter is sometimes written with ר inserted before it, especially in Aramæan and the later Hebrew. Thus כסא, Chald. כרסא, throne; דמשק, in Chr. דרמשק, Damascus; קביל quadrilit. from Pl. קבל to bind; also כרסם, כרסם, כרסם. In the same way are to be explained: שרביט sceptre i. q. שבט, Chald. גרמינד cubit i. q. גמר, arising from such forms as שביט, גמיר, although these forms are not elsewhere extant.

* ראה, inf. absol. ראו, ראה Gen. 26, 28; inf. constr. ראה Gen. 48, 11, once ראה (like ראה) Ez. 28, 17, usually ראה; fut. ראה, apoc. ראה, convers. וראה, rarely וראה 1 Sam. 17, 42. 2 K. 5, 21; in the other persons ראה, ראה, ראה:

1. to see, to look, generally; Arab. رأى id. It corresponds to Gr. ὄραω, as ראה to Gr. εἶδω, Lat. video. Constr. with acc. very often, rarely with dat. Ps. 64, 6; and with two acc. Gen. 7, 1 אהה thee have I seen righteous; with כי before a whole sentence, e. g. Gen. 6, 5 וראה יהוה כי רבה רעה האדם 28, 6. 29, 31. 38, 14; also by antiphrasis [attraction] Gen. 1, 4 וראה אלהים 6, 2. Ex. 2, 2; with ה interrogative, whether, Ex. 4, 18. Also with הנה thus: Gen. 8, 13 וראה ונהגה וגו' 18, 2. 19, 28. Lev. 13, 20. 14, 3. al. With acc. impl. Ps. 40, 13 my punishments . . . לא רכלתי לראות I cannot see them all, i. e. cannot take in the multitude of them at a view. 40, 4 ראו רבים ויראו many saw (my deliverance) and feared; comp. the same paronomasia Ps. 52, 8. Job 6, 21. Often ascribed to the eye, Job 13, 1. 28, 10. Is. 29, 18. 33, 20. al.—Spec.

a) to see the face of any one, e. g. of God, see in פנים no. 1. h.

b) Absol. to see is put for to enjoy the light, to live, Gr. βλέπειν; more fully to see the sun Ecc. 7, 11, to see light Ps. 49, 20; comp. Gr. ζῶειν καὶ ὄρεν φάος Ἡελίου Hom. in later writers simpl. ὄρεν. In the same sense, to see Jehovah in the land of the living Is. 38, 11. Thus also is to be understood the difficult passage in Gen. 16, 13, הנהם הלם ראיתי do I then here see (i. e. live)

after the vision of God, i. e. after having seen God?

c) to see in vision, i. e. to be taught of God in visions, as the prophets, Is. 30, 10; comp. 29, 10. Hence part. ראה q. v. a seer, prophet, מראה vision. Comp. הנה no. 2.

2. to see, i. e. to look at, to view, to behold, with intention, purposely, c. acc. Gen. 11, 5 and Jehovah came down לראות אהיהייר. Lev. 13, 3. 5. 17. 1 K. 9, 12. With ב Gen. 34, 1 לראות בבנות הארץ to see the daughters of the land. Judg. 16, 27. Ez. 21, 26 [21] ראה בכבד to inspect the liver. Ecc. 11, 4 ראה בעבים he that vieweth the clouds. 3, 22. Cant. 6, 11.—But Ecc. 12, 3 ראות בארבות is, those looking out at the windows. Jer. 18, 17 I will look upon them with the back and not with the face, i. e. will turn my back upon them. With ב and inf. Is. 18, 3 behold ye, how he lifteth up an ensign on the mountains.—Spec.

a) to look upon with delight, to gaze at, to gloat upon; comp. Engl. 'to feast the eyes upon.' Prov. 23, 31 look not upon the wine when it blushes. Is. 53, 2. Ecc. 7, 13. Usually with ב, (comp. ב B. 4. a,) Job 3, 9. 20, 17. Is. 66, 5. Ps. 106, 5, very often of the joy felt at the destruction of one's enemies, Ps. 54, 9 באיבי עיני ראתה mine eye hath looked (with delight) upon mine enemies, i. e. on their destruction. 22, 18. 37, 34. 112, 8. 116. 7. Obad. 12.—Contrariwise

b) to look upon with pain, to behold any thing painful or afflictive; c. ב, Gen. 21, 16 אל-אראה במות הילד let me not look upon the death of the child. 44, 34. Ex. 2, 11. Num. 11, 15. Esth. 8, 6.

c) to look upon with disdain, q. d. to look down upon any one, comp. καταφρονέω to contemn; Job 41, 26 אה כל-גבוהה אה ראה he looketh (down) upon all high things, with contempt, as if he himself were higher than all. Comp. Cant. 1, 6 אל-תראני שאני שתהרתה look not (disdainfully) upon me because I am dark.

d) to behold, to regard, to have respect to; Is. 26, 10 ראה גאות יהוה he regardeth not the majesty of Jehovah. Espec. of God as looking upon affliction and removing it; Ex. 4, 31 אה-אהייר that he had looked upon their afflictions

tion. Ps. 9, 14, 25, 18, 31, 8. 2 K. 14, 26; also c. ב Gen. 29, 32. 1 Sam. 1, 11. Ps. 106, 44. Followed by a clause Ecc. 7, 14 *in the day of adversity* רָאָה *consider this: God hath set, etc.*

e) *to see to any thing, to look after, to take care of*, i. q. יָרַע no. 1. b. 1 K. 12, 16 רָאָה בֵּיתָהּ דָּוִד *see to thine own house, David!* Gen. 29, 23 *the prefect of the prison saw to nothing that was under Joseph's hand.* Is. 22, 11. Ps. 37, 37 רָאָה נֶטְיָר *see to uprightness*, i. e. take care to practise it.

f) *to look out any thing for oneself, i. e. to provide, to choose out.* Gen. 22, 8 *God will provide for himself a lamb for a burnt-offering*; v. 14 *and Abraham called the name of that place (Moriah), יהוה יִרְאֶה Jehovah will provide*, i. q. בְּרִיאָה, contr. מְרִיאָה q. v. comp. Niph. no. 3. Deut. 33, 21 וַיִּרְאֵה אֱלֹהִים לְדָוִד *he chose out the first for himself*, i. e. the best. 1 Sam. 16, 1. 17. Dat. omitted, Gen. 41, 33. Deut. 12, 13. Part. רְאוּיָה *chosen, selected*, Esth. 2, 9. Comp. Tob. 12, 1 ὄρα, ἰσχυρον, μισθὸν ἔτι ἀνθρώπων.

g) *to go to see, to visit any one, in order to pay one's respects and salutations*, 2 Sam. 13, 5. 2 K. 8, 29. 2 Chr. 22, 6. More fully in the construction רָאָה אֶת־ שְׁלוֹמִים Gen. 37, 14; comp. לְשָׁלוֹם לְ שָׁאֵל.

h) With אֶל *to look unto any one, as expecting help from him*, Is. 17, 7; with עַל *to look upon any one, as about to consider and judge his case*, Ex. 5, 21.

i) With בְּ, *to look upon as, to regard as any thing*; Judg. 9, 36 *thou lookest upon the shadow of the mountains as men.*

k) With מִן of pers. prægn. q. d. *to see and learn from*; Judg. 7, 17 מִמֶּנִּי תִרְאוּ *see and learn from me, do as ye see me do.*

l) Trop. *to look at any thing, i. e. to have in view, to aim at*; Gen. 20, 10 *what hadst thou in view, that thou shouldst do this thing?*

3. Not unfrequently the Hebrews, like the Greeks and others, employ the word *to see* (רָאָה) of things which we perceive, not by the eyes, but in some other way, viz.

a) By the other senses, e. g. by the hearing, Gen. 2, 19 לְרֹאֵת מַה־יִּקְרָאוּלוֹ *to see what he would call them.* 42, 1. Jer. 33, 24; by the touch Is. 44, 16 רָאִיתִי אֵשׁ *I perceive the fire, feel the heat.*—

So Gr. ὁράω, see Brunck ad Soph. Œd. Col. 138. Lat. *video*, Virg. Æn. 4. 49. Hor. Sat. 2. 8. 77.

b) Of what we perceive, experience, enjoy, through the medium of the vital principle, the animal spirit, life, *anima*, Heb. נֶפֶשׁ q. v. no. 2. E. g. *to see life* Ecc. 9, 9; *to see death* Ps. 89, 49, comp. ἰδεῖν θάνατον Heb. 11, 5; and in the same sense *to see the pit, the grave*, Ps. 16, 10. 49, 10. Also *to see sleep*, Ecc. 8, 16, comp. Terent. Heautontim. 3. 1. 82; *to see famine* Jer. 5, 12; *to see good, bona videre* (Cic. Mil. 28), i. e. to enjoy the good things of life, Ps. 34, 13. Ecc. 3, 13. 6, 6; also רָאָה בְּטוֹב Jer. 29, 32. Mic. 7, 9. Ecc. 2, 1. Vice versa *to see affliction* Lam. 3, 1; *to see evil* Prov. 27, 12. Jer. 44, 17; also בְּרָעָה רָאָה Obad. 13. Comp. ὁρᾶν ἀνδύουσι Tob. 4, 4.

c) Of what we perceive with the mind, rational soul, *animus*, בִּלְבָב; hence i. q. *to perceive, to understand, to learn, to know*, Gen. 3, 6. Ecc. 1, 16 לְבַי רָאָה הִרְבֵּה חֲכָמָה *my heart hath learned great wisdom.* 2, 12. Jer. 2, 31. 20, 12. 1 Sam. 24, 12. 1 K. 10, 4. Often spoken of those things which we learn by the experience of life; Is. 40, 5 *all flesh shall see (understand, know) that Jehovah hath spoken.* Job 4, 8 רָאִיתִי כַּאֲשֶׁר *as I have seen, experienced.* Ecc. 7, 15. רָאָה בֵּין *to discern between, to distinguish*, Mal. 3, 18.

NIPH. נִרְאָה, fut. יִרְאָה, apoc. יִרָא.

1. *to be seen*, Judg. 5, 8. 19, 30. 1 K. 6, 18. Prov. 27, 25.

2. *to let oneself be seen, to show oneself, to appear*, Gen. 1, 9. 9, 14; of men and things Gen. 8, 5. Lev. 14, 35. 2 Sam. 17, 17; c. אֶל, *to show oneself to any one* Lev. 13, 7. 19. 1 K. 18, 1. נִרְאָה אֶת־פְּנֵי יְיָ *to appear before Jehovah, at his sanctuary, see פְּנִים no. 1. h, p. 852.* Often of Jehovah or an angel as appearing to men, Ex. 16, 10. 1 Sam. 3, 21; with אֶל of pers. Gen. 12, 7. 17, 1. 18, 1. al. לְ Jer. 31, 3. 2 Chr. 3, 1.

3. Pass. of Kal no. 2. f, *to be provided for, cared for.* Gen. 22, 14 בְּהַר יְהוָה יִרְאָה *in the mount of the Lord it is provided, i. e. in mount Moriah God provides for men and brings them help, as formerly to Abraham (v. 8) so now.* This would seem to be a proverbial expression, signifying that God will ever care for and

ראי f. *sight, seeing*, Ecc. 5, 10 Cheth.

R. ראה.

* ראל^ל obsol. root, perh. i. q. רצל; hence הראלה.

* ראם to be high Zech. 14, 10; i. q. ראם, ראם, ראם.—Hence pr. n. ראמה, ראמה, also

ראם m. Num. 23, 22. Deut. 33, 17, ראם Ps. 92, 11, ראם Job 39, 9. 10; Plur. ראמים Ps. 29, 6. Is. 34, 7, also ראם Ps. 22, 22; a wild and ferocious animal, bearing a like relation to the ox as the wild ass does to the domestic one, Job 39, 9. 10. Deut. 33, 17. Is. 34, 7. Ps. 29, 6 (where ראם calf is parallel with ראם); horned and destroying men with his horns Ps. 22, 22. 92, 11; comp. Deut. 1. c. The species of animal here meant is somewhat doubtful; but we need not hesitate to understand, with A. Schultens ad Job. 1. c. and De Wette on Ps. 22, 22, the *bos bubalus* or oriental buffalo. The corresponding Arabic

word indeed, ^{SE} ראם, denotes the *oryx*, a large and fierce species of antelope, Oppian. Cyneget. II. 445; and this sense has therefore been also given to the Hebrew word by Bochart, Hieroz. I. p. 948 sq. by Rosenmüller, and others. But whatever may be said, no one will deny that the *buffalo* of the east is much more aptly compared with the ox, than the *antelope* could be. The Arabic usage in this word, therefore, though similar to the Hebrew, is clearly not identical; and in Arabic the larger antelopes appear to have received the appellation of buffaloes, just as in Greek they are called *βούβαλος, βουβαλίσ*, and just as in Arabic animals of the deer genus are termed البقر الوحشي wild oxen.—Sept. has *μονόκερως*, Vulg. *unicorn*, an animal described by Pliny H. N. 8. 21, which for a long time natural historians, espec. since Buffon, have held to be fabulous, but which a few years since was said to have been discovered in the deserts of Thibet; see Rosenmüller Bibl. Alterthumsk. IV. ii. p. 192. Quarterly Review No. 47, Oct. 1820. But this sense is also inadmissible; since the

unicorn, as described, resembles the horse much more than it does the ox, and is in any case an extremely rare animal; while the ראם, as appears from all the passages, was an animal frequent and well known in Palestine and the adjacent regions, just as the buffalo is known there at the present day; though prob. at that time not as now domesticated; see Bibl. Res. in Palest. III. p. 305, 306.

ראמות f. plur. (ראם) i. q. ראמה.

1. *high things, heights, trop. sublime or difficult things*, Prov. 24, 7.

2. *high-priced or precious things*; according to the Rabbins *red corals*, Job 28, 18. Ez. 27, 16.

3. *Ramoth*, pr. n. of a city: a) In Gilead, Deut. 4, 43. Josh. 20, 8. 1 Chr. 6, 65; called also ראמה מצפה, ראמה, q. v. b) In the tribe of Issachar, 1 Chr. 6, 58 [73]; perh. i. q. ראמה Josh. 19, 21, and ראמה 21, 29.

ראמת נגב (southern height) *Ramath-negeb*, pr. n. of a city in Simeon Josh. 19, 8; for which ראמה נגב 1 Sam. 30, 27, q. v.—Others, ראמה נגב.

* ראש^ש obsol. root, perh. i. q. ראש, to be moved, shaken; Arab. رعش, رعش, to tremble, espec. of the head; whence ראש head of any thing, as of a mast or tree, which is shaken.

ראש poor, see in ראש.

ראש m. i. q. ראש, poverty, Prov. 6, 11. 30, 8. R. ראש.

ראש Chald. i. q. Heb. ראש, c. suff. ראש, plur. ראשין.

1. *the head*, Dan. 2, 32. 38. 7, 9. 20. ראשין visions of thy head, presented to thy mind or imagination, Dan. 4, 2. 7. 10. 7, 15.

2. *Trop. the sum, amount*, Dan. 7, 1. Plur. ראשין v. 6; c. suff. ראשהם Ezra 5, 10.

I. ראש m. (for ראש, ראש) c. suff. ראש, plur. ראשים for ראשים, once c. suff. ראשיו Is. 15, 2.

1. *the head*, Arab. رأس, Chald. ראש q. v. Syr. رأس, Ethiop. ראש; Arab.

denom. رأس to be head, prince, etc.—

Pr. of men and animals, Gen. 3, 15, 28, 18, 40, 16. al. sæpiss. So in phrases: פָּרַח אַחֲרֵי רֹאשׁ פֿ, פָּרַח אַחֲרֵי רֹאשׁ פֿ, see in פָּרַח; הִנֵּיף רֹאשׁ, see in הִנֵּיף; נָשָׂא רֹאשׁ, see in נָשָׂא no. 1. b; וַיִּלְוּ אֶת הַרְיָם לְרֹאשׁ, to lift up the head Ps. 110, 7, and with genit. to lift up the head of any one. to exalt him, Ps. 3, 4. So to return (fall back) upon one's own head, i. e. to be requited, recompensed, Ps. 7, 17. comp. Joel 4, 4. נָתַן בְּרֹאשׁ פֿ to give (back) upon one's head, i. e. to recompense, to requite; e. g. evil Ez. 9, 10, 11, 21, 16, 43, 17, 19, 22, 31.—Meton. a) Like לְגִלְגָּלָה q. v. it is used in enumerating espec. soldiers, for one person, individual, 1 Chr. 12, 23. Judg. 5, 30 לְרֹאשׁ נָבִי־ to the head of a man, i. e. to one man, each one. The Arabs often

employ the word ^{رأس} head in like manner, espec. in enumerating flocks and herds, see Schult. Opp. min. p. 206. b) For life, Dan. 1, 10. So בְּרֹאשֵׁינוּ with our heads, i. e. in jeopardy of our lives, 1 Chr. 12, 19; comp. נָפֶשׁ no. 2. b. See Iliad 4. 162. ib. 17. 242.

2. Trop. head for what is highest, uppermost, e. g. a) the top, summit, of a mountain Gen. 8, 5. Ex. 17, 9, 10, 19, 20. Am. 1, 2; of a tower Gen. 11, 4; of a column 1 K. 7, 19; of a throne 10, 19; of a sceptre Esth. 5, 2; of an ear of grain Job 24, 24. רֹאשׁ כּוֹכְבִים the summit of the stars, the highest heaven, Job 22, 12. רֹאשׁ נִיאַ שְׂטָרִים the head of the fat valley, i. e. impending over it, Is. 28, 1, 4. רֹאשׁ הַבֶּדֶן the head of the bed, where the head lies, Gen. 47, 31. b) head, i. e. chief, prince of a people or state, Deut. 1, 15. Judg. 10, 18, 11, 8 וְהָיָה לְנִי לְרֹאשׁ. 1 Sam. 15, 17. 2 Sam. 23, 8, 18. Ps. 18, 44 רֹאשׁ גִּימִים prince of the nations. Is. 7, 8, 9. al. רֹאשׁ וְזָנָב. Of a family, a head, chief, patriarch, as רֹאשׁ בֵּית אָבוֹת Ex. 6, 14. Num. 7, 2. 1 Chr. 5, 24, 7, 9, 40; also רֹאשׁ אָבוֹת id. Ex. 6, 25. Num. 32, 28. 1 Chr. 8, 6. al. לִהְיוֹת לְרֹאשׁ לְהָיָה לְרֹאשׁ to become the head, to be the victor, Lam. 1, 5; comp. Deut. 28, 44. Job 29, 25 אֲשֶׁב רֹאשׁ I sat as prince, held the chief place. So Arab. ^{رأس} head, prince. c) head, for the highest place or rank, the chief; so בִּהְיוֹת רֹאשׁ the high-priest 2 Chr. 19, 11; also simpl. רֹאשׁ id. 2 Chr. 24, 6. Spec. of a head city,

the metropolis, capital, Josh. 11, 10. Is.

7, 8. So Arab. ^{الراس} of Mecca. d) Metaph. of that which is highest, chief, best; as רֹאשֵׁי הַבְּשָׂמִים the chief spices, most costly, Cant. 4, 14. Ez. 27, 22; רֹאשׁ שְׂמֵחָה the chief joy, highest joy, Ps. 137, 6; רֹאשׁ הַרְרֵי קָדִים the best gifts of the ancient mountains Deut. 33, 15.—Hence

3. the sum, amount, pr. 'the whole number,' which is also the highest, Lev. 5, 24. Ps. 119, 160, 139, 17. Hence נָשָׂא רֹאשׁ to take the sum, to number, see נָשָׂא no. 3. c. Trop. a body, band, company, espec. of soldiers Judg. 7, 16, 20, 9, 34, 37, 43. 1 Sam. 11, 11. Job 1, 17. Ps. 140, 10.

4. head, for what is first, foremost, i. e. the beginning, first part, front; Deut. 20, 9 רֹאשׁ הַחֵץ at the head of the people, in front as leaders. Jer. 31, 7. Mic. 2, 13. Am. 6, 7. Is. 2, 2 the mountain of the Lord's house shall be established at the head of the mountains, and shall be higher than the hills, i. e. it shall be a prince among the mountains. Also רֹאשׁ הַדֶּקֶה the head of the way, where ways branch off. Ez. 16, 25, 21, 24. רֹאשׁ הַיְצוֹת the head of the streets, corner, id. Lam. 2, 19. Is. 51, 20. Hence we may explain the phrase אַרְבַּעַת רֹאשִׁים four heads of rivers, i. e. four streams into which the river divided itself, Engl. branches, Gen. 2, 10. Sept. and Gr. Venet. ^{ἄρξαι}. Comp. Lat. ^{caput}, Engl. head, for source, fountain.—Ecc. 3, 11 the works of God וְיָדַר מֵרִישׁ סֵיף from the beginning to the end, from first to last. Also Ps. 118, 22 רֹאשׁ פֶּנֶחַ the head of the corner, Gr. ^{ἀμφὸς ἡς γωνίας} Matt. 21, 42, i. e. the foremost or chief corner-stone, the leader as it were of all, i. q. ^{λίθος ἀπογωνιαῖος} 1 Pet. 2, 6 comp. Is. 28, 16. It is made a question, whether this chief corner-stone is the highest, forming the top or coping of the corner; or the lowest, which forms the foundation of the building. The latter seems preferable; for רֹאשׁ here refers not to the highest place, but to the head or point where two walls meet.—Often of time, as רֹאשׁ הַשָּׁנָה the beginning of the year Ez. 40, 1; רֹאשׁ הַחֳדָשִׁים the beginning of months, the first of the year. Ex. 12, 2. Judg. 7, 19.

ראש *from the beginning*, Is. 40, 21, 41, 26, 48, 16. Syr. *رأس* id.—Prov. 8, 26 ראש קפורה תכל the *first clod of the earth*, i. e. first created.

5. ראש, once for distinction רש Deut. 32, 32, is the name of a *poisonous plant* Deut. 29, 17, growing quickly and luxuriantly Hos. 10, 4, of a bitter taste Ps. 69, 22. Lam. 3, 5, and therefore coupled with wormwood Deut. 29, 17. Lam. 3, 19. Hence it would seem to be, not *the hemlock, cicuta*, with Celsius in Hierob. II. 46 sq. nor *the colocynth* or wild gourd with Edmann, Verm. Samml. IV. p. 63; nor *lolium, darnel*, Michaelis Supplem. p. 2220; but *the poppy*, so called from its *heads*, Livy 1. 54. Thus בי ראש *juice of the poppy*, poppy-juice, Jer. 8, 14, 9, 14, 23; 15. Hence for *poison* genr. Deut. 32, 32; even of serpents v. 33. Job 20, 16.—Chald. ריש היין the *poison of serpents*, Targ. Ps. 69, 22. Lam. 3, 19.

Denom. ראשה—ראשה, ראשה, and pr. n. ראשה.

II. ראש *Rosh*, pr. n. of a northern nation mentioned along with Tubal and Meshech, Ex. 38, 2, 3, 39, 1. Prob. i. q. *the Russians*, who are described by the Byzantine writers of the tenth century, under the name of *Pūs*, as inhabiting the northern parts of Taurus; and also by Ibn Foszlán, an Arabian writer of the same period, under the name *روس* *Rūs*, as dwelling upon the river Wolga. See Ibn Foszlán's Bericht über die Russen älterer Zeit, von Frähn, Petersb. 1823, espec. p. 28 sq. Comp. Von Hammer Origines Russes, Petersb. 1827, who also here compares the nation *روس*, mentioned in the Korán, Sur. 25, 40, 50, 12.

ראשה f. (denom. from ראש, by Syriasm for ראשה) *beginning*, plur. c. suff. ראשתיהם Ez. 36, 11.

ראשה f. (from ראש) *beginning, first part, front*; hence האבן הראשה Zech. 4, 7, by appos. *the stone the beginning*; i. e. the first corner-stone, i. q. ראש פנה; see in ראש no. 4.

ראשון m. adj. (from ראש; by Syriasm for ראשון, which is found in Cheth. Josh. 21, 10. Job 15, 7,) once ראשון Job 8, 6; fem. ראשונה, plur. ראשונים.

1. Pr. *head, highest, chief*; Syr. *رأس* head-men, magistrates. Yet this primary signif. is found only in the later Hebrew in imitation of the Syriac; as ראשי *chief princes* Dan. 10, 13. 1 Chr. 18, 17. Fem. ראשונה adv. *in the chief place, highest rank*, Esth. 1, 14.

2. *first*, i. e. a) In place and order, the *first, foremost*, Gen. 32, 18. Hence ראשונה adv. *in the first place or rank*, in front. *foremost*, Gen. 32, 2; בראשונה id. Is. 60, 9. b) More freq. of time, *the first, former, earliest*; החודש הראשון *the first month* Ex. 40, 2, 17. Ezra 7, 9; ellipt. בראשון *in the first month* Gen. 8, 13. Num. 9, 5. Ez. 45, 18, 21. יום ה' *the first day* Ex. 12, 15, 16; ראשון אדם *the first man* Job 15, 7; אביו הראשון *thy first father* Is. 43, 27. Plur. הראשונים *the first, the former*, 2 K. 1, 14. 2 Sam. 21, 9.—In antithesis: a) With ordinals following, as second, third, seventh, Gen. 32, 18. Ex. 12, 15, 16. Dan. 8, 21. 2 Chr. 29, 3. β) With the last, האחרון. Ex. 4, 8. ראשון ואחרון *the first and the last*, of God Is. 44, 6, 48, 12. γ) With the later, following, posterior; e. g. *the first or former husband* Deut. 24, 4; *former time, at first*, Is. 8, 23 [9, 1]. Plur. *first and later acts*, 2 Chr. 9, 29, 16, 11, 20, 34. δ) Often *the first, former, earlier*, as opp. to the present time; e. g. *a former king* Num. 21, 26; *the first temple* Ezra 3, 12. Hagg. 2, 3, 9; *the former manner* Gen. 40, 13, etc. Plur. הראשונים *the first tables* Ex. 34, 1; *the former governors* Neh. 5, 15; *former kindnesses* Ps. 89, 50, comp. Is. 65, 7; *former days or time* Deut. 4, 32, 10, 10. נביאים ראשונים *former prophets* Zech. 1, 4, 7, 7, 12. Absol. ראשונים *ancients, ancestors*, Lev. 26, 45. Deut. 19, 14. Ps. 79, 8. Is. 61, 4 טקטוה ראשונים *the ruins of the ancients*, which have lain desolate from former days. Plur. fem. הראשונות *the former things, events long passed*, Is. 43, 18, 46, 9; also long since predicted Is. 42, 9, 43, 9, 48, 3. ε) Spoken of the time which is yet *first* to come, opp. to a more remote future time. Joel 2, 23 בראשון *in the first time*, i. e. immediately, presently; comp. Engl. 'at the first moment.' See also ראשונה Zech. 12, 7, below in C. a.

FEM. ראשונה A) Adj. fem. *first, former* Jer. 16, 18. Plur. ראשונות *former things* Is. 65, 17.

B) Adv. a) *in the highest place*, see above in no. 1. b) *in front, foremost*, see no. 2. a. c) *Of time, first, earliest*, Gen. 38, 28. Num. 2, 9. 1 K. 18, 25; *at first*, the first time, Dan. 11, 29.

C) With prefixes: a) בראשונה, spoken of place and order Is. 60, 9; see above in no. 2. a.—Of time, *first*, before something else, 2 Sam. 20, 18. 1 K. 17, 13. Zech. 12, 7; and so of pers. *first*, before others in time, Num. 10, 13. 14. Deut. 13, 10. 17, 7. 1 Chr. 11, 6. Neh. 7, 5. Also *at first, formerly, beforetime*, 2 Sam. 7, 10. 1 Chr. 17, 9. Is. 1, 26. Jer. 7, 12. Prov. 20, 21. al. So for *the first time, the former time*, Gen. 13, 4 (comp. 12, 8). Josh. 8, 5. 6. Judg. 20, 32. 1 K. 20, 9.—פבראשונה *as at the first*, as formerly, Is. 1, 26; למבראשונה, contr. for למבראשונה, 1 Chr. 15, 13.

b) בראשונה *as at the first*, as formerly, Deut. 9, 18. Dan. 11, 29.

c) לראשונה *at first, formerly*, i. q. בראשונה, Gen. 28, 19. Judg. 18, 29.

Plur. ראשונות, see above in no. 2, b. d.

ראשונה adj. (from ראש) fem. ראשונה, *first*, i. q. ראשון, Jer. 25, 1.

מראשות, see מראשות.

ראשית f. once ראשית Deut. 11, 12; denom. from ראש; pr. abstr. 'the being head;' hence concr.

1. *the topmost, the highest; trop. the chief, best, most excellent; as ראשית the most precious ointments* Am. 6, 6. ראשית הגזרים *the chief of the nations* Am. 6, 1. Num. 24, 20. Dan. 11, 41 *the chief of the children of Ammon, their princes*; also 1 Sam. 15, 21. Jer. 49, 35. Ps. 111, 10. Prov. 1, 7. Job 40, 19 *the chief of the ways of God, his most wonderful work, sc. the hippopotamus.*

2. *beginning*, comp. ראש no. 4. Syr. زَمَانَةٌ.—E. g. *the beginning*, as opp. to the end, אחרית, Ecc. 7, 8; of strife Prov. 17, 14; of a reign Jer. 26, 1. 28, 1. 49, 34; of sin for concr. *the beginner, author*, Mic. 1, 13. ר' ממלכתו *the beginning of his (Nimrod's) kingdom, the territory of which it was at first composed*, Gen. 10, 10. Hos. 9, 10 *as the*

early fig in the fig-tree בראשיתה *in its beginning*, i. e. when the tree first begins to bear.—Absol. of *the beginning* of all things, Gen. 1, 1; comp. ἐν ἀρχῇ John 1 1. Gr. ἐξ ἀρχῆς Hes. Theog. 45; Lat. à principio Cic. Nat. Deor. 1. 12.

3. *former time, times of old*, opp. אחרית, Is. 46, 10. Also *first state, former condition*, Job 8, 7. 42, 12.

4. Concr. *the first in its kind, first-fruits, firstlings*; often of the first products of the harvest Lev. 23, 10. Deut. 18, 4; or of fruits 26, 10; of wool 18, 4; or generally Prov. 3, 9. These were offered to Jehovah, and hence קרבן ראשית *an oblation of the first fruits* Lev. 2, 12. But ראשית בביתו *is the first of the first-fruits* Ex. 23, 19. 34, 26. Ez. 44, 30. ראשית און *the firstling of one's strength*, poet. for the first-born, Gen. 49, 3. Deut. 21, 17. Ps. 78, 51. 105, 36. ה' ה' ר' ה' *the firstling of his way, the first created of God*, i. e. the hypostatic wisdom, Prov. 8, 22; comp. ἀρχὴ τῆς σοφίας τοῦ θεοῦ Rev. 3, 14. Of Gad, Deut. 33, 21 יב' ראשית לו *he chose for himself the first-fruits of the land*, i. e. the first portion of which the Israelites took possession.

רב m. adj. in pause רב, plur. רבים; fem. רבה, constr. רבה, with Yod parag. רבתי Lam. 1, 1, plur. רבות. R. רבב.

1. *multus*, i. e. either as one continuous whole, Engl. *much*, as רב זהב *much gold* 1 K. 10, 2. Ps. 19, 11. Gen. 24, 25. Deut. 28, 38; or as a collective whole which contains many parts or individuals, Engl. *many, numerous*, as רב עם *much or many people* i. e. numerous, Josh. 17, 14; אדם רב *many men* Job 36, 28 (here οἱ πολλοί), רבה רבה *a numerous family* Gen. 26, 14; רבה רבה *numerous flocks and herds much cattle*, Num. 32, 1. Josh. 11, 4. Hence c. plur. רבים רבים *many days*, a long time, Gen. 21, 34; רבים רבים *many nations* Ps. 89, 51. With genit. רב רבונה *a man of much (great) understanding* Prov. 14, 29; רבת בנים *a woman having many children* 1 Sam. 2, 5; with Yod parag. רבתי עם *numerous in people*, full of people, i. e. a city, Lam. 1, 1. Often as neut. רב *much*, i. e. collect. *many* Ex. 19, 21 *and there fall (perish) of them much people, many*. 1 Sam. 14, 6. Gen. 33, 9; hence adverbially.

even with subst. plur. Ps. 18, 15 **בְּרָקִים רַבִּים** and lightnings much, i. e. many, in great number. Ecc. 6, 3 **רַבִּים שְׁנֵי יָמֵי שְׁנֵי יָמֵי** although the days of his years be much, many. Often i. q. *enough, it is enough*, Gen. 45, 28. Ps. 123, 3; chiefly in the formula (comp. **מַעַט עַתָּה רַב** *enough now!* i. e. desist! 2 Sam. 24, 16. 1 K. 19, 4; more fully **רַב־לָכֶם** Deut. 3, 26, **רַב־לָכֶם** Ez. 45, 9. Num. 16, 3, *enough for thee, for you*, let it suffice thee, etc. With infin. Deut. 1, 6 **יֵשְׁבֻּרְכֶם שְׁכַחְתֶּם** *ye have dwell long enough.* 2, 3; before **מִן**, Ez. 44, 6 **רַב־לָכֶם** *enough for you of all your abominations!* i. e. desist from them. 1 K. 12, 28. Ex. 9, 28.—Also fem. **רַבָּה** is often put adverbially for *much, enough*, Ps. 62, 3. 89, 8; oftener in the constr. **רַבָּה** id. Ps. 65, 10. 120, 6. 123, 4. 129, 1. 2 Chr. 30, 18. So Syr. **رَبَّ** often.

2. *large, great, vast*, comp. **πολύς** in Passow no. 1. b; spoken of a vast space Gen. 7, 11. Esth. 1, 20; of a long way, **πολλή ὁδός** 1 K. 19, 7; of a great battle and slaughter 2 Chr. 13, 17. Num. 11, 33; of heinous sin Ps. 19, 14; of the multiplied goodness and mercy of God Ps. 31, 20; of diligent attention (comp. **πολλή σιγή**) Is. 21, 7. Spec. a) i. q. *mighty, powerful*, Ps. 48, 3. Is. 63, 1. Plur. **הַרְבֵּים הַגִּבּוֹרִים** the mighty Job 35, 9. Is. 53, 12. b) *major natu, elder*. Gen. 25, 23. Plur. **הַרְבֵּים** *great in age*, the aged. Job 32, 9. c) Subst. *a great man, chief, a leader*, i. q. **שַׂר**, chiefly in the later Hebrew, e. g. **רַב־גִּבּוֹרִים** *chief of the body-guard* 2 K. 25, 8; **רַב־סְרִיסִים** *chief of the eunuchs* Dan. 1, 3. Esth. 1, 8. Neut. abstr. *greatness*, Ps. 145, 7. Is. 63, 7. d) Subst. *a master, one great or skilled* in any art, Prov. 26, 10; comp. the Talmudic **רַב** doctor, teacher, learned man.

Syr. **رَبَّ**, id. Arab. **رَبَّ** lord, master, owner.

3. In Job 16, 13 **רַבֵּי** is rendered by all the ancient versions *his* (God's) *arrows*, from **רַבב** no. 2. Others, *his archers*. We may however well retain the sense, *his many* hosts, warriors.

רַב Chald. m. emphat. **רַבָּא**; fem. emph. **רַבָּתָא**; plur. redupl. **רַבְרַבִּין**, fem. **רַבְרַבָּתָא**.

1. Adj. *great*, Dan. 2, 10. 31. 35. 7, 2. Plur. 2, 48. 3, 33. 7, 3 sq. **מֵלֵל רַב־דְּבָרָן** *to speak great things* i. e. to speak proudly, impiously, Dan. 7, 8. 20; comp. **גְּדוֹל** no. 2.

2. Subst. *a chief, leader, prince*, Dan. 2, 14. 48. 4, 6.

רַב, see in r. **רִיב**.

רַב, see subst. **רִיב**.

רַב m. (r. **רַבב**) also in the later books fully **רַב** Job 35, 9. Esth. 10, 3; c. **מַכְרַב**, c. suff. **רַבָּם**; *multitude, abundance*; with plur. **רַב־שָׁנִים** *multitude of years* Lev. 25, 16. Is. 1, 11; with sing. collect. **רַב הָיָן וְהִירַשׁ** Gen. 27, 28. Ps. 49, 7. Is. 37, 24. Often also where in Engl. *abundance, greatness, much*, as **רַב־חֵכְמָה** *much wisdom* Ecc. 1, 18; **רַב שְׁלוֹם** Ps. 37, 11. 72, 7; **רַב כְּחוֹ** Is. 63, 1; **רַב הַדֶּרֶךְ** *the greatness of the way, the long journey*, Josh. 9, 13. Is. 57, 10. Adv. **לְרַב** *in multitude, abundantly*, 1 Chr. 12, 40. 22, 3. 4. Gen. 48, 16; often also in comparison with things implying a vast multitude, as with the stars, **הַנֶּקֶם כְּכֹכְבֵי הַשָּׁמַיִם לְרַב** Deut. 1, 10. 10, 22. 28, 62; so with the sand on the sea-shore Josh. 11, 4. 1 Sam. 13, 5. 2 Sam. 17, 11; with locusts Judg. 6, 5. Also **מֵרַב** *from (for) multitude*, Gen. 16, 10. 32, 13. 1 K. 8, 5.—Poet. **רַב** is put for *a whole multitude*, and so hardly differs from **כָּל**, as Job 4, 14 *which made all* (**רַב**) *my bones to shake*. 33, 21; comp. Jer. 23, 9 and Schult. ad Jobl. c.—Plur. constr. **רַבֵּי** Hos. 8, 12 Keri.

* **רַבב** 1. *to become much or many, to multiply*, Gen. 6, 1; *to be much or many, to be multiplied, manifold*, 1 Sam. 25, 10. Ps. 3, 2. 69, 5. 104, 24. Is. 59, 12. al. saepe. Found only in praet. **רַבִּי**, and once inf. **רַב** Gen. 6, 1; the other forms are taken from the kindred root **רַבָּה**.—Arab.

רַבֵּב to be great, mighty; also to increase, multiply. Syr. and Chald. **Palp. רַבֵּב** for **רַבֵּב** to magnify.

2. Mid. O, praet. **וְרַבֵּי** Gen. 49, 23, according to Kimchi and Gr. Venet. prob. *to shoot*, i. e. *they have shot*; the signif. being drawn from the *multitude* of arrows, comp. **רַבֵּיבִים**; also **رَبَابَةٌ** *multitude of arrows*, Cam. Hence some

derive רב no. 3, *an arrow*. But רבוי can also be referred to the subst. רב by a slight change of vowels: *they provoked him with their multitude*, etc.—Some refer hither also Ps. 18, 15 בְּרָקִים רַב he shot out lightnings, but see in רב no. 1.

PUAL, denom. from רָבְבָה, part. plur. מְרַבְּבוֹת multiplied by myriads, by ten thousands, Ps. 144, 13.

Deriv. רב, רבה, רב, רבבה, רבו, רבות, רבויים, and the pr. names רביה, רבשקה, רבשעם, רבשעם.

רָבְבָה f. (r. רבב) *a myriad, ten thousand*, Lev. 26, 8. Deut. 32, 30. Judg. 20, 10; often for any great indefinite number Gen. 24, 60. Cant. 5, 10. Ps. 91, 7. Ez. 16, 7. Plur. רַבְּבוֹת, constr. רַבְּבוֹת and רַבְּבוֹת, *ten thousands* 1 Sam. 18, 7. 8; often for any great and indefinite number, Ps. 3, 7. Deut. 33, 2. 17.

רָבְבָה Chald. f. *ten thousand*, whence plur. רַבְּבָן Dan. 7, 10 Keri. See in Chald. רבו.

* רָבַד I. i. q. רָפַד, *to spread a bed, sternere lectum*, Prov. 7, 16. Hence מְרַבְּדִים, Beth without Dag.

II. i. q. Arab. ربط *to bind*, whence רַבְּדִי collar.

* רָבָה plur. רָבוּ; fut. יִרְבֶּה, apoc. יִרְבֵּה and יִרְבֵּה; imp. רִבֵּה, plur. רִבּוּ; part. רָבִי. Præt. and inf. are formed from רָבָה q. v.

1. *to become much or many, to multiply, to increase*, Gen. 7, 17. 18. Ex. 1, 10. 12. 20. Deut. 8, 1. Ezra 9, 6. al. Often coupled with פָּרָה, e. g. Gen. 1, 22 פָּרָה וּרְבָה *be fruitful and multiply*. v. 28. 8. 17. 9. 1. 7. 47, 27. Jer. 3, 16. Ez. 36, 11. With dat. Deut. 8, 13. Prov. 4, 10.—Hence *to be multiplied, many, numerous*, 1 Chr. 5, 9. 23. Ps. 16, 4. 139, 18.

2. *to become great, to increase*, Deut. 30, 16. Hence *to grow up*, Job 27, 14. 39, 4. Ez. 16, 7. Gen. 21, 20 נִדְּחֵי רֵבָה וְיָדָה *and he grew up an archer*.—Also *to be great* Gen. 43, 34; of a way, *to be long*, Deut. 14, 24. 19, 6; comp. in רב and רב no. 2. Trop. of God, *to be powerful, mighty*, Job 33, 12; *to be great, abundant*, of wealth Ps. 49, 17; of wisdom 1 K. 5, 10 [4, 30].—Chald. id. see below. Syr. ربا *to increase in number and magnitude*. Pa. *to bring up*.

PIEL רָבָה, imp. רַבֵּה 1. *to multiply, to increase*, trans. e. acc. Judg. 9, 29. Absol. *to make much*, i. e. *to get much, to increase one's substance*, comp. Hiph. no. 1. a, and עָשָׂה no. 2. a. Ps. 44, 13 לֹא רָבִיתָ בְּמִתְרִיהֶם *thou hast not made much by their price*, i. e. *thou hast sold them for a small price*; or, *thou hast not increased thy wealth*, comp. Prov. 22, 16.

2. *to let grow up, to bring up*, Ez. 19, 2. Lam. 2, 22. Syr. رعى, Arab. رَبَّى, id.

HIPH. הִרְבָּה, fut. יִרְבֶּה, apoc. יִרְבֵּה; imp. apoc. הִרְבֵּה; inf. abs. הִרְבָּה and הִרְבָּה (the latter always adverbially), constr. הִרְבֹּת.

1. *to make or do much, to multiply, to increase any thing*, e. acc. Gen. 3, 16. 16, 10. Ex. 7, 3. Deut. 1, 10. Judg. 16, 24. Is. 9, 2. Jer. 46, 11. al. rarely e. לְ הוֹס. 10, 1. Followed by לְ with the infin. of a verb, it often expresses the adverbial idea *much, greatly*; e. g. לֶאֱכַל הָרְבָה i. q. *to devour much* 2 Sam. 18, 8; הִרְבָּה לְהִתְפַּלֵּל *to pray much* 1 Sam. 1, 12; Ps. 78, 38. 2 K. 21, 6. 2 Chr. 36, 14. Ezra 10, 13. Is. 55, 7. Also *too much* Ex. 36, 5; and so before a finite verb 1 Sam. 2, 3. Ps. 51, 4.—Put likewise: a) With acc. of thing and dat. of pers. *to multiply to any one*, Hos. 2, 10 [8]; and so with dat. impl. Ex. 30, 15. But לוֹ רָבָה reflex. *to multiply to oneself*, i. e. *to get or take much or many*, Deut. 17, 16. 17. Jer. 2, 22. b) With acc. i. q. *to have much or many*, see Heb. Gr. § 52. 2. Lev. 11, 42 רַבְּבַת רַגְלִים *having many feet*. Job 29, 18 *I multiply days as the sand*, i. e. *my days are many as the sand*. Nah. 3, 16. 1 Chr. 7, 4. 8, 40. 23, 11; acc. om. 1 Chr. 4, 27. c) With עַל, *to make* i. e. *to impose much upon any one*, for the fuller עַל הָרְבָה לְשׂוֹם עַל, Gen. 34, 12.—INFIN. ABSOL. הִרְבָּה, rarely הִרְבֹּת Am. 4, 9. Prov. 25, 27, pr. *in making or doing much*, always as Adv. aa) *much, greatly*, like הֵיטֵב well; coupled: α) With a verb, as עָבַד הִרְבָּה *to serve much, diligently*, 2 K. 10, 18; שָׁגָה הִרְבָּה מְאֹד *to err very greatly* 1 Sam. 26, 21. Ecc. 7, 17. β) With a subst. plur. e. g. הִרְבָּה הַדְּבָרִים i. q. *many words* Ecc. 5, 6 [7]. הִרְבָּה סְפָרִים *many books* 1 K. 10, 11; also with sing. mostly collect. 2 Sam.

12, 2 צאן ויבקר הרבה מאד 8, 8. 2 Chr. 32, 27, 14, 12. Gen. 41, 49. As predicate Gen. 15, 1. Rarely put before the subst. Ecc. 1, 16; and so separated from it, Ps. 130, 7. γ) Absol. 2 Sam. 1, 4 הרבה נפל מן העם *much (many) of the people are fallen*; comp. מעט. 2 Chr. 25, 9. Ecc. 5, 11. So להרבה id. 2 Chr. 16, 8. Neh. 5, 8. bb) *too much*, Ecc. 7, 16.

2. *to make great, to enlarge*, Ps. 18, 36. 1 Chr. 4, 10. Job 34, 37 *he maketh large his words against God*, i. e. he talks largely, impiously; see in רב Chald.

Deriv. ארבה, מרבה, מרבה, מרבה, מרבה, מרבה.

רבה Chald. *to become great, to grow*, as a tree Dan. 4, 8, 19.

PA. *to make great, to exalt*, Dan. 2, 48.

Deriv. רבי.

רבה 1. Adj. fem. of רב, *much, many*; see in רב.

2. Subst. pr. *a great city, metropolis*, Syr. ܪܒܗ, and then pr. n. *Rabbah*.

a) The capital of the Ammonites, 2 Sam. 11, 1. 12, 27. Josh. 13, 25. 1 Chr. 20, 1. Jer. 49, 3. (not Ps. 110, 6,) fully רבה בני עמון Deut. 3, 11. Gr. Παρθαύα Polyb. 5. 7. 4; usually *Philadelphia*; in Abulfeda and at the present

day ܐܡܡܢ ܐܡܡܢ *Ammân*. Tab. Syriae p. 91. See an account of its ruins by Seetzen in Zach's monatl. Corresp. XVIII. p. 429; Burckhardt Travels in Syria, p. 356 sq.

b) A city in the tribe of Judah, Josh. 15, 60.

רב f. (for רב q. v. ה being dropped, Syr. ܪܒܗ) Jon. 4, 11. 1 Chr. 29, 7; also רבוא with א added (Heb. Gr. § 23. 2. n. 3) Ezra 2, 64. Neh. 7, 66; *a myriad, ten thousand*, i. q. רבבה, but found only in the later writers. Dual רבתיים (from רבוא) *twice ten thousand* Ps. 68, 18. Plur. also רבאות Dan. 11, 12, contr. רבאות Ezra 2, 69.

רב Chald. fem. plur. רבנו like Syr. ܪܒܘܢ (Keri רבון) id. רבנו *a myriad of myriads, ten thousand times ten thousand*, Dan. 7, 10.

רבי Chald. f. (r. רבה) emphat. רביות, *greatness, majesty*, Dan. 4, 19, 33 [22, 36]. 5, 18, 7, 27.

רבית f. (r. רבב) *a myriad, ten thousand*; Neh. 7, 71 רבית שמי רבוא *twice ten thousand*.—Hence רבו by dropping ה.

רביבים m. plur. (r. רבב) *rain, a shower*, from the multitude of drops, Dent. 32, 2. Ps. 65, 11. 72, 6. Jer. 3, 3, 14, 22. Mic.

5, 6. Arab. رَبَب aqua copiosa.

רביד m. (r. רבד II) *a collar, chain*, for the neck, Ez. 16, 11. Gen. 41, 42.

רביעי ord. adj. (fr. card. רבע, ארבע, four) plur. רביעים; fem. רביעית and רביעה; *fourth*, Gen. 1, 19, 2, 14, 15, 16. al. sæp. Ellipt. *the fourth (day) of the month* 1 K. 27, 7; *the fourth month* Ez. 1, 1. Zech. 8, 19. בני רביעים *children of the fourth generation*, i. e. the children of great-grandchildren, 2 K. 10, 30, 15, 12.—Fem. רביעית ellipt. *a fourth, the fourth part*, Ex. 29, 40. Lev. 23, 13. Num. 15, 5. al.

רביעי Chald. m. emphat. רביעיא. Keri רביעיא, id. *fourth*, Dan. 2, 40, 7, 23. Fem. emphat. רביעיה id. Dan. 7, 19, 23.

רבית (multitude, r. רבב) *Rabbith*, pr. n. of a city in Issachar, Josh. 19, 20.

* רבב to mingle, to dip into a fluid, e. g. bread in oil; only ܪܒܒ. Part. f. ܪܒܒܗ Lev. 6, 14, 7, 12. 1 Chr. 23, 29. Arab. رَبَب id.

* רבל obsol. root, Arab. رِبْل to be much, fertile, abundant.—Hence

רבלה (fertility) *Riblah*, pr. n. of a town in the northern borders of Palestine, in the district of Hamath, through which the Babylonians both in their irruptions and departures were accustomed to pass. Traces of it are extant in the place *Ribleh* رِبْلܐ, situated some 30 or 40 miles south of Hamath on the Orontes; see Biblioth. Sac. 1847. p. 404, 408. Bibl. Res. in Palest. III. p. 461. App. p. 176.—Num. 34, 11. 2 K. 23, 33, 25, 6. Jer. 39, 5, 52, 10.

* רבע obsol. card. *four*; hence ארבע with א prosthetic; denom. רבע II; also רביעי, רבע, רבע, רבע.

* I. רבע 1. i. q. רבץ, to couch, to lie down, ע and צ being interchanged, see רבע I.

2. to couch down to, to lie with, with acc. spoken of bestiality Lev. 18, 23. 20, 16.—Arab. ربيع IV, id. of men. Chald. and Talm. id. often of bestiality.

HIRH. to cause to cover, to let gender, of beasts Lev. 19, 19.

II. רבע denom. verb from obsol. רבע i. q. ארבע four; Part. pass. רבוע quadrated, i. e. four-square, Ex. 27, 1. 28, 16. 30, 2. 37, 25. 38, 1. 1 K. 7, 5. Ez. 41, 21.

PUAL Part. מרבע id. 1 K. 7, 31. Ez. 40, 47. 45, 2. Arab. id.

I. רבע m. c. suff. רבועי, a lying down, Ps. 139, 3. R. רבע I.

II. רבע m. from רבע, ארבע, four.

1. a fourth part, i. q. רבב, Ex. 29, 40. 1 Sam. 9, 8.—Hence

2. a side, i. e. one of four sides, Ez. 43, 16. 17; comp. 1, 17.

3. Reba, pr. n. of a king of the Midianites, Num. 31, 8. Josh. 13, 21.

רבע m. (from רבע) a fourth, fourth part, 2 K. 6, 25. Num. 23, 10 who can number even the fourth part of Israel? Comp. τὸ τέταρτον τῆς γῆς, τὸ τέταρτον τῆς

γῆς, Rev. 6, 8. 8, 7. Arab. ربع id. Syr. ربع quadrans.—The Heb. intpp. render it concubitus, see רבע I. 2; and hence offspring.

רבע m. (from רבע) only in pl. רבעים, descendants of the fourth generation, i. e. children of great-grandchildren, Ex. 20, 5. 34, 7. Num. 14, 18. Deut. 5, 9.

* רבב fut. ירבב, to couch, to lie down, pr. of quadrupeds which lie upon the breast with the limbs gathered under them; spoken of flocks and herds Gen. 29, 2. Is. 11, 7. 17, 2. Zeph. 2, 14. Ez. 34, 14; of wild beasts Gen. 49, 9. 14. Is. 11, 6. Ps. 104, 22. Ez. 19, 2; of the ass Ex. 23, 5. Num. 22, 27; also of a dragon lying in the water Ez. 29, 3; of a bird brooding upon her nest Deut. 22, 6. Arab. روض id.—Spec. a) Of a beast of prey lying in wait, to crouch, Arab. روض

id. رباص the liar-in-wait, lurker, poet. for the lion. Gen. 4, 7 if thou doest not well (but givest way to secret hate) לפתח תשא רבב sin coucheth (lurk-

eth) at thy door, i. e. sin lieth in wait for thee as a wild beast crouching at thy door. Here רבב is put substantively and ἐπιχειρῶν, not agreeing in gender with תשא, comp. Heb. Gr. § 144. note 2. For the sense comp. Ps. 37, 8. 1 Pet. 5, 8. b) Trop. of men dwelling in tranquil security Gen. 49, 14. Job 11, 19. Is. 14, 30. Zeph. 3, 13; of waters reposing in the bosom of the earth Gen. 49, 25. Deut. 33, 13; of a curse which rests upon any one Deut. 29, 19.

HIRH. 1. to cause to lie down, e. g. a flock Jer. 33, 12. Cant. 1, 7. Is. 13, 20; persons Ps. 23, 2. Ez. 34, 15.

2. to lay stones in cement, Is. 54, 11.

Deriv. מרבב, and

רבב m. c. suff. רבבוי. 1. a couching-place, resting-place, of flocks, etc. Is. 35, 7. 65, 10. Jer. 50, 6.

2. resting-place, quiet dwelling, of men, Prov. 24, 15.—Arab. ربيع resting-place, any dwelling.

* רבב obsol. root, Arab. ربق to tie firmly, to fasten, espec. an animal, cattle.—Hence מרבב, and

רבקה (a cord with a noose, not unaptly of a maiden who ensnares by her beauty,) Rebekah, the wife of Isaac, Gen. 22, 23. 24, 15 sq. 25, 20. al. Sept. Ρεβέκκα Rebecca.

רבבין, see art. רב Chald.

רבבין Chald. m. only in plur. רבבין, magnates, nobles, princes, Dan. 4, 33. 5, 1 sq. 6, 18. Freq. in Targg. R. רבב.

רבבשה (Aram. ربه عفا chief cup-bearer) Rabshakeh, pr. n. of a military chief under Sennacherib, 2 K. 18, 17. 19. 26. 28. 37. 19, 4. 8. Is. 36, 2. 4. 12. 13. 22. 37, 4. 8. R. רבב and רבשה.

רבב see in רב no. 1, fin.

* רבב obsol. root, kindr. with רבב, to heap together stones, to throw stones, perh. also lumps, clods, etc. Hence pr. n. ארוב, also

רבב m. plur. רבבים, constr. רבבוי, a clod, lump of earth. Job 21, 33 sweet unto him are the clods of the valley, i. e. the earth is light upon him. 38, 38

and (if) the clods cleave fast together.

* רָגַז fut. יִרְגַּז, to be moved, disturbed, to be thrown into commotion, 2 Sam. 7, 10. 1 Chr. 17, 9; with לָ of cause Is. 14, 9.—The same signification is found under various tropical forms in the primary syllables רג, רע, and also רה; comp. רָגַע, רָגַן, רָגַשׁ, רָהַב; and see below under רָעַע. It corresponds to the Sanscr. *rag* to move oneself, to go, and trop. *rāga*, Gr. *ὀργή* anger, grief *ὀργισσώ* (*ὀργίζω*), Germ. *regen*, Engl. *to rage*, and with another letter prefixed *frango* (*frēgi*, *fragor*), *krachen*, etc. To the root רָגַז, of which the last letter is a sibilant, approach nearest the roots רָגַשׁ, רָעַשׁ, where see.—Spec.

1. to be moved with anger, to be angry, with, Prov. 29, 9. Is. 28, 21; with לָ towards or against any one, Ez. 16, 43. Comp. Hithp. Syr. רָגַז id.

2. to be moved with grief, to be grieved, affected, 2 Sam. 18, 33 [19, 1].

3. to be moved with fear, to tremble, to quake, Arab. رَجَد. Gen. 45, 24 *be ye not timid by the way*; but Sept. and Vulg. against the context, *μη ὀφύλιεσθε, ne irascimini*. 1 Sam. 14, 15. Ps. 4, 5. Is. 32, 10. 11. Joel 2, 1. Hab. 3, 16; with מִפְּנֵי before, because of any person or thing, Deut. 2, 25. Is. 64, 1 [2]. Also of things, Joel 2, 10. Is. 5, 25. Ps. 18, 8. Mic. 7, 17 מִמְּסֹכְרֵיהֶם רָגְזוּ they tremble from their strongholds, i. e. they come out trembling from their strongholds and surrender to the victors.

4. to be moved with joy, to rejoice, Jer. 33, 9.

HIPH. 1. to move, to disquiet, c. acc. 1 Sam. 28, 15; c. לָ Jer. 50, 34.

2. to provoke to anger, Job 12, 6.

3. to make tremble, to shake, for fear, Is. 14, 16. 23, 11; of things 13, 13; prægn. Job 9, 6.

HITHP. to rage, to rave, with אַל against any one, Is. 37, 28. 29. 2 K. 19, 27. 28.

Deriv. רָגַז, רָגַז, רָגַז, רָגַז.

רָגַז Chald. to be angry. APH. to provoke to anger, Ezra 5, 12. ●

רָגַז Chald. m. anger, rage, Dan. 3, 13.

רָגַז m. adj. trembling, palpitating, Deut. 28, 65. R. רָגַז no. 3.

רָגַז m. (r. רָגַז) c. suff. in pause רָגַז, commotion; hence

1. restlessness, turmoil, tumult, Job 3, 17; of a horse Job 39, 24; noise, of thunder Job 37, 2. Arab. رَجَز and رَجَس of thunder.

2. disquiet, trouble, Job 3, 26. 14, 1. Is. 14, 3.

3. anger, wrath, Hab. 3, 2.

רָגַז f. trembling, trepidation, Ez. 12, 18. R. רָגַז.

* רָגַל to tread, to walk, to go; kindr. is רָבַל. The idea of moving lies also in Sanscr. *rag* to go; see in רָגַז.—Spec.

1. to go about tattling and tale-bearing; hence to slander, to backbite, Ps. 15, 3.

2. to tread garments in washing, cleansing; hence רָגַל a washer, fuller. See the pr. names רָגַל and רָגַלִּים.

PIEL i. q. Kal, to go about, i. e. a) As a slanderer, to slander, only 2 Sam. 19, 28, c. בָּ pers. b) For the sake of reconnoitering, to search, to spy out, c. acc. Josh. 14, 7. Judg. 18, 2. 14. 17. 2 Sam. 10, 3. al. Part. מְרַגֵּל a scout, spy, Gen. 42, 9 sq. Josh. 6, 22. 1 Sam. 26, 4. al.

TIPIH. הִרְגִּיל i. q. Syr. رَجَّل, to teach to walk, e. g. a child, to lead by the hand, Hos. 11, 3.

Deriv. רָגַל, מְרַגֵּלוֹת, (רָגַלִּים), pr. n. רָגַלִּים.

רָגַל f. in pause רָגַל, c. suff. רָגַלִּים; dual (also of more than two Lev. 11, 23. 42) רָגַלִּים, constr. רָגַלִּים, comm. gend. (m. Prov. 1, 16. 7, 11. Jer. 13, 16); plur. רָגַלִּים f. in signif. 2.

1. the foot of men and beasts, Ez. 1, 7. 29, 11. Arab. رَجْل, Syr. رَجْل, id.—

So מִרֹאשׁוֹ וְעַד רָגְלוֹ from his head even to his feet Lev. 13, 12, and מִבֶּהַר רָגְלוֹ וְעַד הַקָּרוֹן from the sole of the foot even to the crown of the head Deut. 28, 35. Is. 1, 6. Job 2, 7; comp. Gr. εἰς πόδας ἐκ κεφαλῆς Hom. Il. 18. 353; ἐκ ποδῶν εἰς κεφαλῆν Arist. For אֶצְבַּע רָגְלוֹ toe of the foot, see in אֶצְבַּע; for בִּתְחוֹן רָגְלוֹ see in בִּתְחוֹן; for שְׂרָשׁ רָגְלוֹ see in שְׂרָשׁ; for נִבְחָה רָגְלוֹ see in נִבְחָה; for מִימֵי רָגְלוֹ urine, see in מִימֵי.

So שְׂעַר רָגְלוֹ the hair of the feet, i. e. of the pudenda, Is. 7, 20; but רָגְלוֹ is not put by euphemism for pudenda, as

some suppose, in Ex. 4, 25. Is. 6, 2. For the phrase *הִקָּה רַגְלָם*, see in *סִבָּה*. Also in *מִקוֹם רַגְלֵי יְהוָה* the *place of Jehovah's feet*, where he sets his feet, i. e. the temple Is. 60, 13, comp. Ez. 43, 7; for *הָרַם רַגְלָיו* in a like sense, see in *הָרַם*.—Often that is ascribed to the feet, which strictly pertains to a person walking or journeying on foot; 1 Sam. 23, 22 *the place where his foot cometh*. 2 K. 21, 8. Is. 23, 7. 32, 20. 52, 7 *how beautiful upon the mountains are the feet of him that bringeth glad tidings*. Nah. 2, 1.—Deut. 11, 10 *הִשְׁקָה בְּרַגְלָהּ* *to water with the foot*, i. e. to irrigate land by raising water with a small tread-wheel, turned with the feet and hands; such as were anciently and are still sometimes used in Egypt for watering gardens, and also in Palestine for raising water from wells; in Gr. *ἄλις*. See Philo de Confus. Ling. I. p. 410 Mang. Niebuhr Reisebeschr. I. p. 149 and Tab. XV. Bibl. Res. in Palest. I. p. 542. II. p. 351. III. p. 21.

2. Metaph. a) *a step, beat, tap of the foot*; only in plur. *רַגְלִים* *beats*, for *times*, these being counted by beating with the foot; comp. *פַּעַם* no. 3. Num. 22, 28 *הִפִּיתֵנִי זֶה שְׁלֹשׁ רַגְלִים* *thou hast beaten me these three times*. v. 32. 33. Ex. 23, 14. b) *foot-step, step, pace*; as *קוֹל רַגְלִים* *the sound of foot-steps* 1 K. 14, 6. 2 K. 6, 32. Gen. 33, 14 *לְרַגְלֵי הַצֹּמֵד* *according to the pace of the flocks*, as they are able to travel. c) *foot-step, track*; so in *בְּרַגְלֵי פ', לְרַגְלֵי פ'*, see in no. 3. a, b.

3. With Prepositions: a) *בְּרַגְלֵי* *on foot* Ps. 66, 6; *בְּרַגְלָיו* *on his feet*, on foot, Judg. 4, 15. 17. *קַל בְּרַגְלָם* *swift of foot* 2 Sam. 2, 18. Am. 2, 15. Also *to be at the feet of any one*, in *his foot-steps*, i. e. *to follow any one*, Ex. 11, 8. Deut. 11, 6. Judg. 4, 10. 15. 5, 15. 2 Sam. 15, 17. 1 K. 20, 10. 2 K. 3, 9. al. Comp. Gr. *κατὰ πόδας τινός*.

b) *לְרַגְלֵי פ'*, *to be at the foot of any one*, in *his foot-steps*, i. e. *to follow any one*, 1 Sam. 25, 42. Gen. 30, 30 *Jehovah hath blessed thee in my foot-steps*, has caused prosperity to follow me into thy dwelling. So of Cyrus, Is. 41, 2 *צָרַק וְהִתְרַאָּהוּ* *prosperity encounters him* (and follows) *in his foot-steps*; unless perh. we render simply: *at every step*. Plur.

לְרַגְלֵי פ' id. Job 18, 11. Hab. 3, 5. Syr. *חַתְּמָא* and *חַתְּמָא* at one's feet, after him. See also in lett. c. β.

c) *עַל רַגְלָם* *upon or at the feet*, e. g. a) *עָמַד עַל רַגְלָיו* *to stand upon one's feet* Ez. 2, 1. Zech. 14, 12; also *עַל רַגְלָיו* 2 K. 13, 21. Comp. Dan. 7, 4. β) *נָפַל עַל רַגְלֵי פ'* *to fall at the feet of any one*, 1 Sam. 25, 24. 2 K. 4, 37. In the same sense, *לִפְנֵי רַגְלֵי פ'* Esth. 8, 3, and *הָמָּה חָבְּדוּ לְרַגְלָהּ* Deut. 33, 3.

d) *תַּחַת רַגְלֵי פ'* *under one's feet*, as an emblem of subjection, 2 Sam. 22, 39. Ps. 8, 7. 18, 39. 47, 4.

e) *בֵּין רַגְלָם* *between the feet* Judg. 5, 27. The phrase *מִבֵּין רַגְלָיו* see in *בֵּין* no. 4. c. Gen. 49, 10. Deut. 28, 57.

רַגְלָהּ and *רַגְלָהּ* Chald. m. *the foot*, opp. *שֵׁק*, Dan. 2, 33. Dual *רַגְלָיִן* *the feet*, spoken also of quadrupeds, Dan. 7, 4. Emphat. *רַגְלָא* Dan. 2, 41. 42; c. suff. 2, 33. 34. 7, 7.

רַגְלָהּ m. (r. *רַגַּל*) *a fuller*; see in *רַגְלִים*, and *רַגְלָהּ* in *עֵין* no. 2. bb.

רַגְלָיִם m. (r. *רַגְלָהּ*) *a foot-man*, i. e. one on foot, only in a military sense, *foot, foot-soldier*, Ex. 12, 37. Num. 11, 21. 1 Sam. 4, 10. 15, 4. 2 Sam. 10, 6. al. With *אִישׁ* added Judg. 20, 2. 1 Chr. 18, 4. 19, 18.

Plur. *רַגְלָיִם* Jer. 12, 5. Arab. *رَجُلٌ*, id. Syr. *رَجُلٌ*.

רַגְלִים (fullers' place, r. *רַגְלָהּ*) *Rogelim*, pr. n. of a town in Gilead, 2 Sam. 17, 27. 19, 32.

* *רָגַם* 1. *to heap or pile up, to accumulate*; Arab. *رَجَمَ* and *رَجِمَ* VIII to be accumulated, heaped up; kindr. with the biliteral roots *גַּם*, *כַּם*, *עַם*, for which see under *בּוֹם*, *עָמַם*. Hence *רַגְמָה* heap, crowd.

2. Spec. *to heap up stones upon any one*, see *מִרְגְּמָה*; hence *to throw stones at any one, to stone*. Arab. *رَجِمَ* to heap up stones upon a grave; also to cover with stones, to stone. Syr. *رَجِمَ* to stone. Chald. *רָגַם* to cast stones, arrows, etc.—Construed: a) With *עַל* of pers. *to stone to death*, prob. so as to form a pile of stones over the dead body; Ez. 23, 47 *וְהִגְמִי עֲלֵיהֶם* *and they shall stone*

them with stones. b) With ב of pers. Lev. 24, 16; and with אָבָן added 1 K. 12, 18. c) With acc. of pers. Lev. 24, 14; often with בָּאָבָן added, Lev. 20, 2. 27. Ez. 16, 40, בָּאָבָנִים Num. 14, 10, or אָבָן Lev. 24, 23. Josh. 7, 25.—Hence

3. to throw or lay on colours, to bedaub any thing, i. e. to colour, to paint, kindr. with רָקַם; pr. from the idea of throwing, as we speak of throwing any thing upon paper, into writing, etc. comp. also Germ. Entwurf sketch. Hence אָרָבָן a costly colour, purple.

4. From the signif. of throwing comes also Chald. quadrilit. הַרְגַם pr. trajicere, to set one over a river; and hence to translate from one language into another, to interpret.

Deriv. הַרְגַם, אָרָבָן, מַרְגֵּמָה, רָגַם, רָגַם.

הַרְגַם (i. q. רָגַם friend sc. of God) Regem, pr. n. m. 1 Chr. 2, 47.

הַרְגַם מֶלֶךְ (friend of the king) Regemleach, pr. n. m. Zech. 7, 2.

הַרְגַם f. a heap, then a throng, band, Ps. 68, 28. R. רָגַם.

* רָגַם to murmur, to rebel, kindr. with רָעַם, רָחַם, see in רָגַם; Part. Is. 29, 24. The kindred dialects have not this root.

NIPH. id. with ב of pers. Deut. 1, 27. Ps. 106, 25.

* רָגַע 1. pr. to make tremble, comp. in רָגַע, רָגַשׁ. Arab. عَج to

tremble, see in no. 3. Hence to terrify, to make afraid, espec. by threats, upbraiding, Is. 51, 15 וַיִּהְיֶה גִלְיָדוֹ וַיִּהְיֶה הַיָּם וַיִּהְיֶה הַיָּם וַיִּהְיֶה הַיָּם who maketh the sea afraid, and its waves do roar, i. e. are agitated, thrown into commotion as by fears; Sept. well ταράσσω. Targ. chiding, upbraiding. Jer. 31, 35. Job 26, 12 בְּכַחוֹ רָגַע הַיָּם by his power he maketh the sea afraid, parall. by his wisdom he smiteth through its pride. Comp. גָּבַר Ps. 106, 9. Nah. 1, 4.

2. Intrans. to be afraid, terrified, to shrink together for fear; hence to be still, quiet; comp. Eth. ረገሠ to contract, to be coagulated as milk; and for the sense comp. גָּבַח, קָפַח, קָפַח.—Job 7, 5 עוֹרִי רָגַע וַיִּמָּצַח my skin contracts i. e. shrivels (and cracks), and runs with matter.—Syr. to be contracted, of the skin.

3. i. q. Arab. عَج to tremble, pr. to be terrified; hence of the tremulous motion of the eye, to wink, see Hiph. no. 3, and רָגַע.

NIPH. i. q. Kal no. 2, to be quiet, to rest, of the sword Jer. 47, 6.

HIPH. 1. Causat. of Kal no. 2, to cause to rest, to give quiet to a people, Jer. 31, 2. 50, 34. Also for to set, to found, to establish, Is. 51, 4 מִשְׁפָּטִי לְאוֹר עַמִּים I will set (establish firmly) my law as a light for the nations.

2. Intrans. to rest, to dwell quietly, Deut. 28, 65. Is. 34, 14.

3. to wink with the eyes, to give a wink, see Kal no. 3. Jer. 49, 19 כִּי אֶרְגַע אֶרְצֶנּוּ I will wink, I will cause him to run, i. e. at my wink he shall run. 50, 44. Prov. 12, 19 עַד אֶרְגַע אֶרְצֶנּוּ while I wink, i. e. for a moment; opp. לְעַד for ever.

Deriv. מַרְגֵּעָה, מַרְגֵּעַ, רָגַע, רָגַע.

רָגַע m. adj. still, quiet, see r. רָגַע Kal no. 2. Plur. constr. אֶרְצֵי אֶרְצֵי Ps. 35, 20.

רָגַע m. (r. רָגַע) in pause רָגַע; plur. הַרְגָּעִים.

1. a wink of the eye; then a moment of time, comp. Germ. Augenblick, also momentum for movimentum. Is. 54, 7 מִן הַרְגָּעִים in a little moment. Ex. 33, 5.—With Prepositions: a) בְּרָגַע in a moment, suddenly, speedily, Job 21, 13. b) לְרָגַע for a moment, Job 20, 5. c) כְּרָגַע as in a moment, suddenly, unexpectedly, Num. 16, 21. 17, 10. Ps. 73, 19; כְּמוֹ רָגַע id. Lam. 4, 6. Stronger is כְּמִצֵּת רָגַע for a little moment Is. 26, 20. Ezra 9, 8. d) אֶרְגַע, for a moment Is. 54, 8. Ps. 30, 6; in a moment, suddenly, at once, Jer. 4, 20. Ps. 6, 11. Job 34, 20. e) Plur. הַרְגָּעִים in all moments, every moment, Job 7, 18. Is. 27, 3. Ez. 26, 16. 32, 10.

2. one time; repeated, once—again, like Chald. זָמַן, Arab. وَقْت. Jer. 18, 7 once (רָגַע) I speak to a people . . . 9 and again (וְרָגַע) I speak to a people. See Chald. זָמַן no. 2.

* רָגַשׁ kindr. with רָגַשׁ, to rage, to make a noise, tumult; of nations Ps. 2, 1. In Targg. for Heb. הָמָה, רָגַשׁ.—Hence רָגַשׁ, רָגַשׁ.

רגש Chald. i. q. Heb. הַרְגִישׁ HAPH. |
to run together with tumult, c. על Dan. |
6, 7. 12. 16.

רגש m. Ps. 55, 15, and רגשות f. Ps. 64, |
3, pr. 'a noisy crowd,' hence genr. a |
crowd, multitude.

* רָדַד pr. to tread down or in pieces, |
to break in pieces by treading, kindr.

with רָצַץ, רָצַץ, comp. רָדָה. Ps. 144, 2 |
who treadeth down the |
nations under me; רָצַץ for רָדָה which |
is read in many Mss. Sept. languidly: |
ὑποτύσσω τὸν λαόν μου, and so Vulg.

Pesh. qui subdidit, رَحَضَ. Targ. re- |
tains מְרַדָּה.—Is. 45, 1 לָרַד לְפָנָיו גּוֹיִם |
to tread down before him the nations; רָד |
inf. for the usual רָד.—Hence

HIPH. to spread out, to expand, as if by |
treading, stamping; then to overlay, i. q. |
רָקַע, e. g. with gold 1 K. 6, 32.

Deriv. רָדִיר, pr. n. רָדִי.

* רָדָה fut. יִרְדֶּה, conv. יִרְדֶּךָ; kindr. |
with רָד. Arab. رَدَى.

1. to tread, to trample down or in pieces, |
to break in pieces by treading; Arab.

رَدَى I, IV, id.—E. g. the wine-press, |
i. e. the grapes in it, with acc. impl. |
Joel 4, 13 [3, 13]; with רָד, Ps. 49, 15 |
the upright shall tread |
upon (over) them, i. e. walk upon their |
graves. Is. 14, 6 בָּאָה רָדָה בָּאָה |
trampling down in anger the nations.

2. to tread, i. e. to walk, to go; Syr.

רָדָה id. رَدَى a going, journey. So Jer. 5, |
31 the prophets prophesy falsely, וְהַכֹּהֲנִים |
וְהַרְדָּו עִלְיָהּ and the priests walk at |
their side, i. e. are their companions and |
helpers, see in צָלַע no. 2. a. Targ. well |
they help at their side. |
Others: they bear rule, as in no. 3.—Of |
fire, to run or pass through, c. acc. Lam. |
1, 13 God hath sent fire into my bones, |
וַיִּרְדֶּנָּה and it runneth through them all. |
Syr. רָדָה of fire, Bar. Heb. 216.

3. to have dominion, to rule, to bear |
rule, c. רָד over any one, Gen. 1, 26. 28. |
Lev. 25. 43. 46. 1 K. 5, 4. 30. Is. 14, 2. |
Ez. 29, 15. al. With acc. id. Lev. 25, 53. |
Ez. 34, 4. Ps. 68, 28; absol. Num. 24, |
19. Ps. 72, 8. 110, 2. Sept. κυριεύω, ἄρχω, |
etc.—Chald. id. but rare.

4. From the idea of breaking comes |
the sense to break off, to tear off, and so |
to take out or away, as honey from a |
hive. So in the vexed passage Judg. 14, |
9 וַיִּרְדֶּהוּ אֶל-כַּפָּיו and he broke it off |
(tore or took it out) in his hands.... but |
he told them not בִּי טְנוּנַת הָאֲרֶנֶת רָדָה |
that out of the carcass of the lion |
he had broken (taken) the honey; Sept. |
ἐξῆλεν, Vulg. sunsit. In Talm. רָדָה is |
used of bread or cakes which adhere to |
the oven and are torn away.

PIEL i. q. Kal, to tread or break in |
pieces; fut. apoc. יִרְדֶּה for יִרְדֶּה Judg. 5, |
13 bis. So Abulwalid; but the usual |
and better interpretation takes יִרְדֶּה as |
imper. of יִרְדֶּה, where see.

HIPH. causat. of Kal no. 1, Is. 41, 2.

Deriv. perh. מְרַדָּה, see in מְרַדָּה p. 615.

רָדִי (treading down, r. רָדָה) Raddai, |
pr. n. m. 1 Chr. 2, 14.

רָדִיר m. (r. רָדָה) c. suff. רָדִירִי, plur. |
רָדִירִים; pr. 'something expanded;' |
hence of a wide and thin female gar- |
ment, a veil, Is. 3, 23. Cant. 5, 7.—Chald. |
רָדִירָא for Heb. צִנִּיף veil Gen. 24, 65.

38, 14. Syr. رَدَاؤ, Arab. رَدَاؤ, id.

* רָדַם in Kal not used, pr. to snore, |
to be in a deep sleep, onomatopoeic. |
Comp. Gr. δαφνάω, δέφω (sterto), and |
transp. Lat. dormio.

NIPH. נִרְדַּם 1. to lie in deep sleep, |
pr. to be oppressed with sleep, Prov. 10, |
5. Jon. 1, 5. 6.

2. to sink down stupified, senseless, to |
be stunned, Dan. 8, 18. 10, 9. Judg. 4, 21. |
Ps. 76, 7.

Deriv. הַרְדָּמָה.

רָדָנִים 1 Chr. 1, 7 (also Gen. 10, 4 in |
Samar. and Sept. where the Heb. text |
has רָדָנִים) Rodanim, pr. n. of a Grecian |
people descended from Javan, and men- |
tioned along with the Cyprians, בְּהִיִּם. |
Most probably the Rhodians are to be |
understood, whom Epiphanius, himself |
a Cyprian, describes as being of the |
same origin with the Cyprians, and as |
included with them under the name |
Κλιυσι Chittim; Epiph. adv. Hæret. 30. |
§ 25.—But the reading דָּרְדָנִים Dardani |
has the greater authority; see that art. |
p. 215.

* **רדה** fut. **רדה**, once **רדה** Ps. 7, 6 in some editions (a false orthography from the two forms **רדה** and **רדה** after the analogy of **תחלה** Ps. 73, 9; see Lehg. p. 462); pr. *to run after, to follow eagerly, to pursue*. Chald. and Syr. id. Arab. less strongly, to follow, to be after. The primary idea is that of *treading, going, running*, which lies in the syllable **רד** in **רדה**; **רדה**; also that of *thrusting, urging*, in the syll. **דה**, see **דה**, **דה**, **דה**, comp. in **ר. עקש**.—Judg. 3, 28 **רדפו אהרי** *run ye after me, follow me closely*. 2 K. 5, 21. Ps. 23, 6.—Spec.

a) In a hostile sense, *to pursue after, to chase*, c. **אחרי** Gen. 31, 23. 35, 5. Judg. 4, 16. 1 Sam. 23, 25. 28. 2 Sam. 17, 1. al. sæp. With acc. and this oftener in poetic style, Gen. 14, 15. Judg. 4, 22. Ps. 7, 6. Job 13, 25. Is. 41, 3. Am. 1, 11. al. Rarely c. **אל** Judg. 7, 25, **ל** Job 19, 28; absol. Gen. 14, 14. Ex. 15, 9. Part. **רודפים** *pursuers, persecutors*, Josh. 2, 7. 16. 22; c. suff. **רודפיה**, **רודפי**, Ps. 7, 2. 35, 3. 3 Sam. 24, 13. b) Trop. *to follow after* any thing, *to pursue* as an object of desire, with acc. e. g. strong drink Is. 5, 11; bribes Is. 1, 23; the wind i. e. vain things Hos. 12, 2; the right Deut. 16, 20. Prov. 21, 21. Is. 51, 1; wrong Ps. 119, 150; peace Ps. 34, 15; c. inf. et-**ל** Hos. 6, 3. c) *to chase away, to put to flight*, Lev. 26, 36. Trop. Job 30, 15.

NIPH. pass. of Kal lett. a, Lam. 5, 5. Part. **נרדה** Ecc. 3, 15, pr. 'chased away, put to flight,' i. e. *the past*.

PIEL i. q. Kal, but only in poetical style.

1. *to pursue*, in a hostile sense Nah. 1, 8. Prov. 13, 21.

2. *to follow. to run after* any one Hos. 2, 9. Prov. 12, 11. 28, 19. Trop. *to follow after* righteousness Prov. 15, 9; evil 11, 19. 19, 7 *he followeth after words*, i. e. the poor man catches at the words of friends and trusts in them.

PUAL *to be chased, driven away*, Is. 17, 13.

HIPH. *to pursue, to chase*, Judg. 20, 43. Deriv. **רדה**.

* **רהב** fut. plur. **רהבו** 1. *to rage, to be outrageous, violent*, c. **ב** against any one, Is. 3, 5.—Syr. **ܪܗܒܐ** to make noise and uproar. Kindr. with the verbs **רהם**,

רעם, and others beginning with **רה**, **רע**, **רג**, see under **רגז**.—Hence

2. *to press upon, to urge strongly*, with acc. of pers. Prov. 6, 3 **רהב רעיה** *be urgent with thy friend*.—Found also Is. 60, 5 in some Mss. for **רהב**; but less well.

HIPH. 1. *to make fierce, courageous, to embolden*, Ps. 138, 3.

2. *to press greatly, to overcome*, trop. Cant. 6, 5.

Deriv. **רהב**, **רהב**, **מרהבה**, and

רהב m. adj. *violent, proud*, plur. **רהבים** Ps. 40, 5.

רהב m. 1. *violence, insolence, pride*. Job 9, 13 **עזרי רהב** *proud helpers*; comp. Is. 30, 7 in no. 2. b.

2. Poet. a) *a sea-monster*, a ferocious aquatic animal, as **τὸ κήτος**, the crocodile, and so differing little from **המין** and **לוריהו**. Job 27, 12 *by his power he maketh the sea afraid, and by his understanding רהב רהב* *he smiteth the sea-monsters*; Sept. **τὸ κήτος**. Here *the sea and its monsters* are then in parallelism. Is. 51, 9 *art thou not it, (O arm of Jehovah,) הנהחצבת רהב מחוללה המין* *that hast cut off the sea-monster, that hast wounded the dragon?* i. e. *Egypt*, which elsewhere also is represented under the image of an aquatic monster, e. g. as smitten in the Red Sea Ps. 74, 13. 14; so Pharaoh Ez. 29, 3. 32, 3, comp. Ps. 68, 31; also Babylon under the like image Is. 27, 1.—Hence

b) *Rahab* (sea-monster), as an appellative for *Egypt*, Ps. 87, 4. 89, 11. Perh. Is. 51, 9, see above.—Allusion is made to the origin of the name in Is. 30, 7: *Egypt helpeth in vain . . . therefore I call her: רהב רהב הם שבה* *violence* (i. e. the violent) *they sit still*, i. e. *boasting and blustering they are yet cowards*; prob. a proverbial expression.

רהב m. *pride*, meton. that of which one is proud, c. suff. **רהבם** Ps. 90, 10.

* **רהג** obsol. root, Arab. **رَحِمَ**; *to cry out*; hence

רהגה (outcry) *Rohgah*, pr. n. m. 1 Chr. 7, 34 Keri; for which Cheth. **רהגה**.

רהה a spurious root Is. 44, 8; see **רה**.

* רָהַט *obsol. root, Aram. רַהַט, רַהַט, i. q. רוץ, to run, to flow, as water; comp. under lett. ה.—Hence the two following.*

רָהַט m. plur. רְהַטִּים 1. *watering-troughs*, Gen. 30, 38. 41. Ex. 2, 16. Chald. רַהַטָּא, Syr. رِهَات, id.

2. *locks, curls*, so called from their *flowing down*, Cant. 7, 6.

רָהַיט m. (r. רָהַט) *carved or fretted ceiling*, so called from the hollows in it resembling troughs or channels; comp. Sept. φάτρωμα from φάτρη manger. Cant. 1, 17 Keri רְהַיטו, in a few Mss. plur. רְהַיטו, Vulg. laquearea. In Cheth. רְהַיטִים, see art. רָהַיט.

* רָהַם *obsol. root, prob. to make a noise, tumult*, like the kindr. רָהַב, רָהַב, and also הָמַם, הָמַם. Hence רָהַם, Arab.

אַרְהָם, multitude, in the pr. n. אַרְהָם. From this lost form come also, as it would seem, by softening the letters, both the form לָאם, and Arab. دَهَم multitude.

רָהַר Chald. (for רָאוּ, r. רָאוּ) *aspect, form*, Dan. 2, 31. 3, 25.

רָוַב; see art. רָב.

רָוַב i. q. רִיב, *to contend, to quarrel*. Traces of a root with mid. Vav are found in the pr. names רָוַבְעַל, רָוַבְעַל; also in Cheth. חרוב Prov. 3, 30.

* רָוַד i. q. Arab. رَاَد, *to wander about, to ramble*, spec. of animals which have broken loose; Conj. III, IV, *to inquire after, to seek*, sc. by running up and down; to desire, to wish.—Hence trop. of a people who have as it were broken loose from God's yoke and run wildly about, Jer. 2, 31. Hos. 12, 1 [11, 12] יהודה עוד רוד רד עם-אל *Judah yet runs wild towards God*.

Hiph. fut. רָוַד, i. q. Kal, Gen. 27, 40 וְהָדָה בְּאֶשֶׁר תָּרִיד וּפָרַקְתָּ עָלָיו מֵעַל צַוְנָאָהּ *and it shall be, when thou shalt rove at large, that thou shalt break his yoke from off thy neck*. Of one driven hither and thither by cares and anxiety, Ps. 55, 3 אָרִיד בְּשִׂיתִי *I wander about in my complaining*.

Deriv. מְרִיד, and pr. n. אָרִיד.

* רָוַה *to drink to the full, to be sated with drink, drenched*, as טָבַע to be sated with food; once with fatness, which is sucked or drunk in rather than eaten, Ps. 36, 9. With מִן of thing Ps. 36, 9. Jer. 46, 10; see Hiph. Poetically of the sword as drinking up blood Jer. l. c. also of persons sated with forbidden pleasures, Prov. 7, 18.—Arab. رَوَى, Eth.

זֶרַח to be sated with drink, to be watered. Aram. רוּחַ, זֶס, stronger, to be drunken; see Piel no. 1. b.

PIEL 1. *to satiate, to drench oneself*; hence i. q. Kal, but intens. a) *to be fully sated, drenched*, i. e. wet, soaked, of the earth, c. מִן Is. 34, 7. b) *to be drunk*, poet. of the sword, Is. 34, 5; comp. Syr.

2. Causat. *to make drink in, to water*, e. g. fields Ps. 65, 11; c. dupl. acc. Is. 16, 9 אֲרִינֶה דְמַעְתִּי *I will water thee with my tears*; the form אֲרִינֶה being by transpos. for אֲרַנֶּנֶה, see Lehrg. p. 143. Also *to satiate any one*, e. g. with fatness, c. dupl. acc. Jer. 31, 14; spoken of conjugal desire Prov. 5, 19.

Hiph. *to give to drink, to water*, Jer. 31, 25; a field Jer. 55, 10; *to drench* Lam. 3, 15. Also *to satiate* Jer. 31, 25; with fatness Is. 43, 24, comp. Ps. 36, 9. Jer. 31, 14.

Deriv. רָוַה, רָוַה, and רָוַה m. adj. יֵם. רָוַה, *sated with drink*, Deut. 29, 18; *well watered*, of a garden, Is. 58, 11. Jer. 31, 12. R. רָוַה.

רָוַה, see in רָוַה.

* רָוַז *obsol. root, prob. to hide, to conceal*; Syr. רָוַז to make secret; Aph. רָוַז to hide counsel.—Hence Chald. רוז.

* רָוַח fut. רָוַח, *to breathe*, kindr. with רוּחַ; *to breathe freely*, by which the breast is enlarged, dilated, refreshed (see Is. 60, 5); hence intrans. *to be large, ample, spacious*. Impers. לִי רָוַח *it is enlarged to me*, I have room to breathe, I am refreshed, 1 Sam. 16, 23. Job 32, 20. Opp. לִי צָר.—Chald. רָוַח, Syr. زَوْس, id.

Pual part. מְרָוַח *aired, airy, spacious*, Jer. 22, 14.

Deriv. רָוַח and

רָוַח m. 1. *enlargement, relief*, sc. from straits Esth. 4, 14.

z. space, width, Gen. 32, 17. Arab.

6 id.

* רוּחַ in Kal not used, to breathe, to blow, espec. through the nostrils. The word is onomatopoeic, like the kindr. נוּחַ to blow with the mouth, and נָחַח to breathe, to respire. Arab. رُوح the wind blows; IV, to rest, to be quiet, pr. to take breath.

Hiph. הִרְיַח, fut. הִרְיִחַ, conv. הִרְיַח, to smell, by snuffing or breathing the air in and out through the nostrils; Arab.

רוּחַ I, IV, X, to perceive a thing by the smell; II, to make odorous; Syr. رُوح to smell. Comp. Germ. riechen to smell, also Rauch smoke.—With acc. Gen. 8, 21. 27, 27. 1 Sam. 26, 19; absol. Ps. 115, 6. Deut. 4, 28. Metaph. to perceive by the smell, e. g. fire brought near Judg. 16, 9; to scent, to snuff, as a horse the coming battle, prob. owing in fact to acuteness of smell, Job 39, 25.—With בּ to smell at any thing i. e. with pleasure, to enjoy the odour of any thing, Ex. 30, 38. Lev. 26, 31. Hence genr. to enjoy, to delight in, Am. 5, 21. Is. 11, 3 הִרְיַח בְּרִיחָא his delight shall be in the fear of the Lord. The signification of sweet odour is often transferred to any thing which delights, pleases; see under בָּשָׂם, בָּשָׂח, נִיחַח.

Deriv. רִיחַ, pr. n. הִרְיַחוּ; and especially

רוּחַ f. rarely m. Ex. 10, 13. Ps. 51, 12. Job 4, 15. al. Plur. רוּחוֹת, Jer. 49, 36.

1. breath, a breathing, blowing, i. e.

a) breath of the nostrils, a snuffing, snorting, Job 4, 9. Ps. 18, 16. Hence anger (comp. אַף from אָנַח to breathe) Judg. 8, 3. Is. 25, 4. 30, 28. Zech. 6, 8. Prov. 16, 32. 29, 11; also pride Ps. 76, 13.

b) breath of the mouth, fully רוּחַ פֶּה Ps. 33, 6, here spoken of the creative word of God; רוּחַ שְׁפָתַיִם Is. 11, 4. הַשִּׁיב רוּחַ to draw breath, to take breath, Job 9, 18. Often of the vital breath, breath of life, fully רוּחַ הַחַיִּים Gen. 6, 17. 7, 15. 22; comp. in no. 2. As an emblem of any thing transient, like the synon. הֶבֶל, Job 7, 7. Ps. 78, 39.

c) breath of air, air in motion, i. e.

a) Lat. aēr, aura, a breath of air, a slight breeze, Job 4, 15. 28, 25. 41, 8 [16]. שָׂאָה רוּחַ to snuff up the breeze Jer. 2, 24. 14, 6. רוּחַ הַיּוֹם the breeze of the day, i. e. the evening, when the cool breeze springs up, Gen. 3, 8, comp. Cant. 2, 17. 4, 6. Plin. H. N. 2. 47 'sub crepusculo commotior aura spirare solet.' Sept. τὸ δειλιόν. Arab. رُوح to do at evening. β)

Oftener wind, i. e. a strong wind, Gen. 8, 1. Is. 7, 2. 17, 13. Ps. 1, 4. 18, 43. 35, 5. Job 21, 18. al. שָׂעַפ. Also a tempest, hurricane, Job 1, 19. 30, 15. Is. 27, 8. Jon. 1, 4. 1 K. 19, 11. The air was supposed to be put in motion by the breath of God, see Ex. 15, 8. Job 15, 30; hence the wind is also called רוּחַ הַיְהוָה the breath, blast, wind of Jehovah, Is. 40, 7. Hos. 13, 15. (Not Gen. 1, 2, see no. 4.) Poet. the wind is said to have wings, Ps. 18, 11. 104, 3. Hos. 4, 19. Comp. Ovid. Met. 1. 264.

Further, רוּחַ, wind, is also put:

aa) For a side or quarter of the heavens, e. g. רוּחַ קְדִימִים the eastern quarter, the east, Ez. 42, 16; comp. 17. 18. 19. אַרְבַּע רוּחוֹת the four winds or quarters of the heavens Ez. 37, 9. 42, 20. 1 Chr. 9, 24. Zech. 2, 10.

bb) For any thing empty, vain, Is. 26, 18. 41, 29. Mic. 2, 11. הַבְּרִי רוּחַ vain words Job 16, 3. הַעֵת רוּחַ vain knowledge 15, 2. רוּחַ רְצִיּוֹן (רְעוּת) vain desire, see רְעוּת, רוּחַ. So to sow the wind Hos. 8, 7; to inherit the wind Prov. 11, 29; לְרוּחַ for wind, for nought, in vain, Ecc. 5, 15. Jer. 5, 13. Job 6, 26. mere wind are the words of one desperate! comp. Gr. εἰς ἄνεμα λαλεῖν 1 Cor. 14, 9.—Trop. a wind or tempest is put for an invading army, Jer. 4, 11. 12, comp. v. 10. 13.

2. i. q. נְפֶשׁ no. 2, ψυχή, anima, i. e. the vital breath, spirit, life, the principle of life as embodied and manifested in the breath of the mouth and nostrils, see in no. 1. b; spoken both of men and beasts, Ecc. 3, 19. 21. 8, 8. 12, 7. Job 12, 10. אֵין רוּחַ בּוֹ there was no breath in him, spoken of the dead, Ez. 37, 8; also of things, as idols, Jer. 10, 14. 51, 17. Hab. 2, 19; metaph. of one overcome with surprise and astonishment, 1 K. 10, 5; comp. Ez. 2, 2. 3, 24. Hence is said

רוחי *the life of my spirit*, i. e. my life, Is. 38, 16; הִחַיָּה רוּחִי Gen. 45, 27 and שָׁבָה רוּחִי *my spirit, life, revives, returns*, Judg. 15, 19. 1 Sam. 30, 12, i. e. to revive, to be refreshed. Job 6, 4 *arrows, the poison of which drinketh up my life*. 10, 12. 17, 1. Ps. 31, 6. Poet. רִיחַ אֶפְרִימוֹ *the breath of our nostrils* i. e. *our life*, meton. for an object dear as life, Lam. 4, 20.—Once the *human spirit* or life is called also רוּחַ אֱלֹהִים Job 27, 3, as being breathed into man from God and again returning to God, Gen. 2, 7. Ecc. 12, 7. Ps. 104, 29; so too in Gen. 6, 3, for which see in ר. הוּן.—Twice in the description of prophetic visions the term *spirit, life*, is used of a certain divine and miraculous power, by which things otherwise inanimate are animated and moved, Ez. 10, 17. Zech. 5, 9.

3. i. q. נֶפֶשׁ no. 3, *animus, the rational soul, mind, spirit*.

a) As the seat of the affections, emotions, and passions of various kinds. Prov. 25, 28 *one not ruling רוּחוֹ his own spirit* i. e. his passions, affections. 29, 11. Gen. 41, 8 *his mind was agitated, troubled*. Job 19, 17. To it are then attributed patience רוּחַ אֲרָהֵךְ Ecc. 7, 8, impatience, רוּחַ קָצֵר q. v. *pride רוּחַ גִּבְהָה* q. v. *quietness, lowliness of mind*, see קָר and טָפֵל; *grief of mind* Gen. 26, 35. Ps. 34, 19.

b) In reference to the disposition, the mode of *feeling* and *acting*; in which sense one is said to have *firmness* of mind, a firm spirit Ps. 51, 12; a manly spirit Prov. 18, 14; a new and better spirit Ez. 11, 19. 18, 31. etc. Sometimes also of a *spirit* or *disposition* common to many, as רוּחַ זְנוּנִים *the spirit of whoredom* Hos. 4, 12; רוּחַ טֹעִים Is. 19, 14; רוּחַ הַרְבֵּמָה 29, 10; רוּחַ כְּנָעָה Num. 5, 14, etc. and such a spirit is said to be poured out on men from on high, to be imparted to them from God, comp. Is. 11, 2. 32, 15. Ez. 36, 26. 27. Similar is Is. 28, 6 *Jehovah will be לְרוּחַ מִשְׁפָּט לְיוֹשְׁבֵי עַל־הַמִּשְׁפָּט for a spirit of justice to those who sit for judgment*, i. e. he will fill all judges with a spirit of justice. 1 K. 22, 22.

c) Of *will, counsel, purpose*; Ez. 1, 12 *whither the mind (purpose) was to go, they went*. Hence רוּחַ אֲחִירֵי הַיָּם *to stir up the mind, spirit, purpose* of any one to any

thing, 1 Chr. 5, 26. 2 Chr. 21, 16. 36, 22. Ezra 1, 1; and in a sense nearly similar רוּחַ בִּן רוּחַ *to suggest a purpose* to any one, to inspire him with it, 2 K. 19, 7. Is. 37, 7. רוּחַ אֲשֶׁר נִדְבָה רוּחוֹ אֹתוֹ *whose mind (will) impels him* Ex. 35, 21, whence נִדְבָה רוּחַ Ps. 51, 14. So רוּחַ עָלָה עַל לֵב *to come up into the mind*, e. g. a purpose. Ez. 20, 32.—1 Chr. 28, 12 *the pattern of all רוּחַ הָיָה בְרוּחַ עִמּוֹ that he had in his mind*, which he purposed to make.

d) More rarely of the *understanding* intellect, רוּחַ הַבְּיָמָה Ex. 28, 3. Deut. 34, 9. Is. 11, 2; also Is. 29, 24. 40, 13.

Absol. רוּחַ aa) *spirit, courage*, Num. 27, 18. Josh. 2, 11. 5, 1. Hab. 1, 11. bb) *spirit, genius*, by which man is as it were inspired to be wise, eloquent, etc. Job 20, 3. 32, 8. 18. Is. 19, 3.

4. רוּחַ יְהוָה, רוּחַ הָאֱלֹהִים, *the Spirit of God, of Jehovah*; poet. רוּחַ אֵל Job 33, 4, רוּחַ אֱלֹהִים ר' Job 27, 3; rarely קִדְשׁ רוּחַ *the Holy Spirit of God*, and then always c. suff. רוּחַ קִדְשׁוֹ Ps. 51, 13. Is. 63, 10. 11; also רוּחַ עֲזָרָה Hos. 9, 7; the divine Spirit or power, which like the wind and the breath cannot be seen, but which pervades the universe, Ps. 139, 7 sq. animates and fills it with life, Gen. 1, 2. Job 26, 13. 27, 3. 33, 4. Ps. 104, 29. 30; through which God governs and protects the world and also mankind, Is. 40, 13. 63, 14. Neh. 9, 20; and invites to a life of virtue and holiness, Ps. 51, 13. 14. 143, 10.

Especially the O. T. refers to this divine Spirit all extraordinary gifts and powers of mind, as of the artificer Ex. 31, 3. 35, 31; of the prophet Num. 24, 2. 1 Sam. 10, 6. 10. Is. 42, 1. 61, 1. Mic. 3, 8. al. whence רוּחַ הַנְּבִיאָה *the prophet* Hos. 9, 7; of the interpreter of dreams Gen. 41, 38; of warlike valour in a chief Judg. 3, 10. 6, 34. 11, 29. 13, 25; also of royal virtues Is. 11, 2 sq. This same spirit is given to some and taken away from others, 1 Sam. 16, 13. 14; is transferred from one to another Num. 11, 17. 2 K. 2, 15; but in the glorious reign of the Messiah will be poured out upon all men, Joel 3, 1. Is. 59, 21.

Spoken also of an *evil spirit* from God, which entered Saul and made him morose and furious, 1 Sam. 16, 14. 15. 16. 23. 18, 10; also an *unclean spirit*, false

and deceitful, which inspired false prophets, Zech. 13, 2, comp. 1 K. 22, 21 sq.

Sometimes it is put in antith. with **בָּשָׂר** *flesh*, Is. 31, 3. Zech. 4, 6. Gen. 6, 3; see **בָּשָׂר** no. 2.

רוּחַ Chald. i. q. Heb. 1. *wind*, Dan. 2, 35. Plur. constr. Dan. 7, 2.

2. *spirit, mind, animus*, Dan. 5, 20, 7, 15.

3. *a spirit from God in man*, Dan. 4, 5. 6. 15. 5, 12. 14. 6, 4.

רְוַחָהּ f. (ר. **רוּחַ**) *a breathing*, Lam. 3, 56; *a breathing-time, respite*, Ex. 8, 11 [15].

רְוַחָהּ f. *abundant drink, abundance*, Ps. 23, 5. 66, 12. R. **רוּחַ**.

* **רוּם** fut. **רוּם**, apoc. **רוּם**, conv. **רוּם**, once **רוּם** Ex. 16, 20. Part. **רוּם** see after Kal.

1. *to lift up oneself, to rise, to be lifted or raised up*; Chald. id. Syr. Aph. to sustain. Samar. **רָא** to be high. Kindr. roots are **רָמַם**, **אָרַם**, **הָרַם**, **עָרַם**. A trace of transitive power seems to exist in the pr. n. **יְהוֹרָם** 'whom Jehovah sustains.'—Spoken of persons and things; e. g. of Noah's ark Gen. 7, 17; the glory in the sanctuary Ez. 10, 4. Hence *to rise up, to arise*, Is. 30, 18 see in **הָבָה** Piel (where others less well: *to be afar off*). Trop. of prosperity, e. g. a city Prov. 11, 11; once i. q. *to grow*, of worms Ex. 16, 20.—Metaph. a) *רוּם לֵב* *the heart is lifted up*, is elated with pride, Deut. 8, 14. 17, 20. al. **רוּם עֵינָיִם** *the eyes are lifted up*, lofty, from pride Prov. 30, 13. Ps. 131, 1. b) *to exalt oneself*, to show oneself powerful, Ps. 21, 14. 57, 6; with **עַל** to triumph over any one Ps. 13, 3. c) *to extol oneself*, i. e. *to glory, to boast*, in a good sense, Ps. 89, 17.

2. *to be raised up, to be made high*; e. g. of a highway that is cast up, Is. 49, 11 (comp. **מָסָּה**, **סָּלַל**). Metaph. *to be extolled with praises* Ps. 18, 47; also *to be exalted in power, might, dignity, to become powerful*, Ps. 140, 9. Num. 24, 7. Is. 52, 13; ascribed to the hand Deut. 32, 27. Ps. 89, 14; to the head Ps. 27, 6; to the horn 1 Sam. 2, 1. Ps. 89, 18. 25. 112, 9; comp. in **קָרַן**.

3. *to be high, lofty*, Job 22, 12. Metaph. of those conspicuous in power and glory, *to be high, exalted*, Ps. 46, 11. Mic. 5, 8.

PART. **רוּם**, f. **רוּמָה** 1. *lifted up, high*, e. g. of the threatening hand of God Is. 26, 11. **רוּמָה בְּיָדָהּ** *with uplifted hand*, i. e. openly, proudly, with defiance, Ex. 14, 8. Num. 33, 3; comp. 15, 30 and **זָרוּעַ רוּמָה** Job 38, 15.

2. *high, lofty*, e. g. a mountain, tree, Deut. 12, 2. Is. 2, 13. 14. Ez. 6, 13. 17, 22. 20, 28. 34, 6; a seat, throne Is. 6, 1; a mountain Ez. 20, 28, etc. Of men of stature, *tall*, Deut. 1, 28. 2, 10. 21. 9, 2; comp. Is. 10, 33. Of God as dwelling on high Ps. 113, 4. 138, 6. Plur. **רוּמִים** *the heights of heaven* Job 21, 22. Ps. 78, 69.—Metaph. a) *a high* i. e. *loud voice* Deut. 27, 14. b) *powerful, mighty*, whence **רוּמָה יָד** *mighty hand* Deut. 32, 27. c) **רוּמִים עֵינָיִם** *lofty eyes*, i. e. *proud looks* Ps. 18, 28. Prov. 6, 17. d) *high* i. e. *difficult to comprehend* Prov. 24, 7, where it is written in the Arabic manner **רוּמָה** q. v. Comp. **שָׁנַב**.

NIPH. see under r. **רוּם**.

PIL. **רוּם** *to lift up, to raise, to make high*, Ps. 107, 25; hence *to build* a house Ezra 9, 9; *to make grow* e. g. a plant with water Ez. 31, 4; *to bring up children*, Is. 1, 2. 23, 4.—Metaph. a) *to set one on high*, i. e. in a high and secure place, *to place in safety* (see **הַשְׁגִּיר**) Ps. 27, 5; c. **בֵּן** 18, 49. 9, 14. b) *to lift up, to exalt*, e. g. in honour and prosperity. 1 Sam. 2, 7. Ps. 37, 34. Prov. 14, 34. Job 17, 4. c) *to exalt with praises, to extol, to celebrate*, Ps. 30, 2. 34, 4. 99, 5. 9. 107, 32. 145, 1. Is. 25, 1. al.

POLAL **רוּם** *to be exalted in honour, power*, Ps. 75, 11. Part. **רוּמָה** *exalted, glorious*, Neh. 9, 5.

HIPH. **הָרַם**, fut. **הָרַם**, apoc. **הָרַם**, conv. **הָרַם**; inf. **הָרַם**; imp. **הָרַם**, also **הָרַם** **לָהּ** Milêl 2 K. 6, 7.

1. Causat. of Kal: a) *to make high*, e. g. a throne Is. 14, 13; a nest Job 39, 27. Trop. of pers. *to exalt any one*, opp. **הַשְׁפִּיל**, Ps. 75, 8; espec. from a low condition to honour and prosperity, c. **בֵּן** 1 K. 14, 7. 16, 2. Ps. 89, 20; comp. 1 Sam. 2, 8. Ps. 113, 7. In a like sense, *to lift up the head of any one* Ps. 3, 4; the right hand Ps. 89, 43; the horn of any one, i. e. to increase his strength and power. 1 Sam. 2, 10. Ps. 89, 18 Cheth. Ps. 92, 11. 148, 14. But **הָרַם קַרְנוֹ** *to lift up one's own horn*, i. q. to be proud,

insolent, Ps. 75, 6. b) *to set up, to erect*, a monument Gen. 31, 45; a standard Is. 49, 22, 62, 10.

2. *to lift up, to raise up*, e. g. any thing from the ground 2 K. 2, 13; a rod or staff Ex. 14, 16. Is. 10, 15; also with **ב** of the rod Ex. 7, 20, comp. Heb. Gr. § 135. 1. n. 3.—Spec. a) *to lift up the hand or right hand*, Ex. 17, 11. Num. 20, 11; in an oath, with **אֶל יְדֵי** Gen. 14, 22. Dan. 12, 7; or to do violence, c. **ב** 1 K. 11, 26. 27. Comp. **נָשָׂא יָד** in **נָשָׂא** no. 1. a. b) *to lift up the feet*, i. e. to go, Ps. 74, 3. But *to lift up one's hand or foot*, i. q. to move, to do any thing, Gen. 41, 44. c) *to lift up the face* to any one, i. e. to look upon him unabashed, c. **אֶל** Ezra 9, 6. Also *to lift up the head*, spoken of one who recovers strength and spirit after quenching his thirst, Ps. 110, 7. d) *to lift up the voice or cry*, to cry out, Gen. 39, 15. 18. Is. 40, 9. 58, 1; with **בְּתִרְוָה** added *to shout aloud*, Ezra 3, 12. Ez. 21, 27; c. **לְ** to any one Is. 13, 2. Job 38, 34; c. **אֶל** against 2 K. 19, 22. Is. 37, 23. So also of a trumpet, 2 Chr. 5, 13 **כִּתְרוֹם קוֹל** **כִּתְרוֹם קוֹל** when they lifted up a voice with trumpets, i. e. when they sounded the trumpets; also elliptically **כִּתְרוֹם קוֹל** to lift up the horn or trumpet, in the same sense, 1 Chr. 25, 5. Also **כִּתְרוֹם בְּקוֹל** 1 Chr. 15, 16; comp. in lett. a. e) *to raise a tax or tribute, to levy*, Num. 31, 28.

3. *to take up and put before* any one, e. g. food upon a table, 1 Sam. 9, 24. Hence *to offer, to present*, e. g. gifts to God, to the temple or the priests, Ex. 35, 24. Num. 15, 19 sq. 18, 29. 31, 52. Ezra 8, 25. Ez. 45, 1. 13; distributions of flesh to the people 2 Chr. 30, 24. 35, 7. 8. 9.—Prov. 14, 29 *one hasty in spirit sets forth his folly*, presents it to public notice.

4. *to take up and away*, e. g. a stone Josh. 4, 5. Is. 57, 14 c. **בְּנֵן**. With dat. **לָהּ** **הָרָם לָהּ** take it up to thyself 2 K. 6, 7. Trop. Prov. 3, 35 **כְּסִילִים שָׂרִים תִּלְקֵן** fools take up and bear shame.—Hence simpl. *to take*, Lev. 2, 9. 4, 8. 6, 8. Num. 17, 2. 18, 30. 32; of a crown, *to take away, to remove*, Ez. 21, 31. Dan. 8, 11 Cheth.

HOPI. **הִרָם** pass. of Hiph. no. 3. Ex. 29, 27; pass. of no. 4, Lev. 4, 10. Dan. 8, 11 Keri.

HITHPAL. *to lift up oneself, to rise up*,

Is. 33, 10 **אֶהְרָסִים** for **אֶרְוִסִים**. Also *to lift up oneself* in pride and insolence, Dan. 11, 36.

Deriv. **רוֹם** — **רוֹמָה**, **רוֹמָה**, **רוֹמָה**, **רוֹמָה**, **רוֹמָה**, **רוֹמָה**, and the pr. names **רוֹמָה**, **רוֹמָה**, **רוֹמָה**, **רוֹמָה**, **רוֹמָה**.

רוֹם Chald. id. Præt. pass. **לָם** to be lifted up, of the heart Dan. 5, 20.

PAL. **רוֹמָה** to exalt with praises, to extol, to celebrate, Dan. 4, 34. Pass. *to lift up oneself, to rise up*, c. **אֶל** against any one Dan. 5, 23.

APH. *to lift up, to exalt* to honour Dan. 5, 19.

רוֹם m. 1. *height, elevation*, Prov. 25, 3. 2. *elation of mind, pride*; **רוֹמָה** Prov. 21, 4. Is. 10, 12; **רוֹמָה** Jer. 48, 29; also simpl. **רוֹם** Is. 2, 11. 17.

רוֹם Chald. m. *height*, Dan. 3, 1. 4, 17. Ezra 6, 3.

רוֹם m. i. q. **רוֹם**, *height, elevation*; hence acc. as adv. *on high* Hab. 3, 10.

רוֹמָה (lofty, r. **רוֹם**) *Rumah*, pr. n. of a place 2 K. 23, 36. Perh. i. q. **רוֹמָה** q. v.

רוֹמָה f. (r. **רוֹם**) *elevation*, adv. with uplifted head, elatedly, haughtily, Mic. 2, 3.

רוֹמָה m. (r. **רוֹם**) *exaltation, praise*. Ps. 66, 17. Plur. constr. **רוֹמָה** Ps. 149, 6.

רוֹמָה f. (r. **רוֹם**) pr. inf. Pil. after the Syriac form, *a lifting up*, c. suff. **רוֹמָה** Is. 33, 3.

* **רוֹמָה** Arab. **رَوَان** mid. Ye, *to overcome, to get the upper hand*, c. **عَلِي**; perhaps kindr. with **רוֹם**. In Kal not used, since fut. **רוֹמָה** Prov. 29, 6 belongs to **רוֹמָה**.

HITHPAL. Ps. 78, 65 **כְּגִבּוֹר שָׁתְרוֹמָה** **כְּגִבּוֹר שָׁתְרוֹמָה** as a mighty man overcome with wine, i. e. as Vulg. *crapulatus a vino*. Comp. the Arabic phrase **رَأَتْ عَلَيْهِ الْخَم**, wine overcame him, i. e. he became drunk.

* **רוֹמָה** i. q. **רוֹמָה** 1. Pr. *to make a loud noise*, see Hiph. Arab. **رَغَا** id.

2. *to be evil*, see Nipfl.

NOTE. The forms of Kal **רוֹם**, **רוֹמָה**, and of Hiph. **הִרָם**, **הִרָמָה**, which are com-

monly referred to this root, belong to the verb רָצַע; see Ewald's Krit. Gr. p. 472.

NIPH. fut. רוּץ 1. *to suffer evil, to come off ill*, Prov. 11, 15. Here the noun רוּץ is intensive, in the manner of an infin. absol.

2. *to become evil, to be made worse*, (opp. to become wise,) Prov. 13, 20.

HIPH. plur. once הָרַץ 1 Sam. 17, 20. pr. *to make a loud noise*; hence

1. *to cry with a loud voice, to shout*, Josh. 6, 26; c. עַל Job 30, 5. Spec. a) *to shout for joy, in triumph, etc.* Judg. 15, 14. 1 Sam. 4, 5. 10. 24; in jubilee Zech. 9, 9. Is. 44, 23. Zeph. 3, 14. Job 38, 7; c. עַל over a vanquished enemy Ps. 41, 12; with dat. in honour of any one Ps. 47, 2. 95, 2. 98, 4. 100, 1. b) Of warlike shouts, outcries (הַרְצָה), Josh. 6, 16. 1 Sam. 17, 20. 2 Chr. 13, 15. Is. 42, 13; c. עַל against any one Jer. 50, 15. e) More rarely of a mourning cry, Mic. 4, 9. Is. 15, 4. Hos. 5, 8.

2. *to sound a trumpet*, Num. 10, 9 הַרְצוּתֶם הַרְצוּתֶם *sound ye with trumpets*. Joel 2, 1. Spec. *to sound an alarm*, ac. by blowing loud and long upon the trumpets, as a notice for breaking up an encampment, Num. 10, 7, i. q. הָקַע הַרְצוּתָהּ 10, 5, 6; different from הָקַע, which signifies to blow a trumpet (once) in order to convoke an assembly. Comp. יוּבַל no. 1.

POLAL fut. יִרְצַע *to be shouted joyfully* Is. 16, 10.

HITHPAL. הִתְרַצַּע *to shout for joy* Ps. 60, 10. 65, 14. 108, 10.—The same form is found from the verb רָצַע q. v.

Deriv. תְּרוּצָה, רָצַע.

* רוּץ not used in Kal, Engl. *to rub*, Germ. *reiben*, i. e. *to rub or pound in pieces*; hence רִיפּוּחַ, also תְּרוּצָה q. v.

POLAL רוּפָה *to be moved as by a stroke or blow, to feel a concussion, to be shaken* Job 26, 11.

* רוּץ fut. רוּץ, conv. וַיָּרַץ; also הִרְצָה Prov. 23, 26 Cheth. *to run*, Eth. Ḳ. Ḳ. Ḳ., Aram. רָהַט, רוּץ, id. see under the lett. ה. Fut. once c. suff. אֲרוּצִים trans. Jer. 50, 44 Cheth. see in Hiph. See also note at the end of the article.—Spoken of men Num. 11, 27. 1 Sam. 20, 36. 2 Sam. 18, 19, 23. Prov. 4, 12. al. smp. Of horses Joel 2, 4. Am. 6, 12; of locusts Joel 2,

9. With אֶל of pers. Gen. 18, 7. 24, 29. Is. 55, 5, and of place Gen. 24, 20; אֶלְהָרָאָה Gen. 18, 2. 24. 17. 33, 4. 2 K. 4, 26; אֶלְהָרָי 2 K. 5, 20; לְ, as לָרֶעַךְ *to run to evil* Is. 59, 7. Prov. 1, 16; אֶרָאָה with, i. e. in a race Jer. 12, 5. With acc. of place *whither* 1 Sam. 20, 6; acc. of way Ps. 19, 6.—Trop. Jer. 23, 21 *I have not sent these prophets, yet they run*, i. e. with a false zeal they act as prophets. Ps. 119, 32 *I will run the way of thy commandments*, will studiously walk in them. Hab. 2, 2 *so that the reader may run*, i. e. may read currently, fluently. Spoken of things, Ps. 147, 15. Spec. a) *to run or rush upon* any one, in a hostile sense, with אֶל and עַל Job 15, 26. 16, 14; acc. Ps. 18, 30. b) With אֶל *to run to* any one, for refuge Prov. 18, 10.

PART. רוּץ *a runner, courier*, Jer. 51, 31. Job 9, 25. Plur. רָצִים and רָצִין 2 K. 11, 13, *runners, couriers*, i. e. a) The servants who ran before the chariot of a prince, q. d. *running footmen*, 2 Sam. 15, 1. 1 K. 1, 5. So Lat. *cursores* Suet. Ner. 30. b) The body-guard and royal messengers of the Hebrews in the time of Saul, 1 Sam. 22, 17; and of the kings after David 2 K. 10, 25. 11, 6 sq. 2 Chr. 12, 10. 11. 23. 12. 30, 6. 10. Prob. the same who under David are called קָלָהִי q. v. Comp. 1 K. 1, 5. 14, 27. 2 Sam. 15, 1. c) The mounted couriers of the Persians, who carried the royal edicts to the provinces, Esth. 3, 13. 15, 8, 14.

NIPH. נָרוּץ, see r. רָצַץ.

PIL. רוּצָן i. q. Kal, *to run*, e. g. a chariot Nah. 2, 5.

HIPH. fut. יִרְצִין, imp. הִרְצֵן, *to cause to run up*, Jer. 49, 19; hence *to lead up hastily, to bring quickly*, Gen. 41, 14. 1 Sam. 17, 17; *to let make haste*, Ps. 68, 32 כִּישׁ תְּרִיץ יְדֵי לֵאלֹהִים *Ethiopia shall let her hands make haste unto God*, i. e. shall hasten to stretch them forth unto him in adoration or with oblations.—With מֵעַל *to cause to run away from*; Jer. 50, 44 Keri *I will make them flee away from her*, i. e. the Babylonians from Babylon. Chethib: אֲרוּצִים in Kal.

Deriv. מְרוּץ, מְרוּצָה.

NOTE. Several forms of the verb רוּץ, as fut. יִרְצִין, Niph. נָרוּץ, and the noun מְרוּצָה no. 2, have their signification from the verb רָצַץ, q. v.

* **רוק** in Kal not used, pr. *to pour itself out, to be poured out*, also *to be emptied*; whence **רוק** and **רוק** empty, q. v. It seems to be kindred with the verbs **רַבַּק**, **רַבַּק**, **רַבַּק**, Gr. *ἐρῶνται*, which the poets use of rivers emptying themselves, Lat. *ructo, eructo*.

HIPH. **הַרִיק**, fut. **יַרִיק**, conv. **וַרִיק**.

1. *to pour out*, c. acc. Ps. 18, 43. Ecc. 11, 3. Zech. 4, 12. Mal. 3, 10. Chald. and Samar. **אַרִיק**, Arab. **اراق**, id. Trop. for: a) *to draw out the sword*, i. e. to draw and use the sword, Ex. 15, 9. Lev. 26, 33. Ez. 5, 2. 12. 12, 14; the spear Ps. 35, 3. b) *to draw out, to lead out*, as troops to war Gen. 14, 14. For the Heb. **וַרִיק** the Cod. Samar. here has **וַרִיק** (**וַרִיק**) *to muster*, from the Aram. root **רוק**, and the same is expressed by the Sept. and Vulg.

2. *to empty*, as vessels, sacks, Gen. 42, 35. Jer. 48, 12. Hab. 1, 17. Also, *to leave empty*, trop. Is. 32, 6; comp. **נָפֵשׁ** no. 2. par. 2.

HOPE. pass. of Hiph. no. 1, Jer. 48, 11. Cant. 1, 3 **שָׁמַן הַיֶּרֶק שְׁמֵךְ** *ointment is poured out even thy name*, or, as *ointment is thy name poured forth*, the sense in both cases being the same: Thy name diffuses fragrance (comp. **בָּשָׂם**, **בָּשָׂם**), i. e. is grateful and acceptable to all. In the former construction, **שָׁמַן** is here coupled with a feminine; and in the latter, **שָׁם**. The latter is to be preferred.

Deriv. **רוק**, **רוק**, (**רוק**) **רוק**.

* **רוּר** *to spit out*, with acc. *to emit saliva* or any like fluid, *to run with*; so of the privy member Lev. 15, 3.—Arab.

רוּר saliva of infants, **רוּר**, mid. Ye to spit, to pule, as an infant. Chald. Syr. **רוּר**, **רוּר**; saliva.

Deriv. **רוּר**.

רוּשׁ poppy, see in **רוּשׁ** no. 5.

* **רוּשׁ** *to be poor, to suffer want*; the same as **רוּשׁ** Niph. of **רוּשׁ** q. v. *to be dispossessed, to come to poverty*. Præter. once **רוּשׁ** Ps. 34, 11.—Part. **רוּשׁ** *poor, needy*, Prov. 14, 20. 18, 23. 19, 1. 7. 22. 29, 13. Ps. 82, 3. 1 Sam. 18, 23; fully **רוּשׁ** 2 Sam. 12, 1. 4. Prov. 10, 4. Plur. **רוּשׁים** Prov. 22, 7; **רוּשׁים** 13, 23.

Pol. **רוּשׁ**, see in **רוּשׁ**.

HITHPAL. *to feign oneself poor*, part. שֶׁמֶרֶשׁ Prov. 13, 7.

Deriv. **רוּשׁ**, **רוּשׁ**.

רוּת (i. q. **רוּת** female friend, in Peshito **רוּת**, r. **רוּת**) *Ruth*, pr. n. of a female among the ancestry of David whose history is given in the book which bears her name.

רוּת Chald. m. emphat. **רוּת**, **רוּת**, a secret, Dan. 2, 18. 19. 30. 47; plur. **רוּתים**, emph. **רוּתים** 2, 29. 47. Syr. **רוּת** a secret. R. **רוּת**.

* **רוּת** pr. *to make thin and lean*; hence *to make waste away, to consume, to destroy*, Zeph. 2, 11. Arab. **رَوَّى** and **رَوَّى** to diminish any thing. The primary idea perh. is that of abrading; see **רוּת**, **רוּת**, and Niph.

NIPH. *to become lean, to waste away*, Is. 17, 4.

Deriv. **רוּת**, **רוּת** I, and

רוּת m. adj. *lean*, in flesh Ez. 34, 20 of the soil Num. 13, 20.

I. **רוּת** m. (r. **רוּת**) *leanness*, and then *consumption, pining*, Is. 10, 16. Ps. 106 15.—Mic. 6, 10 **רוּת** *a lean ephah*, i. e. scanty measure, too small.

II. **רוּת** m. (r. **רוּת**) i. q. **רוּת**, a prince, Prov. 14, 28; parall. is **רוּת**. The form is like **רוּת** i. q. **רוּת**.

רוּת (prince, i. q. **רוּת**) *Rezon*, pr. n. of the founder of the kingdom of Damascus, 1 K. 11, 23.

* **רוּת** obsol. root, *to cry out with a clear (loud) voice*, kindr. with **רוּת**. Hence **רוּת** q. v.

רוּת m. (r. **רוּת**) *consumption, destruction*; Is. 24, 16 **רוּת** *I am consumed*, like **רוּת**; parall. is **רוּת** *wo to me!*

* **רוּת** *to wink with the eyes*, a gesture of pride and insolence, once fut. plur. **רוּתים** Job 15, 12. See in **רוּת** no. 2.—So by transp. Aram. **רוּת**, Arab. **روى**, id.

* **רוּת** i. q. Arab. **روى** *to be heavy, weighty*; hence *to be reputed, honoured*. Part. **רוּת** pr. *weighty, august*, poet. for a

prince, king. parall. with שָׁפֵט, מְלִיךָ; Plur. רֹזְנִים Judg. 5, 3. Ps. 2, 2. Prov. 8, 15. 31, 4. Is. 40, 23. Hab. 1, 10.

Deriv. רוֹזֵן II, and pr. n. רוֹזֵן.

* רָחַב to be or become wide, large, spacious. Arab. رَحَبَ, رَحْبَ, Ethiop.

ርሕቧ, id. The primary root is רַח, whence רָחַח to be large, spacious, Samar. רבח transp. רחב.—Spoken pr. of chambers which are made wide, large, Ez. 41, 7; of the mouth, to open wide 1 Sam. 2, 1; metaph. of the heart, to dilate, swell with joy, Is. 60, 5.

נִרְחַב part. נִרְחָב, large, spacious, e. g. pastures Is. 30, 23.

הִרְחִיב fut. הִרְחִיב, to make wide, broad, Is. 54, 2; a bed Is. 57, 8; a funeral pile (opp. to make deep, i. e. long) Is. 30, 33; one's steps Ps. 18, 37. Also to make large, i. e. long and broad, to enlarge, e. g. baldness Mic. 1, 16; the borders or boundaries of a kingdom, Ex. 34, 24. Deut. 12, 20. 19, 8. Am. 1, 13; and so with acc. of pers. Deut. 33, 20 מְרַחֵב who enlargeth Gad i. e. the borders of this tribe.—Spec. a) With ל of pers. to make wide for any one, i. e. to make room for him Gen. 26, 22; to give him entrance Prov. 18, 16; or also to give him enlargement, deliverance, from straits Ps. 4, 2. Comp. נָשַׁע and opp. נִצַּר. b) הִרְחִיב פִּה to open wide the mouth Ps. 81, 11; c. עַל upon or against any one, in scorn and mockery Ps. 35, 21. Is. 57, 4. In a similar sense: c) נָפַשׁ ה' to open wide the life, i. e. the jaws, throat, comp. נָפַשׁ no. 2. par. 2 fin. Is. 5, 14. Hab. 2, 5. d) לֵב ה' to open wide the heart, mind, of any one, so as to receive instruction, Ps. 119, 32. Comp. רָחַב לֵב.—In Ps. 25, 17 instead of the common צְרוּחַ לִבִּי הִרְחִיבוּ מַמֵּי it is better to read צ' ל' הִרְחִיבוּ וַמַּמֵּי enlarge the straits of my heart, and—. Others here render it intrans.

Deriv. רָחַב—רַחְבָּעַם, מְרַחֵב.

רָחַב m. adj. constr. רָחַב; fem. רַחְבָּה, constr. רַחְבָּה.

1. wide, broad, large, Job 30, 14; of the sea (opp. long) Job 11, 9; of a wall, referring to its thickness, Jer. 51, 58. Neh. 3, 8. 12, 38. Also, long and broad, large, spacious, of a land Ex. 3, 8. Neh.

9, 35; of a cup large in circumference Ez. 23, 32. More fully רַחְבֵי רַחְבֵי, fem. רַחְבֵי רַחְבֵי, broad-sided, i. e. widely extended, as of a land Gen. 34, 21. Judg. 18, 10. 1 Chr. 4, 40. Is. 22, 18; of a city Neh. 7, 4; of the sea Ps. 104, 25; streams, canals, Is. 33, 21. Neut. בְּרַחְבָּה at large, unrestrained, Ps. 119, 45.—Metaph. Ps. 119, 96 thy commandment is exceeding broad, i. e. thy law is comprehensive and without limit; also רָחַב לֵב Ps. 101, 5, נָפַשׁ רָחַב Prov. 28, 25, of a tumid, inflated heart or spirit, i. e. proud, arrogant. Also רָחַב לֵב as subst. pride, arrogance, Prov. 21, 4.

2. רַחְבֵי Rahab, pr. n. of a harlot in Jericho Josh. 2, 1. 6, 17.

רָחַב m. breadth, wide place, Job 36, 16. Plur. constr. רַחְבֵי אָרֶץ the breadths of the earth Job 38, 18.

רָחַב m. c. suff. רַחְבּוֹ, breadth Gen. 6, 15. 13, 17. Ex. 25, 10. Deut. 3, 11. 1 K. 6, 6. 7, 27. Ez. 40, 6 sq. Metaph. רָחַב לֵב breadth of mind, great understanding, 1 K. 5, 9 [4, 29].

רָחַב f. also רַחְוִיב Dan. 9, 25; plur. רַחְוִיבוֹ m. Zech. 8, 5. R. רַחְבֵי.

1. a street, so called from its breadth, pr. a wide street, like Gr. πλατεῖα, Gen. 19, 2. Judg. 19, 20. Ez. 16, 24. 31. Cant. 3, 2; collect. streets of a city, Esth. 6, 9. 11. Plur. רַחְוִיבוֹ streets Prov. 1, 20. 5, 16. Jer. 5, 1. 9, 20. al.

2. a place, i. e. a) a market-place, forum, a broad open place at the gate of oriental cities, Deut. 13, 17 [16]; where public trials were held Is. 59, 14. Ps. 55, 12; and where the inhabitants were wont to assemble, Job 29, 7. Neh. 8, 1. 3. 16. 2 Sam. 21, 12. b) an area, court, before the temple, 2 Chr. 29, 4. Ezra 10, 9; before the gate of the palace Esth. 4, 6.—Ethiop. ስርሕቧ platea, vicus.

3. Rehob, [pr. n. of two cities: a) One in the tribe of Asher, Josh. 19, 28. 30. 21, 31. Judg. 1, 31. b) i. q. בֵּית רַחְבֵי, see in בֵּית no. 12. pp.—R.

רַחְוִיבוֹ (wide places, see Gen. 26, 22; or, streets, comp. Platea in Bæotia; r. רַחְבֵי) Rehoboth, pr. n.

1. Of a well, Gen. 26, 22.

2. רַחְוִיבוֹ עִיר Rehoboth-city, a city of

Assyria, Gen. 10, 11, of which nothing definite is known.

3. רְחֹבוֹת הַנָּהָר *Rehoboth of the river*, a city on the Euphrates, as it would seem; prob. *er-Rahabeh*, on the west bank between Circesium and Anah. Gen. 36, 37. Thesaur. p. 1281.

רְחַבְיָה and רְחַבְיָהוּ (whom Jehovah enlarges, i. e. makes free and happy, r. רְחַב) *Rehabiah*, pr. n. m. 1 Chr. 23, 17, 24, 21, 26, 25.

רְחַבְעָם (he enlarges the people, comp. Ex. 34, 24, r. רְחַב; q. d. *Εὐφροδῆμος*) *Rehoboam*, pr. n. of the son and successor of Solomon, who reigned in Judah B. C. 975-958. 1 K. 11, 43, 12, 1 sq. 14, 21, 2 Chr. 11, 5 sq. Sept. *Ροβοῦμ*.

* רָחָה *obsol. root, prob. to rub, to pound, to crush; comp. Arab. رَحَّ to rub or pound, to tread; as also the syllable رح in the kindred verbs אָרַח to tread a path, מָרַח, רָחַץ. The Arab. رَحَا to construct a mill, to turn a mill, is a secondary verb derived from the noun رَحَا.—Hence*

רָחָה m. *a mill-stone*, so called as rubbing and crushing the grain; found only in dual רָחָהִים pr. 'the two millstones,' *a mill, hand-mill*, Ex. 11, 5. Num. 11, 8. Deut. 24, 6. Is. 47, 2. Jer. 25, 10. Arab.

רָחָה, dual رَحَوَانٍ id. See in פָּלַח. רָחַב, רָחַב, see in רָחַב.

רַחוּם m. adj. (r. רָחַם) *merciful, compassionate*, used only of God, and often coupled with חַנּוּן, Deut. 4, 31, 78, 38. Ps. 86, 15, 103, 8, 111, 4. Joel 2, 13. al.

רְחוּם (compassionate, r. רָחַם) *Rehum*, pr. n. m. a) A Persian governor in Samaria, Ezra 4, 8. b) Neh. 3, 17, c) Ezra 2, 2. Neh. 10, 26; for which Neh. 7, 7 נְחֻם, prob. by an error of the transcriber. d) Neh. 12, 3, for which נְחֻם v. 15.

רָחוֹק m. adj. (r. רָחַק) also רָחֹק Deut. 30, 11, plur. רָחֻקִים; fem. רְחוֹקָה, plur. רְחוֹקוֹת; *far off, distant, remote*.

a) Of place; as countries Deut. 29, 21. Ps. 65, 6. Is. 66, 19; a journey Num. 9,

10; a people Joel 4, 8. Josh. 9, 22; רָחוֹק *a brother living far off* Prov. 27, 10. With בֵּן, *far off from any one*, Deut. 13, 8. Neh. 4, 13. Trop. one is said to be *far from wisdom* Ecc. 7, 23; from deliverance Is. 46, 12; vice versa, deliverance is *far from any one* Ps. 119, 155; God is *far off from men* when he withholds his help, Ps. 22, 2, comp. Prov. 15, 29. So רָחוֹק מִן רָחוֹק *farther off than, i. e. beyond, far above*, spoken of value Prov. 31, 10.—Subst. רָחוֹק, *a distance, space*, Josh. 3, 4. See also מִרְחוֹק, מִרְחוֹקִים, below.

b) Of time, *far distant*, either future or past. α) Future. as עֲתִים רְחוֹקִים *times far off* Ez. 12, 27. Jer. 23, 23 *am I a God of things near (מִקְרוֹב) and not a God of things far off (מִרְחוֹק)?* i. e. am I acquainted only with things at hand? so לְמִרְחוֹק *for a long time to come* 2 Sam. 7, 19. 1 Chr. 17, 17. β) Past; מִרְחוֹק *long ago* Is. 22, 11, 25, 1; also לְמִרְחוֹק id. Is. 37, 26.

c) *far off, i. e. strange, foreign* to one's mind and disposition, Deut. 30, 11.

With Prepositions: aa) מִרְחוֹק, Syr. مَرَّكَ، i. e. α) *from afar, afar off*, Gen. 22, 4, 37, 18. Deut. 28, 49. Is. 43, 6. al. Also מִרְחוֹק עָמַד *to stand afar off* (comp. מִן no. 3. i), like Gr. *εσθηκέναι μακρόθεν*, Ex. 20, 18, 21. 2 K. 2, 7. Ps. 38, 12. Is. 59, 14; comp. Jer. 51, 50. Of time, see above in lett. b. β) After verbs of motion, *far away, to a distance*, Prov. 7, 19. Is. 22, 3, 23, 7; comp. מִן no. 3. k. עַד מִרְחוֹק id. Is. 57, 9. Neh. 12, 43.

bb) לְמִרְחוֹק α) *from afar* Job 36, 3, 39, 29; of time past, *from long ago* Is. 37, 26. β) *for a long time to come*, 2 Sam. 7, 19; see above in lett. b. α. עַד לְמִרְחוֹק *to far away, far abroad*, 2 Chr. 26, 15. Ezra 3, 13.

cc) עַד רָחוֹק *to a distance, far away*, Mic. 4, 3.

dd) מִרְחוֹק *at a distance, afar off, once* עָמַד בְּרָחֹק Ps. 10, 1.

רְחִישׁ m. plur. רְחִישִׁים Cant. 1, 17 Cheth. i. q. רְחִישׁ in Keri, *carved or fretted ceiling*, either from an error in the transcriber, or because ה in this word was sometimes pronounced harder, like ח; as among the Samaritans, in whose Pentateuch instead of רְחִישִׁים is read רְחִישִׁים.—

Ewald on Cant. l. c. supposes **רחיט** to be put by a transpos. of letters for **רחיט**, **مخروط**, turned work; but this is less probable.

רחים dual, a hand-mill. see in **רחה**.

רחיק Chald. adj. plur. **רחיקין**, far off, distant, Ezra 6, 6. R. **רחק**.

* **רחל** obsol. root, Arab. **رَحَلَ**, to migrate, to journey, espec. with camels. Hence perh. **רחל** a sheep; comp. **צאן**.—A secondary and denom. verb is Arab. **رَحَلَ** Conj. V, to own lambs.

רחל f. plur. **רחלים** 1. an ewe, a sheep, Gen. 31, 38. 32, 15. Is. 53, 7. Cant. 6, 6.

Arab. **رَحَل**, **رَحَل**, lamb.

2. Rachel, pr. n. of the wife of Jacob Gen. 29, 16 sq. mother of Joseph and Benjamin Gen. 30, 22. 35, 16; who died near Bethlehem, where her sepulchre is still shown Gen. 35, 19. 1 Sam. 10, 2; see Bibl. Res. in Palest. I. p. 322. II. p. 157.—For Jer. 31, 15 see in **רמה** no. 2. a.

* **רחם** 1. pr. to be soft; then to soften, to soothe, and also to be fond of, to cherish; kindr. with **רחם**. Arab. **رَحِمَ** to soothe, to cherish, as a mother her infant; to brood, as a bird her eggs.—Hence **רחם**, **רחם**, belly, womb. Also

2. Fut. O, **ירחם**, to love, Ps. 18, 2. Syr.

רחם id. Arab. **رَحِمَ** to pity, also to love.

PIEL **רחם**, inf. **רחם**, fut. **ירחם**, to have mercy, compassion, upon any one, to pity; from the idea of fondness, cherishing. Syr. Pa. id. Strictly of compassion towards the needy and helpless, as widows Is. 9, 16; infants 13, 18; also of parents towards their infant children as helpless Ps. 103, 13. Is. 49, 15; espec. of God as pitying his afflicted people Deut. 13, 18. Is. 14, 1. 30, 18. 60, 10. Jer. 12, 15. Hos. 1, 6. Hab. 3, 2. al. Rarely as towards things Jer. 30, 18.—Constr. with acc. usually; rarely with **על** Ps. 103, 13; absol. Lam. 3, 32.

PUAL **רחם** to be pitied, to find mercy, Prov. 28, 13. Hos. 14, 4. Part. fem. **רחמה** for **מרחמה** Hos. 1, 6. 8. 2, 3. 25.

Deriv. **רחם**—**רחמי**, **רחום**, also the pr. names **רחום**, **רחום**, **רחמאל**, **רחמה**, **רחמה**.

רחם m. Lev. 11, 18, and **רחמה** f. (Milél) Deut. 14, 17, a smaller species of vulture, white, with black wings, feeding on dead bodies, the carrion-vulture, *vultur percnopterus* Linn. The Heb. name comes from its tenderness to its young, like **רחמי** stork. Arab. **رَحْمَة** and **رَحْمَة**. See Bochart Hieroz. II. p. 297–322. Russell Nat. Hist. of Aleppo II. p. 295.

רחם f. (r. **רחם**) in pause **רחם**. Plur. **רחמים** see below in its order.

1. i. q. **רחם** womb Gen. 49, 25. Is. 46, 3. Ez. 20, 26. Prov. 30, 16.

2. Poet. for a female, maiden, from the womb as peculiar to the sex, Judg. 5, 30. Comp. **רחמה**.

3. Raham, pr. n. m. 1 Chr. 2, 44.

רחם comm. gend. (m. Job 24, 20; 1 Jer. 20, 17) in pause **רחם**, c. suff. **רחמה**, the belly, spec. the womb, Num. 12, 12. Job 10, 18. 24, 20. 31, 15. Hos. 9, 14; in beasts Ex. 13, 2. 12. 15; trop. Job 38, 8. Ps. 110, 3. To shut up the womb see in **פתח** **סגור**; to open the womb see in **פתח** **מרחם** from the womb, from one's birth, Ps. 22, 11. 58, 4. Jer. 1, 5; at birth Job

3, 11.—Arab. **رَحِمَ**, **رَحِمَ**, id. R. **רחם**.

רחמה f. (r. **רחם**) i. q. **רחם** no. 2, a maiden, damsel; Dual **רחמותים** Judg. 5, 30.

רחמה, see in r. **רחם** Pual.

רחמים pr. plur. of subst. **רחם**, like **עטרים**, **שקמים**; see Lehrs. p. 576.

1. the inwards, bowels, *τὰ σπλάγχνα*, Syr. **رُحْمَات**; so called from their softness, see r. **רחם**. Spec. as the seat of affection, compassion, etc. Prov. 12, 10. So *τὰ σπλάγχνα ἐλέους* Luke 1, 78. Arab. **رُحْمَات**

רחם pity. Samar. id.—Hence

2. Trop. affection, tenderness towards one's kindred, Gen. 43, 30. 1 K. 3, 26; pity, compassion, mercy, towards the needy, helpless, afflicted, Gen. 43, 14. Am. 1, 11. Is. 47, 6. Zech. 7, 9; espec. of God towards men as helpless, wretched, sinful, and deserving of punishment, Ps. 25, 6. 40, 12. 51, 3. 69, 17. 79, 8. al. **רחמי** **רחמי** Hos. 2, 21. Ps. 103, 4. **רחמי** **רחמי** to give or show mercy towards any one Deut. 13, 18. Jer. 42, 12; שׂוֹם

לְ רַחֲמִים id. Is. 47, 6; see in טוֹם no. 6. לְפָנַי נָחַן רַחֲמִים לִפְנֵי לְפָנַי to give one mercy before any one, to procure him favour, Gen. 43, 14; comp. 1 K. 8, 50. Ps. 106, 46. Neh. 1, 11. Dan. 1, 9.

רַחֲמִין Chald. plur. id. *mercy, compassion*, Dan. 2, 18. Freq. in the Targg.

רַחֲמָנִי m. adj. (r. רַחַם) *merciful, compassionate*, fem. plur. רַחֲמָנִיּוֹת Lam. 4, 10. Arab. رَحْمَانٌ id.

* רָחַן obsol. root of doubtful signification, Arab. *to bend, to incline*. Hence pr. n. רַחְנָה.

* רָחַן pr. *to be soft, kind*. with רַחַם q. v. Arab. رَخَفٌ id. Hence *to be or become flaccid, lax, weak*, nearly i. q. רָפָה. Jer. 23, 9 *my heart is broken*, רָחַפוּ בְּלִיַעֲמוֹתַי all my bones are relaxed, from terror. The ancient versions have *to tremble, to shake*, by mere conjecture.

PIEL fut. יִרְחֵק to cherish one's young, to brood or hover over, (comp. in r. רַחַם,) as the eagle its young Deut. 32, 11. Trop. of the Spirit of God as thus brooding over and vivifying the chaotic mass of the earth, part. fem. מְרַחֶפֶת Gen. 1, 2. —Syr. رُحِف is far more common, and is used of birds which brood over their young, Ephr. II. p. 552; of a mother cherishing her infant ibid. p. 419; of Elisha cherishing the dead body of the child, Ephr. II. p. 529; also of a voice descending from heaven and hovering in the air, Ephr. III. p. 143; also to pity, i. q. Heb. רַחַם.

* רָחַץ fut. יִרְחֹץ, inf. רָחַץ and רָחַצָה Ex. 30, 18.

1. *to wash, to lave*, c. acc. e. g. the human body or its parts, Gen. 18, 4, 43, 31. Lev. 14, 9, 15, 13, 16, 4; meats Ex. 29, 17. Lev. 1, 9, 13. Metaph. to wash away the pollution of sin from man Is. 4, 4. *To wash the hands in innocency* is to declare oneself innocent Ps. 26, 6, 73, 13; comp. the symbolical action Deut. 21, 6 sq. Matt. 27, 24.—It differs from פָּחַס to wash clothes. Arab. رَحَضٌ to wash the body and also clothes.

2. *to wash oneself, to bathe*, Ex. 2, 5. Ruth 3, 3. 2 Sam. 11, 2. 2 K. 5, 10, 13.

With בָּ of that in which one bathes, Cant. 5, 12. Job 29, 6; acc. of water Ex. 30, 20; בֵּין of vessel Ex. 40, 31.

PUAL רָחַץ to be washed, cleansed, Prov. 30, 12. Ez. 16, 4.

HITHP. to wash oneself, Job 9, 30.

Deriv. רָחַץ, רָחַצָה.

רָחַץ Chald. Ithpa. *to trust*, c. על on or in any one, Dan. 3, 28.

רָחַץ m. a washing Ps. 60, 10, 108, 10.

רָחַצָה f. washing of sheep, washing-place, Cant. 4, 2, 6, 6. R. רָחַץ.

* רָחַק fut. יִרְחַק, inf. רָחַקָה Ez. 8, 6.

1. *to go far away, to recede* from any one, c. בְּנֵי Ecc. 3, 5. Job 30, 10. Prov. 19, 7. Chald. and Syr. id. But the primary signification seems to have been transitive, *to thrust away, to repel*, i. q. רָחַק.—With מֵעַל Ez. 8, 6; trop. *to go far away from God*, מֵעַל יְהוָה Jer. 2, 5. Ex. 11, 15, 44, 10; from the law, מֵהוֹרָה Ps. 119, 150; from sin Ex. 23, 7. Is. 54, 14. Chald. רָחַק id.

2. *to be far off, distant, remote*; in place Deut. 12, 21, 14, 24. Ps. 103, 12; in time Mic. 7, 11. Often of God as being far from affording aid, i. e. as refusing to help, Ps. 22, 12, 20, 35, 22, 38, 22, 71, 12. Of men as far from safety Job 5, 4; and vice versa, deliverance, judgment, as far from men, Is. 46, 13, 59, 9, 11; comp. Job 22, 18.

NIPH. to be put far away, removed, Ecc. 12, 6 Cheth.

PIEL רָחַק to put far away, to remove, Is. 6, 12, 29, 13; to spread far and wide, Is. 26, 15.

HIPH. 1. Trans. i. q. Piel, *to put far away, to remove*, c. acc. Job 11, 14; with בָּן of pers. or place added Ps. 88, 19. Job 22, 23; with מֵעַל of pers. Job 13, 21, 19, 13. Prov. 5, 8; of place Joel 4, 6 (comp. 2, 20). Jer. 27, 10; once with בָּן of place Ez. 11, 16. Metaph. Prov. 4, 24, 30, 8. Ps. 103, 12 *God doth remove our sins from us*, i. e. he forgives us our sins.—With inf. (נָדַד Ps. 55, 8) or inf. c. לְ, it is taken adverbially, הִרְחַק לְלִבִּי to go far away Ex. 8, 24 [28].—Hence

2. *to go far away*, pr. with לְלִבִּי impl. Gen. 44, 4. Josh. 8, 4. Judg. 18, 22. Inf. absol. הִרְחַק adv. far away, far off, Gen. 21, 16. Ex. 33, 7. Josh. 3, 16.

Deriv. רָחַק, מְרָחַק and

רחק Chald. i. q. Heb. רָחַק. Hence
adj. רָחִיק.

רחק m. adj. verbal, *going far away, departing*; plur. c. suff. Ps. 73, 27 רָחִיקָה *who go far from thee.*

רחק adj. f. רָחִיקָה, see in רָחִיק.

* רָחַשׁ to boil up or over, as a fountain or boiling water; Syr. رَحَش Pe. and Aph. id. The primary idea seems to lie in the noise of water boiling or bubbling, comp. רָחַשׁ.—Metaph. c. acc. Ps. 45, 2 רָחַשׁ לִבִּי דְבַר טוֹב *my heart boils up with goodly song.*

Deriv. מְרַחֶשֶׂת.

רָחַת f. a winnowing-fork or shovel, a fan, Is. 30, 24. R. רָחַת, after the form יָרַח.

* רָטַב fut. יִרְטַב to be wet, moistened, with rain Job 24, 8; also with sap, see רָטַב. Arab. رَطَب and Eth. ረጠጠ id. espec. of the moisture or juiciness of plants in full verdure.—Hence

רָטַב m. juicy, in full green, Job 8, 16. Chald. רָטַב, רָטַב, id.

רָטָה a spurious root, see רָטַב.

* רָטַט obsol. root i. q. רָחַח to tremble, to be terrified. Chald. id.—Hence

רָטַט m. tremour, terror, Jer. 49, 24.

* רָטַפַּשׁ quadril. pass. Job 33, 25, to grow green again, to grow young again, to revive, prob. compounded from רָטַב to be juicy, green, and טַפַּשׁ to be thick, fat. Arab. transp. طرفش according to the Camoos to recover, to revive after sterility.

* רָטַשׁ in Kal not used, to smite, break, dash in pieces; kindr. with קָטַשׁ, לָטַשׁ, טָוַשׁ; Arab. رطس, طرس.

PIEL fut. יִרְטַשׁ to dash in pieces, spec. children against the stones, 2 K. 8, 12, i. q. נָפַץ in Ps. 137, 9. Comp. Pual. Also to dash to the ground, with arrows Is. 13, 18.

PUAL fut. יִרְטַשׁ, fut. יִרְטַשׁ, to be dashed in pieces against stones Is. 13, 16. Hos. 10, 14. 14, 1. Nah. 3, 10.

רָי m. (for רָי, r. רָיָה; as רָי for רָיָה, אָר for אָרָה) a watering, rain, Job 37, 11; see fully in טָרַח. Arab. رى id.

* רָיַב and רָיַב, præt. رَبَّ, رَبَّ, also רָיַב; inf. absol. رَبَّ Judg. 11, 25. Job 40, 2; fut. יִרְיַב, apoc. יִרְיַב Hos. 4, 5, before a monosyll. לֹא יִרְיַב Judg. 6, 31. 32, conv. יִרְיַב Gen. 31, 36. But יִרְיַב 1 Sam. 15, 5 is from r. אָרַב.

1. to contend, to strive, to quarrel. Syr.

أَرَب to strive. Arab. رَاب mid. Ye is to doubt, to hesitate, a secondary sense derived from the idea of contending and quarrelling. The primary idea of רָיַב is 'to seize each other by the hair,' like the synon. נָצַח; and this root belongs to the same family with rapio, Goth. raupjan to pull or pluck, Germ. raufen, rupfen, see more under the verb רָפַא.—Spoken: a) Pr. but rarely, of those who contend by blows etc. Deut. 33, 7 לֹא יִרְיַב רֵב לֹא *with his hands let him contend for himself*; here יִרְיַב is the instrument, see Heb. Gr. § 135. 1. n. 3. b) Oftener of those who strive in words, Ps. 103, 9; c. עַם Gen. 26, 20. Job 9, 3. 40, 2; אַח with Is. 45, 9. Judg. 8, 1; אֵל Judg. 21, 22. Job 33, 13; דָּ Gen. 31, 36; also with acc. of him with whom one contends Job 10, 2. Is. 27, 8. With לְ of him for whom one contends Judg. 6, 31. Job 13, 8; עַל of that about which one strives Gen. 26, 21.

2. Spec. to contend before a judge, to manage or plead a cause, with acc. of the person whose cause one sustains, Is. 1, 17. 51, 22; fully רָיַב אֶת־רִיב פ' 1 Sam. 24, 16. Lam. 3, 58. Jer. 50, 34. 51, 36.—Prægn. 1 Sam. 25, 39 *blessed be Jehovah אֲשֶׁר רָב אֶת־רִיב הַרְפָּתִי מִיַּד נָבָל pleaded (maintained) the cause of my reproach from Nabal, i. e. who hath taken vengeance for me of Nabal.* Ps. 43, 1 לֹא הִסִּיד רִיבִי מִיַּד לֹא הִסִּיד *maintain my cause (and deliver me) from a merciless people.* Ps. 119, 154. Prov. 22, 23. Part. רָב a defender Is. 19, 20. God is also said to plead his cause, when he rebukes or punishes the wicked, Is. 3, 13. Am. 7, 4. Ps. 103, 9.

HIPH. i. q. Kal, found only in part. מִרְיַב 1 Sam. 2, 10. Hos. 4, 4.

Deriv. מְרַיַב, מְרַיַב, מְרַיַב, the pr. names רָיַב, רָיַב, רָיַב, also רָיַב, also

רָיַב m. and רָב Job 29, 16; plur. רָיַבִּים and רָבוֹת, constr. רָיַבִּי.

1. contention, strife, quarrel, Gen. 13 7. Deut. 25, 1. Is. 58, 4. Prov. 20, 3. al.

איִשׁ רִיבִי *my adversary*, Is. 41, 11. Trop. Job 33, 19. Plur. רִיבֵי עָם Ps. 18, 44.

2. *a cause, suit*, before a judge, Ex. 23, 2. Deut. 21, 5. Is. 1, 23. 41, 21. אִישׁ רִיב *one who has a cause or suit* Judg. 12, 2. 2 Sam. 15, 2. 4; אִישׁ רִיבִי *my adversary*, opponent, Job 31, 35. Plur. שְׁפָתַי רְבוּחַ *the pleadings of my lips* Job 13, 6.

רִיבִי (i. q. רִיבֵי, רִיבֵיָהּ, for whom Jehovah pleads) *Ribai*, pr. n. m. 2 Sam. 23, 29. 1 Chr. 11, 31.

רִיחַ m. (r. רִיחַ) *scent, odour*, which any thing exhales, emits, Cant. 1, 12. 2, 13. 7, 14. Gen. 27, 27. al. Trop. Job 14, 9, comp. Judg. 16, 9. Often in the connection נִיחַח נִיחַח, see נִיחַח.

רִיחַ Chald. m. *odour* Dan. 3, 27; comp. Job 14, 9.

רִים, see רִאֵם *buffalo*.

רִיעַ, c. suff. רִיעָם, see in art. רַע II.

רִפוּת f. plur. (r. רִפוּת) *pounded corn or grain, grits, polenta*, 2 Sam. 17, 19. Prov. 27, 22.

רִיפַת Gen. 10, 3, *Riphath*, pr. n. of a region and people sprung from Gomer, i. e. from the Cimmerians. Most. intpp. compare the *Riphæan* mountains, in the remotest northern regions.

רִיק m. (r. רִיק) 1. Adj. *empty*, as רִיק בְּלֵי Jer. 51, 34. Neut. *emptiness*, trop. *a vain thing*, Ps. 2, 1. 4, 3.

2. Adv. *in vain*, to no purpose, Ps. 73, 13. Is. 30, 7. More fully לְרִיק id. Lev. 26, 16. 20. Is. 65, 23; לְרִיק Job 39, 16. Is. 49, 4; בְּרִיק id. Hab. 2, 13. Jer. 51, 58.

רִיק m. adj. (r. רִיק) also רִק Gen. 38, 24; fem. רִיקָה; plur. רִיקִים, also רִיקִים 2 Sam. 6, 20; *empty*, Chald. רִיק, רִיקָן; Syr. رِيْق. So of an empty vessel Judg. 7, 16. 2 K. 4, 3; a pot Ez. 24, 11; a cistern Gen. 37, 24; ears of grain without kernels Gen. 41, 27, comp. 'vanæ aristæ' Virg. Georg. I. 226. So of an *empty spirit*, i. e. hungry, Is. 29, 8, comp. 32, 6 and נִפְשָׁם. 2; also of empty hands, i. e. *impoverished, needy*, Neh. 5, 13; comp. in רִיקָם.—Metaph. a) *empty, vain*, of words Deut. 32, 47. b) *worth-*

less, wicked, Judg. 9, 4. 11, 3. 2 Sam. 6, 20. 2 Chr. 13, 7. Prov. 12, 11. 28, 19.

רִיקָם adv. (r. רִיק) q. d. *emptily*, i. e. a) *with empty vessels*, Jer. 14, 3; *empty-handed*, i. e. poor, needy, Ruth 1, 21; also without a gift Ruth 3, 17. Hence רִיקָם שְׁפָחָה *to send one away empty*, without a gift, Gen. 31, 42. Deut. 15, 13. Job 22, 9, comp. 1 Sam. 6, 3; רִיקָם הָלַךְ *to go away empty*, id. Ex. 3, 21. Deut. 16, 16 *they shall not appear before Jehovah* רִיקָם *empty*, without an offering, Ex. 23, 16. 34, 20. b) *vainly, void*, to no purpose, without effect; 2 Sam. 1, 22 *the sword of Saul returned not empty*. i. e. not without slaughter and victory. Jer. 50, 9; of God's word Is. 55, 11. So Ps. 25, 3 רִיקָם הַבְּגָדִים *let them be ashamed that transgress in vain*, i. e. whose wicked counsels are frustrated. c) *for naught, undeservedly*, without ground or cause, i. q. הֵנָּה no. 3; Ps. 7, 5, comp. Ps. 69, 5.

רִיר m. (r. רִיר) *spittle, slaver, slime*, 1 Sam. 21, 14. For רִיר הַחֲמֹמֶת see in חֲמֹמֶת.

רִישׁ m. (r. רִישׁ) *poverty*, Prov. 10, 15. 13, 18. 24, 34.

רִישׁ m. (r. רִישׁ) *poverty*, Prov. 28, 19. 31, 7.

רִישׁוֹן, see in רִישׁוֹן.

רִיךְ m. adj. (r. רִיךְ) plur. רִיכִים; fem. רִיכָה, plur. רִיכוֹת.

1. *tender*, e. g. foliage Ez. 17, 22. children and youth of *tender age*, Gen. 33, 13. Prov. 4, 3. 1 Chr. 22, 5. 29, 1; the young of flocks and herds and their meat, Gen. 18, 7.

2. *soft*, not hard, e. g. the tongue Prov. 25, 15.—Trop. *soft*, i. e. a) *gentle, bland*, Prov. 15, 1. רִיכוֹת *soft words* Job 40, 27; comp. μαλακὰ ἔρη, μαλακοὶ λόγοι, Hom. b) *delicate*, tenderly brought up, Deut. 28, 54. 56.

3. *weak, feeble*, 2 Sam. 3, 39. עֵינַיִם רְכוּחַ *weak or dull eyes* Gen. 29, 17, which were esteemed a defect, comp. 1 Sam. 16, 12. Vulg. *lippi*, blear, Sept. ἀσθενεῖς.—Trop. רִיךְ לֵבָב *faint-hearted timid*, Deut. 20, 8. 2 Chr. 13, 7.

רִיךְ m. (r. רִיךְ) *softness, delicateness* Deut. 28, 56.

* רָכַב fut. יִרְכַּב, *to ride*, whether on an animal or in a vehicle, Lat. *rehi*.

Arab. رَكَبَ, Syr. رَكِبَ and رَكَبَ,

Chald. Sam. רָכַב, id. The primary idea seems to be to *bend the knee*, so that רָכַב is pr. i. q. בָּרַךְ; hence Chald.

רָכַב, רָכַבָּא, רָכַבָּא, רָכַבָּא, רָכַבָּא, רָכַבָּא, knee.

1. *to ride* upon a beast, as a horse, ass, camel; with עַל of beast Gen. 24, 61. Num. 22, 22. 30. 1 Sam. 30, 17. al. smp. בָּ Neh. 2, 12. Jer. 17, 25. 22, 4. With acc. רָכַב סוּס *a rider, horseman*, 2 K. 18, 19. Am. 2, 15; comp. Ex. 15, 1. רָכַבֵי אֶת־הַנְּחֹשֶׁת Judg. 5, 10.

2. *to ride, to drive* in a vehicle, *vectus est*; comp. old Germ. *ritan*, Anglosax. *ridan*, Engl. *to ride*; whence *reita, reiti*, carriage, *rheda* Cæs.—With בָּ of the vehicle Jer. 17, 25. 22, 4; acc. Hagg. 2, 22; absol. 1 K. 18, 45. Ps. 45, 5. 68, 5. Poet. of Jehovah who is borne, *rides*, upon the cherubim Ps. 18, 11; upon the clouds Is. 19, 1 comp. Ps. 104, 3; upon the heavens Deut. 33, 26. Ps. 68, 34.

Hiph. הִרְכַּב, fut. apoc. יִרְכַּב.

1. *to cause to ride, to let ride*, on an animal, Esth. 6, 9. 1 K. 1, 33. Ps. 66, 12.

2. *to cause to ride* in a vehicle, c. acc. pers. Gen. 41, 43; *to convey* 2 K. 23, 30. 2 Chr. 35, 24. Metaph. *to cause to ride, to be borne*, upon the wings of the wind, Job 30, 22. Here belongs the expression הִרְכַּב עַל־בְּמֹתֵי־אָרָץ, see in בָּמָה no. 2.—Spoken of things, *to set or place upon a vehicle*, 2 Sam. 6, 3; also simpl. *to place upon, to put or lay upon*, e. g. the hand, c. עַל 2 K. 13, 16. Arab. رَكَبَ

II, *to impose or insert one thing upon another*. Syr. Aph. id. Chald. Aph. id.

3. *to fasten or yoke to a vehicle*, e. g. as a draught-animal, Hos. 10, 11.

Deriv. מְרַכְבֵּה, מְרַכְבֵּה, רָכַב, רָכַבָּה—רָכַב.

רָכַב m. in pause רָכַב, c. suff. רָכַבֵי; plur. constr. רָכַבֵי; constr. once with plur. f. Nah. 2, 5; pr. 'a riding,' concr. 'rider.' Hence

1. Collect. *riders, troops*, Is. 21, 7; so v. 9 רָכַב אִישׁ *man-riders*, comp. Is. 22, 6.

Arab. رَكَابٌ riding-camels.

2. *a wagon, chariot*, i. q. מְרַכְבֵּה, either for war or serving for luxury and pomp,

Judg. 5, 28. 1 K. 1, 5. 22, 35. 2 K. 2, 11. 2 Chr. 35, 24. Often collect. *war-chariots*; e. g. וּפָרָשִׁים רָכַב *chariots and horsemen* 1 K. 10, 26. Is. 22, 7. 31, 1; Jer. 51, 21 רָכַבֵי הַחַיִּוֹת *the chariots and those that ride therein*; also with numerals, 2 K. 7, 14 רָכַבֵי שְׁנַיִם. Ez. 14, 7. Judg. 4, 2. 1 Sam. 13, 5. al. With a verb plur. fem. Nah. 2, 5; only once itself plur. פָּרָשֵׁי רָכַבֵי Cant. 1, 9. רָכַבֵי בָרְזֶל *chariots of iron*, either covered with iron plates, or armed with hooks, scythes, Josh. 17, 18. Judg. 1, 19. כְּרִי הָרָכַב *the chariot-cities*, where war-chariots were stationed, 1 K. 9, 19. 10, 26. 2 Chr. 1, 14. 8, 6. 9, 25. שָׂרֵי הָרָכַב *captains over chariots* 1 K. 22, 31. 33. 2 K. 8, 21.

—Often רָכַב, like *agema* in Homer, refers chiefly to the horses, and also to the warriors who sit upon the chariots, e. g. 2 Sam. 8, 4 *and David houghed all the chariots* i. e. the chariot-horses. 10, 18 *and David slew of the Syrians seven hundred chariots* i. e. the warriors of so many chariots. 2 K. 7, 14 שְׁנַיִם רָכַבֵי סוּסִים *two pairs of horses*. Ez. 39, 20. But not infreq. רָכַב and סוּסִים are joined, and so distinguished from each other, Josh. 11, 8. 1 K. 20, 25. 2 K. 6, 14. Jer. 17, 25. Ps. 20, 8.—Like the Hebrews, the Canaanites also used war-chariots Josh. 17, 18; and espec. the Egyptians Ex. 14, 9. Is. 31, 1; see the sculpture on Egyptian monuments, Rosellini Monn. stor. Tab. 46–49, 102 sq. Wilkinson Mann. and Cust. of the Anc. Egyptians, I. p. 338 sq.—Poet. *chariots* are also ascribed to the celestial hosts, Ps. 68, 18; comp. Hab. 3, 8.

רָכַב m. (r. רָכַב) c. suff. רָכַבֵי 1. a *rider, horseman*, 2 K. 9, 17.

2. *the driver of a chariot, charioteer*, 1 K. 22, 34. 2 Chr. 18, 33.

רָכַב (i. q. Arab. رَكَابٌ a band of riders on camels) *Rechab*, pr. n. a) The founder of the tribe of Rechabites, who were bound by a vow ever to follow the nomadic life, 2 K. 10, 15. 23. Jer. 35, 2 sq. 1 Chr. 2, 55. Comp. Diod. Sic. 19, 94. Gentile n. plur. רָכַבִּים *Rechabites*, Jer. 35, 2. 3. 5. 18. b) 2 Sam. 4, 2. c) Neh. 3, 14.

רָכַבָּה f. (r. רָכַב) *vectura, a riding or driving*, Ez. 27, 20.

רַכָּה (for רַכָּה q. v.) *Rechah*, pr. n. of a place otherwise unknown, 1 Chr. 4, 12.

רַכִּיב m. a *chariot*, Ps. 104, 3. R. רַכֵּב.

רַכֹּשׁ m. defect. רַכְשׁ Gen. 14, 11. 16. 21. 15, 14; c. suff. רַכֹּשׁוֹ, רַכְשׁוֹ Gen. 31, 18; pr. 'what one has,' *possessions, property, substance*; Sept. τὰ ὑπὸρχονια, ἢ ὑπὸρχις. Thus:

a) In the most general sense, as fields, gardens, vineyards, grain; hence שְׂרֵי הַמִּלְכָּה *overseers of the king's substance* 1 Chr. 27, 31; comp. v. 25-31. Flocks and herds are also mentioned as part of the king's substance, 2 Chr. 21, 14. 35, 7.

b) In a sense less general, *moveable property*, such as can be transported or driven, as flocks and herds, gold and silver, household stuff, Gen. 12, 5 where slaves are excepted. 13, 6. 14, 12. 16. 15, 14. Num. 16, 32. 2 Chr. 21, 17. Ezra 8, 21. Dan. 11, 13. 24. 28. Sometimes flocks and herds are not included, Gen. 31, 18. 46, 6. Num. 35, 3. 1 Chr. 28, 1; also grain Gen. 14, 11.

c) In the strictest sense, *household goods, baggage*, not including precious things, nor gold and silver, Ezra 1, 4. 6.

רַכִּיל m. (r. רַכַּל) *tale-bearing, detraction*; hence אַנְשֵׁי רַכִּיל *tale-bearers, slanderers*, Ez. 22, 9. הֹלֵךְ רַכִּיל *to go about for tale-bearing*, as a tale-bearer, Lev. 19, 16. Prov. 11, 13. 20, 19. Jer. 6, 28. 9, 3.

* רַבֵּן, præt. רָה, fut. רַבֵּה see in no. 3.

1. *to be tender*; see רָה adj. Arab.

Kindr. is רַקַּק I.

2. *to be soft*; trop. *to be delicate, tenderly brought up*, Deut. 28, 56. Of words, *to be soft, gentle, bland*, Ps. 55, 22.

3. *to be weakened, broken*, e. g. the mind, לָב, *to become faint, timid*; so præt. רָה 2 K. 22, 19; fut. יִרָה (like יִבַּר, רָחַם) Deut. 20, 3. Is. 7, 4. Jer. 51, 46.

Pual רַפְּהָ *to be softened, mollified*, as a wound with ointment, Is. 1, 6.

Hiph. Causat. of Kal no. 3, Job 23, 16.

Deriv. רָה, רָהָה, מָרָה.

* רַבֵּל i. q. רַגַּל, pr. *to go about*, i. e.

a) For traffic, as a trader, i. q. סַחַר, hence *to trade, to traffic*. Part. רַבֵּל *a trader, merchant*, Cant. 3, 6; plur. רַבֵּלִים Ez. 27, 13. 15. 17 sq. al. Fem.

רַבְּלָה *a female trader*, Ez. 27, 3. 20. 23. Syr. رُبَلَا is spec. a perfumer, apothecary.

—Hence מְרַבְּלָה, מְרַבְּלָה.

b) For tale-bearing, slander; whence רַבִּיל *tale-bearing*.

Deriv. the two following and מְרַבְּלָה

רַכַּל (traffic) *Rachal*, pr. n. of a city in Judah, 1 Sam. 30, 29.

רַכָּלָה f. *trade, traffic*, Ez. 26, 12. 28, 5. 16. 18. R. רַכַּל.

* רַבַּס fut. plur. יִרַבְּסוּ, *to bind on or to any thing*, Ex. 28, 28. 39, 21. Arab.

رَكْس id. e. g. *cattle in stalls*.—Hence the two following.

רַבָּס, only in plur. רַבָּסִים *bound-up places*, i. e. rough, rugged, difficult to pass, Is. 40, 4. Jarchi: *mountain ranges, chains of mountains*.

רַבָּס m. (r. רַבַּס) *once* Ps. 31, 21 רַבָּסֵי אִישׁ, either: a) *snares of men, their*

plots, Arab. رَكَّاس a cord, noose; or b)

bands, troops of men, as אֲנָדָה from אָנַד; or c) *leagues of men, conspiracies*; comp. תַּשְׂר from r. תָּשַׁר.

* רַבַּשׁ I. i. q. Arab. رَكَّض pr. *to hit with the foot, to kick*; spec. *to urge on a horse with the feet*; and hence of a horse, *to be urged on, to run*, like Arab.

رُكَّض; also رَكَّض I, VIII, *to run swiftly, to flee*.—Hence רַבַּשׁ.

2. *to gather, to acquire, to get property*; pr. 'to drive or bring together,' Gen. 12, 5. 31, 18. 36, 6. 46, 6.

רַבָּשׁ m. (r. רַבַּשׁ) in pause רַבָּשׁ, *a horse of a nobler and fleetier race, a steed, courser*, Mic. 1, 13. 1 K. 5, 8 [4, 28]; distinguished from סוּסִים Esth. 8, 10. 14. Syr. رُبَلَا horse. See Bochart Hieroz. I. p. 95.

רַבָּשׁ, see art. רַכֹּשׁ.

רַם 1. Part. of the verb רוּם, *high*, see r. רוּם Kal.

2. *Ram*, pr. n. a) A family or clan of the Buzites Job 32, 2; the same, as some think, with אָרָם Gen. 22, 21. b) Ruth 4, 19. 1 Chr. 2, 9; for which Ἀράμ Matt. 1, 3. Luke 3, 33. c) 1 Chr. 2, 25. 27.

רַם *buffalo*, see רָאם.

* **רָמָה** 1. *to cast, to throw*, בָּרַם into the sea, Ex. 15, 1. 21.

2. *to shoot with a bow*; **רֹמֵה-קֶשֶׁת** a bow-shooter, archer, Jer. 4, 29; plur. **רֹמְי** **קֶשֶׁת** Ps. 78, 9. Arab. **رَمِي**, Ethiop. **ጊዮፆ**, Syr. and Chald. **رَمَا**, id. Comp. Gr. **ῥέπτω**.

PIEL **רָמָה** *to deceive*; pr. 'to cast down, to make fall,' like Gr. **σφάλλω**, whence Lat. *fallo*; c. acc. Prov. 26, 19. Gen. 29, 25. Lam. 1, 19. 1 Sam. 19, 27. Josh. 9, 22. Prægn. 1 Chr. 12, 17 **לְרַמּוֹתַי לְצַרְרִי** *to deceive (and betray) me to my enemies*.

Deriv. **רָמָה**, **רָמְיָה**, **רָמְיָה**, **רָמְיָה**, **רָמְיָה**, **רָמְיָה**, and pr. n. **רָמְיָה**, **רָמְיָה**.

רָמָה, **רָמָה**, Chald. 1. *to cast, to throw*, Dan. 3, 20. 21. 24. 6, 17.

2. *to set, to place*, e. g. thrones, Dan. 7, 9. Comp. Rev. 4, 2 **θρόνος** **ἔκειτο**, and **רָמָה** no. 2.

3. *to impose tribute*, Ezra 7, 24.

ITHPE *to be cast, thrown*, into a furnace Dan. 3, 6. 15.

רָמָה f. (ר. **רָמָה**) constr. **רָמָה**, Kamets impure; plur. **רָמוֹת**.

1. *a high place, height*, 1 Sam. 22, 6; espec. as consecrated to the worship of idols, Ez. 16, 24. 25. 39. Comp. **רָמָה**.

2. **Ramah**, pr. n. of several towns situated on heights. Gentile n. **רָמָה** **Ramathite**, once 1 Chr. 27, 27.

a) With art. **הַרְמָה**, except Neh. 11, 33, and **בְּרָמָה** Jer. 31, 15, a town of Benjamin Josh. 18, 25; in the vicinity of Gibeah and Geba Judg. 19, 13. Is. 10, 29. Hos. 5, 8. Ezra 2, 26. Neh. 7, 30. 11, 33; on the way from Jerusalem to Bethel Judg. 4, 5; and not far from the confines of the two kingdoms 1 K. 15, 17. 21. 22; mentioned also Jer. 31, 15. 40, 1. Jerome places it six Roman miles north of Jerusalem. Now *er-Râm* **الرّام**, a small village on a hill two hours from Jerusalem on the east of the great northern road; see Bibl. Res. in Palest. II. p. 315-317. Josephus calls it *Ραμαθών* Ant. 8. 12. 3.—[Jer. 31, 15 *a voice was heard in Ramah . . . Rachel weeping for her children*; here the context refers to the exiles carried away captive by Nebuzaradan to Babylon, who passed by way of Ramah which was prob. their rendez-

vous, see Jer. 40, 1. As Ramah was in Benjamin, the prophet introduces Rachel the mother of that tribe as bewailing the captivity of her descendants.—R.]

b) **Ramah** of Samuel, so called, where that prophet lived and was buried, 1 Sam. 1, 19. 2, 11. 7, 17. 8, 4. 15, 34. 16, 13. 19, 18. 19, 22. 23. 25, 1. 28, 3; always with the art. and either He loc. or **בְּ** pref. as **בְּרָמָה** 1 Sam. 19, 19. 23. 25, 1. 28, 3. The same, as usually supposed, is **הַרְמָתַיִם** **צוֹפִים** **Ramathaim-Zophim** in the mountains of Ephraim, 1 Sam. 1, 1 comp. 19; but this is less certain, since the *native* town of Elkanah (1, 1) might be different from the Ramah in which he resided, v. 19. [But in v. 3 Elkanah is said to go up from *his* city (**בְּמִצְדוֹ**) to worship, which can only refer to the preceding Ramathaim of v. 1; and in v. 19 he and his wife return to *their* house in Ramah (**אֶל-בֵּיתָם הַרְמָתַיִם**), obviously the same place.—R.] The position of this Ramah was early lost sight of by tradition; and a variety of opinions has prevailed ever since Eusebius and Jerome. Its site has been fixed: *α*) At the Ramah of Benjamin (lett. a), although this was less than an hour distant from Gibeah where Saul resided and in full view of it; comp. 1 Sam. c. 9. 10. So Pococke, Raumer, Winer. *β*) Eusebius and Jerome regard it as the *Arimathea* of the N. T. and place it near Lydda, where a Ramah anciently existed. Hence some have held it to be the same with the present *Ramleh*; which however is a modern town. *γ*) At the present *Neby Samwil*, a high point two hours north-west of Jerusalem. But this is irreconcilable with the mention of Rachel's sepulchre in 1 Sam. 10, 2. *δ*) Another suggestion places *Ramathaim-Zophim* and Ramah at the modern *Sôba* west of Jerusalem; where however the like difficulty presses, though in a less degree; see Bibl. Res. in Palest. II. p. 330-334; comp. in **צוֹפִים**. *ε*) If then we allow weight to the mention of Rachel's sepulchre, we can only seek for this Ramah near Bethlehem; where also Eusebius speaks of a Ramah: *ἐστὶ δὲ καὶ Ραμὰ τοῦ Βενιαμὴν περὶ τὴν Βηθλεέμ*. Not far south-east of Bethlehem is *Jebel Fureidis* or the Frank Mountain, the au-

cient fortress and city of Herod called *Herodium*; and if we fix there the site of Ramah, all the circumstances mentioned in 1 Sam. c. 9. 10, are easily explained. But then the Ramathaim-Zophim of 1 Sam. 1, 1, must have been a different place. [This last supposition, as we have seen above, is inadmissible. Besides, no one who had ever seen the Frank Mountain could suppose for a moment that a city ever lay upon it. It was indeed occupied by Herod's fortress, but the city Herodium lay at its foot; see *Bibl. Res. in Palest. II. p. 171-173.* Eusebius, as above cited, places the Ramah of *Benjamin* near Bethlehem, obviously in order to help out a wrong interpretation of Matt. 2, 18. ζ) A recent hypothesis places this Ramah at a site of ruins now called *er-Rameh* two miles north of Hebron. This also makes Ramathaim-Zophim, the place of the prophet's birth, to be different from the Ramah of his residence and burial; against the express testimony of Josephus, *Ant. 6. 4. 6. ib. 13. 5.* See *Biblioth. Sacra*, 1843, p. 46-51. See generally *Bibl. Res. in Palest. II. p. 141-143. p. 330-334.*—In this uncertainty interpreters may yet be driven to the position, that the city where Saul found Samuel (1 Sam. c. 9. 16) was not Ramah his home.—R.

c) A city of Naphtali Josh. 19, 36; perh. the same mentioned v. 29; see *Real-dict. Palest. p. 963.*

d) A town of Gilead 2 K. 8, 29; fully *הַמְצַפָּה רַמַּה* Josh. 13, 26.

e) *רַמַּת לָחִי*, see in *לָחִי* no. 3.

רַמָּה f. (r. *רָמַם* II) *a worm, collect. worms*, as bred from putridity, Ex. 16, 24. Job 7, 5. 17, 14. 21, 26. 24, 10. Is. 14, 11.

Once trop. of man Job 25, 6. Arab. *رَمَمَة* putridity, worms.

רַמְזוֹן m. also *רַמְזָן*, c. suff. *רַמְזָנִי*; plur. *רַמְזוֹנִים*, constr. *רַמְזוֹנֵי*.

I. *a pomegranate*, spoken of the tree, Num. 20, 5. Deut. 8, 8. 1 Sam. 14, 12. Joel 1, 12. al. Of the fruit, Cant. 4, 3. 6, 7. 8, 2; also artificial, as an architectural ornament, Ex. 28, 33. 34. 2 K. 25, 17. Arab. *رَمَان* id. Syr. id. The etymology is uncertain; since it is hardly possible, as some have supposed, that

pomegranates should have this name from the worms (*רַמָּה*) with which they are infested. Better to interpret *רַמְזוֹן* *the marrow*, from *רָמַם* marrow. *רָמַם* IV

the bone is full of marrow. The pomegranate tree is still found in Syria, Palestine, and Egypt; see Celsius *Hierog. I. p. 272 sq.*—From their abounding in pomegranates, several places received the pr. name *רַמְזוֹן* *Rimmon*, viz.

a) A city of the tribe of Simeon in the southern part of Palestine, Josh. 15, 32. 19, 7. 1 Chr. 4, 32. Zech. 14, 10.

b) A town on a high conical rock of a peak north-east of Geba and Michmash near the desert, Judg. 20, 45. 47. 21, 13.

Now *Rümmön* *رَمُون*; see *Bibl. Res. in Palest. II. p. 113, 122.*—Here too some refer 1 Sam. 14, 2.

c) A city of Zebulun, Josh. 19, 13, where *הַמְהָרָר* does not belong to the proper name, see under *הָאָר* Pual.—The same is *רַמְזוֹנוֹ* 1 Chr. 6, 62.

d) *רַמְזוֹן פָּרָן* a station of the Israelites after leaving Sinai, Num. 33, 19.

e) *רַמְזוֹן*, see in *רָמַם* no. 4.

II. *Rimmon*, pr. n. m. a) A Syrian idol, 2 K. 5, 18; comp. pr. n. *רַמְזוֹן* and *הַרְדְּרַמְזוֹן*; perh. *the exalted*, from r. *רָמַם*. I. *Hesyeh. Παμάς ὑψιστος θεός.* b) A man 2 Sam. 4, 2.

רַמְזוֹת (heights, plur. of *רַמָּה*) *Ramoth*, pr. n. a) A city in Gilead, elsewhere *רַאמֹת*, Josh. 21, 36 [38]. 1 K. 4, 13. b) *רַמְזוֹת נָגַב*, i. q. *רַאמֹת-נָגַב* q. v. 1 Sam. 30, 27.

רַמְזוֹת f. (r. *רָמַם*) *a heap, mound*, of corpses Ez. 32, 5. Better, with J. D. Michaelis, to write *רַמְזוֹתָהּ* or perhaps *רַמְזוֹתָהּ*, *thy worms*, from *רַמָּה*.

* *רַמְזוֹת* obsol. root, Arab. *رَمَحَ* to pierce with a lance, to lance.—Hence

רַמְזוֹת m. plur. *רַמְזוֹתָיִם*, c. suff. *רַמְזוֹתָיִם* *a lance, spear*, used by heavy-armed troops Num. 25, 7. Judg. 5, 8. Neh. 4, 7. 10, 15; coupled with *צִנְהָה* 1 Chr. 12, 8. 24. 2 Chr. 11, 12. 14, 7. 25, 5. Sometimes *the iron point, lance-head*, Jer. 46, 4. Joel 4, 10. 1 K. 18, 28.—Aram. *רַמְזוֹתָא* id. Arab. *رَمَح* id.

רמי m. plur. c. art. הרמים 2 Chr. 22, 5, q. הארמים, *Syrians*; comp. 2 K. 8, 28. For the aphæresis of the letter א see p. 1, also art. ארמי.

רמיה (whom Jehovah hath set, comp. Chald. רמה no. 2) *Ramiah*, pr. n. m. Ezra 10, 25.

רמיה f. (r. רמה Pi.) 1. a letting fall of the hands, i. e. *remissness, sloth*; נפש רמיה a slothful soul, person, Prov. 19, 15. Concr. one slothful, Prov. 12, 24. 27. רמיה רמה ל עשה לה to labour with a slack hand, slothful, 10, 4; see Heb. Gr. § 135. l. n. 3. Adv. *remissly, slothfully*, Jer. 18, 10.—This notion of the root approaches near to the kindr. רפה. Arab. رمي VI, laxum, remissum fuit negotium.

2. *deceit, fraud*, Ps. 32, 2. Mic. 6, 12. Job 13, 7. לשון רמיה a deceitful tongue Ps. 120, 2. 3. קשת רמיה a deceitful bow, which sends the arrows wide of the mark, Hos. 7, 16. Poet. for treacherous bowmen, who feign flight in order to deceive, Ps. 78, 57.

רמה f. a mare, once Esth. 8, 10. Arab.

רמקה id. Syr. رَمَقَة herd of horses and mares, also of other animals; prob. from Pers. رَمَقَة flock, herd, troop.

* רמל obsol. root, Arab. رَمَلَ to deck with gems, to stain with blood. Hence

רמלה (whom Jehovah decks) *Remaliah*, pr. n. of the father of Pekah king of Israel, 2 K. 15, 25; prob. a man of low birth and standing, whence his son is called in contempt בן־רמלה Is. 7, 4. 5. 8, 6.

* I. רם i. q. רום, to be high, to be lifted up, exalted. Præt. רמו Job 22, 12 where many Mss. and editions have רמו; also רמו Job 24, 24 where other copies have רמו. Part. fem. רוממה uplifted, exalted, Ps. 118, 16.

NIPH. imp. plur. הרמו Num. 17, 10 [16, 45], and fut. רמו Ez. 10, 15. 17. 19, to lift up oneself, to rise up. In both the forms a few Mss. omit the Dagesh.

* II. רם Arab. رَمِيَ to rot, to be carious, of a bone; also to be marrowy. Hence רמה, רמון.

רממת־עזר (I have exalted his help r. רום) *Romanti-ezer*, pr. n. m. 1 Chr. 25, 4. 31.

רמון, see רמון.

* רמש fut. ירמש; kindr. is רפס.

1. to tread with the feet, e. g. a potter the clay, c. acc. Is. 41, 25; Neh. 3, 14; also Ez. 34, 18. Hence to tread upon, i. e. to walk over any thing, Ps. 91, 13.

2. to tread down, to trample under foot, 2 K. 14, 9. Is. 26, 6. Dan. 8, 7. 10; also persons so as to destroy life 2 K. 7, 17. 20. 9, 33; a lion his prey Mic. 5, 7. Trop. Is. 63, 3. Ps. 7, 6. Part. רמש a treader down, oppressor, Is. 16, 4. Ascribed to the foot Is. 26, 6; comp. Ez. 34, 18. Further, to tread down, to trample streets with horses' hoofs Ez. 26, 11. Also Is. 1, 12 רמש הצרי to trample my courts i. e. to profane them; comp. Rev. 11, 2. 1 Macc. 3, 45.

NIPH. pass. of no. 2. Is. 28, 3.

Deriv. מרקם.

* רמש fut. ירמש 1. to creep, to crawl, the appropriate verb for the motion of the smaller animals which creep along the ground; both those which have four feet or more, as mice, lizards, crabs, (and this is the proper signification, comp. רמש,) and also those without feet, which glide or drag themselves upon the ground, as worms and serpents. Gen. 1, 26, after the mention of quadrupeds both domestic and wild, of birds, and fishes: כֹּל־הָרֶמֶשׂ הָרֶמֶשׂ עַל־הָאָרֶץ all the creeping things (reptiles) that creep upon the earth. v. 28. 30. 7, 8. 14. 8, 17. 19. Lev. 11, 44. Sometimes the earth is said to creep with creeping things, c. acc. (comp. הלה no. 4,) Gen. 9, 2 כֹּל־הָאָרֶץ עַל־פְּנֵי הָאָרֶץ upon all with which the earth creeps, i. e. all reptiles which creep upon the earth.

2. In a wider sense spoken of aquatic or amphibious reptiles; Gen. 1, 21 הַרְמִיחַ הַרְמִיחַ אֲשֶׁר נִשְׂרָצוּ הַמַּיִם the creeping animals with which the waters swarm. Lev. 11, 46. Ps. 69, 35. So of all land animals whatever, Gen. 7, 21 init. Ps. 104, 20 all the beasts of the forest do creep forth, sc. by night from their dens—Hence

רמש m. a creeping thing, reptile, collect. reptiles, Gen. 1, 25. 26. 6, 7. 7, 14. 23; often **הָאֲרָמִים** **רמש** whatever creeps upon the earth Gen. 1, 25. 6, 20. Hos. 2, 20 [18]; comp. Deut. 4, 18. Once of aquatic animals Ps. 104, 25. So of all and animals whatever, Gen. 9, 3.

רמת (height, i. q. **רמה**) *Remeth*, pr. n. of a city in Issachar Josh. 19, 21.

רמת נגב in some editions, see in **רַאמֵת נֶגֶב**.

רמתים צופים, see in **רמה** no. 2. b.

רן m. (pr. inf. of r. **רנן**) a shouting, rejoicing; Plur. constr. **רַנֵּי-פִלֵּט** shouts of deliverance Ps. 32, 7.

* **רנה** fut. **רנה**, i. q. **רנן**, to give forth a tremulous and stridulous sound; once of the whizzing of the arrow as shot from the bow Job 39, 23. where **אֲשָׁפָה** quiver is put poet. for arrows. Arab. **رنى** and

رن I, IV, to sound, to twang, as the bow when the arrow is shot. See Bochart Hieroz. I. p. 134. Alb. Schultens ad Hariri Cons. I. p. 11.

רפה f. (r. **רנן**) 1. shout of joy, rejoicing, Ps. 30, 6. 42, 5. 47, 2. Is. 35, 10. 51, 11. al. 1 K. 22, 36 **וַיִּזְעַק הָרְפָה** and there went the joyful cry throughout the camp... Home!

2. a mournful cry, outcry, wailing, Ps. 17, 1. 61, 2. 88, 3. 106, 44. Jer. 14, 12. al.

3. *Rinnah*, pr. n. m. 1 Chr. 4, 20.

* **רנן** inf. and imp. **רן**; fut. **רנן**, twice **תִּרְנַן** Prov. 1, 20. 8, 3, once **רָרַן** Prov. 29, 6; pr. to give forth a tremulous and stridulous sound. Spec.

1. Of the tremulous creaking or whining sound made by a mast or tall pole vibrating in the wind; hence **אָרָן**, **תָּרָן**. Also of the noise, roaring of a torrent, see **אָרְנוֹן**. Arab. **رَن** to twang as a bow, to whizz.

2. to give forth the voice in vibrations, to shake or trill the voice; hence a) to utter cries of joy, to shout, but not with an articulate voice, Lev. 9, 24; elsewhere poetic Job 38, 7. Is. 12, 6. 42, 11. 54, 1. al. Ascribed also to the human tongue Is. 35, 6; to inanimate things Is. 44, 23.

49, 13. With acc. to shout one's praise to praise with rejoicing, Is. 61, 7 see **רָנָה** no. 2. c. With **ב** id. Is. 24, 14; on account of, Jer. 31, 7. b) Of mournful cries, to cry aloud, to wail, Lam. 2, 19.

PIEL **רַנֵּן** i. q. Kal no. 2, to shout for joy, to rejoice, Ps. 98, 4. 132, 16. Is. 29, 19. 52, 9; with **ב** in or over any persons or thing, Ps. 33, 1. 89, 13. 92, 5; with **עַל** over the destruction of any one Jer. 51, 48. But with acc. of pers. or thing to shout aloud one's praise, i. e. to praise with rejoicing, Ps. 51, 16. 59, 17; e. g. **רָנָה** Ps. 84, 3; **ל** 95, 1. Inf. as noun **רַנֵּן** shouting Is. 35, 2. Ascribed to thing Ps. 96, 12.

PUAL fut. **יִרְנֵן**, pass. Is. 16, 10.

HIPH. **תִּרְנֵן** 1. Trans. to cause to shout for joy, to make rejoice, Ps. 65, 9. Job 29, 13.

2. Intrans. to shout for joy, to rejoice Deut. 32, 43. Ps. 32, 11; c. **ל** Ps. 81, 2.

Deriv. see Kal no. 1; also **רָנָה**, and

רַנְנָה f. constr. **רַנְנָה** 1. a cry of joy shout, Ps. 100. 2. Job 3, 7. 20, 5. Plur. **רַנְנוֹת** Ps. 63, 6.

2. Plur. **רַנְנִים** Job 39, 13 [16] sq. female ostriches, poet. for the comm. **רַנְנָה**; so called from their wailing cry see **רָנָה** Lam. 2, 19 and in **רַנְנָה**. Comp. Arab. **رنا** female ostrich, from her cry Vulg. *struthio*. See Bochart Hieroz. II. p. 24.

רסה (a ruin, r. **רסם**) *Rissah*, pr. n. of a station of the Israelites in the desert Num. 33, 21. 22.

רסיסים m. plur. constr. **רְסִיסֵי**.

1. breaches, ruins, Am. 6, 11. R. **רסם** no. 1.

2. drops, dew-drops, Cant. 5, 2. R. **רסם** no. 2.

* **רסן** obsol. root, Arab. **رَسَن**, to bind, e. g. with a cord, halter, curb Hence

רָסָן m. c. suff. **רָסָנוּ** 1. a curb, halter pr. which goes over a horse's nose Is. 30, 28; hence genr. a rein, bridle, Ps. 32, 9. Job 30, 11 **רָסָן מִפְּנֵי שִׁפְחִי** they cast off the bridle before me, i. e. they take unbridled liberties; comp. the Arabic phrase **طلق زمامه** 'he throws off his bridle,' said of an unbridled person.—Hence

2. *the mouth*, i. e. the interior where the bit is placed, *the jaws, the teeth*. like Gr. *γαῖνολ*. Job 41, 5 [13] כַּפְּלֵי הַסֵּנִי, i. e. the jaws, *the double row of teeth* in the crocodile.

3. *Resen*, pr. n. of an ancient city in Assyria, Gen. 10, 12.

* רָסַס inf. לָרַס 1. *to break in pieces*, kindr. with רָצַח and הָרַס q. v. Chald. רָסַס to pound, to crush; Zab. זָרַח to break bones. Hence רָסַסִּים no. 1, and pr. n. רָסָה.

2. *to sprinkle, to moisten*, Ez. 46, 14. Hence רָסַסִּים no. 2. Chald. רָסַס, Arab. رَشَّ id. This connects itself with the signif. no. 1, since what is *broken in pieces or crushed small*, is easily *scattered, sprinkled*.

רַע m. (r. רָעַע) in pause and after distinct. acc. רָע; with art. הָרַע and הָרַע; with Vav copul. וְרַע, but with distinct. acc. וְרָע; plur. רָעִים.

A) Adj. with fem. הָרַעָה, plur. רָעוֹת.

1. *bad, evil, worthless*, in quality or essence; opp. טוֹב. E. g. merchandise Prov. 20, 14; water, unwholesome, 2 K. 2, 19; cattle Lev. 27, 10; figs Jer. 24, 2; sterile soil Num. 13, 19, comp. Deut. 15, 21. הָדָר רַע אוֹ טוֹב *to speak bad or good*, i. e. any thing at all, Gen. 24, 50, comp. 31, 24.—Spec. *ill-favoured*, of bad appearance, Gen. 41, 3. 4. 19. 21. הָדָר רַע *filthy thing, excrement*, Deut. 23, 10 [9].—Trop. רַע בְּעֵינֵי פ' *evil in the sight of any one, displeasing to him*, Gen. 28, 8. 38, 7; absol. Ex. 33, 4. Often in the phrase רַע בְּעֵינֵי ה' *to do evil in the sight of Jehovah*, what is displeasing to him, spoken of idolaters and transgressors, Num. 32, 13. Deut. 4, 25. Judg. 2, 11. 1 Sam. 15, 19. 1 K. 11, 6. 2 K. 3, 2. al. sæp. For בְּעֵינֵי is put also לְפָנֵי in the later books, as Neh. 2, 1; also עַל Ecc. 2, 17.

2. *bad, evil*, i. e. causing evil, *hurtful, harmful*. a) Physically, e. g. a ravenous beast Gen. 37, 20. 33; malignant disease Deut. 28, 59; רַע שְׁחִין *a malignant ulcer* v. 35; רַע הָדָר *an evil thing, poisonous*, 2 K. 4, 41; רַע עֵינַי *evil-eyed*, i. e. envious, miserly, Prov. 23, 6. 28, 22. Is. 32, 7 רָעִים פְּלִי פְּלִי *the weapons of the deceiver are hurtful*, destructive to

others. b) Morally bad, *evil, wicked*; of persons 1 Sam. 30, 22. Ps. 5, 5. 140, 2. Job 21, 30. Prov. 11, 21. Esth. 7, 6; plur. רָעִים *the wicked* Prov. 4, 14. 14, 19. So בְּעַר הָרַע, see in בְּעַר Piel no. 3. Of a wicked people Jer. 13, 10; or generation Deut. 1, 35. Then also of things, as רַע הָדָר *a wicked thing, crime*, Deut. 17, 5; a way, mode of life, Prov. 2, 12. 8, 13. 28, 10. Jer. 23, 22; רַע לֵב *an evil heart* Jer. 7, 24. 11, 8. Prov. 26, 23; רַעַר רַע *an evil imagination, thought*, Gen. 6, 5. 8, 21. So רִיחַ רָעָה *an evil spirit* from God upon Saul 1 Sam. 16, 15; but in Judg. 9, 23 רִיחַ רָעָה is *an evil spirit* of discord.

3. *ill, evil*, i. e. *sad, sorrowful*, e. g. the countenance, Gen. 40, 7. Neh. 2, 2; the heart Prov. 25, 20.

4. *ill, evil*, i. e. *unprosperous, unhappy*, Is. 3, 11 comp. v. 10. Gen. 47, 9. For לָרַע לָרַע see below in B. 1. b.

B) Subst. רַע 1. *ill, evil*, i. e. a) *evil* which one does, Ps. 97, 10. Is. 59, 7. רַע עָשָׂה *to do evil* 1 Sam. 29, 7. 2 Chr. 33, 9. Neh. 9, 28; רַע עֹשֵׂי *evil-doers* Ps. 34, 17; רַע פְּעֻלֵי רַע id. Mic. 2, 1. רַע עָשָׂה רַע *to do evil with or to any one* Gen. 31, 29; c. ל' id. Jer. 39, 12. רַע זָמַל *to recompense evil* Ps. 7, 5. b) *evil* which happens to any one, *adversity, calamity*, Gen. 44, 34. Job 2, 10. 5, 19. 30, 26. Ps. 121, 7. Prov. 5, 14. Is. 31, 2. al. יוֹם רַע *day of evil*, of calamity, *evil day*, Am. 6, 3; רַע יָמֵי רַע Ps. 49, 6. רַע לָרַע לָרַע *for evil unto you*, for your hurt, instead of the fuller phrase לְהִיזֶה רַע לָרַע, Jer. 7, 6. 25, 7. Ecc. 8, 9. So *to prophecy evil*, calamity, 1 K. 22, 8. 18. Plur. מַלְאָכֵי רָעִים *angels of evils, evil angels, bringing calamity*, Ps. 78, 49.

2. *evil* in a moral sense, *wickedness, depravity*; רַע סָר מֵרַע *departing from evil, doing right*, Job 1, 1; comp. Prov. 8, 13. Also *ill-will, malice*, Ps. 7, 10; רַע בְּרַע *with malice, wickedly*, Ps. 73, 8.—Sometimes in genit. expressing quality, as רַע אָנְשֵׁי רַע *wicked men* Prov. 28, 5; רַע אִשָּׁה *a wicked woman* Prov. 6, 24; רַע נַצְחָה *wicked counsel* Ez. 11, 2; comp. Ecc. 4, 8.—Sept. πονηρός, κακός.

I. רַעַע m. (r. רָעַע) c. suff. רָעוּ, *outcry, noise*, e. g. in joy, *a shout*, Ex. 32, 17; in grief Mic. 4, 9. So רַעַע רַעַע *for the thun-*

der; Job 36, 33 קָלוּ רָעוּ *his thunder showeth concerning him*, God; see in קָלוּ Hiph. no. 2.

II. רַע m. (for רָעָה, r. רָעָה no. 3) c. suff. רָעוּ, רָעוּ Jer. 6, 21, but far oftener רָעָה, once fully רָעָה Job 6, 27; Plur. רָעִים, c. suff. רָעוּ, רָעוּ Job 32, 3, also רָעָה for רָעָה Job 42, 10. 1 Sam. 30, 26, רָעִים Ps. 28, 3.

1. *a friend, companion, acquaintance*, with whom one lives, has friendly intercourse, Gen. 38, 12. 20. 2 Sam. 13, 3. Job 2, 11. 19, 21. Prov. 19, 6. 25, 17; but implying less than אָהָב Prov. 18, 24. With dat. like Gr. ὁ ἐμὸς φίλος, Job 30, 29 רַע לְבָנוֹה וְרַעָה *a companion* (i. e. like) *to ostriches*. The epithet רַע, friend, companion, is also put for: a) *a lover, one beloved of a woman*, Cant. 5, 16. Jer. 3, 1. 20. Hos. 3, 1. Comp. רָעָה. b) *any one, any other member of the human family*, ὁ πλησίον, *neighbour, fellow*, Ex. 20, 17 sq. 22, 25. Lev. 19, 13. Deut. 5, 18. Prov. 3, 29. al. c) Preceded by אִישׁ, *one—another*; Judg. 6, 29 אִישׁ אֶל־רֵעֵהוּ *they said each man to his fellow*, i. e. *one to another*. Gen. 11, 3. 1 Sam. 10, 11. 2 K. 3, 23. Ex. 18, 7. 2 Chr. 20, 23. Gen. 31, 49. Also of things Gen. 15, 10, see in אִישׁ no. 4. Comp. אָח no. 7. Rarely without אִישׁ preceding, Is. 34, 14 אֶל־רֵעֵהוּ וְקָרָא *the satyr shall cry to his fellow*, i. e. *one satyr to another*.

2. *thought, will, desire*, i. q. Chald. רָעָה, רָעוּ, Ps. 139, 2. 17.—Chald. רָעָה to will; also Syr. ܪܥܐ Ethpa. to think.

רַע m. (pr. inf. of r. רָעָה) 1. *badness, bad quality*, Jer. 24, 2. 3. 8. 29, 17. Also *ugliness, deformity*, Gen. 41, 19.

2. In a moral sense, *evil, wickedness*, Is. 1, 16. Jer. 4, 4. 21, 12. 23, 2. 26, 3.

3. *sadness of the heart, countenance*, Neh. 2, 2. Ecc. 7, 3.

* רָעָה fut. וְרָעָה *to hunger, to be hungry*. Arab. رَعِبَ to be ample and capacious; رَعِبَ id. رَعِيبٌ wide-bellied. The primary idea seems to be that of having a wide and empty stomach; comp. kindr. רָחַב and Ethiop. ረገጠ to hunger—Spoken of individu-

als Is. 8, 21. 49, 10. Ps. 34, 11. 50, 12; of a whole country, *to be famished, to suffer famine*, Gen. 41, 55. With רָעָה *to hunger for any thing*, Jer. 42, 14.

Hiph. *to cause to hunger* Deut. 8, 3; *to let famish* Prov. 10, 3.

Deriv. רָעָה, רָעָה, and

רָעָה m. *hunger, famine*, of single persons Lam. 5, 10. Deut. 32, 24. Jer. 11, 22. Am. 8, 11; of whole countries i. e. *famine, scarcity of grain*, Gen. 12, 10. 26, 1. 45, 11. Ruth 1, 1. Job 5, 20. al.

רָעָה m. adj. plur. רָעָה, fem. רָעָה, *hungry* 2 Sam. 17, 29. Job 5, 5. Is. 29, 8. al. *hunger-bitten, famished*. Job 18, 12.

רָעָה m. (r. רָעָה) constr. רָעָה, *famine* Ps. 37, 19. Gen. 42, 19. 33.

* רָעָה fut. וְרָעָה *to tremble, to quake*, e. g. the earth Ps. 104, 32.—Arab. رَعَدَ Conj. IV, VIII, id. Eth. ረገጠ id. Kindr. are רָעָה, רָעָה.

Hiph. intrans. *to tremble, to shake*, of persons, part. מְרָעִי Dan. 10, 11. Ezra 10, 9.

Deriv. the two following.

רָעָה m. *a trembling*, Ez. 15, 15. Ps. 55, 6.

רָעָה f. (r. רָעָה) *a trembling*, Ps. 2, 11. 48, 7. Is. 33, 14. Job 4, 14.

* רָעָה fut. וְרָעָה, apoc. רָעָה Job 20, 26.

1. Trans. *to feed a flock, to pasture*, Lat. *pascere*. Arab. رعى id. and trop. to tend, to guard, to govern. Ethiop. ረገጠ id. Syr. Chald. Samar. id.—Constr. with acc. of flock Gen. 4, 2. 30, 36. Ex. 3, 1. Is. 40, 11. Jer. 23, 4. Cant. 1, 8. al. רָעָה Gen. 37, 2. 1 Sam. 16, 11. 17, 34; absol. Gen. 29, 7. 37, 13. Num. 14, 33. Cant. 1, 7. al.—PART. רָעָה subst. *a shepherd, herdsman*, Gen. 46, 34. Ex. 2, 17. Is. 13, 20. Jer. 43, 12; with genit. of flock or herd Gen. 13, 7; and of the owner, as רָעָה רָעָה Gen. 26, 20. Fem.

רָעָה Gen. 29, 9. Arab. راع id.

Trop. *to feed*: a) i. q. *to lead, to rule, to care for*, the figure being often preserved, e. g. α) Of a prince or king, like Gr. ποιμὴν λαῶν. 2 Sam. 5, 2 *thou shalt feed my people Israel*. 7, 7. Jer. 23, 2 sq. Mic. 5, 3. 7, 14; c. β) Ps. 78, 71.

רעה fem. of רעה, plur. רעות *female companions*, Ps. 45, 15. Judg. 11, 37 Keri.

רעה inf. of רעע, where see.

רעו (friend sc. of God) *Reu*, pr. n. m. Gen. 11, 18. Gr. *Payav* Luke 3, 35.—Strictly i. q. רעה, like פלי i. q. פלה. R. רעה.

רעואל (friend of God) *Reuel*, Sept. *Payovul*, pr. n. m. a) A son of Esau Gen. 36, 4, 10. b) The father of Jethro, Ex. 2, 18. Num. 10, 29. c) 1 Chr. 9, 8. d) In Num. 2, 14 should be read instead of it רעואל; comp. 1, 14, 7, 42, 10, 20.

רעות pr. fem. of רעו q. v. R. רעה.

1. a *female friend, companion*, plur. רעות Judg. 11, 37 Cheth. Hence a) *another*, any other, Esth. 1, 19, comp. 1 Sam. 15, 28. b) Preceded by אשה *one—another*, Ex. 11, 2. Jer. 9, 19. Zech. 11, 9; of birds Is. 34, 15, 16. Comp. in רע no. 1. c.

2. *desire, a striving, grasping* after any thing. רעה רעה *a striving of wind*, q. d. windy striving, vain endeavour, Ecc. 1, 14, 2, 11, 17, 26, 4, 4, 6, 6, 9. Comp. רעה רעה Hos. 12, 2, and Chald. רעה.

רעה Chald. f. *will, pleasure*, Ezra 5, 17, 7, 18. R. רעה no. 3.

רעי m. *pasture*, 1 K. 5, 3 [4, 23]. R. רעה.

רעי (friendly, social, denom. from רע) *Rei*, pr. n. m. 1 K. 1, 8.

רעי adj. denom. from רעה, *of a shepherd, pastoral*, Is. 38, 12. Subst. *a shepherd*, Zech. 11, 17.

רעה f. (רעה) *a female friend, companion*, plur. c. suff. רעתי Judg. 11, 37 Cheth. Also *one beloved*, as a term of endearment, Fr. *mon amie*, Cant. 1, 9, 15, 2, 2, 10, 13, 4, 7, al. Comp. רע no. 1. a.

רעיון m. i. q. רעה no. 2, *desire, striving*. Ecc. 2, 22 רעיון לבו *the striving of his heart*. רעיון רעה *a striving of wind*, windy striving, vain effort, Ecc. 1, 17, 4, 16. R. רעה no. 3.

רעיון Chald. m. *thought, cogitation*, Dan. 4, 16, 5, 6, 10, 7, 28; spoken of nocturnal visions Dan. 2, 29, 30. R. רעה to think.

* רעל to *tremble, to reel*, kindr. with רער. Chald. and Syr. id. Found only in HOPH. to be made to tremble or quiver, e. g. a spear, to be brandished, Nah. 2, 4.

Deriv. רעל, רעל, and the pr. names רעל, רעל.

רעל m. 1. *a reeling* from intoxication, Zech. 12, 2.

2. Plur. רעלות *veils*, as a female ornament, so called from their tremulous or fluttering motion, Is. 3, 19. Arab. رَعْل.

רעלקה (whom Jehovah makes tremble, i. e. who fears Jehovah) *Reelaiah*, pr. n. m. Ezra 2, 2; for which Neh. 7, 7 רעלקה.

* רעם fut. רעם 1. *to be moved, agitated, to tremble*, kindr. with רעל, רער; Ez. 27, 35. Spec. of the sea, *to be troubled, tossed, to rage*, Ps. 96, 11, 98, 7, 1 Chr. 16, 32.

2. *to thunder*, see Hiph. and רעם. Syr. id. رَعْمٌ id. رَعْمٌ thunder. Chald. ארעם to murmur, to roar.

3. *to be angry, wroth*, see Hiph. no. 2. Syr. Ethp. id. Arab. رَعْم III, V, id.

HIPH. 1. *to thunder*, sc. Jehovah Ps. 18, 14, 29, 3. Job 40, 9. 1 Sam. 2, 10, 7, 10.

2. *to provoke to anger, to irritate*, 1 Sam. 1, 6.

Deriv. the two following.

רעם m. c. suff. רעם, *thunder*, Ps. 77, 19, 81, 8, 104, 7. Is. 29, 6. Hence for a voice of thunder, as of warlike leaders shouting their orders. Job 39, 25. Metaph. Job 26, 14 רעם גבורתו מי יהבין *the thunder of his power who can understand?* i. e. the whole compass of the divine power, all the mighty deeds which can be predicated of God.

רעמה f. (רעם) 1. *a trembling, quivering, shuddering*, poetically for the mane of a horse, prob. as erect from excitement, and waving or streaming in the wind. Job 39, 19 [22] יהלבוש רעמה *hast thou clothed his neck with shuddering?* i. e. with a waving mane; comp. Gr. φόση mane. from φόσος. —Other interpretations are reviewed by Bochart, Hieroz. I. p. 118 sq. and Alb Schult. ad. h. l.

2. *Raamah*, pr. n. of a son of Cush, who with his sons Sheba and Dedan founded families or tribes in south-eastern Arabia, which afterwards had commerce with the Tyrians, Gen. 10, 7. 1 Chr. 1, 9. Ez. 27, 22; see the arts. פּוּשׁ, פּוּשׁ, פּוּשׁ. Sept. in Gen. l. c. renders it *Péyua*, i. e. a city on the Persian Gulf, mentioned by Ptolemy and Steph. Byz. See Bochart Phaleg IV. 5.

רַעְמָה see in רַעְמָה.

רַעְמִסִּס Gen. 47, 11. Ex. 12, 37. Num. 33, 3, 5, and רַעְמִסִּס Ex. 1, 11, *Rameses*, or *Ruamses*, pr. n. of an Egyptian city in the land of Goshen, built or at least fortified by the labour of the Israelites, Ex. 1, 11. The name of this city seems sometimes to have been given to the whole province, (see Gen. l. c.) from which it would appear to have been the chief city of the district. It was prob. situated near the water-shed between the Bitter Lakes and the Valley of the Seven Wells, not far from Heroöpolis, but not identical with that city; see Thesaur. p. 1297 sq. Hengstenb. die Bücher Mose u. Agypten p. 48 sq. [Engl. p. 47 sq.] Comp. Bibl. Res. in Palest. I. p. 79 sq. 547-550. —The name accords with that of several kings of Egypt, *Ramses*, פְּרֹאֲמִסִּס i. e. son of the sun; one of whom probably founded the city and gave it his own name.

* רַעַן in Kal not used. Syr. رَعْنٌ is the plant *mallows*; prob. so called from its greenness.

PIL. רַעַן to put forth leaves, to be green, 3 pers. f. רַעַנָה Job 15, 32. Cant. 1, 16. But both these examples can be referred to the following adjective.—Hence

רַעֵן m. adj. plur. רַעֵנִים Ps. 92, 15; fem. רַעֵנָה; green, e. g. leaves, foliage, Jer. 17, 8; of trees which are vigorous and flourishing, Deut. 12, 2. 2 K. 16, 4. al. A green tree is then the emblem of prosperity e. g. in the wicked Ps. 37, 35; in the righteous 52, 10. 92, 15. al. Also green oil, i. e. fresh, new, Ps. 92, 11.

רַעֵן Chald. m. id. green; metaph. of a person flourishing in prosperity, Dan. 4, 1 [4].

* רָעַע 1. to break, to break in pieces, i. q. רָעַץ, רָעַץ. Also intrans. as in Engl. to break, i. e. to be broken; Chald. Syr. id. Præt. רָעוּ are broken, Jer. 11, 16. Inf. fem. רָעָה in breaking; pleonast. Is. 24, 19; as subst. a breaking, e. g. רָעָה שֵׁן a broken tooth Prov. 25, 19. Fut. רָעַע Jer. 15, 12. Job 34, 24; c. suff. הָרָעִים Ps. 2, 9.

2. Intrans. to be evil, bad, from the idea of breaking; being broken, and so made worthless; opp. of הָמֵם to be whole, sound, good. Præt. רָע, f. רָעָה Deut. 15, 9. 2 Sam. 19, 8; inf. רָע Ecc. 7, 3; imp. plur. רָעוּ be ye evil, i. e. though ye are evil, angry, though ye rage, Is. 8, 9; fut. רָעַע, sometimes wrongly referred to רָעַע.—The following constructions, mostly impers. may be noted; comp. in טוב and רָעָה. a) Præt. רָע בְּעֵינַי it was evil in my sight, it displeased me, Num. 22, 34. Josh. 24, 15. Jer. 40, 4; fem. of a woman Ex. 21, 8. Fut. רָעַע בְּעֵינַי id. (וּרְעַע) Gen. 21, 11. 38, 10. 1 Sam. 8, 6. 2 Sam. 11, 25. al. Later writers for רָעַע put לִי, Neh. 13, 8. 2, 10. Jon. 4, 1. Also Gen. 21, 12 אֲלֵי-רָע בְּעֵינֶיךָ עַל-הַנָּעַר let it not be evil in thy sight (not grieve thee) on account of the lad. 1 Chr. 21, 7; comp. 2 Sam. 19, 43. b) רָע לִי it is evil to me, i. e. it goes ill with me, Ps. 106, 32. c) to be sad, sorrowful, of the countenance, heart, Neh. 2, 3. 1 Sam. 1, 8. comp. Deut. 15, 10. d) Of the eye, to be evil, i. e. to be envious, c. בָּ Deut. 28, 54; comp. 15, 9.

NIPH. fut. רָעַע, see in ר. רָעַע.

HIPH. fut. הָרַע and הָרַע; inf. הָרַע, in pause הָרַע; fut. הָרַע, conv. וּרְעַע; part. מְרַע, plur. מְרַעִים.

1. to break in pieces, to destroy, Ps. 44, 3. 74, 3. Jer. 31, 28.

2. to do ill, i. e. a) to make evil sc. what one does; comp. opp. הֵיטִיב. Gen. 44, 5 אַתֶּם עָשִׂיתֶם אֵת־רָעָהּ ye have done evil what ye have done, i. e. in so doing. To do good or to do evil is sometimes put genr. i. q. 'to do something or other' any thing, Zeph. 1, 12. Is. 41, 23. Jer. 4, 22. Lev. 5, 4 if one swear unadvisedly to do evil or to do good, i. e. any thing whatever, he is bound. Hence ellipt. Ps. 15. 4 וְלֹא יִמְדַּע לְהַרְעֵי אִם יִשְׁבַּע לְהַרְעֵי if he sweareth (unadvisedly to do good or) to do evil, he changeth not; לְהַרְעֵי being here put for

the fuller *וְלִהְיִיב* i. e. if he swear to do any thing, and it turn out evil to himself or others, he yet performs his oath; comp. Lev. 5, 4. Judg. 11, 31. Others here render it *neighbour*, friend, as if for *לְהָרֵעַ* from *רֵעַ*; so Sept. Symm. Pesh. De Wette takes *לְהָרֵעַ* for *לְרַעַ*, and understands a *wicked person*.—Also *וְלִהְיִיב* pr. 'to make evil in doing,' to do evil, 1 K. 14, 9. Jer. 16, 12; Mic. 3, 4 *וְלִהְיִיב* *הָרָעִי* *מַעַלְלֵיהֶם* they make evil their doings, they work evil.—Hence

b) Ellipt. to do evil, to act wickedly, Gen. 19, 7. Judg. 19, 23. 1 Sam. 12, 25. Is. 1, 16. Jer. 4, 22. Ps. 37, 8. Prov. 4, 16. al.—Part. *מְרַעֵם* Prov. 17, 4, in pause *מְרַעֵם* Is. 9, 16, plur. *מְרַעִים*, an evil-doer, evil-doers, Ps. 22, 17. 26, 5. 27, 2. Is. 1, 4. 14, 20. 31, 2. al.

c) to do evil to any one, to deal ill with, to afflict; c. לְ Gen. 19, 9. 43, 6. Ex. 5, 22. 23. Num. 11, 11. 1 Sam. 26, 21. Zech. 8, 14. Ps. 105, 15; c. acc. Num. 16, 15. Deut. 26, 6; עַל 1 K. 17, 20; עַם Gen. 31, 7; אֶּ 1 Chr. 16, 22. Of God as afflicting men, c. לְ Ruth 1, 21. Jer. 25, 6.

HI THPO. *הִתְרוֹצֵעַ* 1: to be broken in pieces, from concussion, Is. 24, 19. Hence 2: to destroy or ruin oneself, Prov. 18, 24.

Deriv. רַעַ, רָעָה, רַעַ.

רַעַ Chald. to break in pieces, fut. *רַעַ* after the form *רַעַ*, Dan. 2, 40.

PA. id. *ibid.*

* *רַעַ* fut. *רַעַ*, to drop, to distil, c. acc. Prov. 3, 20 the clouds distil the dew. Ps. 65, 12. 13. Job 36, 28. Arab. *رَعَف* id. Comp. by transp. *עָרַף* I.

HI PH. i. q. Kal, to drop, to distil, as the heavens, c. acc. Is. 45, 8.

* *רַעַ* fut. *רַעַ*, i. q. *רַעַ* and *רַעַ*, to break or dash in pieces, Ex. 15, 6. Metaph. to harass, to oppress a people, Judg. 10, 8.

* *רַעַ* fut. *רַעַ*, to tremble, to quake; comp. Engl. to rustle. Arab. *رَعَسَ* and *رَعَشَ* id. Kindr. are *רַעַ*, *רַעַ*.—Spec. for fear, terror, Ez. 38, 20; the earth Judg. 5, 4. Is. 13, 13; the heavens Joel 2, 10. 4, 16; mountains Jer. 4, 24. Nah. 1, 5; islands Ez. 26, 15; the foun-

dations of the earth Is. 24, 18; walls, door-posts, Ez. 26, 10. Am. 9, 1. With *רַעַ* of the cause of fear, Jer. 10, 10. 49, 21; *רַעַ* Ez. 38, 20.—Once of the motion of grain as agitated and rustling in the wind, Ps. 72, 16.

NIPH. i. q. Kal, to be moved, shaken, to quake, e. g. the earth Jer. 50, 46.

HIPH. 1. to cause to tremble, to shake. e. g. the heavens and the earth Ps. 60, 4. Hagg. 2, 6. 7; kingdoms Is. 14, 16; the nations Ez. 31, 16.

2. Spec. to cause to leap, as a horse, a locust; verbs signifying to tremble, to move to and fro, being often transferred to the idea of leaping, springing, comp. *רַעַ* Pi. *רַעַ*, *רַעַ*, also *רַעַ*. Job 39, 20 of the horse: *הֲתַרְעֵשֶׁנוּ כְּאַרְבֵּה* dost thou make him leap like the locust?—Hence

רַעַ m. 1. a trembling, shaking, as of a spear Job 41, 21 [29]; of persons Ez. 12, 18; of the earth, an earthquake, 1 K. 19, 11. 12. Is. 29, 6. Ez. 37, 7. 38, 19. Am. 1, 1. Zech. 14, 5.

2. a leaping, bounding, see the root Hiph. no. 2; e. g. of a horse in running Job 39, 24 comp. 20. Poet. of war-chariots Nah. 3, 2. Jer. 47, 3; comp. *רַעַ*.

3. tumult, uproar, as of battle Is. 9, 4. Jer. 10, 22. Perh. thunder Ez. 3, 12. 13; comp. *רַעַ* to tremble, *רַעַ* to thunder.

* *רַעַ* fut. *רַעַ*; see also r. *רַעַ* II.

1. Pr. to sew together, to mend, to repair. Arab. *رَفَا*, Eth. *ረፋፈ*, id. It corresponds to the Gr. *ῥάπτω*. These roots all have their origin in a common stock, the primary and onomatopoeic syllable *רַעַ*, which has the force of Lat. *rapere* and *carpere*, Germ. *raffen*, *rupfen*, comp. *רַעַ*, *רַעַ*, *רַעַ*. The present verb imitates the sound of a person sewing rapidly.—See Niph. and Pi. no. 1.

2. to heal, to cure, pr. a wound, a wounded person, which is often done by sewing up the wound. Ps. 60, 4. Jer. 30, 17. Job 5, 18. Ecc. 3, 3; also one sick, c. acc. Gen. 20, 17. Ps. 6, 3. 30. 3. 41, 5. With dat. of pers. Num. 12, 13. 2 K. 20, 5. 8. Lam. 2, 13; or of the disease Ps. 103, 3. Part. *רַעַ* a physician Jer. 8, 22. 2 Chr. 16, 12. Gen. 50, 2; metaph. of God, Ex. 15. 26.—Comp. Gr. *ῥαπτῶσαι*

i. e. to mend and to cure; also Arab. **طَبَّ** id.

Metaph. a) God is said to *heal* a person, a people, a land, i. e. to restore to former prosperity and happiness, 2 Chr. 7, 14. Hos. 5, 13, 7, 1, 11, 3. Is. 19, 22, 30, 26, 57, 18, 19. Jer. 17, 14; as vice versa God is said to *wound* by inflicting calamities, see Deut. 32, 39. Is. 19, 22. al. b) As further this restoration is connected with and depends on the remission of sins (see Matt. 9, 2 sq. Mark 4, 12, comp. 2 Chr. 7, 14. Is. 6, 10, 53, 5), hence to *heal* is i. q. to *pardon, to forgive*, 2 Chr. 30, 20. Jer. 3, 22. Hos. 14, 5. Is. 6, 10 *lest . . . they be converted, and God heal them*, i. e. forgive and restore them. Comp. Ps. 103, 3. c) Also to *comfort, to console*; Job 13, 4 **רפאי אֵלֶיךָ empty comforters**, comp. Ps. 147, 3; unless we return to the primary meaning of the verb, and render: *patchers up of vanities*, i. q. **נפלי תִּקְרֵךְ** in the first hemistich. So the verb *solor, consolor*, seems also to have the primary sense of *to heal, to make whole*, from *solus, ὄλος*; comp. also Arab.

أسأ to cure, and to console.

3. to *allay, to quiet*, i. q. Arab. **رَفَأَ**, q. d. to heal a tumult. See **רפאים** (רפא) and **מִרְפָּא** no. 2.

NIPH. **נִרְפָּא**, see also in r. רפה II.

1. Pass. of Kal no. 1, to be repaired, Jer. 19, 11.

2. to be healed, cured, either a disease Lev. 13, 18, 37, 14, 3, 48; or a sick person Deut. 28, 27. 1 Sam. 6, 3. Jer. 17, 14, 51, 8. With dat. Is. 53, 5 **נִרְפָּא לָנוּ** there was healing for us, i. e. God hath forgiven us. So bitter and unwholesome water is said to be healed, when it is rendered wholesome, 2 K. 2, 22. Ez. 47, 8, 9.

PIEL. **רפא**; but part. **מִרְפָּא** Jer. 38, 4 is for **מִרְפָּה**, see in r. רפה I, Pi.

1. to mend, to repair, e. g. an altar broken down 1 K. 18, 30.

2. to heal, to cure, e. g. a wound Jer. 6, 14; the wounded or sick Jer. 5, 9. Zech. 11, 16. Ez. 34, 4. Also to render wholesome e. g. bad water 2 K. 2, 21. Metaph. to comfort, to console, Jer. 8, 11.

3. Trans. to cause to be healed, i. e. to bear the expense of a cure, Ex. 21, 19. Inf. pleon. **רפוא** Ex. l. c

HITHP. to let oneself be healed, 2 K. 8, 29, 9, 15. 2 Chr. 22, 6.

Deriv. **רפא**, **רפאה**, **רפאות**, **מִרְפָּא** and the pr. names **רפאי**, **רפאל**, **רפואל**, **רִפְּאֵל**.

רפא m. 1. Plur. **רפאים** pr. 'the quiet, the silent,' i. e. *the shades manes*, dwelling in Hades, whom the Hebrews supposed to be destitute of blood and animal life (**נפש**), but yet not wholly without some faculties of mind; Ps. 88, 11. Prov. 2, 18, 9, 18, 21, 16. Is. 14, 9, 26, 14, 19; c. art. Job 26, 5.

2. *Rapha*, pr. n. a) The founder of a race or family among the Philistines celebrated for their tall stature, c. art. **הִרְפָּא** 1 Chr. 20, 4, 6, 8; but **הִרְפָּה** 2 Sam. 21, 18, 20, 22. His sons or posterity, **הִרְיָדִי הִרְפָּה**, in the time of David, were distinguished for their great stature and bravery, 2 Sam. 21, 16.—Perh. **רפא**, **רפה**, signified also to be high, tall; from **רָעַע** to be high, lofty. Comp. **רפאים** in **רפאי**. b) 1 Chr. 4, 12. c.) ib. 8, 2.

רפואה f. (**רפא**) only plur. **רפאות** medicines for wounds. *medicaments*, Jer. 30, 13, 46, 11. Ez. 30, 21.

רפאות f. a healing, health, Prov. 3, 8. R. **רפא**.

רפאי, only plur. **רפאים**, a gentile name *Rephaim, Rephaites*, an ancient Canaanitish tribe beyond the Jordan, celebrated for their gigantic stature, Gen. 14, 5, 15, 20. Josh. 17, 15. In a wider sense, this name appears to have comprehended all the gigantic races of the Canaanites, the Emim, Zamzumim, and Anakim, see Deut. 2, 11, 20. Of those beyond Jordan, Og king of Bashan was the last, Deut. 3, 11. Josh. 12, 4, 13, 12. From the Rephaim on this side Jordan was named the Valley of Rephaim, see in **צִמְקֵי** lett. e. Giants of like name are mentioned in the time of David among the Philistines; see in **רפא** no. 2. a.

רפאל (whom God heals, r. **רפא**) *Rephael*, pr. n. 1 Chr. 26, 7. Gr. *Ραφαήλ* as the name of an angel, Tob. 9, 5.

* **רפד** fut. **ירפד** to strew, to spread Job 41, 22 [20]. Kindr. **רבר**.

PIEL 1. to spread a bed, *sternere lectum*, Job 17, 13.

2. to stay up, to support, pr. with cushions, pillows; Arab. **فد**, pr. to support, then to help; comp. Heb. **סעד**.—Hence to refresh a weary person, Cant. 2, 5.

Deriv. **רפידה**, and the geogr. names **רפידים**, **ארפד**.

* I. **רָפָה** fut. **יִרְפֶּה**, conv. **יִרְפֶּה** Ex. 4, 26; to be relaxed, slackened, to sink down. Syr. Pa. and Aph. to relax, to slacken; Chald. id. Kindr. perh. is **רַמְיָה**.—Spec. a) Of the hands. to be slack, to hang down listlessly; 2 Chr. 15, 7 **אַל-יִרְפּוּ יְדֵיכֶם** let not your hands be slackened, become weak, i. e. be not slothful in your work. Frequently also hands hanging down, i. e. relaxed, feeble, are ascribed to those who are discouraged, faint-hearted; 2 Sam. 4, 1 **יָרַפּוּ יָדָיו** his hands were feeble, he became discouraged. Is. 13, 7. Jer. 6, 24. 50, 43. Ez. 7, 17. 21, 12. Zeph. 3, 16. With **בִּן** from any thing. i. q. to desist from Neh. 6, 9. b) Of persons; Jer. 49, 24 **רָפְתָה דַּמָּשְׁק** Damascus is slackened, waxed feeble, in mind, i. e. is discouraged, weakened. With **בִּן** of pers. to desist from, to let go, Ex. 4, 26. Of anger Judg. 8, 3. c) Of other things; Is. 5, 24 **וַחֲשֵׁשׁ לָהֶבֶה יִרְפָּה** and as the flaming grass sinks down, i. e. in the flame. Of the day as declining Judg. 19, 9.

NIPH. to be sluck, i. e. remiss, idle, Ex. 5, 8, 17.

PIEL **רָפָה**, part. **מִרְפָּא** Jer. 38, 4, as if from **לָא**; to slacken, to let fall, to let down, e. g. the wings Ez. 1, 24. 25; a girdle, to relax, to loosen, Job 12, 21. Spec. the hands of any one, to make hang down, to relax or weaken, i. e. to discourage, Jer. 38, 4. Ezra 4, 4.

HIPH. **הִרְפָּה**, imp. apoc. **הִרְפֵּה**, fut. apoc. and conv. **יִרְפֶּה**.

1. to slacken one's hand, to desist. 2 Sam. 24, 16 **יִרְפֶּה יָדְךָ** slacken thine hand, i. e. desist from smiting. With **בִּן**, i. q. to desert or forsake any one, Josh. 10, 6. So Syr.—Without **יָד**, to slacken the hand, i. e. to desist from any person or thing. c. **בִּן**; Ps. 37, 8 **הִרְפֵּה מֵאַף** desist (cease) from anger. Deut. 9, 14 **מִפְּנֵי הָרָה** desist from me, i. e. let me

aloop. Judg. 11, 37 let me alone two months, i. e. give me two months. Hence also with **לְ** of pers. to let alone or allow to any one 1 Sam. 11, 3. 2 K. 4, 27. Absol. 1 Sam. 15, 16. Ps. 46, 11.

2. to let go, to dismiss a person or thing (opp. to hold fast), c. acc. Cant. 3 4. Job 7, 19. 27, 6. Prov. 4, 13.

3. to let drop, to leave off, e. g. a work begun Neh. 6, 3; a person, i. e. to cast off, to forsake him, i. q. **פָּוַד**, Deut. 4, 31. 31, 6. 8. Josh. 1, 5. Ps. 138, 8.

HITHP. to show oneself slack, remiss, i. e. a) to be slothful Josh. 18, 3. Prov. 18, 9. b) to be discouraged, to faint, Prov. 24, 10.

Deriv. **רָפִיּוֹן**, **רָפָה**.

* II. **רָפָה**, put sometimes for **רָפָא** to heal; comp. **קָרָא** II, i. q. **קָרָה**. In this sense occurs imper. **רָפָה** for **רָפָא** Ps. 60, 4; fut. **הִרְפִּינִה** Job 5, 18.

NIPH. **נִרְפָּה** Jer. 51, 9; inf. **הִרְפָּה** 19, 11; fut. **יִרְפֶּה** 2 K. 2, 22.

Deriv. **רָפָה** and

רָפָה (for **רָפָא**) *Raphah*, pr. n. a) With art. **הַרְפָּה**, a Philistine, whose sons (**גִּלְיָדֵי הַרְפָּה**) were giants; see in art. **רָפָא** no. 2. a. b) A man 1 Chr. 8, 37; for which in 9, 43 **רָפָה** q. v.

רָפָה m. adj. (r. **רָפָה** I) fem. **רָפָה**, plur. **רָפוֹת**.

1. slack, remiss, espec. with **יָדִים** added, slack-handed 2 Sam. 17, 2. **יָדִים רָפוֹת** slack hands, as implying discouragement, faint-heartedness, Job 4, 3. Is. 35, 3.

2. weak, feeble, Num. 13, 18.

רָפָה (healed, r. **רָפָא**) *Raphu*, pr. n. m. Num. 13, 9.

* **רָפָח** obsol. root, Arab. **رَفح** to be rich; hence

רָפָח (riches) *Rephah*, pr. n. m. 1 Chr. 7, 25.

רָפִידָה f. support, stay, railing, on the sides of a litter or sedan, Cant. 3, 10. Sept. *ἀνάκλιτον*, Vulg. *reclinatum*. R. **רָפִיד** Pi. no. 2.

רָפִידִים (refreshments, r. **רָפִיד**) *Rephidim*, pr. n. of a station of the Israelites before coming to Sinai, Ex. 17, 1. 19, 2. Num. 33, 14. See Bibl. Res. in Palest. I. p. 178.

רְפִיָּה (whom Jehovah healed, r. רָפָה II)
Rephaiah, pr. n. m. a) 1 Chr. 3, 21.
 b) 4, 42. c) 7, 2. d) 9, 43, comp. רָפָה
 lett. b. e) Neh. 3, 9.

רְפִיּוֹן m. (r. רָפָה I) only constr. רְפִיּוֹן,
slackness, remissness, with רָרִים added;
 trop. for *discouragement, faintness of*
heart, Jer. 47, 3.

* רָפַס and רָפַשׁ used without any
 distinction; fut. יִרְפֹּשׁ Ez. 34, 18. 32, 2;
to tread with the feet, to trample upon;
 espec. *to trouble water, to make turbid*
by treading. Kindr. רָמַס. Syr. رَفَس
 id. Arab. رَفَس to kick.

НИРН. part. Prov. 25, 26 מַעְיָן נִרְפָּשׁ a
troubled fountain.

НИТНР. part. הִתְרַפַּס pr. 'to let oneself be
 trampled under foot,' i. e. *to prostrate*
oneself, to humble oneself, Prov. 6, 3. Ps.
 68, 31 מִתְרַפְּסִים בְּרֵצֵי כֶסֶף collect. *pros-*
trating themselves with pieces of silver,
 i. e. *submissively offering them as tribute*.

Deriv. מִרְפָּשׁ.

רָפַס Chald. *to trample down, to stamp*
upon, Dan. 7, 7.

רֶפְסוֹת f. plur. *floats, rafts*, 2 Chr. 2,
 15; a word of the later Hebrew, as it
 would seem, for הַבְּרוֹת 1 K. 5, 23. It

is obviously kindred with Arab. رَمَتْ,
 Eth. ረፍሶ a raft; and is perh. com-
 pounded from רָפַס i. q. رَمَتْ and synon.
 Talm. אֶסְרָא; or, according to others,
 from רָפַס to tread and רָפַד to strew.

* רָפָה obsol. root, which prob. had
 the primary signif. *to pull out or off, to*
pluck, Lat. *carpere*, see in r. רָפָה no. 1;
 and to this may be reduced several of
 the many glosses so confusedly exhibit-
 ed by Arabian lexicographers under the
 word رَف, e. g. *suxit ubera, edit olera,*
assuit (comp. רָפָא), *corripuit aliquem*
febris. Hence is derived رَف sheep-
 cote. flock of sheep; and to this doubt-
 less corresponds in the Mishnah the word
 רֶפֶא, as הַלֵּל from הֵלֵא, הַלֵּל from סֵלֵא
 (סֵלֵל) stall. Baba bathra 2. § 3, and 6. § 4.
 pr. *a rack from which hay or straw is*
pulled, like Germ. *Raufe*; comp. אֲרָה
 and אֲבוּס. Hence also the biblical

רָפָה stalls, q. v. in art. רָפָה. The form
 רֶפֶא Job 26, 11, see under r. רָפָה.

* رَفَق in Kal not used; Arab. رَفَق
 VIII, *to lean upon the elbow*; Ethiop.
 ረፈፈ *to recline at table*.

НИТНН. *to lean oneself, c. על upon any*
one, Cant. 8, 5.

רָפַשׁ, see r. רָפַס.

* רָפַשׁ obsol. root, kindr. with רָפַשׁ
 and רָפַס, *to tread with the feet*, as ren-
 dering water turbid. Hence

רָפַשׁ m. *mud, mire*, i. q. מִיט, Is. 57,
 20. In the Talmud, id.

רָפַת, only in plur. רָפָתִים Hab. 3, 17,
stalls, as the Hebrew interpreters cor-
 rectly give it. See the etymology and
 the Talmudic usage under r. רָפָה. The
 ה of the sing. is servile, although retained
 in the plural, comp. קָשָׁת, קָשָׁתִים. Comp.

Arab. رَفْت, رَفْتَة, رَفْتَة, also رَفْت, straw,
 fodder of cattle, as being *pulled from the*
rack. Sept. Vulg. *præsepia*.

רָץ m. (r. רָצַץ) *a fragment, piece*, e. g.
 of silver not coined, Ps. 68, 31.

רָץ m. *a runner*, see in r. רוּץ.

* רָצָא I. i. q. רוּץ *to run*; Inf. absol.
 רָצִיא Ez. 1, 14.

II. i. q. רָצָה *to delight in*; whence at
 least רָצִיָּהוּ for רָצִיָּהוּ Ez. 43, 27.

* רָצַד in Kal not used, Arab. رَصَد
to watch closely, spec. to lie in wait for.

PIEL *to watch insidiously, to look*
askance at, Ps. 68, 17. See Schultens
Animadv. in loc. Thesaur. p. 1305.

* רָצָה, fut. יִרְצָה, apoc. יִרְצֵ; see
 also in r. רָצָא II.

1. *to delight in any person or thing, to*
take pleasure in. Arab. رَضِيَ to like,

to choose. a) Of persons, c. acc. i. q. *to*
love; Prov. 3, 12 רָצָה בְּאָבִי as a
father delighteth in his son, loves him.
 With ב 1 Chr. 28, 4; impl. Is. 42, 1.
 With עָם prægn. *to delight in intercourse*
with any one, to be on good terms with
him, Ps. 50, 18. Job 34, 9. Part. pass.
 רָצִי *delighted in, acceptable*, c. לְ *to*
any one Esth. 10, 3; poet. c. genit. *ac-*

cepted of any one Deut. 33, 24. b) Of things, c. acc. Ps. 102, 15 *thy servants take pleasure in her stones*, i. e. the ruins of Zion. Job 14, 6 *until he shall delight, as a hireling, in his day*, sc. as past, in the rest and quiet of evening. Ps. 62, 5. Of God as taking pleasure in things, 1 Chr. 29, 17. Ps. 51, 18. Prov. 16, 7. Ecc. 9, 7. With ב Ps. 49, 14. 147, 10. 1 Chr. 29, 3. Mic. 6, 7. Hagg. 1, 8.

2. *to be kind, favourable, gracious, towards* any one; of a king 2 Chr. 10, 7. Mostly of God, with acc. of pers. Ps. 44, 4. 147, 11. Jer. 14, 10. Hos. 8, 13; acc. of thing Deut. 33, 11; ב Ps. 149, 4. Also i. q. *to receive into favour*, a land Ps. 85, 2; c. inf. Ps. 40, 14; absol. Ps. 77, 8. Am. 5, 22.—Spec. *to receive graciously* one bringing a present, Gen. 33, 10. Mal. 1, 8. Of God as receiving graciously those who approach him with sacrifice and prayer, Job 33, 26. Ex. 20, 41. 43, 27. Jer. 14, 12. 2 Sam. 24, 23; with acc. of sacrifice Am. 5, 22. Ps. 119, 108.

3. *to satisfy* a debt, i. e. *to pay it off*; pr. to satisfy the creditor and render him favourable, Lev. 26, 34. 41. 43. 2 Chr. 36, 21.

NIPH. 1. *to be graciously received or accepted, to be well pleasing*, e. g. a sacrifice, see Kal no. 2. Lev. 7, 18. 19, 7. 22, 23. 27; also Lev. 1, 4. 22, 25, in which passages there is added a dat. commodi לָךְ, לְבָרְכָם. In the same sense הָרָה לְרָצוֹן Lev. 22, 20.

2. Pass. of Kal no. 3 and Hiph. *to be satisfied*, i. e. *paid off*, discharged, Is. 40, 2.

PIEL *to render well pleased*, i. e. *to seek to please* any one, to seek his favour. Job 20, 10 *his sons shall seek the favour of the poor*, or what comes to the same thing, *shall conciliate the poor*, sc. by restoring the goods extorted from them; comp. Arab. رَضِيَ II conciliavit.

HIPH. *to satisfy*, i. e. *to pay off*. i. q. Kal no. 3. Lev. 26, 34 *then shall the land rest and pay off her sabbaths*, viz. those which she still owes.

HITHP. *to make oneself pleasing, acceptable*, to get the favour of any one, c. אֶל 1 Sam. 29, 4.

Deriv. pr. n. רָצוּת, רָצוֹן, רָצוּה; also

רָצוֹן m. constr. רָצוֹן, c. suff. רָצוֹנִי.

1. *delight, acceptance, approbation*, Prov. 14, 35. Is. 58, 5. הָרָה לְרָצוֹן Is. 56, 7. Jer. 6, 20, and עַל־רָצוֹן Is. 60, 7. *to be acceptable, grateful* to God, to be approved.—Ex. 28, 38 לְרָצוֹן לָהֶם לְפָנַי הָרָה for acceptance to them before Jehovah, i. e. that they may be graciously accepted of Jehovah. Ps. 19, 15. Lev. 22, 20. 21. With suff. Lev. 1, 3. 19, 5 לְרָצוֹנְכֶם that ye may be accepted, i. e. that your sacrifice be acceptable. 22, 19. 29, 23, 11.—Concr. a *delight*, that in which one delights, Prov. 11, 1. 20, 12, 22. 15, 8. 16, 13; spec. what is acceptable to God, Prov. 10, 32. Mal. 2, 13.

2. *good-will, favour, grace*, as of a king Prov. 16, 15. 19, 12; espec. of God, Ps. 5, 13. 30, 8. Deut. 33, 16. Ps. 51, 20. Is. 49, 8 בְּזֶמַת רָצוֹן in a time of grace, when the way is open to my favour. Meton. favours bestowed, benefits, Ps. 145, 16. Deut. 33, 23. Prov. 18, 22.

3. *will, pleasure*, i. q. Chald. רָצוּת, pr. 'what pleases any one,' his pleasure, Fr. 'tel est mon plaisir;' Ps. 40, 9. 103, 21. 143, 10. 145, 19. 2 Chr. 15, 15. עָשָׂה כְּרָצוֹנוֹ to do according to his pleasure Esth. 1, 8. Dan. 8, 4. 11, 3. 16; with ב of pers. to treat a person according to one's pleasure, as one will, Neh. 9, 24. 37. Esth. 9, 5. In the sense of *wicked pleasure, wantonness*, Gen. 49, 6.

* רָצַח fut. רָצַח 1. *to break or crush in pieces*; kindr. with רָצַץ. Arab. رَضَحَ, id. See Pi. no. 1, and רָצַח.

2. *to kill, to slay*, c. acc. pers. Num. 35, 30. Deut. 4, 42; absol. Ex. 20, 13. Deut. 5, 17. 1 K. 21, 19. Jer. 7, 9. Hos. 4, 2. הָרַח רָצַח פ' נָפֶשׁ Deut. 22, 26, comp. הָרַח פ' נָפֶשׁ, under נָקָה Hiph. no. 2. d.—Part. רָצַח a slayer, murderer, Num. 35, 16 sq. Deut. 4, 42. Josh. 20, 5. 6. Job 24, 14. al.

NIPH. pass. of Kal no. 2, Judg. 20, 4. Prov. 22, 13.

PIEL *to break or dash in pieces*, Ps. 62, 4.

2. i. q. Kal no. 2, but iterative like קָטַל, *to kill many, to be a murderer*, Hos. 6, 9. Ps. 94, 6. Part. מְרָצַח a murderer 2 K. 6, 32. Is. 1, 21.

רָצַח m. (r. רָצַח) 1. *a breaking in pieces, crushing*. Ps. 42, 11 with a crush-

ing of my bones, i. e. causing me the severest pain.

2. outbreak of the voice, outcry, clamour, comp. r. פצה; Ez. 21, 27, where it is coupled with התרועה.

רִצְיָא (delight) *Rizia*, pr. n. m. 1 Chr. 7, 39. R. רצה.

רִזְיָן *Rezin*, pr. n. a) The last king of Damascus, slain by the Assyrians, 2 K. 15, 37. 16, 5-9. Is. 7, 1. 4. 8, 8, 6. 9, 10. b) A man, Ezra 2, 48. Neh. 7, 50.—The etymology is uncertain. It may come from r. רצה after the form קצין, by Syriasm for רצין; or from Arab. رَصِين firm, stable; or perh. it is kindr. with ריזן prince, also pr. n. of the founder of the kingdom of Damascus.

* רָצַע to pierce, to bore, e. g. the ear Ex. 21, 6. Arab. رَصع I, IV, id. Chald. רצע id.

Deriv. מרצע.

* רָצַתָּה to range stones artificially, to inlay a pavement or other work, to checker; part. pass. רצונה checkered, tessellated, inlaid, Cant. 3, 10. Arab. رَصَف id.

Deriv. רצה, רצפה, מרצפה.

רָצָה m. 1. a stone which is heated in order to roast meat or bake bread upon it. 1 K. 19, 6 רצה רצפים a cake baked on hot stones. Arab. رَصَف id. The Rabbins understand a coal; comp. רצה.

2. *Rezeph*, pr. n. of a city subdued by the Assyrians, Is. 37, 12. Prob. the *Ρησάφα* of Ptolemy situated in Palmyrene, Arab. رَصَافَة. See Ptol. Geogr. 5. 15.

רָצָה f. (r. רצה) 1. i. q. רצה, a hot stone, Is. 6, 6. Vulg. *calculus*. Sept. and the Rabbins a coal.

2. a tessellated pavement, Esth. 1, 6. 2 Chr. 7, 3. Ez. 40, 17. 18. 42, 3. 2 Chr. 7, 3.

3. *Rizpah*, pr. n. of a concubine of Saul, 2 Sam. 3, 7. 21, 8. 10. 11.

* רָצַץ fut. רוצץ for רוצץ Is. 42, 4. רוצץ Ecc. 12, 6. But רוצץ Jer. 50, 44 Cheth. also רוצץ ib. Keri. belong to r. רוצץ.

1. to break, to crush or shatter, i. e. so as to make a flaw or crack, but not en-

tirely off. Arab. رَضَّ; kindr. רוצץ and רצע.—Is. 42, 3 קנה רצועך a broken reed shall he not break off (שבר); Vulg. *quassatum*. 36, 6. 2 K. 18, 21.—Intrans. to break, to be broken, crushed, Ecc. 12, 6; trop. Is. 42, 4.

2. Trop. to treat with violence, to oppress, often joined with נשק, Deut. 28, 33. 1 Sam. 12, 3. 4. Am. 4, 1. Is. 58, 6. Hos. 5, 11.

NIPH. רוצץ fut. רוצץ (as if from r. רוצץ), pass. of Kal no. 1, Ez. 29, 7. Ecc. 12, 6.

PIEL. רוצץ 1. i. q. Kal no. 1, but stronger, to break in pieces, Ps. 74, 14.

2. Metaph. i. q. Kal no. 2. a, Job 20, 19. 2 Chr. 16, 10.

Po. רוצץ, to oppress, to vex, i. q. Kal no. 2 and Pi. no. 2, Judg. 10, 8. But רוצץ Nah. 2, 5 belongs to r. רוצץ.

HIPH. fut. conv. ותרצץ (so as to differ from ותרצץ to make run), to break in pieces, Judg. 9, 53.

HITHPO. ותרצצו to dash one another, to struggle, Gen. 25, 22.

Deriv. רוצץ, מרצצה II.

רָק m. (r. רקק I) 1. Adj. fem. רקה, plur. רקוח, thin, lean, of kine Gen. 41, 19. 20. 27.

2. Adv. of limitation, restriction, only, alone. Job 1, 15 אני לבדי רק only I alone. Gen. 47, 22 only the land of the priests bought he not. 14, 24. 41, 40. 50, 8. Ex. 10, 17. 1 Sam. 1, 13. 5, 4. Am. 3, 2. al. sæpe. Also of exception, only, except, provided; Gen. 19, 8 only unto these men do nothing. 24, 8. Num. 20, 19. Deut. 3, 11. Josh. 1, 7. 18. Is. 4, 1 we will eat our own bread. . . . only let us be called by thy name. Once emphat. רק

רק only indeed Num. 12, 2. Spec. a) After a negation, only, i. e. save, besides; 2 Chr. 5, 10 there was nothing in the ark שני הלוחות רק save or besides the two tables. Josh. 11, 22 there were none of the Anakim left רק בְּגֵזָה only, except, in Gaza. 1 K. 15, 5. b) Put before adjectives as an intensive, in the same manner as רק no. 2. a, b, c; thus טוב רק only good, nothing but good, Gen. 26, 29; רק רק only evil, nothing but evil, Gen. 6, 5. 1 K. 14, 8 רק הישר רק only right, nothing but what is right. Deut. 4, 6. Also with an adverb Deut. 28, 13; with a verb Judg. 14, 16. So before אין there is not

intensively, as **רַק אֵין** *surely there is not*, i. e. it is only so that there is not; Gen. 20, 11 **רַק אֵין יְרֵאָה אֱלֹהִים בְּמָקוֹם הַזֶּה** *surely the fear of God is not in this place*.—At the beginning of a clause, **רַק** refers sometimes not to the next word, but to one more remote; Is. 28, 19 **רַק יְזוּעָה הַבַּיִת שְׂמִיעָה** *it is a terror only to hear the rumour*. Ps. 32, 6 **רַק לְשֹׁנָה** *in the flood of great waters, only to him (the righteous) shall they not come near*. Prov. 13, 10. Deut. 4, 6. Gen. 24, 8.

רַק empty, see **רִיק**.

רַק m. (r. **רַקַּק** II) c. suff. **רַקִּי**, *spittle*, Job 7, 19. 30, 10. Is. 50, 6.

* **רַקַּב**, fut. **יִרַקַּב**, *to be carious, worm-eaten, rotten*, as wood, Is. 40, 20. Metaph. Prov. 10, 7; comp. the Rabbinic phrase: ‘ascendit putredo in nomen alicujus.’—Not found in the other dialects. The primary idea seems to be that of *hollowing out, excavating*; comp. **רַקַּב**, **רַקַּב**, **רַקַּב**, also in **רַצַּד**.

Deriv. the two following.

רַקַּב m. constr. **רַקַּב**, *caries, rottenness*. a) Of the bones Prov. 12, 4. 14, 30; metaph. of terror striking through all one’s bones Hab. 3, 16. b) Of wood, Job 13, 28. Hos. 5, 12.

רַקַּבוֹן m. (r. **רַקַּב**) *rottenness of wood* Job 41, 19.

* **רַקַּד** fut. plur. **יִרַקְדוּ**, *to leap, to skip*, e. g. for joy, *to dance* Ecc. 3, 4. Poet. also things are said *to leap or skip* from fear, i. q. *to start, to quake*, Ps. 114, 4. 6. Comp. Hiph. and **נָהַר** Pi. also **רַעַשׁ**. Syr. Pa. id. but Aph. is *to wail, to beat the breast*. The primary idea seems to lie in beating or stamping the ground, see in **רַקַּע**.

PIEL, *to leap, to spring, to dance*, 1 Chr. 15, 29. Is. 13, 21. Job 21, 11. Poet. of a chariot driven rapidly and bounding over rough ways, Nah. 3, 2. Joel 2, 5.

HIPH. pr. *to make leap or skip*, e. g. mountains, i. e. to cause to tremble or start, to shake, Ps. 29, 6. Comp. Kal, also **רַעַשׁ** and **נָהַר**.

רַקַּה f. (r. **רַקַּק** I) c. suff. **רַקְהָי**, pr. *thinness, something thin*; hence

1. *the temple, temples*, a part of the head, Judg. 4, 21. 22. 5, 26.

2. Poet. for *the cheek*, Cant. 4, 3. 6, 7. Comp. *tempora* id. Prop. 2. 24. 3.

רַקְוֹן (thinness, r. **רַקַּק** I) *Rakkon*, pr. n. of a city in Dan lying on the sea coast, Josh. 19, 46.

* **רַקַּח** fut. **יִרַקַּח** *to season, to spice*, e. g. oil for making ointments, *to perfume*, Ex. 30, 33; also wine, see **רַקַּח**; and flesh, see Hiph. Part. **רַקַּחַת** *seasoning, spicing*, 1 Chr. 9, 30; subst. *a maker of unguents, perfumer*, Ecc. 10, 1. Ex. 30, 35. 37, 29.—The primary idea is prob. that of *heating, boiling*, pr. i. q. **רַחַח**, the letters **ק** and **ח** being interchanged; see in lett. **ק**.

PUAL pass. of Kal, 2 Chr. 16, 14.

HIPH. *to season flesh, to spice*, Ez. 24, 10.

Deriv. **רַקַּח**—**רַקְחָיִם**, **מְרַקַּח**, **מְרַקַּחָה**, **מְרַקַּחֵי**.

רַקַּח m. *spice*; **יַיִן הַרַקַּח** *spiced wine*, i. q. **מְסַקָּה** q. v. Cant. 8, 2.

רַקַּח m. *ointment, perfume*, Ex. 30, 25. 35.

רַקַּח m. (r. **רַקַּח**) plur. **רַקַּחָיִם**, *a maker of ointments, perfumer, pigmentarius*, Neh. 3; 8. Fem. **רַקַּחָה**, plur. **רַקַּחֵי** id. 1 Sam. 8, 13.

רַקַּחָה f. see preced. art.

רַקַּחָיִם m. plur. (r. **רַקַּח**) *ointments, perfumes*, c. suff. Is. 57, 9.

רַקִּיעַ m. (r. **רַקַּע**) constr. **רַקִּיעַ**, pr. *a solid expanse*; see the root no. 2.—Hence

1. *the firmament of heaven*, Gen. 1, 6. 7. 8. Ps. 19, 2; fully **רַקִּיעַ הַשָּׁמַיִם** Gen. 1, 14. 15. 17. 20. The Hebrews supposed the firmament to be spread out like a solid hemispheric arch over the earth, shining and pellucid as sapphire Ex. 24, 10, comp. Dan. 12, 3; in it were fixed the stars, Gen. 1, 14–17; and above it was the celestial ocean with windows in the firmament through which the water fell as rain upon the earth, Gen. 1, 7. 7, 11. Ps. 104, 3. 148, 4; this latter being the common notion, although the true state of the case was not unknown to them, see Gen. 2, 6. Job 36, 27. 28. Sept. **στρεπέουμα**, Vulg. *firmamentum*. So

Hom. οἴρανός πολίχαλκος Il. 5. 504. Od. 3. 2; οὐρ. σιδήρεος Od. 15. 328.—Arab.

רקיע⁹ the heavens. Syr. Chald. רקיעא the firmament.

2. a pavement, foot-pavement, beneath a throne, i. q. פִּרְקֵי; pr. a foundation, from stamping, founding, see the Syriac usage in r. רָקַע no. 2. So of the pavement borne by cherubs, above which was the throne of Jehovah, Ez. 1, 22. 23. 25. 26. 10, 1.

רָקִיעַ m. (r. רָקַע I) plur. constr. רָקִיעִי, a thin cake, wafer, Ex. 29, 2. 23. Lev. 2, 4. Num. 6, 15. 19. al.

* רָקַם to deck with colours, to make versicoloured, to variegate; spoken of the colours in the eagle's pinions, and of variegated marble, see רָקַמָה; but chiefly of variegated cloths and garments.—Chald. in Targ. of the spots and shields of the leopard, Jer. 13, 23.

Arab. رَقَمَ I, II, to make striped, as cloth; also to write; رَقَمَ variegated. From the Arabic comes Span. *recamare*, Ital. *ricamar*, to embroider with the needle. The primary idea seems to be that of laying on colours, as in kindr. רָגַם no. 3, where see.—Spec. to variegate a garment, to embroider with coloured figures, Lat. *opere plumario*; which seems to have been done by needle-work in figures of various colours, as blue or purple, upon a white ground or byssus; the figures having the form sometimes of feathers or scales, and sometimes of little shields or tessellæ. Hence PART. רָקַם *plumarius*, a worker in colours, embroiderer, Ex. 26, 36. 27, 16. 28, 39. 36, 37. 38, 18. 39, 29. The work of the רָקַם differed from the work of the הָשֵׁב, in that the former was stitched with the needle or sewed upon the cloth, while the latter was woven into it; see in הָשֵׁב no. 3. The LXX also understand needle-work Ex. 27, 16. 38, 23; and so the Talmudists. See more in Thesaur. p. 1310 sq.

PUAL pass. to be curiously, elaborately, wrought or shaped, of the formation of the fœtus in the womb, Ps. 139, 15.

Deriv. רָקַמָה, רָקַם.

רָקַם (variegation, flower-gardening.

Arab. رَقَمَة Rekem, pr. n.

1. Of a city in Benjamin Josh. 18, 27.

2. Of several men: a) A king of the Midianites Num. 31, 8. Josh. 13, 21. b) 1 Chr. 2, 43. c) 7, 16.

רָקַמָה f. (r. רָקַם) c. suff. רָקַמָהִים, plur. רָקַמָהוּ, dual רָקַמָהִים.

1. variegation, versicolour, i. e. play of colours, e. g. in the eagle's wings Ez. 17, 3; of stones, a pavement, 1 Chr. 29, 2, comp. in פִּיָּה.

2. work in colours, embroidery, also cloth embroidered with colours, see in r. רָקַם. Ez. 16, 10. 13. 27, 16. בְּגָדֵי רָקָמָה embroidered garments, decked with colours, as worn by princes, Ez. 16, 18. 26. 16. Plur. רָקַמָהוּ id. Ps. 45, 15. Dual Judg. 5, 30 רָקַמָהִים צָבַע dyed garments of double embroidery, i. e. embroidered on both sides, or so that the work and figures on both sides correspond.

* רָקַע fut. c. suff. אֶרְקַעֵם, inf. c. suff. רָקַעֵךְ.

1. to beat, to smite the earth with the feet, to stamp, either in indignation Ez. 6, 11; or in exultation Ez. 25, 6. Kindr. with רָקַק.—Hence to tread down enemies, 2 Sam. 22, 43.

2. to beat out, i. e. to spread out or expand by beating, see Piel; hence simpl. to spread out, to expand, as God the earth Ps. 136, 6. Is. 42, 5. 44, 24.—Syr. رَقَمَ to make firm, stable; Aph. to found, pr. by beating and stamping in order to make a solid foundation. Arab. رَقَمَ to make firm.

PIEL 1. to beat out, i. e. to spread out or expand by beating, as thin plates Ex. 39, 3. Num.-17, 4. Hence

2. to overspread, to overlay with plates of metal Is. 40, 19.

PUAL part. מְרַקַע, to be beaten or spread into plates Jer. 10, 9.

HIPH. i. q. Kal no. 2, to spread out the heavens fut. מְרַקַעֵי Job 37, 18.

Deriv. רָקַעֵי, also

רָקַעִים m. plur. plates, laminae, Num. 17, 3.

* I. רָקַק obsol. root, pr. to beat, to pound, spec. to spread out by beating, to

beat thin. Arab. intrans. **رَق** to be thin. It is onomatopoeitic, like the kindred roots **רָקַק**, **רָבַד**, **רָבַד**, comp. **רָקַע**, **רָקַע**.

Deriv. **רָקַק**, **רָקַק**, and pr. names **רָקַק**, **רָקַק**.

* **II. רָקַק** i. q. **רָקַק** to spit, to spit out, an onomatopoeitic root, like kindr. **רָקַק**, comp. Lat. *scree*, Fr. *cracher*. Fut. **רָקַק** c. **ק** to spit upon any one Lev. 15, 8. For the Præt. **רָקַק** is used, q. v.

Deriv. **רָקַק**.

רָקַת (pr. shore, Chald. **רָקַתָּא**, Arab. **رَقَات**) **Rakkath**, pr. n. of a city in the tribe of Naphtali, situated according to the Rabbins on the spot afterwards occupied by Tiberias, Josh. 19, 35. See *Bibl. Res. in Palest.* III. p. 266.

רָשׁ poor, see in **רָשׁ**.

* **רָשָׁה** obsol. root, Chald. **רָשָׁא** to be able, to have leave, **רָשָׁה** leave, permission.—Hence

רָשׁוֹן m. leave, a permit to do any thing, Ezra 3, 7.

רָשִׁית, see in **רָשִׁית**.

* **רָשַׁם** to write down, to record, part. pass. **רָשָׁם** Dan. 10, 21. Arab. **رَشِم** id.

רָשַׁם Chald. fut. **רָשַׁם**, to write, Dan. 5, 24, 25; also to subscribe, to sign an edict, Dan. 6, 9 sq.

* **רָשַׁע** fut. **רָשַׁע** 1. Pr. as it would seem, to make noise and tumult. to cause disturbance, see the adj. **רָשַׁע** Job 3, 17. Is. 57, 20, and Hiph. Job 34, 29. Syr. **رَشَع** Aph. to disturb, to agitate, **رَشَع** disturbance, commotion, also **رَشَع** to be disturbed. Comp. by transp. **רָכַשׁ** no. 3.—Hence

2. to do evil, to be wicked, impious, opp. **צַדִּיק**; since wicked men are usually noisy and boisterous in doing injury, while good men are gentle and quiet. 1 K. 8, 47. Dan. 9, 15. Ecc. 7, 17.

3. to have an unjust cause, to be guilty, opp. **צַדִּיק**; Job 9, 29. 10, 7. 15. With **מֵאֲלֹהִים**, to be held guilty of God, before God, Ps. 18, 22.

HIPH. **רָשַׁע**, fut. **רָשַׁע** 1. to disturb, to stir up tumult; see in Kal no. 1. Job 34, 29 **הוּא נִשְׁקָט וְיָמִי רָשַׁע** he

(God) giveth quietness, and who shall stir up tumult?

2. to pronounce guilty, i. e. to condemn any one, as a judge, opp. **הִצְדִּיק**; Ex. 22, 8. Deut. 25, 1. Job 32, 3. Prov. 12, 2. 17, 16. Ps. 94, 21. Is. 50, 9. al. So too one who gains his cause, Is. 54, 17. Hence simply to gain one's cause, to be victorious, e. g. of Saul, 1 Sam. 14, 47 and whithersoever he turned himself, **בָּרָשִׁיעַ** he gained his cause, i. e. was victorious; victory being accounted the reward of a just cause, defeat the punishment of unrighteousness; comp. **צַדִּיק** no. 4, **צַדִּיקָה** no. 4; so Heb. **זָכָה** to be innocent, Syr. **رَجَا** to conquer. Sept. **ἐσώζουσιν**, Vulg. *superabat*. Others here as in no. 1, *he caused disquiet*, Engl. Vers. *he vexed them*, i. e. his enemies.

3. Intrans. to do evil, to act wickedly, fully **הִרְשִׁיעַ לַעֲשׂוֹת** 2 Chr. 20, 35; ellipt. id. (like **הִרְשִׁיעַ**, **הִרְשִׁיעַ**) 2 Chr. 22, 3. Neh. 9, 33. Ps. 106, 6. Job 34, 12. Part. c. genit. Dan. 11, 32 **מִרְשִׁיעֵי בְרִית** who do wickedly against the covenant, i. e. who impiously break it.

Deriv. **רָשַׁע**, **רָשַׁע**, **רָשָׁעָה**, **מִרְשִׁיעַ**.

רָשַׁע m. adj. and subst. plur. **רָשָׁעִים**, constr. **רָשָׁעִי**. Fem. **רָשָׁעָה** twice Ez. 3, 18. 19.

1. unjust, faulty, guilty, having an unjust cause, a wrong-doer, opp. **צַדִּיק** innocent. So **רָשָׁעִי** **הִצְדִּיק** to acquit the guilty Ex. 23, 7. Is. 5, 23; **רָשָׁעִי** **הִרְשִׁיעַ** to condemn the guilty Deut. 25, 1. 1 K. 8, 32. Also Ex. 2, 13 **וַיֹּאמֶר לְרָשָׁע** and he said unto the wrong-doer. Num. 35, 31 **רָשָׁע לְמוֹת** faulty to dying, guilty of death, worthy to die.

2. wicked, ungodly, impious; with subst. **רָשָׁע אָדָם** a wicked man (opp. **צַדִּיק** no. 3) Job 20, 29. 27, 13. Prov. 11, 7. Oftener as subst. a wicked person, evil-doer, Job 9, 24. 15, 20. Ps. 9, 6. 17, 10, 2. 3. 4. 37, 10. 12. 21. 32. 35. 55. 4. Plur. **רָשָׁעִים** the wicked Job 3, 17. 8. 22. 10. 3. Ps. 1, 1. 5. 6. 3, 8. 12, 9. 28, 3. al. sæpiss. espec. in the Proverbs. Spoken of individuals who plot against the good and vex them, and also of public heathen enemies, Is. 13, 11. 14, 5.

רָשַׁע m. (r. **רָשָׁע**) in pause **רָשַׁע**, c. suff. **רָשָׁעִי**.

1. injustice, unrighteousness. Job 34,

10. Mic. 6, 10. *treasures got by wickedness* Mic. 6, 10. *מאזני רשע unjust balances*, i. e. false, v. 11. Hence spec. *fraud, falsehood*, opp. *אמת*, Prov. 8, 7.

2. *wickedness, ungodliness*, Ps. 5, 5; opp. *צדק* Ps. 45, 8. *עשה רשע to do wickedness* Prov. 16, 12. *אנשי רשע wicked men* Job 34, 8; comp. Ps. 84, 11. Plur. *רשעים wicked deeds* Job 34, 26.

רשעה fem. of *רשע* q. v.

רשעה f. (r. *רשע*) constr. *רשעה*, c. suff. *רשעה*.

1. *injustice*, and hence *fraud, falsehood*. Prov. 13, 6; spec. of the fraud of those who give scant measure Zech. 5, 8, comp. Mic. 6, 11.

2. *wickedness, ungodliness*, Is. 9, 17. Mal. 3, 15; *a wicked deed* Deut. 25, 2.

רשעותם, see *רשעה* v.

* *רשע* obsol. root, *to inflame, to kindle*; kindr. *שרב*, *שרב*. Samar. id. trop. —Hence

רשע m. plur. *רשעים*, constr. *רשעים* and *רשעים*.

1. *flame*, Cant. 8, 6. Comp. Chald. Ps. 78, 48 Targ.

2. *lightning*, Ps. 78, 48. Poet. a) Ps. 76, 4 *בני רשעי קשת* *the lightnings of the bow* i. e. the arrows. b) Job 5, 7 *בני רשע* *the sons of lightning*, i. e. birds of prey which fly swift as the lightning. Others, *arrows*; others, *sparks*.

3. *fever, burning plague*, with which the body is *inflamed*, comp. *חמה* heat and poison. Deut. 32, 24 *להי רשע* *consumed with burning pestilence*. Hab. 3, 5, parall. *דבר* plague.

4. *Resheph*, pr. n. m. 1 Chr. 7, 25.

* *רשע* *to break down or in pieces, to destroy*, in Kal not used, kindr. with *רצץ*.

POEL fut. *ירשע*, id. Jer. 5, 17.

PUAL plur. 1 pers. *רשעני*, pass. of Kal, Mal. 1, 4.

Deriv. pr. n. *רשעני*.

רשת f. (r. *רש*) in pause *רשת*, c. suff. *רשת*; *a net*. Ps. 57, 7, 9, 16, 31, 5. Lam. 1, 13. *פרש רשת על* *to spread or cast a net over any one*, Ez. 12, 13, 17, 20, 19, 8, 32, 3. *מגשת רשת* *net-work* Ex. 27, 4, and so simpl. *רשת* v. 5.

רחוק m. (r. *רחק*) *a chain*, Ez. 7, 23. Plur. *רחוקות* 1 K. 6, 21 Keri, where in Cheth. *רחיקות* id.—Plur. *רחקות* see in its order.

* *רחה* *to boil, to be hot*, in Kal not used. Syr. and Chald. id.

PIEL *to make boil* e. g. a pot, imp. *רחה* Ez. 24, 5.

PUAL *to be made to boil*, i. q. *to boil*, spoken of the bowels, metaph. for commotion of mind Job 30, 27. Comp. *ζέω* *ἐν πνεύματι* Rom. 12, 11.

HIPH. like Pi. Job 41, 23.—Hence

רחח m. *a boiling*, only plur. c. suff. *רחח* Ez. 24, 5.

רחיק 1 K. 6, 21 Cheth. see in art. *רחוק*.

* *רחם* *to bind on, to make fast*, e. g. horses to a chariot, imper. *רחם* Mic. 1, 13. Comp. *אַסר* no. 4. Arab. *رَاقَم* IV, *to bind a thread upon the finger*.—Hence the two following.

רחם m. 1 K. 19, 4 (but fem. in Cheth.) plur. *רחמים* 1 K. 19, 4, 5. Job 30, 4. Ps.

120, 4, i. q. Arab. *رَاقِمَة*, collect. *رَاقِم*, *genista, broom, spartium junceum* Linn. a shrub growing in the deserts of Arabia, with whitish flowers and bitter roots, which the Arabs regard as yielding the best charcoal; see Bibl. Res. in Palest. I. p. 299. Burekh. Trav. in Syr. p. 483. This illustrates Job 30, 4 and Ps. 120, 4.—Prob. so called from the notion of *binding*, as *juncus* a *jungendo*, Germ. *Binsen* from the verb *binden*. See Celsius Hierobot. T. I. p. 246 sq. Oedmann Verm. Sammlungen Fasc. 2. c. 8.—The Heb. intpp. and Jerome understand the *juniper*, but on no good grounds; see Celsius l. c.

רחמה (*genista*) *Rithmah*, pr. n. of a station of the Israelites in the desert, Num. 33, 18, 19. R. *רחם*.

* *רחק* in Kal not used, *to bind, to put in fetters*. Arab. *رَقَق* clausit, consuit.

NIPH. Ecc. 12, 6 Keri: *before the silver cord* *רחק* *be loosed*, unbound; in a signif. directly contrary to Kal. Prob. it should read *רחק* *to be broken*, from r

* **שבם** obsol. root; Arab. **شيم** to be cold. Simonis assigns to it the signif. of the verb **בשם** to be fragrant.—Hence

שבם (coolness, or fragrance) *Sebam* Num. 32, 3, and **שבמה** (id.) Num. 32, 38, *Sibmah*, pr. n. of a city in the tribe of Reuben abounding in vineyards, Josh. 13, 19. Is. 16, 8. 9. Jer. 48, 32. Jerome places it near Heshbon.

* **שבע**, also **שביע** Deut. 14, 29. 26, 12. Is. 9, 19; fut. **ישבע**.

1. to be or become satisfied, satiated, filled; Arab. **شبع** id. Chald. **שבב**, Syr.

שב, id. The primary idea is that of abundance, superabundance; comp. Prov. 25, 16. Kindr. is **שפע**.—Of one sated with food, Deut. 31, 20. Ruth. 2, 14. Is. 44, 16. al. More rarely with drink, i. q. **רוח**, Am. 4, 8. Jer. 46, 10; hence also of the earth as watered Prov. 30, 16. Ps. 104, 16. Absol. Ps. 37, 19. Hos. 4, 10; hence **אכל ושב** to eat and be filled, satisfied, i. e. to eat one's fill, Deut. 6, 11. 8, 10. 12. 14, 29. Ruth 2, 14. Joel 2, 26. Ps. 22, 27; so **ינק ושב** Is. 66, 11; also **שב לא** to be insatiable Ez. 16, 28, 29. Prov. 27, 20. Ascribed to the belly Prov. 18, 20; to the spirit (see **נפש** no. 2) Ecc. 6, 3; and metaph. to the eye as not satisfied with seeing, Ecc. 1, 8. 4, 8, comp. Is. 53, 11. Ps. 17, 15; to the sword Jer. 46, 10.—Constr. with acc. of thing, as **לחם** **שב** to be filled with bread Ex. 16, 12. Job 27, 14. Prov. 12, 11; with **בן** Prov. 14, 14. 18, 20. Job 31, 31; **ב** Ps. 65, 5. 88, 4; **ל** c. inf. Ecc. 1, 8.—Metaph. to be satisfied with wealth, Ecc. 5, 9; to be filled with reproach, Lam. 3, 30. Hab. 2, 16; with contempt Ps. 123, 3; with calamity Ps. 88, 4; with poverty Prov. 28, 19; with one's own devices, i. e. to reap the full reward of them, Prov. 1, 31. 18, 20.

2. to be sated, glutted, tired of any thing Prov. 25, 16. Is. 1, 11. Job 7, 4. **שב** **חיים** to be sated with life 1 Chr. 23, 1. 2 Chr. 24, 15.—Also it comes from a feeling of satiety and fulness, that the heart is proud and estranged from God; Prov. 30, 9 *lest I be full and deny God*. Hos. 13, 6.

PIEL to satisfy, to satiate, Ez. 7, 19;

with two acc. of pers. and thing Ps. 90, 14.

HIPH. to satisfy, to satiate, with acc. of pers. Ps. 107, 9. Is. 58, 11. Job 38, 27; with two acc. of pers. and thing Ps. 132, 15. 147, 14; with **בן** of thing Ez. 32, 4. Ps. 81, 17; **ב** of thing Ps. 103, 5. Lam. 3, 15. Once with **ל** of pers. and acc. of thing, Ps. 145, 16 **וישבע לכל-חי רצון** and satisfiest every living thing with benefits. Metaph. Ps. 91, 16.

Deriv. the five following.

שבע m. satiety; hence abundance, plenty, e. g. of food Gen. 41, 29 sq. Prov. 3, 10.

שב m. adj. (r. **שב**) constr. **שב**. plur. **שבאים**, satisfied, satiated, full, Prov. 27, 7. 1 Sam. 2, 5. Metaph. a) In a good sense, abundant, rich in any thing, e. g. **שב רצון** rich in favour sc. with God Deut. 33, 23. b) In an ill sense, sated with sorrows, i. e. abounding in them Job 14, 1. 10, 15. Hence with the notion of weariness superadded, **שב חיים** sated with life Gen. 35, 29. Job 42, 17; and simpl. **שב** id. Gen. 25, 8.

שב m. 1. satiety, fulness; **לשב** to the full Ex. 16, 3; hence **אכל לשב** Ex. 16, 3. Lev. 25, 19. Prov. 13, 25.

2. abundance, Ps. 16, 11.

שבועה f. (r. **שב**) c. suff. **שבועה**, satiety, fulness, Is. 56, 11; **לשבועה** to the full Is. 23, 18. Ez. 39, 19.

שבועה f. (r. **שב**) constr. **שבועה**, satiety, fulness, Ezra 16, 49.

* **שבר** to look; with **ב** to look upon, to inspect, to view, Neh. 2, 13. Some editions have here **שבר** for **שבר**, but less well. Chald. **סבר**, where see in full. Arab. **سبر** to examine a wound.

PIEL 1. to look for, i. e. to expect, to wait for; comp. **צפה** Pi. no. 2. Ruth 1, 13.

2. to hope, c. **אל** Ps. 104, 27. 145, 15; **ל** Ps. 119, 166. Is. 38, 18; **ל** c. inf. Esth. 9, 1. Aram. Pe. and Pa. id. comp. Lat. *spero*.—Hence

שבר m. c. suff. **שברי**, expectation, hope, Ps. 119, 116. 146, 5.

* **שבג** not found in Kal (the form **שגה** being used), to be or become great

to grow. Chald. סגא, סגה, to be multiplied, many; Syr. ܣܘܘܐ id. also to grow, to be increased. Kindr. with נגא, the sibilant being prefixed, see under ש, p. 1000.

HIPH. 1. to make great, c. ל Job 12, 23. 2. to magnify, to laud, Job 36, 24. Deriv. שגרא.

שגא Chald. id. to be or become great, Ezra 4, 22. Fut. Dan. 3, 31 שלמכון רשפא may your peace be great, i. e. be multiplied unto you; a form of salutation. 6, 26. In Targg. always סגא.

* שגב 1. to be high, e. g. of a city, to be inaccessible, strong, Deut. 2, 36; elsewhere only in poetry. Not found in the other dialects. Kindr. perh. with נגב, the sibilant being prefixed; see under lett. ש.

2. to be exalted, to be raised up, e. g. to safety as in a high place, Job 5, 11. Comp. משגב.

NIPH. to be high, as a city, a wall, Is. 26, 5, 30, 13. Prov. 18, 11. Trop. a) to be exalted, supreme, of God Ps. 148, 13. Is. 2, 11, 17. b) to be set in a high and secure place; hence to be safe, to be protected, Prov. 18, 10, comp. משגב. c) to be high, i. e. difficult to comprehend, Ps. 139, 6.

PIEL to set up on high, to exalt any one; only metaph. a) to make powerful, to strengthen, Is. 9, 10. b) to set on high i. e. in safety, to protect, to defend, Ps. 20, 2, 69, 30, 91, 14; c. מן from an enemy (comp. מן no. 3. a) Ps. 59, 2, 107, 41.

PUAL pass. of Piel lett. b, Prov. 29, 25. HIPH. to exalt oneself, to show oneself exalted, Job 36, 22. Deriv. משגב, and pr. n. שגוב.

שגג a spurious root, see שגג II.

* שגה fut. רשגה, i. q. שגא, to become great, to grow, Job 8, 7, 11. Ps. 92, 13.

HIPH. to cause to grow, to increase, Ps. 73, 12.

שגוב (elevated, r. שגב) Segub, pr. n. m. a) 1 Chr. 2, 21, 22. b) 1 K. 16, 34 Cheth. for which Keri שגוב Segib.

שגרא m. adj. (r. שגא) great, of God Job 36, 26, 37, 23.

שגרא Chald. m. (r. שגא) 1. Adj. great, Dan. 2, 31, 4, 7. Also much, many, Dan. 4, 9, 18. Plur. f. שגראן many Dan. 2, 48. Ezra 5, 11.

2. Adv. much, greatly, very, Dan. 2, 12, 5, 9, 6, 15, 24, 7, 28.

שגרב see in שגוב lett. b.

* שדר in Kal not used. Arab. سد has two different significations, traces of which remain in Hebrew, viz.

1. to be straight, even, level, comp. ישר no. 1, 2; conj. II, to make straight; VIII, to be straight, made straight. See Piel.

2. to stop, to shut up a way, door, etc. comp. סדר; and this seems to come from the idea of binding, comp. שדר. Hence سد and سد something intervening between two points and stopping the passage, spec. a mountain; plur. سدّة a valley full of rocks and stones, where the rain-water stands. Hence pr. n. שדרים.

PIEL to harrow, i. e. to level a field Is. 28, 24. Job 39, 10. Hos. 10, 11.

* שדרה obsol. root; Arab. سدا to extend the hand (comp. הרה, הרה), to tend towards any thing, to go with large and free steps; IV, to be let go free. The primary idea therefore is that of wide, free, ample space.—Hence

שדרה m. constr. שרה; c. suff. שרי, שרה, שרה; plur. שרות, constr. שרי Ruth 1, 1, 2, also שרות Neh. 12, 29, c. suff. שרותים, שרותים; a field, the open fields, the country, lying unenclosed and without fences or hedges, as is still the case throughout the East. Not found in the kindr. dialects, except in the Punic; see Monum. Phœn. p. 394. Often opp. to cities, villages, camps, Gen. 4, 8, 24, 63, 65, 29, 2, 34, 7, 37, 15, 1 Sam. 20, 5, 11; also to vineyards, these being enclosed by a wall (comp. Is. 5, 2, 5. Num. 22, 24), Ex. 22, 5. Lev. 25, 3, 4. Num. 16, 14, 20, 17. It embraces both tilled fields and pastures Gen. 31, 4, 37, 7. Ex. 9, 3. Ruth 2, 2, 3; also mountainous land and fields planted with trees Judg. 9, 32 comp. v. 36. 1 Sam. 14, 25. 2 Sam. 1, 21; likewise the houses of the peasants no'

surrounded by a wall were reckoned to the open field, Lev. 25, 31. Hence אִישׁ שָׂדֵה *a man of the field*, i. e. Esau as a hunter and living in the open air, Gen. 25, 27; הַיְחִית הַשָּׂדֵה collect. *the beasts of the field*, wild beasts, Gen. 2, 20, 3, 14. הַשָּׂדֵה עֵשֶׂב *the herbs or plants of the field*, wild plants, Gen. 2, 5, 3, 18.

Spec. a) *a field* as ploughed and tilled but not enclosed, Gen. 47, 24. Lev. 19, 19. Often for חֵלקַת שָׂדֵה *part of a field*, i. e. a portion of the open field belonging to one owner and tilled by him (comp. Gen. 33, 19. Ruth 2, 3, 4, 3), Gen. 23, 13, 17, 49, 30, 32. Ruth 4, 5. Jer. 32, 9, 25. Is. 5, 8. [Meton. for *the produce of the fields*, parall. יְהִירוֹן אֶרֶץ, Ecc. 5, 8.—R.] Once *καὶ ἐξοίκη* for *wild plants*, pasturage, Ex. 32, 5.

b) שָׂדֵה הָעִיר *the field of a city*, i. e. *its territory*, the open country round about, Gen. 41, 48. Neh. 12, 29. Ps. 78, 12, 43. הַשָּׂדֵה הַקְּרִי *the country-towns*, opp. the metropolis, 1 Sam. 27, 5.

c) So *the field or country* of a people is their *territory*, Gen. 14, 7, 32, 4. 1 Sam. 6, 1, 27, 7, 11. Ruth 1, 6, 4, 3. Plur. as in Engl. *territories*; Ruth 1, 1 מִשְׂדֵּי מִזְרָב v. 2, 22, 2, 6. Spec. of a level country, as שָׂדֵה אֲרָם Hos. 12, 13, for אֲרָם; see in פָּנָה.

d) As opp. to the sea, i. q. *the land*, terra firma, Ez. 26, 6, 8.

שָׂדֵה m. i. q. שָׂדֵה, *field, country*, but only poetic, Ps. 8, 8, 50, 11, 80, 14. Deut. 32, 13, al.—That שָׂ is the proper and primitive sing. form, and common in Arabic for the Hebrew שָׂדֵה, from verbs לָהַ, is shown Lehrs. p. 158. Simonis and others incorrectly hold שָׂדֵה as plur. i. q. שָׂדֵים; but see Ps. 96, 12.

שָׂדֵים m. plur. pr. n. Siddim, whence נַמְסֵק הַשָּׂדֵים *the Valley or Plain of Siddim*, the plain of the cities Sodom and Gomorrah, now occupied by the Dead Sea, Gen. 14, 3, 8, 10.—Aqu. Onk. Saad. translate 'Valley of the fields' (שָׂדֵים). But

שָׂדֵים is prob. i. q. Arab. سَدٌّ plur. سِدَدَةٌ, 'a depression (Wady) full of rocks and stones,' and therefore difficult to pass, see in שָׂדֵה no. 2; hence 'a plain cut up by stony channels.'

שָׂדֵה f. (r. סָדַר, with שׁ for ס) *a row, rank* of soldiers 2 K. 11, 8, 15; of stories, chambers, 1 K. 6, 9.

שָׂה, constr. שָׂה Deut. 14, 4, c. suff. שִׁיר Deut. 22, 1 and שָׂרְהוּ 1 Sam. 14, 34, comm. gend. (m. Ex. 12, 5; f. Jer. 50, 17. Ez. 34, 20,) *one of a flock*, i. e. *a sheep or goat*, a noun of unity corresponding to the collect. בָּצֹן q. v. a flock of sheep or goats; Gen. 22, 7, 8, 30, 32. Ex. 12, 5. Deut. 14, 4 כְּשֵׂבִים וְשֵׂה עֲזִים *one of the sheep and one of the goats*, i. e. a sheep and a goat. Lev. 5, 7, 27, 26. 1 Sam. 15, 3, 22, 19. Judg. 6, 4; comp. שִׁיר and בָּקָר. It admits of no plural; but is put as collect. Jer. 7, 25, 43, 23.

Arab. سَاحٌ plur. سَاحٌ, id.—The etymology is doubtful; though the word seems derived from a verb سَاحَ as פָּה from פָּאָה; and this prob. had the same signi-

fication with Arab. سَاحَ to drive sheep by uttering the sound شَا شَا repeatedly; comp. in Engl. the sound sh, sh. Nor is it strange that a sheep should be so named from this call or sound of the shepherd; just as in the language of German children a horse is called *Hotto* from the word *hott!* used by coachmen.

* שָׂהָד obsol. root, i. q. Aram. שְׂהַד, סְהָד, Arab. شَهِدَ, *to testify*, pr. to be an eye-witness; Conj. III, coram spectavit.—Hence the two following.

שָׂהָד m. c. suff. שְׂהָדִי Kamets impure, like part. Peal in the Aramæan dialects; *a witness*, once Job 16, 19.

שְׂהָדָתָא f. (r. שָׂהָד) an Aramæan word in stat. emphat. used by Laban the Syrian, *testimony, a testimonial*, Gen. 31, 47. Targ. סְהָדָתָא Ex. 20, 6. Syr. ܫܗܕܘܬܐ.

שְׂהָדִים m. plur. (r. סְהָד, with שׁ for ס) dimin. *crescents*, little moons, worn as an ornament on the necks of men, women, and camels, Judg. 8, 21, 26. Is. 3, 18. Sept. μνίστροι, Vulg. lunulæ.

שׂוֹב *to be gray-haired*, see r. שׂוֹב. שׂוֹבָה i. q. סְבָה, *thick branches, thick-et*, 2 Sam. 18, 9. R. שׂוֹבָה.

* I. שׂוּב *to go off from, to draw back*, i. q. סוּב I, where see. So NIPH. שׂוּב 2 Sam. 1, 22, where however many Mss. and editions have ס. HIPH. שׂוּב Job 24, 2, see in r. סוּב Hiph.

* II. שׂוּב i. q. סוּב II, *to hedge about, to enclose*, in Kal not used.

PILP. שׂוּב *to hedge about*, e. g. a vineyard. Is. 17, 11 נָטַעְתָּ הַיּוֹמָהּ וְהָיָה בַיּוֹם הַהוּא כְּשֶׁנָּטַעְתָּהּ *in the day thou plantedst it, thou didst also hedge it in*.—Kimchi and Aben Ezra render it by הִנְהִיגְתָּ *thou didst cause it to grow*, as if from נָטַע i. q. נָטַע, שָׂבַח; but the former is to be preferred.

שׂוּב *to plaster with lime*, see r. טִיר.

* שׂוּב, once Gen. 24, 63 *Isaac had gone out* בְּשָׂדֵה לְשׂוּבָה, Vulg. *ad meditando in agro*, i. e. *to meditate*, so that שׂוּבָה would be i. q. טִיר I. lett. c. So too most of the ancient versions; for both Sept. ἀδολεαχῆσαι, and Aqu. ὁμιλῆσαι, are to be understood of pious meditation and discourse. The Syriac alone has it: *ad deambulandum, to take a walk*; and this is almost demanded by the nature of the context. But not improb. it should read בְּשָׂדֵה לְשׂוּבָה *to go to and fro in the field*, in order to muster his flocks and shepherds. This is the sense of the phrase שׂוּבָה בְּאֶרֶץ Job 1, 7. 2 Sam. 24, 2. 8; comp. Zech. 4, 10. 2 Chr. 16, 9. Jer. 5, 1.

* שׂוּב i. q. טָסַח, *to go or turn away, to turn aside* to any thing, part. plur. שׂוּבִים Ps. 40, 5.

Deriv. טָסַח, טָסַח.

* שׂוּב *to hedge, to hedge in or about*. Arab. شاك mid. Waw, *to hedge with thorns*, شوك, شوكَة thorn. See the kindred verbs סוּב II, סוּב II, סָבַח and שָׂבַח, also שָׂבַח and סָבַח, which seem to have come from שׂוּב, סוּב, by strengthening the middle radical. Compare also Sanser. sakhā, Pers. شاخ, a leaf, bough.

—Metaph. Job 11, 10 בָּנֵה לְךָ שׂוּבָה *thou hast made a hedge about him*, i. e. *dost protect him*. But the same phrase is also used in a sense of disfavour, for *to shut up one's way*, i. e. *to shut in, to straiten*, Hos. 2, 8; comp. Job 3, 23.

POL. שׂוּב *to intertwine, to weave*; trop. Job 10, 11 בָּצַעְתָּ מִצְּמוֹת וְגִידִים הַשִּׁבְכָבִיר *with bones and sinews hast thou woven me*; comp. Ps. 139, 13.

Deriv. מְשׂוּבָה וּמְסֻבָּה, also the three following.

שׂוּב m. Judg. 9, 49, and שׂוּבָה f. v. 48, *a bough*. Chald. סוּבָה and טוּבָה, Syr. سوما, id.

שׂוּבָה (for שׂוּבָה branches, see טוּבָה) Josh. 15, 48 Keri, also שׂוּבָה ib. Cheth. Josh. 15, 35. 1 Sam. 17, 1, *Socho, Sochoh*, pr. n. of two towns of Judah: a) One in the mountains near Anab and Eshtamoa, Josh. 15, 48; see Bibl. Res. in Palest. II. p. 195. b) The other in the plain, Josh. 15, 35. 1 Sam. 17, 1; see Bibl. Res. in Palest. ibid. p. 349.—The modern Arabic name of both is *Shuweikeh* شويكة, dimin. from *Shaukeh* شوكة; comp. the Σουχώθ of Euseb.

שׂוּבָתָי *Sucathite*, patronym. from a pr. n. שׂוּבָה elsewhere unknown, 1 Chr. 2, 55.

* שׂוּב and שׂוּב, fut. יָשׁוּב, apoc. יָשׁוּב, conv. יָשׁוּב, once יָשׁוּב Ex. 4, 11; imp. יָשׁוּב, יָשׁוּב; inf. absol. יָשׁוּב, constr. יָשׁוּב, rarely יָשׁוּב Job 20, 4; part. pass. f. יָשׁוּבָה 2 Sam. 13, 2 Keri, יָשׁוּבָה Cheth. *gener. to put, to set, to place*; Syr. سَم, Ethlop. ሠፆ, ሠፆ, id. Less frequent is Arab. سام mid. Ye, *to set, to constitute*, e. g. a price. Kindr. are יָשׁוּב, יָשׁוּב.—Hence

1. *to put, to set, to place*, where the person or thing thus *put* stands erect, or is regarded as standing rather than as lying down, Gr. ἵστημι. So of persons, *to set, to station*; 2 K. 10, 24 *Jehu stationed (שָׁם לוֹ) in the street fourscore men*. Ex. 33, 22. 1 Sam. 8, 11; *troops in garrison* 2 Sam. 8, 6. 14, or in ambush Josh. 8, 2. 12. Judg. 20, 36; hence also *to set or put the foot upon the neck of any one* Josh. 10, 24. Of things, which stand or seem to stand; as an idol, *to set up*, Deut. 27, 15; a monument, cippus, Gen. 28, 22. 1 Sam. 7, 12; a table Ex. 26, 35; an altar Ex. 40, 26. 29; the ark Ex. 40, 3; a throne Jer. 43, 10. 49. 38; a door, *to set or put in*, Gen. 6, 16, comp.

Job 38, 10; a tent Ps. 19, 5. So too the boards of the sacred tabernacle, which stood upon bases, Ex. 40, 18; the court before the same, by setting up the columns from which the curtains were suspended, Ex. 40, 8; also to put up the curtains, i. q. to hang them upon the columns, Ex. 40, 5.—Spec.

a) to set troops, i. e. to draw up, to array, c. acc. 1 Sam. 11, 11 Saul set (וַיִּצְבֵּן) the people in three companies. Job 1, 17. Acc. impl. 1 K. 20, 12. Ez. 23, 24. So 1 Sam. 15, 2 בְּדַרְבָּה לִּי שָׁם he set himself for him in the way, i. e. against him.

b) to set, i. e. to constitute, to appoint, (ἰθύναι Acts 20, 18.) e. g. a king Deut. 17, 15; a prince Hos. 2, 2; judges 1 Sam. 8, 1; c. dupl. acc. 1 Sam. l. c. Ps. 105, 21; acc. and לְ Gen. 45, 9. Ex. 2, 14; acc. and עָלַי, to set over, i. e. a person over others Ex. 1, 11. 5, 14. 1 Sam. 18, 5. So שׁוּם בְּרֵאשִׁית to put at the head of, to set over, Deut. 1, 13; comp. in ראשׁ no. 4.

c) to set a plant, i. e. to plant, Is. 28, 25. Ez. 17, 4. 5. Is. 41, 19. So Lat. 'ponere arborem'; Arab. نَصَب.

d) to set up, to erect, to build, e. g. a sepulchral monument Nah. 1, 14; a nest in a rock Num. 24, 21; a mound against a city Mic. 4, 14.—Metaph. to establish a covenant, i. q. חֲקִים בְּרִיתוֹ, c. לְ 2 Sam. 23, 5.

e) שׁוּם הִוָּרָה, Gr. νόμον ἰθύναι, to set a law, i. e. to establish, to appoint, to make a law, Ps. 78, 5. 81, 6. Gen. 47, 26. Ex. 15, 25. Josh. 24, 25. 1 Sam. 30, 25. Of the laws of the heavens Job 38, 33. Jer. 33, 25. So to set or appoint a term, limit, Ps. 104, 9. Prov. 8, 29; a place Ex. 21, 13. 2 Sam. 7, 10.

2. to set, to put, to place, pr. a person, so that he may sit (be seated), dwell, or in any way exist in a place; Gr. ἰθύναι, which also is used in several of the senses under no. 1. 2 K. 10, 3 וַיִּשְׁתָּחֶה and set him (cause him to sit) upon the throne of his father. שׁוּם פֶּתַח בַּיִתָּהּ to put one in prison 2 Chr. 18, 26. Gen. 40, 15. Gen. 2, 8 and there (in the garden) he put the man, caused him to dwell there. Job 20, 4. With לְ of place Job 5, 11; acc. Cant. 6, 12.—Also of things:

a) With עָלַי, to put upon any thing, as upon the head Ex. 29, 6. Also to fasten or fix upon, Ex. 28, 12. 26. 37, 38. 39, 7; a sword upon one's thigh Ex. 32, 27.

b) With בְּ, to put in, to insert, e. g. a hook or ring in the nose, Is. 37, 29. Job 40, 26 [34]. Gen. 24, 47. שׁוּם בְּרִים to put in the staves into the rings Num. 4, 6. 8. 11, 14.

c) With בֵּין, to put between, Judg. 15, 4.

d) i. q. to found, to establish, e. g. the world Job 34, 13; metaph. a people Is. 44, 7; the divine law 42, 4. Here belongs the expression, where God is said to set his name anywhere. i. e. to establish the seat of his worship, Deut. 12, 5. 21. 14, 24. 1 K. 9, 3. 11, 36. 2 K. 21, 4; i. q. שָׁבַן שְׁמוֹ Deut. 12, 11. 26, 2.

3. to put, to place, to lay things (rarely persons), so that they may remain in a recumbent posture. Gen. 22, 9 and laid him (Isaac) upon the altar. 24, 2. 9. 28, 21. 31, 37. 48, 18. al. With עָלַי of pers. to put or lay upon any one for bearing, Gen. 21, 14. 22, 6. Ex. 3, 22; עָלַי of thing Lev. 24, 6. Gen. 9, 23. Ex. 29, 29. שׁוּם יָד עַל פִּה to lay the hand upon the mouth, as imposing silence on oneself, Judg. 18, 19. Job 21, 5; אֶל-עַצְמוֹ id. 1 Sam. 19, 13; לְמַדְעָה Job 29, 9; לְמַדְעָה 40, 4. With בְּ to put or lay in any place. Gen. 30, 41. 31, 34. 44, 1. 50, 26. Ex. 2, 3. Job 13, 27; rarely to lay upon, i. q. שׁוּם עָלַי, Ps. 66, 11. With לְעֵצֵי, to set before any one, e. g. food 1 Sam. 9, 24. 2 K. 6, 22 (also לְ שׁוּם לְתֵם 2 Sam. 12, 20; comp. Gen. 43, 31); a law, to set before, to propose, Ex. 21, 1. Deut. 4, 44. With acc. of place; Gen. 28, 11 and he took a stone and put it at (under) his head. v. 18. 1 Sam. 19, 13.—Spec.

a) to put or set to any thing, to apply; e. g. שׁוּם אֵשׁ to put fire to or under, 1 K. 18, 23. 25; שׁוּם בְּרִים to apply battering-rams, c. עָלַי Ez. 4, 2. 21, 27. Also to put a knife to one's throat Prov. 23, 2; to apply a measure to a building Job 38, 5.—So שׁוּם יָד עַל to lay hand upon any pers. or thing; e. g. in a hostile sense, in order to afflict or punish, Ez. 39, 21, comp. Job 40, 32. But in Ps. 89, 26 I will put his hand upon the sea, i. e. I, Jehovah, will cause his dominion to extend to the sea.

b) to put on a garment, ornaments

etc. c. **עַל** Ruth 3, 3. Ez. 16, 14. Gen. 41, 42. Lev. 8, 8. 1 K. 20, 31. 21, 27. So to *put on* or *apply* a bandage Ez. 30, 21; a girdle upon the loins Jer. 13, 1. With **בְּ** Gen. 37, 34. Ez. 24, 17.

e) to *put into one's hand*, e. g. a cup Is. 51, 23. Contra **בְּרִירוֹ** שׁוּם to *put into one's own hand*, i. e. to *take in one's hand*; e. g. a hammer Judg. 4, 21; goods, 1 K. 20, 6. שׁוּם נַפְשׁוֹ בְּכַפּוֹ to *put or take one's life in one's hand*, see in **בָּחַ** lett. c. 1 Sam. 19, 5. 28, 21. See also in lett. d, here following.

d) שׁוּם הַדְּבָרִים בְּפִי פ' to *put words in the mouth of any one*, to suggest them to him, Ex. 4, 15. Num. 22, 38. 23, 5. 16. 2 Sam. 14, 3. Is. 51, 16. al. So to *put wonders in the hands of any one*, to give him the power of working miracles, Ex. 4, 21; to *put any thing in the ears of any one*, to rehearse it to him, Ex. 17, 14.

e) to *put or lay upon any one*, to *impose*, e. g. any thing to be done, with **עַל** of pers. Ex. 5, 8. 14. 22, 24; or to be suffered, c. **בְּ** Ex. 15, 26. Deut. 7, 15; also to *impute* to any one sc. guilt, with **עַל** Judg. 9, 24; **לְ** Deut. 22, 8. 14 [17]; **בְּ** 1 Sam. 22, 15. Job 4, 18.

f) שׁוּם שֵׁם לְ to *put i. e. give a name to any one*, (*ὄνομα θείναι τινι* Od. 19. 403, *ὄνομα θείσθαι* 19. 406,) Dan. 1, 7; and with a somewhat different construction, Judg. 8, 31 **וַיִּשֶׂם אֶת־שְׁמוֹ אֲבִימֶלֶךְ** and he set i. e. called his name Abimelech. 2 K. 17, 34. Neh. 9, 7, and Chald. Dan. 5, 12; comp. Num. 6, 27.

g) שׁוּם לְנֶגְדוֹ to *set before oneself*, before one's eyes, spoken of that for which one has high regard, Ps. 54, 5. 86, 14.

h) Absol. to *put, to lay down*, sc. a pledge, Job 17, 3. Comp. Arab. **وَضَع**

Conj. III, i. q. **وَضَع رَهَانَ**; Gr. *τίθεσθαι* Passow, A. no. 8.

i) With **אֶל** to *lay before any one*, i. e. to *propound, to explain*, Job 5, 8. Also absol. שׁוּם שֵׁבֶל to *explain the sense* Neh. 8, 8.

k) to *lay up*, as if in store; Job 36, 13 *the wicked אָהָה יִשְׂרָאוֹל lay up wrath* sc. in their heart, i. e. they treasure up their wrath, indulge in anger and hatred against God, and do not humbly turn to him; so Umbreit correctly. Usually *they lay up i. e. heap up divine wrath*

against themselves, i. q. *ἑαυτοῖς θυμόν* Rom. 2, 5.

l) Similar is שׁוּם עַל־לֵב to *lay to heart*, Gr. *θίσθαι ἐνὶ καρδίᾳ*, Is. 47, 7. 57, 1. 11. Jer. 12, 11. Also שׁוּם אֶל־לֵב 2 Sam. 19, 20. **עַל** שׁוּם 1 Sam. 21, 13. Job 22, 22. With inf. and **לְ** Mal. 2, 2, also **אֲשֶׁר לֹא** (that not) Dan. 1, 8, to *care, to take care* sc. to do or not to do any thing. Ellipt. Ps. 50, 23 **שֶׁם דְּרָגָה** who *layeth to heart his way* i. e. his walk, life, who takes care to live aright.

m) i. q. to *throw, to cast*, e. g. stones and timber into the water, Ez. 26, 12.

n) Spoken of liquids, to *pour, to pour out*, e. g. blood in war, to *shed*, 1 K. 2, 5. With **בְּ** to *pour into* Judg. 6, 19. 1 Sam. 17, 54. Ps. 56, 9. With **עַל** to *pour upon*, as blood Ez. 24, 7; oil Lev. 5, 11. Trop. to *put (pour out) the Spirit upon any one*, Num. 11, 17; **בְּקִרְבּוֹ** Is. 63, 11.

4. to *put, to set*, i. e. to *direct, to turn* in any direction; Judg. 7, 22 and *Jehovah set (turned) every man's sword against his fellow*.—Spec. a) שׁוּם עֵינַי עַל to *set eyes upon*, see in **עֵינַי** no. 1. e. b) שׁוּם to *set one's face upon or towards*, in various senses, see in **פָּנָה** no. 1. c, d, f. c) שׁוּם לְבָבוֹ to *set one's mind upon*, *animus advertere, to attend to, to consider*, Is. 41, 22. Hagg. 2, 15. 18; and without **לְבָב** id. Is. 41, 20. Job 34, 23. 37, 15. Judg. 19, 30. Comp. **וַיִּתֵּן וַיִּתֵּן לְבָב** id. With **עַל** upon or towards any thing Job 1, 8; **אֶל** Ex. 9, 21; **לְ** Deut. 32, 46. Ez. 40, 4; with **בְּ** (c. **לְבָב** impl.) Job 23, 6. But 1 Sam. 9, 20 **לְ** שׁוּם לְבָב is to *set the heart upon*, i. e. to care for, to hold dear.

5. to *set as any thing, to put into any state or condition*, i. q. to *make, to render*; comp. Gr. *τίθειναι* i. q. *ποιεῖσθαι*, see Passow in **τίθειναι** B. Ex. 4, 11 **מִי יַעֲלֵם וַיִּשְׂמֵם** who maketh the dumb? Ez. 11, 7. 19, 5. With two acc. Ps. 39, 9 *make me not (set me not as) the reproach of the wicked*, i. e. the object of their reproach. 40, 5. 91, 9. 105, 21. Job 31, 24; acc. and **לְ** Gen. 21, 13. 18. Job 24, 25. Is. 5, 20. 23, 13; to *turn into* Hos. 2, 14 [12]. With acc. and **בְּ**, to make one as or like any thing, Gen. 32. 12 [13] *I will make thy seed as the sand of the sea*. 48, 20. 1 K. 19, 2. Is. 14, 17. The two constructions are mingled in Is. 25, 2 **שָׂמָה מְעִיר לְגַל** thou hast made of a city

runs, lit. 'thou hast turned from a city into ruins;' for עיר לזל or עיר גל.

6. *to set or put*, i. q. *to make, to prepare, to produce, to do*; Gr. *τιθέναι*. So שום קרחה *to make baldness* i. e. a bald spot Deut. 14, 1. שום דרה במדבר *to make a way in the desert* Is. 43, 19; and so Job 19, 8. Ps. 46, 9. שום אהוז *to do signs or wonders, to work miracles*, c. ב in or among, Ex. 10, 2. Ps. 78, 43. 105, 27. Is. 66, 19; comp. Num. 24, 23; but שום ל אזה *to set (give) a sign to any one* Gen. 4, 15. שום בנים *to beget children* Ezra 10, 44, comp. *θίσθαι παῖδα ὑπὸ ζώγῃ* Hymn. Ven. 256, 283. שום רעה על *to do evil to any one* Ps. 109, 5.—Often with dat. of pers. 'to do this or that to or for any one.' 1 K. 20, 34 *make thou streets for thyself in Damascus, as my father made in Samaria*. Ex. 8, 8 [12] *the frogs אשר ישם לם* which he had brought upon Pharaoh. So שום קץ ל *to put an end to, to make an end of any thing*, Job 28, 3; comp. 18, 2. With לו, as שום שם לו *to make oneself a name, to get renown*, 2 Sam. 7, 23. 1 Chr. 17, 21. Sometimes *to set or make for any one* is i. q. *to give, to grant*; e. g. שום זרע ל *to give seed (offspring) to any one* 1 Sam. 2, 20; שום שארים ל *to make survivors to any one*, i. e. to give or preserve a posterity, Gen. 45, 7. 2 Sam. 14, 7. שום ל *to give place to any one, to make room*, 2 K. 11, 16. 2 Chr. 23, 15; see in רך no. 6. So שום ל i. q. לתת Is. 61, 3. Also שום שלום ל *to give peace (prosperity) to any one* Num. 6, 26; שום כבוד ל *to give honour (glory) to*, Josh. 7, 19. Is. 42, 12, comp. Ps. 66, 2; שום רחמים ל *to give or show mercy to*, Is. 47, 6. Comp. Gr. *θίσθαι τινὶ ἄλγος, πένθος*, see Passow in *τλθμ* B. no. 2.

HIPH. i. q. Kal. Imper. השימי either *attend*, see Kal no. 4. c; or *set in array* sc. the battle, see Kal no. 1. a; Ez. 21, 21 [16]. Part. משום *attending, regarding*, Job 4, 20.

HOPH. fut. וישם, *to be put, set*, once Gen. 24, 33 Keri. See רשם.

Deriv. השימה, and pr. n. השימאל.

שום Chald. præter. שם; præter. pass. שום, f. שומה Dan. 6, 18, also שום 3, 29; imper. plur. שימו Ezra 4, 21; i. q. Heb. *to put, to place, to set*. Spec.

1. *to set over*, i. e. *to constitute, to appoint*, Ezra 5, 14.

2. שום שמה *to make one's name any thing, to name*, Dan. 5, 12.

3. שום כל ל *to set the heart on any thing*, i. e. to make a point of, to endeavour, Dan. 6, 15.

4. שום נצם *to set forth an edict*, i. e. to give, make, publish it, Ezra 5, 13. 6, 1. 3. 12. Dan. 3, 10; c. dat. Ezra 5, 3.

9. Impers. מני שום נצם *from me is set forth the decree*, i. e. I have made a decree, Dan. 3, 29. 4, 3. Ezra 4, 19. 6, 8. 11; id. מן הקרי id. Dan. 6, 27 [26].

5. שום נצם על *to make account of, to regard*, Dan. 3, 12.

ITHPE. fut. יהשם 1. *to be put*, c. ב *to be put in*, inserted, Ezra 5, 8.

2. *to be made*, c. dupl. acc. Dan. 2, 5.

3. *to be given*, as a decree Ezra 4, 21.

* I. שור fut. וישר, i. q. שרה, שרר, where see.

1. *to contend, to strive*, c. אל *with or against* Hos. 12, 5.

2. *to be prince, to have dominion, to reign*, Judg. 9, 22.

HIPH. השרי *to make princes*, Hos. 8, 4.

* II. שור onomatopoeitic, i. q. נשר *to saw*, fut. וישר 1 Chr. 20, 3.

* III. שור once for סור, *to go away, to depart*, inf. c. suff. בשורי Hos. 9, 12; see r. סור.

שורה f. (r. שרה) *a row, range*; Arab. ⁹row of stones. Is. 28, 25 *הטה שורה* and sets (plants) the wheat in rows; the accus. שורה being put adverbially; Jerome *per ordinem*. In the east wheat is often thus sown or dropped in rows; see Niebuhr Arabien p. 157.

שורק, see שרק.

* שיש and שיש, fut. ויש, once שיש Is. 35, 1; imp. שיש; inf. absol. שיש, constr. שיש; *to exult, to be glad, to rejoice*. The primary idea is that of *leaping, springing*, comp. סים. Kindr. is *to leap*, as the fœtus in the womb, comp. Luke -1, 41. 44; ⁹شوصة pulsation of an artery. Sanscr. *śas* to leap, *śasa* a hare.—With על of that at which one rejoices Deut. 28, 63. Zeph.

ס, 17. Jer. 32, 41. Is. 62, 5. Ps. 119, 162; with ב Job 39, 21. Ps. 35, 9. Is. 65, 19; spec. שׂוֹשׁ בִּירוּחַ Ps. 40, 17. 70, 5. Is. 61, 10; acc. once Is. 35, 1; לְ c. inf. Ps. 19, 6; בִּי Job 3, 22. Lam. 1, 21; also Vav Is. 64, 4.—In the vexed and prob. corrupted passage: Ez. 21, 15 [10] *that to it (the sword) there may be lightning, it is sharpened* אוֹ נְשִׂיִשׁ נִבְכַּשׁ בְּנִי מֵאֶסֶת בְּלִי-עַץ, where it should prob. read אֶל נְשִׂיִשׁ *against the prince of the tribe of my son (Judah), which despiseth all wood, i. e. since the king and people of Judah contemn all the wooden rods with which I have hitherto scourged them, therefore I will now bring against them a sharp sword. In this way הָרַב and עָצָא are in antithesis; the LXX express אֶל for אוֹ; and נְשִׂיִשׁ is usual in this connection.*

Deriv. טָשׁוּן, טָשׁוּשׁ.

שָׁחַ m. (ר. שִׁיחַ) *meditation, thought*, Am. 4, 13.

* שָׁחָה to swim, inf. שְׁחוּחַ, part. שָׁחָה, both Is. 25, 11. Chald. סָחָא, Syr. سَحَا, to wash, also to swim.

HIPH. to make swim, i. e. to inundate, Ps. 6, 7.—Hence

שָׁחָה f. (Milél, for שְׁחָה) *a swimming* Ezra 47, 5.

שָׁחַק, see שָׁחַק.

* שָׁחַט to press, to press out, e. g. grapes, fut. אֶשְׁחֹט Gen. 40, 11. Chald. שָׁחַט id.

* שָׁחַק fut. יִשְׁחַק to laugh, i. q. צָחַק q. v. but more usual in the later Hebrew; Eth. ሠሐቆ, ሠሐቆ, to laugh; Zab. سَمِعَ to rejoice.—Absol. Prov. 29, 9. Ecc. 3, 4. With אֶל to laugh or smile upon Job 29, 24; c. עַל to laugh at, to deride, Ps. 52, 8. Job 30, 1. With הָ id. but espec. in contempt, to laugh at in scorn, to scorn, espec. powerless threats, Job 5, 22. 39, 7. 18. 22. 41, 21. Prov. 31, 25; absol. id. Ps. 2, 4. With בָּ to mock, to rejoice in others' calamities, Prov. 1, 26; c. עַל id. Lam. 1, 7.

PIEL שָׁחַק, fut. יִשְׁחַק 1. to jest, to sport, pr. to laugh repeatedly, Pi. being iterative, Prov. 26, 19. Jer. 15, 17. Also to rejoice Prov. 8, 30. 31.

2. to sport, to play, e. g. children Zech 8, 5; sea animals Ps. 104, 26, comp. Job 40, 20. 29; also of the play or mock-fight of armies or armed men, to skirmish, 2 Sam. 2, 14.

3. to dance, always as accompanied with song and instrumental music, comp. Engl. to play on an instrument; Judg. 16, 25. 1 Sam. 18, 7. 2 Sam. 6, 5. 21. 1 Chr. 13, 8. 15, 29. Jer. 30, 19 קוֹל מְשַׁחֲקִים the voice (song) of dancers and singers. 31, 4 בְּחֹל מְשַׁחֲקִים in the chorus of dancers.

HIPH. to laugh at in scorn, to deride. c. עַל 2 Chr. 30, 10.

Deriv. מְשַׁחֵק, pr. n. יִשְׁחַק i. q. יִצְחַק, also

שָׁחַק and שְׁחֹק m. 1. laughter Ecc. 2, 2. 7, 3. 6. 7. Job 8, 21. Ps. 126, 2.

2. derision, scorn, meton. for the object of it, Job 12, 4. Jer. 20, 7. 48, 39. Lam. 3, 14.

3. jest, sport, Prov. 10, 23; dancing to music, Judg. 16, 27.

שָׁחַ see שָׁחַט.

* שָׁטָה fut. יִשְׁטֵחַ, apoc. יִשְׁטֵךְ, to turn aside from a way, to deviate; kindr. with שָׁטַח. Aram. סָטָא, سَطَا, id.—With עַל אֶל-הַדְרָבָרַיִם from the way Prov. 4, 15; אֶל-הַדְרָבָרַיִם 7, 25. Spec. of adulterous females Num. 5, 12; with תַּחַת הָאִישׁ (i. q. מִתַּחַת) 5, 19, 20. 29. Comp. זָנָה no. 1, in Hos. 4, 12 and Ez. 23, 5.

Deriv. סוֹטֵר for שוֹטֵר.

שָׁטוּם m. plur. (ר. שָׁטוּם) *deviations from right, transgressions*, Hos. 5, 2. Also סוֹטֵם q. v. id. Ps. 101, 3. The form is like קָא from ר. קוּא, חָל from ר. חוּל.—Others concr. *apostates, revolters*.

* שָׁטַם fut. יִשְׁטַם to lie in wait for any one, to persecute him, c. acc. Gen. 27, 41. 49, 23. 50, 15. Job 16, 9. 30, 21. Ps. 55, 4.—The primary signif. is to set a trap, comp. Syr. سَطَمَ; whence the deriv. מְשַׁטֵּם.

* שָׁטַן i. q. שָׁטַם 1. to lie in wait, to be an adversary, to persecute, c. acc. Ps. 71, 13 שָׁטַן נִפְשִׁי i. q. מִבְּהָשֵׁי נִפְשִׁי. 38. 21. 109, 4. שָׁטַנִּי my adversaries, persecutors, Ps. 109, 20. 29.

2. to oppose, to resist, in the forum.

inf. c. suff. לְשׂוּנִי Zech. 3, 1.—Chald. שׂוּן c. לְ id. Arab. شطن to resist.

Deriv. the two following.

שׂוּן m. 1. *an adversary*, e. g. in war, *an enemy*, 1 K. 5, 18, 11, 14, 23, 25. 1 Sam. 29, 4; in the forum Ps. 109, 6, comp. Zech. 3, 1, 2; also of one who in any way opposes another, 2 Sam. 19, 23. Num. 22, 22 *the angel of Jehovah stood in the way לְשׂוּן לוֹ to oppose him.* v. 32.—Chald. שׂוּן, שׂוּן, שׂוּן, id.

2. With the art. הַשׂוּן *the adversary* καὶ ἐξοχόν, it assumes the nature of a proper name (Heb. Gramm. § 107, 2), i. e. *Satan*, ὁ διάβολος, *the Devil*, the evil spirit in the theology of the Jews, who seduces men to evil 1 Chr. 21, 1 (where alone the article is wanting, comp. 2 Sam. 24, 1), and accuses and calumniates them before God, Zech. 3, 1, 2. Job 1, 6–9. 2, 1 sq. Comp. Rev. 12, 10 ὁ κατηγορῶν τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμῶν καὶ νυκτός. Syr. سَوْن, Arab. الشيطان, Eth. ሰጦን, id.—The hypothesis of A. Schultens, Herder, Eichhorn, and others, is now universally exploded: these writers held the Satan of the book of Job to be different from the Satan of the other books, regarding him as a good angel appointed to try the characters of men; and hence they proposed in the prologue of this book everywhere to read הַשׂוּן i. e. περιουδέυτης, from the root שׂוּן.

שׂוּנָה f. (r. שׂוּן) 1. *accusation*, letter of accusation, Ezra 4, 6.

2. *Sitnah*, pr. n. of a well, so called from the opposition and strife of the Philistines against Isaac, Gen. 26, 21.

שׂוּר Chald. see in שׂוּר.

שׂוּרָה m. (for נְשׂוּרָה, r. נָשָׂא) *elevation*, *eminency*, i. q. שְׂאֵרָה, Job 20, 6.

שׂוּרָה (for נְשׂוּרָה elevated) *Sion*, pr. n. of the mountain usually called Hermon, prob. nothing more than an epithet, 'the lofty,' Deut. 4, 48. R. נְשׂוּרָה.

* שׂוּב *to be gray, hoary*, i. e. gray-headed, *to have gray hair*, 1 Sam. 12, 2. Part. שׂוּב *gray-headed, an old man, sennex*, Job 15, 10.—Chald. שׂוּב, Syr. سَاب, Arab.

Arab. شاب mid. Ye, id.—Hence שׂוּב, שׂוּבָה.

שׂוּבָה Chald. id. Part. plur. emphat. שׂוּבָה, constr. שׂוּבָי, *old men, elders*, Ezra 5, 5, 9.

שׂוּבָה m. sc. suff. שׂוּבָה, *grayness* of the hair, meton. *old age*, 1 K. 14, 4.

שׂוּבָה f. (r. שׂוּב) constr. שׂוּבָה, c. suff. שׂוּבָה, *grayness* of hair, *hoariness*, Hos. 7, 9. Job 41, 24. Meton. a) Of a person who has gray hairs, one gray-headed, Gen. 42, 38, 44, 29, 31. Ruth 4, 15. 1 K. 2, 6, 9; espec. Lev. 19, 32; fully שׂוּבָה אִישׁ Deut. 32, 25. b) For *old age*, Ps. 71, 18, 92, 15. שׂוּבָה טוֹבָה *a good old age*, i. e. far advanced, Gen. 15, 15, 25, 8. Judg. 8, 32. 1 Chr. 29, 28.

שׂוּרָה m. (r. שׂוּר or שׂוּב I) *a withdrawing*; 1 K. 18, 27 לוֹ שׂוּרָה *he has withdrawn himself*, sc. into his private apartments.

* שׂוּרָה *to cover with lime, to plaster*, Deut. 27, 2, 4. Arab. شان mid. Ye, Chald. שׂוּר, id.—But this is prob. rather a denom. signif. from n. שׂוּר *lime*; which itself may come from the idea of *boiling*, r. שׂוּר i. q. זִיר.

שׂוּרָה m. *lime*, see in r. שׂוּר ult. Deut. 27, 2, 4. Is. 33, 12. Am. 2, 1.—Arab. شِير, Syr. سَمْرَا, Chald. שׂוּרָה, id.

שׂוּחַ, see the suff. forms in שׂוּחַ.

* שׂוּחַ fut. שׂוּחַ *to speak, to talk, to converse*; Talm. שׂוּחַ id. but not found in the kindr. dialects. With לְ, Job 12, 8 שׂוּחַ אֶרֶץ *speak to the earth*, i. e. to the reptiles. With בְּ *to talk of* any one Ps. 69, 13; c. acc. *to talk with, to converse with*, Prov. 6, 22.—Hence a) *to speak or utter a song, to sing*, i. q. רָבַר no. 1. c. p. 211; absol. Judg. 5, 10; c. acc. *to sing of, to celebrate in song*, Ps. 145, 5; c. בְּ id. Ps. 105, 2. b) *to utter complaints, to complain*, Ps. 55, 18. Job 7, 11. Comp. subst. שׂוּחַ I. 3. c) i. q. דַּבַּר בְּבִלְבּוֹ *to talk with oneself*, i. e. *to meditate*, espec. on divine things, Ps. 77, 4, 7 כַּסֵּי לִבִּי אֲשִׁיחָה. With בְּ of thing v. 13, 119, 15, 23, 27, etc.

Pol. fut. שׂוּחַ, i. q. Kal lett. c, *to meditate*, c. בְּ Ps. 143, 5. Also *to think*,

to consider, Is. 53, 8; see Comment. on Is. l. c. Thesaur. p. 1328.

Deriv. שיח, שיח, שיחה.

I. שיח m. (r. שיח) c. suff. שיחי.

1. *speech, discourse*, 1 K. 9, 11. So perh. in irony of Baal, 1 K. 18, 27 לוי שיח לו *he is talking* with some one; or perh. *he is meditating*, is in a brown study, so that he does not hear; see the root lett. c. The first is more certain.

2. *song*, Ps. 104, 34; see the root lett. a.

3. *complaint, complaining*, 1 Sam. 1, 16. Job 7, 13. 9, 27. 23, 2. Ps. 55, 3. 64, 2. 102, 1. Prov. 23, 29.

II. שיח m. plur. שיחים, *a shrub, bush*; collect. *shrubs, bushes*, Gen. 2, 5. Job 30, 4. Plur. Gen. 21, 15. Job 30, 7.—Comp. שחב *shrub*, from שחב *to sprout*, to grow. Perh. of the same origin with שחב, שחב.

שיחה f. (r. שיח) *meditation*, espec. pious, in respect to divine things, Ps. 119, 97. 99. Job 15, 4 לפני אל *meditation before God*, i. e. devotion, Germ. *Andacht*.

שים *to put, to place*, see שים.

שיח m. (r. שחב) plur. שיחים, *thorns, prickles*, Num. 33, 55. Arab. شوك *thorn*.

שחב m. (r. שחב i. q. שחב) c. suff. שחבו, *a booth, hut, also a tabernacle, dwelling*; Lam. 2, 6 פגן שחבו *God hath torn away his dwelling as the hut of a garden*, i. e. the temple, comp. שחב.—Others less well, *a hedge, enclosure*.

* שחב obsol. root, i. q. Chald. שחב *to look at, to view*, Syr. سَحَف, Samar. שחב, to look for, to long for, Samar. שכור eye. Kindred is שחב. The primary idea seems to have been that of *cutting, separating, discerning*; comp. in בין; whence שיחי knife.

Deriv. שיחי — שיחי, שיחי.

שיח f. (r. שחב i. q. שחב) *a pointed weapon, dart*, pr. a thorn, Job 40, 31.

Arab. شوك *a thorn, sharp weapon*.

שחב (watch-tower, r. שחב) *Sechu*, pr. n. of a region near Ramah, 1 Sam. 19, 22.

שכור m. (r. שכח) *intelligence*, comp. שכח and r. שכח no. 2; meton. the seat of it, *the mind, heart*, Job 38, 36; for this passage see in art. שחח. Others, *phenomenon, meteor*, but against the context.

שכח f. (r. שכח) *the flag of a ship, a standard*, seen as a signal from afar; Samar. שחב signal, standard. Plur. Is. 2, 16 upon all the ships of Tarshish וכל החמדה and upon all their gay flags; comp. the parallelism v. 13–16. Sept. correctly as to sense, ἐπὶ πᾶσων θύων πλοίων κάλλους. The Phœnician and Egyptian vessels had their flags and sails of purple and other splendid colours; see Ez. 27, 7. Diod. Sic. 1. 57. Wilkinson's Mann. and Cust. of Anc. Egypt. III. p. 211.

שכח m. (r. שכח) *a knife*, Prov. 23, 2.

Chald. שכח, Arab. سكين, id.

שכיר m. (r. שכר) *one hired, a hireling, hired labourer*, Ex. 22, 14. Lev. 19, 13. 22, 10. Deut. 15, 18. Job 7, 1. al. Is. 16, 14 in three years בשני שכיר according to the years of a hireling, i. e. it will happen at this exact time, will not be deferred longer, just as the hired labourer does not continue his work beyond the stated hour.

שכירה f. (r. שכר) *a hiring*; Is. 7, 20 תער השכירה *the hired razor*.

* שכח I. i. q. שכח, *to interweave*; also *to cover*, Ez. 33, 22. Hence שחב.

2. i. q. שחב, *to hedge*, spec. *to hedge with thorns*; hence שחב *thorn*, pointed weapon, שחב to be armed.

Deriv. שחב, שחב, שחב.

* שכל 1. Pr. *to look at, to behold, to view*; Chald. and Samar. שכל Ithpa. id. See Hiph. no. 1. Oftener

2. Trop. *to be prudent, circumspect, to act prudently, wisely*, pr. 'to look well to any thing', 1 Sam. 18, 30.

PIEL causat. of Kal no. 2. Gen. 48, 14 וידיו שכל אה-דדיו *he laid his hands circumspectly*, i. e. placed them purposely thus.—But all the ancient versions give the sense, *he laid his hands cross-wise*, Sept

ἐναλλάξ τὰς χεῖρας, Vulg. *commutans manus*.

HIPH. 1. *to look at, to behold*; Gen. 3, 6 *לְהַשְׁכִּיל לְהַעֲמִיד וְנִחְמָד הָעֵץ לְהַשְׁכִּיל* and pleasant was the tree to behold; Vulg. *aspectu delectabile*, and so the other ancient versions. Others refer it to no. 5.

2. Trop. *to look at with the mind, to consider, to attend to*, absol. Dan. 9, 25; c. acc. Deut. 32, 29. Ps. 64, 10; עַל Prov. 16, 20; אֶל Neh. 8, 13. Ps. 41, 2 מִשְׁכִּיל אֶל-דָּבָר *who considereth the poor*, i. e. careth for him; c. לְ Prov. 21, 12; בְּ Dan. 9, 13; בִּי Is. 41, 20.

3. *to be or become intelligent, prudent, wise*, Ps. 2, 10. 94, 8; c. בְּ Dan. 1, 4, comp. v. 17; *to act prudently, wisely*, Jer. 20, 11. 23, 5.—PART. מִשְׁכִּיל *one intelligent, prudent, wise*, Job 22, 2. Prov. 10. 5. 14, 35. Am. 5, 13; also *upright, righteous, godly*, Ps. 14, 2. Dan. 11, 33. 35. 12, 3; comp. הַכְּמָה, הָקֵם. But subst. מִשְׁכִּיל *a poem*, see in its order, p. 621.—Inf. הַשְׁכִּיל Jer. 3, 15 and הַשְׁכֵּל Prov. 1, 3. 21, 16, subst. *intelligence, understanding, wisdom*.

4. i. q. הַצְלִיחַ *to have success, to prosper*, in any undertaking or business, Josh. 1, 7. 8. 2 K. 18, 7. Is. 52, 13. Jer. 10, 21. Prov. 17, 8. Also

5. Causat. *to make wise, i. e. to teach, to instruct*, c. acc. Ps. 32, 8. Prov. 16, 23; c. dupl. acc. Dan. 9, 22; c. לְ pers. Prov. 21, 11.

6. *to give success, to cause to prosper*, 1 K. 2, 3. Deut. 29, 8.

Deriv. שִׁכַל and שְׁכַל, also מִשְׁכִּיל.

שְׁכַל Chald. ITHPA. c. בְּ *to attend to any thing, to consider*, Dan. 7, 8.—Hence שְׁכַלְהוֹנִי.

שְׁכַל m. 1 Chr. 22, 12, also שְׁכַל, in pause שְׁכַל, c. suff. שְׁכַלְוִי. R. שְׁכַל.

1. *intelligence, understanding, wisdom*, 1 Chr. 22, 12. 26, 14. Prov. 12, 8. שְׁכַל טוב *good understanding* Prov. 13, 15. Ps. 111, 10. 2 Chr. 30, 22. שִׁכַל *to give the understanding of any thing*, i. e. to cause to understand it, Neh. 8, 8.—In a bad sense, *craft, cunning*, Dan. 8, 25.

2. *prosperous success, prosperity*, Prov. 3, 4.

שְׁכַלְהוֹנִי f. Ecc. 1, 17 *folly*, i. q. שְׁכַלְהוֹנִי which is found in many Mss. and editions.

שְׁכַלְהוֹנִי Chald. f. (r. שְׁכַל) *intelligence, understanding*, Dan. 5, 11. 12.

* שְׁכַר fut. יִשְׁכַר, *to hire*; Arab.

شكر *to reward, to thank*. Talm. i. q.

Heb.—With acc. of pers. Gen. 30, 16. Prov. 26, 10. So *to hire workmen* 2 Chr. 24, 12. Is. 46, 6; *troops* 2 Sam. 10, 6. 2 K. 7, 6. 1 Chr. 19, 6. 2 Chr. 25, 6; *a priest* Judg. 18, 4. In a bad sense i. q. *to bribe* Judg. 9, 4. Deut. 23, 5. Neh. 13, 2.

NIPH. *to hire oneself out, to be hired*, 1 Sam. 2, 5.

HITHP. *to hire oneself out, to earn wages*, Hag. 1, 6.

Deriv. שָׁכַר, שְׁכַר, שְׁכִיר, שְׁכִירָה, מִשְׁכִּירָה, רִשְׁשָׁכַר.

שְׁכַר m. constr. שְׁכָר, c. suff. שְׁכָרִי. R. שְׁכָר.

1. *hire, wages*, of a labourer Gen. 30, 28. 32. Deut. 15, 18. 1 K. 5, 20. Zech. 8, 10. Mal. 3, 5; of a nurse Ex. 2, 9; *fare, passage-money*, Jon. 1, 3; also *hire of a thing* Ex. 22, 14; *stipend of the priests* Num. 18, 31.

2. *reward*, espec. from God, either for virtue Gen. 15, 1. 2 Chr. 15, 7. Jer. 31, 16. Ps. 127, 3; or for labours and sufferings Is. 40, 10. 62, 11. Ez. 29, 18. 19.

3. *Sacar*, pr. n. m. a) 1 Chr. 26. 4. b) 1 Chr. 11, 35, for which in the parall. passage 2 Sam. 23, 33 שְׁכָר.

שְׁכָר m. (r. שְׁכַר) *hire, wages*, Prov. 11, 18. Is. 19, 10 עֲשֵׂי שְׁכָר *those making wages, hired labourers*; comp. עָשָׂה no. 2. d.

* שְׁלָה obsol. root, i. q. Arab. سلى, pr. *to be quiet*, i. q. שְׁלָה; then *to be fat*, i. q. Arab. سلى VIII.—Hence

שְׁלָר m. (Keri שְׁלָרִי) *a quail*, so called

from its fatness, comp. Arab. سَمَانِي; thrice collect. *quails*, Ex. 16, 13 where it is joined with a fem. in the manner of collectives. Num. 11, 32. Ps. 105, 40.—PLUR. שְׁלָרִים Num. 11, 31, as from a sing.

שְׁלָרָה, corresponding to Arab. سَلَوَى, and Samar. סלורי, which the Cod. Hebraeo-Sam. also has. Sept. ὀρνυγομήτσα, Vulg. *coturnix*. See Bochart Hieroz. II. p. 92.—Not the bird now called *kūtā* تطاء, see Bibl. Res. in Palest. II. p. 620.

שׁלִי Keri, see שׁלִי.

שׁלְמָא (garment, see שׁלְמָה) *Salma*, pr. n. m. a) A son of Caleb 1 Chr. 2, 51. 54. b) See in שׁלְמָה no. 2.

שׁלְמָה f. by transpos. for שׁמְלָה q. v.

1. a garment Ex. 22, 8. Mic. 2, 8.

2. *Salmah*, pr. n. of the father of Boaz, Ruth 4, 20; for which שׁלְמָא 1 Chr. 2, 11, and שׁלְמוֹן Ruth 4, 21.

שׁלְמוֹן (clothed) *Salmon*, pr. n. m. see שׁלְמָה no. 2.

שׁלְמַי *Salmai*, pr. n. m. Neh. 7, 48; for which Ezra 2, 46 Keri שׁלְמַי.

שׁמְאֵל a quadrilit. root not used in Kal, denom. from שׁמְאֵל.

HIPH. הַשְׁמְאֵל fut. Gen. 13, 9; inf. and imp. הַשְׁמֵל 2 Sam. 14, 19, הַשְׁמֵלִי Ez. 21, 21; part. plur. מְשֻׁמְאֵלִים 1 Chr. 12, 2.

1. to turn to the left, Gen. 13, 9. Is. 30, 21. Ez. 21, 21. 2 Sam. 14, 19 see in רָמַן.

2. to use the left hand, to be left-handed, 1 Chr. 12, 2.

* שׁמְאֵל, more fully שׁמְאֵלִי which ought perh. to be pronounced שׁמְאֵלִי, Arab. شَمَالٌ.

1. the left hand, opp. הַיְמִין the right hand. Gen. 48, 14. Judg. 16, 29. Jon. 4, 11. Cant. 2, 6. 8, 3. Accus. שׁמְאֵל and הַשְׁמְאֵל (Gen. 13, 9) to the left hand, towards the left; often in the phrase לֹא סָר הַיְמִין וְהַשְׁמְאֵל not to turn to the right hand or to the left Deut. 2, 27 (comp. Num. 20, 17). 5, 29. Josh. 1, 7. 23, 6. 1 Sam. 6, 12. 2 K. 22, 2. מְשֻׁמְאֵל on or at the left hand 1 K. 7, 49; c. genit. of any one Gen. 48, 13. 2 Sam. 16, 6. 1 K. 22, 19. 2 Chr. 4, 8. בְּ-שׁמְאֵל on the left hand 2 K. 23, 8; to the left hand, towards the left, Gen. 24, 49. Is. 9, 19.

2. the left, i. e. the left side, quarter, part; hence הַיְמִין וְהַשְׁמְאֵל the left hand, Judg. 3, 21. Ez. 39, 3.

3. the north. the northern quarter. see in אַחֲרֵי no. 2. Job 23, 9. Gen. 14, 15 הַיְמִין וְהַשְׁמְאֵל on the north of Damascus. Corresponding in Arabic is شَمَالٌ the left hand, the left, the north.

NOTE. As to the origin of this quadrilateral, some regard it as from شَام שׁאם

and ל, the latter either as added, or as borrowed from מוֹל, i. e. שׁמְאֵל from שׁאם and מוֹל. Others, as Simonis, make i from a root שׁמל שׁמל to wrap oneself in a garment; as if שׁמְאֵל the left hand were so called as being usually enveloped in the mantle or outer garment.

Deriv. denom. שׁמְאֵל HIPH. and

שׁמְאֵלִי adj. left, on the left, opp. הַיְמִין right; 1 K. 7, 21. Ez. 4, 4. Fem. שׁמְאֵלִית Lev. 14, 15. 16. 26 sq. 2 K. 11, 11.

* שׁמַח and שׁמַח Neh. 12, 43. Zech. 10, 7; imp. שׁמַח, fut. רִשְׁמַח; to rejoice, to be joyful, to be glad. The primary idea seems to be that of a smiling, cheerful, merry countenance, comp. שׁמְחָה lett. a, b; and hence Arab. سَمِح to be

cheerful, gentle, liberal.—Judg. 9, 19. 1 Sam. 11, 15. 1 K. 5, 21. Ecc. 3, 22. al. Sometimes of a louder joy, to be or make merry. spoken of persons feasting and indulging themselves, 1 K. 4, 20. Ecc. 8, 15; comp. Zech. 10, 7. Hence שׁמַח לְפָנֵי יְהוָה to rejoice before Jehovah, spoken of the sacred festivities held in the courts of the sanctuary, Lev. 23, 40. Deut. 12, 7. 12. 18. 14, 26. 16, 11. Neh. 12, 43; comp. Is. 9, 2. Also of those singing and dancing, Job 21, 12. So too שׁמַח בְּלִבּוֹ Ex. 4, 14; elsewhere ascribed to the heart itself Ps. 16, 9. 33, 21. Prov. 23, 15; and to inanimate things, as the heavens Ps. 96, 11. 1 Chr. 16, 31; Mount Zion Ps. 48, 12; once to a light, Prov. 13, 9 the candle of the righteous רִשְׁמַח rejoiceth, i. e. shines with a cheerful light.—With בְּ of that in or at which one rejoices, 1 Sam. 2, 1. Ps. 21, 2. 104, 31. 122, 1. Prov. 23, 24; often שׁמַח בְּיְהוָה to rejoice in Jehovah i. e. in his favour and protection Ps. 9, 3. 32, 11. 85, 7. 97, 12. Joel 2, 23. With כֹּל id. Is. 9, 16. 39, 2. Jon. 4, 6. 1 Chr. 29, 9; rarely c. מִן Prov. 5, 18 (where many Mss. have בְּ). Ecc. 2, 10; c. לְ et inf. as לְרִאוֹת שׁמַח 1 Sam. 6, 13, comp. Judg. 19, 3; כִּי Ps. 58, 11. Job 31, 25. For the idea of rejoicing over the calamities or destruction of any one is put לְ שׁמַח Ps. 35, 19. 24. 38, 17. Is. 14, 8. Mic. 7, 8. Ob. 12; rarely בְּ שׁמַח Prov. 24, 17. Job 31, 29.

PIEL שׁמַח, fut. רִשְׁמַח, to make rejoice

to gladden, to cheer, c. acc. Deut. 24, 5. Prov. 10, 1, 15, 20, 30. Ps. 45, 9, 104, 15. al. Of a rejoicing over the calamities of others, c. הָ Ps. 30, 2; עַל Lam. 2, 17; בְּן 2 Chr. 20, 27.

HIPII. i. q. Piel, Ps. 89, 43.

Deriv. the two following.

שׁוּמָה m. adj. verbal, fem. שׁוּמָה, joyful, glad, rejoicing, Deut. 16, 15; c. בְּן because of or in any thing Ecc. 2, 10; plur. c. הָ et inf. Prov. 2, 14 שׁוּמָה לַעֲשׂוֹת רָע who rejoice to do evil. Plur. constr. once שׁוּמָה Ps. 35, 26, once שׁוּמָה Is. 24, 7.

שׁוּמָה f. (r. שׁוּמָה) constr. שׁוּמָה, c. suff. שׁוּמָה, plur. שׁוּמָה; joy, gladness, rejoicing, Ps. 4, 8, 45, 16. שׁוּמָה שׁוּמָה לְגִדְלוֹתָהּ to rejoice with great joy, i. e. exceedingly, 1 K. 1, 40. Jon. 4, 6. Spec. a) The loud expression of joy, as songs of joy, shouts of rejoicing, Gen. 31, 27. Neh. 12, 43. 2 Chr. 23, 18, 29, 30. b) festivity, i. e. festive banquets, pleasures, Judg. 16, 23. Prov. 21, 17 אֲהַב עֲשֵׂה שׁוּמָה loving pleasures. עֲשֵׂה שׁוּמָה Neh. 8, 12, 12, 27. 2 Chr. 30, 23. בִּיהַ עֲשֵׂה שׁוּמָה Ecc. 7, 4.

שׁוּמָה f. (r. שׁוּמָה, שׁוּמָה for שׁוּמָה) a carpet, quilt, mattress, Judg. 4, 18; where some Mss. read שׁוּמָה. Comp. שׁוּמָה bed, couch.

* שׁוּמָה obsol. root; Arab. شَمِلَ to cover with a garment; Conj. IV, to wrap oneself. Hence שׁוּמָה, שׁוּמָה, garment.

HIPII. הַשׁוּמָה, see r. שׁוּמָה.

שׁוּמָה f. (r. שׁוּמָה) constr. שׁוּמָה, c. suff. שׁוּמָה; plur. שׁוּמָה, c. suff. שׁוּמָה; a garment, both of men and women Deut. 22, 5; espec. the wide outer garment or mantle Gen. 9, 23. Judg. 8, 25. Prov. 30, 4; in which a person wrapped himself at night, Deut. 22, 17; the soldiers' cloak, Is. 9, 4. Also genr. raiment, as שׁוּמָה לֶחֶם food and raiment Deut. 10, 18. Is. 3, 7, 4, 1. Plur. שׁוּמָה garments Gen. 45, 22. Ex. 3, 22. al.—From this primary form comes by transpos. שׁוּמָה q. v.

שׁוּמָה (garment) Samlah, pr. n. of a king of Edom, Gen. 36, 36. 1 Chr. 1, 47.

* שׁוּמָה obsol. root, Arab. سَم to poison; whence سُم Samūm (Simoom) a poisonous wind.

שׁוּמָה (in some Mss. שׁוּמָה) a species of poisonous lizard, Prov. 30, 28; Sept. καλαβώτης, Vulg. stellio. Arab.

שׁוּמָה is a poisonous lizard spotted like a leopard. See Boehart Hieroz. II. p. 1084.

* שׁוּמָה i. q. r. שׁוּמָה; hence שׁוּמָה nails; comp. in שׁוּמָה.

* שׁוּמָה, fut. שׁוּמָה, inf. abs. שׁוּמָה, constr. שׁוּמָה and שׁוּמָה Prov. 8, 13, to hate.

Syr. سَمًا, Arab. شَنَّأ, id. but Arab. also

intrans. to be ugly, deformed, i. q. شَنَّع.

In this idea of ugliness, deformity, seems to lie the primary meaning of the root; comp. Engl. ugly, pr. in a physical sense, but also provincially of temper and disposition.—Constr. with acc. of pers. Gen. 26, 27. Deut. 22, 13. Judg. 14, 16. Ps. 5, 6, 31, 7, 139, 22; with acc. of thing, e. g. falsehood Ps. 119, 104, 128, 163; wickedness Ps. 45, 8; also 50, 17. Prov. 5, 12. Ecc. 2, 17. Ps. 120, 6. al. Rarely with הָ of pers. Deut. 19, 11. Ascribed to the soul (נֶפֶשׁ) Is. 1, 14. Ps. 11, 5. Opp. אֲהַב Deut. 21, 15. 2 Sam. 19, 7.—PART. שׁוּמָה, subst. a hater, an enemy, either personal Ex. 23, 5. Job 8, 22. Prov. 25, 21. Ps. 35, 19; or public Gen. 24, 60. Ex. 1, 10. Ps. 21, 9. With suff. שׁוּמָה Deut. 7, 10; but also לוֹ id. Deut. 4, 42. 19, 4. 6. 11. Josh. 20, 5; comp. Gr. ἐχθρός τινι. Heb. Gr. § 113. 2. Fem. plur. שׁוּמָה Ez. 16, 27. Part. pass. hateful, odious, fem. Prov. 30, 23.

NIPH. pass. of Kal, Prov. 14, 17, 20.

PIEL only in Part. שׁוּמָה a hater, an enemy, either personal Job 31, 29; or public Deut. 33, 11. Ps. 18, 41, 44, 11, 68, 2, 89, 24. Only in poetic style.

Deriv. שׁוּמָה, שׁוּמָה.

שׁוּמָה Chald. i. q. Heb. Part. שׁוּמָה a hater, enemy, Dan. 4, 16 [19].

שׁוּמָה f. (r. שׁוּמָה) constr. שׁוּמָה, c. suff. שׁוּמָה.

1. Pr. inf. of the verb שׁוּמָה Deut. 1, 27.

2. hatred, 2 Sam. 13, 15. Ps. 109, 5. Ecc. 9, 1, בְּשׁוּמָה in hatred Num. 35, 20.

הַטְּנִיָּה *to hate with great hatred*, i. e. exceedingly, 2 Sam. 13, 15.

טְּנִיָּה m. (r. טָנַן) adj. verbal, only fem. טְּנִיָּהּ, *hated*, Deut. 21, 15.

טְּנִיר (r. טָנַר, coat of mail, i. q. טְּנִירָה q. v. no. 2; or, cataract, i. q. טְּנִירָה, from the noise of waters) *Senir*, pr. n. of Mount Hermon among the Amorites Deut. 3, 9. Ez. 27, 5; in a narrower sense for a part of Hermon, Cant. 4, 8. 1 Chr. 5, 23. According to Abulfeda the part of Anti-Lebanon north of Damascus is called *سنير* *Senir*; Abulfed. ed. Köhler p. 164; ed. Paris p. 68.—Written also טְּנִיר in some copies Deut. 3, 9. Cant. 4, 8.

* טְּנִירָה obsol. root, prob. i. q. טְּנִירָה *to make a noise, to clatter*, e. g. as arms, whence טְּנִירָה armature, coat of mail. Hence see pr. n. טְּנִיר.

טְּנִירָה, plur. טְּנִירָהּ, see in טְּנִירָה.

טְּנִירָה m. (r. טָנַר) constr. טְּנִירָהּ; plur. טְּנִירָהּ, constr. טְּנִירָהּ.

1. *hairy, shaggy, rough*, Gen. 27, 11. 23. Dan. 8, 21. Chald. טְּנִירָה, Syr.

טְּנִירָה, Arab. شَعْرًا, id.

2. *a he-goat, buck*, (Lat. *hircus* i. q. *hirtus, hirsutus*, hairy,) Lev. 4, 24. 16, 9 sq. Fully טְּנִירָה *a buck of the goats, goat-buck*, Gen. 37, 31. Lev. 4, 23. 16, 5. Num. 7, 16 sq. 28, 30. 29, 11. al. טְּנִירָה *the goat of the sin-offering* Lev. 9, 3. 15. 10, 16. 16, 15. 27. For the worship of the he-goat among the Hebrews, after the example of the Egyptians, see Lev. 17, 7. 2 Chr. 11, 15. Fem. טְּנִירָה *a she-goat*, see in its order.—Plur. טְּנִירָהּ *he-goats for satyrs, wood-demons*, supposed to resemble he-goats, and to live in deserts Is. 13, 21. 34, 14. Sept. δαιμόνια. See on these popular superstitions, Comment. on Isa. II: cc. Bochart. Hieroz. II. p. 844.

3. Plur. טְּנִירָהּ, *showers*, Deut. 32, 2; comp. r. טְּנִירָה *to shudder*.

טְּנִירָה (hairy, shaggy, r. טָנַר) *Seir*, pr. n.

a) A phylarch or chief of the Horites, Gen. 36, 20–30.

b) The mountainous country of the

Edomites, extending from the Dead Sea to the Elanitic Gulf, the northern part of which is now called *Jebal* (see גִּבְלָה), and the southern *esh-Sherah*, الشراة; see Burckhardt's Travels in Syria, p. 401, 410. Bibl. Res. in Palest. II. p. 552. This region (הַר טְּנִירָה Gen. 14, 6. Deut. 1, 2. 2, 1) was first inhabited by the Horites, הוֹרִים Gen. 14, 6. Deut. 2, 12; then by Esau Gen. 32, 4. 33, 14. 16, and his posterity the Edomites Deut. 2, 4 sq. 2 Chr. 20, 10. al. This mountainous country may possibly have derived its name from the Horite *Seir*, see above in lett. a; but it is better to render טְּנִירָה as an appellative, *the shaggy mountains*, i. e. clothed and as it were bristling with trees and forests; comp. Gr. *λάσιος*, and Jos. Ant. 1. 20. 3.

c) A mountain on the northern border of the tribe of Judah, Josh. 15, 10.

טְּנִירָה f. (r. טָנַר) constr. טְּנִירָהּ

1. *a she-goat*, comp. in טְּנִירָה, Lev. 4, 28. 5, 6.

2. *Seirah*, pr. n. of a place or tract in the mountains of Ephraim, c. ה loc. הַטְּנִירָהּ Judg. 3, 26 comp. 27.

טְּנִירָהּ m. plur. (r. טָנַר, ט for ט) *thoughts, cogitations*, which *divide and distract the mind*; Job 20, 2. 4, 13 *in thoughts from the visions of the night*, i. e. nocturnal dreams which distract and agitate the mind; comp. Dan. 2, 1.

* טְּנִירָה fut. יִטְּנִירָה *to shudder, to shiver*; Germ. *schauern, schaudern*.

1. Like טָנַר, spoken of the sudden commotion and raging of a storm or tempest, *to storm*; see Pi. Hithp. Niph. Comp. Lat. 'dies horruit imbre' Val. Flacc. 'tempestas horrescit nimbis' Sil. 1. 133; Germ. *Regenschauer*, Engl. *shower*.—With acc. *to sweep away in storm*, Ps. 58, 10. Hence טְּנִירָה no. 1, טְּנִירָהּ (טְּנִירָה no. 3).

2. Of the convulsive motion and shrinking of the skin in sudden terror, *to shudder, to shiver*, Gr. *φρίσσω, φρίττω*. Ez. 27, 35 טְּנִירָהּ טְּנִירָהּ *their kings shall greatly shudder*, i. e. be seized with great and sudden terror. Jer. 2, 12; with על of the cause Ez. 32, 10. With acc. like Gr. *φρίσσω τινά*, *to shudder at*, i. e. to feel a sacred awe before a divi-

nity, to fear, Deut. 32, 17.—Hence שַׁעַר no. 2.

3. Of the hair, to stand on end, to bristle, as the effect of the sudden shudder of the skin; comp. φρίσσω Sept. Job 4, 15; φρίσσουσι τρίχες Hesiod Op. 540; Lat. 'capilli horrent' Tib. 2. 3. 23. Hence in the derivatives is found the signif. of standing on end, bristling, shaggy, hairy; as שַׁעַר, שַׁעֲרָה, a hair, collect. hair, comp. Germ. Haar, Lat. hirtus, hirsutus, hircus; χίρ, her, heres (eres) i. e. hedgehog; also שַׁעֲרָה hordeum, barley, so called from its bristling ears; and שַׁעֲרִיר hirsutus, shaggy, a goat; Arab. شعر to be shaggy, hairy.

NIPH. impers. it storms, is tempestuous, a tempest rages, Ps. 50, 3.

PIEL to sweep away in storm, c. מִן Job 27, 21.

HITHP. to rush on like a tempest, c. עַל Dan. 11, 40; comp. סָעַר Hab. 3, 14.

Deriv. see in Kal no. 1, 3.

שַׁעַר m. (r. שַׁעַר) 1. i. q. סָעַר, a tempest, storm, Is. 28, 2.

2. a shuddering, horror, Job 18, 20. Ez. 27, 35. 32, 10.

3. Once as constr. of שַׁעַר q. v.

שַׁעַר m. (r. שַׁעַר) constr. שַׁעֲרִי, once שַׁעֲרִי Is. 7, 20, c. suff. שַׁעֲרִי, hair, so called from standing out or erect, bristling;

see r. שַׁעַר no. 3. Arab. شعر, Syr. سَحْنٌ, id.—Spoken: a) Of

the hair of the head, with ראש added Judg. 16, 22. 2 Sam. 14, 26. Ezra 9, 3; without ראש Cant. 4, 1. Ps. 68, 22.

b) Of hair on other parts of the body, Lev. 13, 3 sq. שַׁעַר רַגְלִים the hair of the feet, i. e. of the pudenda Is. 7, 20; and so καὶ ἔξοχόν of the hair of puberty,

Ez. 16, 7. Arab. شعر id. c) Perh.

the shag of coarse woollen cloth; so שַׁעֲרָה a hairy mantle, i. e. made either of hair or fur (Arab. شعر), or of shaggy woollen cloth, Gen. 25, 25. Zech. 14, 4. Hence שַׁעַר אִישׁ בְּעַל אִישׁ a man clad in such a mantle 2 K. 1, 8.

שַׁעַר Chald. m. hair, with ראש added Dan. 3, 27. 7, 9. In Targg. id.

שַׁעֲרָה f. i. q. סָעַרָה a tempest, storm, Job 9, 17. Nah. 1, 3. R. שַׁעַר.

שַׁעֲרָה f. (r. שַׁעַר) constr. שַׁעֲרָה, c. suff. שַׁעֲרָה, plur. constr. שַׁעֲרוֹת, n. unit. of

שַׁעַר, a hair, Arab. شعرة id. Judg. 20, 16 אֶל־הַשַּׁעֲרָה to a hair, proverbially of slingers who could hit a mark without varying a hair's breadth. Elsewhere collect. hair, e. g. of the head 1 Sam. 14, 45. 2 Sam. 14, 11. 1 K. 1, 52; or genr. of the body Job 4, 15. Plur. שַׁעֲרוֹת רֵאשִׁי the hairs of my head Ps. 40, 13. 69, 5.

שַׁעֲרָה f. also שַׁעֲרוֹרָה Joel 1, 11 (r. שַׁעַר no. 3) plur. שַׁעֲרוֹרִים, שַׁעֲרוֹרִים; barley, so called from the bearded and bristling ears of this grain; like Lat. hordeum a horrendo, and vice versa בְּסָמָח spelt (q. v.) from its smooth and shorn ears. Syr. سَعْرَان, Chald. סַעְרָא, שַׁעֲרוֹרִין, שַׁעֲרוֹרִין; Arab. شعيرة barley, شَعِيرَةٌ a

barley-corn.—Sing. only of barley in growth, Job 31, 40. Joel 1, 11. Ex. 9, 31. Deut. 8, 8. Is. 28, 25. Plur. שַׁעֲרוֹרִים of the grain after threshing (comp. הַטָּה, הַטָּיִם) 2 Sam. 17, 28. 1 K. 5, 18. Jer. 41, 8. Ez. 4, 9. al. הֹמֶר שַׁעֲרוֹרִים a homer of barley Lev. 27, 16. קֶמַח שַׁעֲרוֹרִים barley-meal Num. 5, 15; לֶחֶם שַׁעֲרוֹרִים barley-bread Judg. 7, 13, comp. Ez. 4, 12. So too קִצִּיר שַׁעֲרוֹרִים barley-harvest, the gathering in of the grain, Ruth 1, 22. 2, 23. 2 Sam. 21, 9.

שַׁעֲרוֹרִים (barley) Seorim, pr. n. m. 1 Chr. 24, 8.

* שַׁפָּה obsol. root, which seems to have had the signif. to suck or lick up greedily, to absorb, like kindr. סָבַב q. v. The same idea is expressed in other families of languages (inserting the letters l or r) by the roots slab, srab, comp. شرب to drink, سرف to absorb, Lat. sorbere, Germ. vulg. schlappen. Dropping l there arises Lat. sapio to taste; or casting off the sibilant, Pers. لب, Lat. labium, Engl. to lap.

Deriv. שָׁפַם, שָׁפַם.

שָׁפַה f. dual שָׁפָהִים, constr. שָׁפָהִי, c. suff. שָׁפָהִי; plur. constr. שָׁפָהִים as from a form שָׁפַה. R. שָׁפַה.

1. a lip, dual the lips. Chald. סַפָּא.

שפה, Syr. **شفا**, Arab. **شفا**, id. —Is. 37, 29. Cant. 4, 3. 11. 5, 13. Prov. 24, 28. **הפטר בלשון** Ps. 22, 8, see in **פטר** Hiph. Often put: a) As an organ of speech; e. g. *to open the lips*, to begin to speak, Job 11, 5. 32, 20; also *to open the lips of any one*, to cause him to speak, Ps. 51, 17; *to refrain the lips*, to keep silence, Ps. 40, 10. Prov. 10, 19. So speech or discourse is said to be *upon the lips* Prov. 16, 10. Ps. 16, 4; once *under the lips* Ps. 140, 4; comp. Ez. 36, 3, for which see in **לשון** no. 1. p. 528. Job 2, 10 *he did not sin with his lips*. 12, 20. Ps. 45, 3. **זרל לשונם** of *uncircumcised lips*, i. e. not of ready speech; Ex. 6, 12. —Hence b) Of the manner of speech, e. g. α) In nations. i. q. *speech, dialect*, Gen. 11, 1. 6. 7. 9. Is. 19, 18 **שפה כנען** the *dialect of Canaan*. 33, 19. Ez. 3, 5. 6. β) In individuals whose manner of speech varies according to their disposition and habits; e. g. **שפה שקר** *lip of deceit, lying lips*, falsehood, Prov. 10, 18, comp. 17, 4. 7. Ps. 120, 2; **שפה און** id. Prov. 17, 4. **שפה אמת** *lip of truth*, veracity, Prov. 12, 19. **שפתם הלקים** *burning lips*, ardent professions, Prov. 26, 23. **מתק שפתם** *sweetness of the lips*, pleasant discourse, Prov. 16, 22; so Zeph. 3, 9. Is. 6, 5. Ps. 12, 3. 4.—Also *the word of one's lips*, e. g. of Jehovah, a divine precept, Ps. 17, 4; comp. Prov. 23, 16. Elsewhere in a bad sense, of what one utters with his lips, but without consideration and without meaning what he says (comp. Is. 29, 13); hence *lip-talk*, i. e. *empty words*, vain and foolish discourse, Is. 36, 5. Prov. 14, 23; and so **איש שפתים** *a man of talk*, an empty talker, Job 11, 2; **אויב לשונם** *a prating fool* Prov. 10, 8; comp. Lev. 5, 4. Ps. 106, 33.—Ps. 81, 6 **שפה לא ידעתי אשמע** *I heard a language* (manner of speech) that *I had not known*, i. e. the divine communications.—Arab. بنت الشفة, **بن الشفة**, the son or daughter of the lip, i. e. speech.

2. *a lip*, i. e. *the edge, border, margin*, as of a cup 1 K. 7, 26; of a garment. Ex. 28, 32; of a curtain 26, 4. 36, 11; of the sea, *the shore* Gen. 22, 17. Ex. 14, 30. Josh. 11, 4; of a river, *the bank* Gen. 41, 3. 17. Ex. 2, 3. 2 K. 2, 13. **שפה הירדן** *the bank of the Jordan*; and so

Judg. 7, 22 **שפה אכל מהולה** *the bank of (the stream at) Abel-meholah*.

* **שפה**, whence Pi. **שפת** and n. **משפת**, see in r. **ספה**.

שפם m. (from **שפה** lip, and **פ**, comp. **שפם**, **שפמו** c. suff. **אולם**, **אולם**) *lip-beard, the mustachios*; e. g. **קטח השפם** *to trim the mustachios or beard* 2 Sam. 19, 25. Sept. **ποιειν μύσταξα**. Also **ענה כל השפם** *to cover the mustachios*, i. e. the mouth and the beard over it in token of leprosy or falsehood, Lev. 13, 45. Mic. 3, 7. Ez. 24, 17. 22. Sept. **στόμα, χείλη**. Græc. Venet. in Liv. **μύσταξ**.

שפן, see in r. **ספן**.

שפק, see in r. **ספק**.

שפק m. (r. **ספק** I, **ש** for **ס**) *a smiting, chastisement*, from God, Job 36, 18. Comp. **ספק** Job 34, 26.

שק m. (r. **שקק**) c. suff. **שקו**; plur. **שקים** c. suff. **שקיהם**.

1. *sacking, sackcloth*, a coarse cloth, espec. as made of hair, used for sieves and strainers (see the root); also for sacks to hold grain and for mourning garments. Comp. Eth. **שק** sackcloth, also the garments of monks and pilgrims; **שקשק** lattice; Gr. **σάκος, σάκκος**, sackcloth, Lat. **saccus**, which Jerome uses likewise for the garment of pilgrims; also **σάγος, sagum**, i. e. the coarse mantle or blanket of soldiers. Chald. **סקא, סקא**, Copt. **СОК, ССК**, id.—Is. 3, 24 **מחגרת שק** *a girdle of sackcloth*. Then

2. *a sack for grain* Gen. 42, 25. 27. 35. Lev. 11, 32. Josh. 9, 4.

3. *sackcloth*, as used for a mourning-garment, fully **שק לבוש** Esth. 4, 2; pr. a close and rough garment of sackcloth (Is. 3, 24. Job 16, 15, comp. Rev. 6, 12) worn upon the naked body 1 K. 21, 27. 2 K. 6, 30. Job 16, 15; and not laid aside at night 1 K. 21, 27. Joel 1, 13. Also **לבש שק ואפר** *to put on sackcloth and ashes*, as a mourner Esth. 4, 1; comp. Is. 58, 5. Spoken of the garment of ascetics and prophets; Is. 20, 2 *loose the sackcloth from off thy loins*.

שקר, once in NIPH. Lam. 1, 14, according to Kimchi *to be bound, made fast*, sc. a yoke. It would seem to stand

in affinity with שקק, שקר, שקר, the aspirates and sibilants being often kindred; see under ש p. 1000. Targ. *aggravatum est*.—Several Mss. have נשקק, which is also expressed by Sept. Vulg. Syr. but against the sense of the context.

* שקק obsol. root, prob. i. q. שקק q. v. to strain; Gr. σακκίζω, Lat. *sacca-vit*. Hence שקק.

* שקר in Kal not used, i. q. Chald. שקר, to look, to behold.

PIEL pr. to let (the eyes) look about, i. e. to look about, to ogle, in the manner of wanton and shameless females, Is. 3, 16. Sept. εν νεύμασιw δφθαλμῶw.—Others *fucantes oculos*, comp. שקר to stain, to paint; but against the context.

שר m. (r. שרר) c. suff. שררם; plur. שררים, c. suff. שררי, constr. שררי.

1. a *prefect, leader, master, chief*; not found in the kindred dialects. 1 Sam. 22, 2. 2 Sam. 23, 19. With genit. שר המשקים the chief of the cup-bearers Gen. 40, 2 sq. 41, 9. שר האפים the chief of the bakers ibid. שר הסריסים the chief of the eunuchs Dan. 1, 7. שר העיר the prefect of the city Judg. 9, 30. 1 K. 22, 26. שר הפלגה the chief of the district Neh. 3, 14 sq. שררי מסים masters over the tribute-service, task-masters, Ex. 1, 11. שררי מקנה masters over the cattle, chief herdsmen, head-shepherds, Gen. 47, 6. Espec. of military chiefs and leaders, a commander, captain, Ex. 18, 21. 2 K. 1, 9 sq. Is. 3, 3. Deut. 1, 15. 1 Sam. 18, 3; plur. 1 Chr. 15, 25. Gen. 21, 22. 2 Sam. 12, 9. שר הטבחיים the captain of the body-guard Gen. 37, 36. 39, 1, 41, 10. Jer. 40, 1 sq. Also absol. of a military commander, 2 K. 19, 9; plur. Num. 21, 18. Job 39, 25. Is. 21, 5. 31, 9. 2 Chr. 32, 21.

2. a *prince, noble, chief*, e. g. a) Of one who holds the power over a whole people, although less than a king, i. q. נגיד no. 2; so שררי פלשתים the princes of the Philistines 1 Sam. 29, 3; perh. Job 3, 14. Is. 49, 7. al. b) Of the chief men in a state, Job 29, 9. 34, 19; on whom rest authority and power, chief officers, ministers, the companions and friends of the king, plur. שררים 2 Sam. 18, 5. 1 K. 4, 2. Is. 30, 4. Jer. 26, 11 sq. 37, 14 sq. al.

שרי פריעה Gen. 12, 15; שרי צען Is. 19, 11. 13. מלך ושרים Hos. 13, 10. Is. 49, 38; comp. Hos. 7, 3. 8, 10. Is. 23, 8 Tyre . . . אשר סחריה שררים whose merchants are princes, i. e. like princes in wealth and power.—So in sacred things: α) שרי קדש sacred princes, i. e. the priests, Is. 43, 27. β) In the book of Daniel, the princes of the angels, i. e. the seven archangels (οἱ ἐπτά ἄγγελοι οἱ ἐνώπιον τοῦ θεοῦ ἐστῆσαν Rev. 8, 2) who act as the patrons and advocates of particular nations before God; Dan. 10, 13. 20. 21. 12, 1. Hence γ) שר השררים the prince of princes, i. e. God, Dan. 8, 25.

* שרג in Kal not used, to interweave, to braid. Chald. and Syr. שרג, id. Kindr. are the roots שרק, שרק, prob. שרג to weave, comp. under letter ש; also שרג, סרג, the mid. radical being softened.

PUAL fut. plur. ישרגו to be woven together, interwoven. Job 40, 17.

HITHP. fut. plur. ישתרגו to interweave themselves, to be woven together, trop. of transgressions Lam. 1, 14.

Deriv. שרגים, and pr. n. שרג.

* I. שרד obsol. root, i. q. Arab. سرن to pierce, to perforate, kindr. with שרט; whence سريد an awl, Heb. שרד stylus.

Then, to sew together, espec. things hard, as leather with wire and an awl; also to interweave, to net, in the manner of network, as a coat of mail, whence سرد a coat of mail woven from iron wire or rings; see שרד.

* II. שרד to flee, to escape, Josh. 10, 20. Arab. شرد id. Syr. سرن to tremble, to flee in trepidation. Kindr. is רעד, perh. שרד.

Deriv. שריר.

שרד m. (r. שרד I) pr. a coat-of mail; then a species of cloth or stuff resembling mail or network, wrought of threads by means of needles, of which the curtains of the tabernacle were made; comp. שבץ; hence בגדי שרד Ex. 31, 10. 35, 19. 39, 1. 41. Comp. Chald. סרדין curtains, hangings, so called from the kind

of stuff from which they were made, סרדא sieve. Sept. incorrectly, *στολαὶ λειτούργικαί*, as if for סרדא, which the Samar. actually exhibits; but the sense requires curtains, tapestry, and not garments.

שרד m. Is. 44, 13, i. q. Arab. *سَرِيدٌ* an awl, or rather a stylus, graver, with which the artist sketches the outlines of the figure to be sculptured.

* שררה 1. to set in a row, to range in order, i. q. Arab. *سار* mid. Waw. Hence שררה a row, range, q. v.

2. to be a leader, prince, chief, i. q. שרר I. no. 2, and שרר; from the notion of arranging and drawing up troops.

Arab. *سَرِي* and *سَرَوٌ* to be noble, liberal, שרר a prince, noble.

3. to contend, to strive with any one, c. עם Gen. 32, 29; אה Hos. 12, 4. Arab.

שרר Conj. III, id.—Fut. שרר comes from שרר I.

Deriv. שררה; שררה, and the pr. names שרר, שררה, שררה.

שררה fem. of subst. שר (שרר) 1. a princess, noble lady, Judg. 5, 29. Esth. 1, 18. Spec. of the king's wives of noble birth Is. 49, 23. 1 K. 11, 3; different from his concubines, comp. Cant. 6, 8. Metaph. Lam. 1, 1 במדינות שררה princess among the provinces.

2. Sarah, pr. n. a) The wife of Abraham, at first called שרר q. v. Gen. 18, 6 sq. 20, 2 sq. 21, 1 sq. 23, 1. 19. Is. 51, 2. al. b) A daughter of Asher, Num. 26, 46.

שרר (shoot, branch) *Serug*, pr. n. m. Gen. 11, 20. R. שרר.

שררה m. (שררה) a latchet, thong, which fastens a shoe or sandal, so called from lacing and binding together, Is. 5, 27.—Proverbially for any thing of little value Gen. 14, 23; see in שררה p. 299. Arab. *شِرَاكٌ* id.

שררה, see in שררה no. 2.

שררה (abundance, i. q. שררה) *Serah*, pr. n. f. Gen. 46, 17. 1 Chr. 7, 30.

* שררה to cut, to gash oneself, to make incisions in the flesh, as was customary in mourning, fut. plur. שררה Lev. 21, 5. Arab. *شَرَطٌ* id.

NIPH. to be lacerated, i. e. to be hurt, crushed, in lifting too great a burden, Zech. 12, 3.—Hence

שררה m. Lev. 19, 28, שררה f. Lev. 21, 5, an incision, gash.

שררה *Sarai*, pr. n. of the wife of Abraham, Gen. 11, 29 sq. 12, 5. 11 sq. 16, 1 sq. afterwards called שררה q. v. Gen. 17, 25 sq. The LXX write the first name *Σάρα*, pronouncing *—* like *a*, in the Arabic manner, comp. *سَوِي* *سَوِي*; the latter they write *Σάφρα*, because שררה is in reality for the form שררה.—The etymology of שררה is obscure. Some compare

שררה colocynth, Michael. Orient. Biblioth. IX. 188; others שררה noble, gene-

rous, Iken. Diss. Theol. p. 17 sq. Ewald explains it, 'contentious, quarrelsome,' from r. שררה no. 3; Gram. § 324. This is prob. best.

שררה m. plur. (שררה, Kamets impure) c. suff. שררה, shoots, branches, of a vine, Gen. 40, 10. 12. Joel 1, 7. Kindr. are Chald. *זרין*, *זרין*, a shoot, vine; Arab. *زَرْجُونٌ*, *زَرْجِينَةٌ*, id.

שררה m. (שררה II) plur. שררה, constr. שררה.

1. one left, one escaped from a slaughter. a survivor, i. q. שררה, whence שררה Jer. 42, 17. 44, 14. Lam. 2, 22. Often in the phrase לֹא הָשָׁאִיר שָׂרִיד לְךָ there was not left to him a survivor, one remaining, i. e. there was none left alive. Num. 21, 35. Deut. 3, 3. Josh. 10, 28. 37. 11, 8; also Num. 24, 19. Deut. 2, 34. al. Collect. the survivors, those who remain alive, Judg. 5, 13. Is. 1, 9. Of things left, remaining, Job 20, 21. 26.—Plur. Josh. 10, 20. Joel 3, 5. שררה those left of the sword, who escaped it, Jer. 31, 2.

2. *Sarid*, pr. n. of a town in Zebulun, Josh. 19, 10. 12.

שררה and שררה (warrior of Jehovah) *Seraiah*, pr. n. m. a) The scribe or secretary of David, 2 Sam. 8, 17; in

other places corrupted, e. g. into שריא 2 Sam. 20, 25, שריא I K. 4, 3, שריא 1 Chr. 18, 16. b) The (father of Ezra the priest, Ezra 7, 1. c) Of several other persons, see 2 K. 25, 18, 23. Jer. 36, 26, 40, 8, 51, 59, 61. 1 Chr. 4, 13, 14, 35, 5, 40. Ezra 2, 2. Neh. 10, 3, 11, 11, 12, 1, 12.

שריון, see שריון.

שריק adj. (r. שרק I) plur. f. שריקה, *hackled, hatched*, as flax Is. 19, 9. Ancient combs, for this purpose, see in Wilkinson's *Anc. Egyptians*, III. p. 140.

* שרה i. q. שרג, in Kal not used, *to interweave, to lay crosswise, to entangle*. Chald. שרה id. spec. *to entangle one's path*; Arab. شرك i. q. Heb.

PIEL, Jer. 2, 23 *the swift camel משרכה entangling her ways*, i. e. running about wild in her season of heat.

Deriv. שרה.

שרסכים *Sarsechim*, pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39, 3. Perh. סכי (plur. סכים) is *sectus, exsectus*, i. q. סרים, from f. שכה. whence also שבין knife.

* שרע *to stretch out, to make long or large*; Arab. شرع id. Part. pass. שרוע *stretched, prolonged*, i. e. having any member too long or large, and so being deformed, e. g. of persons Lev. 21, 18; of cattle Lev. 22, 23.

HIPH. *to stretch oneself out*, Is. 28, 20.

שרעפים m. plur. *thoughts* Ps 94, 19, 139, 23, i. q. שרעים q. v. with the letter ר inserted; see under ר, p. 949, 950.

* I. שרה, fut. ושרה 1. *to burn up, to consume with fire*. Syr. id. but rarely. Zab. ושר id. Syr. سرف is also 'to suck up, to absorb,' see Middledorpf *Curæ hexapl.* in Job p. 15. Comp. also שרב heat. —Construed: a) With acc. *to burn*, e. g. wood Is. 44, 16; garments Lev. 13, 52; stubble Is. 47, 14; a sacrifice Lev. 4, 12, 21, 8, 7, 16, 27; a city Judg. 18, 27. Is. 1, 7; sanctuaries Ps. 74, 8; wooden idols Deut. 12, 3. 1 K. 15, 13; reeds forming stockades Jer. 51, 32, see in אנם; also children in honour of an idol, 2 K. 17, 31. Jer. 7, 31, 19, 5. Deut. 12,

31. In many of these examples שרה with fire is added. b) שרה שרפה ל' *to burn a burning for any one, to make a burning*, i. e. to institute a solemn public funeral for any one, during which precious spices were burned, 2 Chr. 16, 14, 21, 19. Jer. 34, 5. Comp. Jos. B. J. 1. 33, 9, where, in the funeral of Herod, it is said there followed *πέντακόσιοι τῶν οἰκετῶν καὶ ἀπελευθέρων ἄροματοφόροι*. Geier de Luctu Hebræor. 6. 2. But this custom had no connection with the burning of the body. c) *to burn or bake bricks*, Gen. 11, 3.

NIPH. pass. of Kal, *to be burned*, e. g. in punishment Gen. 38, 24; genr. Lev. 4, 12, 6, 23. Josh. 7, 15. Jer. 38, 17. Mic. 1, 7. Prov. 6, 27, al.

PIEL see in שרה.

PUAL i. q. Niph. Lev. 10, 16.

Deriv. שרה, שרפה, משרפה.

* II. שרה, Arab. شرف, شرف, شرف.

1. *to be high, lofty, prominent*; whence elevation, loftiness, أشرف high, prominent.—Hence

2. *to be eminent, noble, to excel in nobility and glory*; whence شرف nobleness, glory, شريف noble in rank, a prince.—Hence שרפים q. v.

שרה m. (r. שרה I) plur. שרפים; see also the next article.

1. Pr. Adj. *burning, fiery*; then *poisonous, venomous, deadly*, as an attribute of a serpent, from the burning inflammation caused by its bite; comp. הטה I, heat and poison; also Gr. *πηγιστός, καύσος*. So Num. 21, 6 and *Jehovah sent את־הנחשים השרפים fiery (poisonous) serpents among the people*; Sept. *τοὺς ὄφεις τοὺς θανατοῦντας*, Vulg. *ignitos serpentes*. Deut. 8, 15 נחש שרה poisonous serpents and scorpions; Sept. *ὄφεις δάκνων*, Vulg. *serpens flatu adurens*.—Also as Subst. without נחש id. Num. 21, 8 שרה לה גשה Is. 14, 29 מרופה שרה a venomous flying serpent; ascribed also to the Arabian desert, Is. 30, 6 ושרה מעופה the viper and the venomous flying serpent

It is now known that no species of flying serpent exists; but this ancient opinion probably rested upon a species of flying lizard, *draco volans* Linn. found in Africa and Asia, which in its general appearance resembles a serpent but is not venomous. See Comm. on Is. 14, 29. —Corresponding in sound is Sanscr. *sarpa* serpent from *srip*, *serpere*, ἔρπειν, to creep; but this seems to have no relation to שָׂרָף, which signifies not *serpent*, but *venomous*.

2. *Saraph*, pr. n. m. 1 Chr. 4, 22.

שָׂרָפִים m. plur. (r. שָׂרָף II) *Seraphim*, *Seraphs*, Is. 6, 2, 6; an order of angels and ministers of God, who stand around his throne, each having six wings, also hands and feet (v. 2), and praising God with their voice. They were therefore of human form, and furnished with wings as the swift messengers of God, like the Cherubim (see בְּרִיב); though by no means identical with these, as some have supposed. They are so called as being of *elevated* rank, *princes*; as in Daniel the archangels are also called שָׂרִים *princes*, Dan. 10, 13 comp. 8, 25. Other proposed etymologies, see in Thesaur. p. 1341 sq.

שָׂרָפָה f. (r. שָׂרָף I, Tsere impure) constr. שָׂרָפָה, *a burning* with fire Gen. 11, 3; *a burning, a fire*, Lev. 10, 6. Num. 19, 6, 17; espec. *a burning* of spices at a funeral (see in r. שָׂרָף I), 2 Chr. 16, 14, 21, 19; *conflagration* Deut. 29, 22 [23]. Am. 4, 11. שָׂרָפָה הַר *a mount of burning*, i. e. to be burned up, Jer. 51, 25. הָיָה לְשָׂרָפָה *to be for burning*, i. e. destined to be burned up, Is. 9, 4, 64, 10 [11].

* I. שָׂרָף to comb e. g. flax, to hackle. Zab. שָׂרַף id. Talm. שָׂרַף id. also to curry a horse, etc. Hence adj. שָׂרִיף q. v.

* II. שָׂרָף or שָׂרָף to be reddish, fox-coloured; spoken of a horse, see adj. שָׂרָף; also of cerulean purple grapes, yielding red wine. Arab. شَقْرٌ id. of horses and camels, the hair, etc.

Deriv. the two following, and pr. n. מְשָׂרָף.

שָׂרָף m. (r. שָׂרָף II) 1. *reddish, bay fox-coloured*, of horses, plur. שָׂרָפִים

Zech. 1, 8. Arab. by transp. أَشَقْرٌ a reddish horse, with the mane and tail also red, Germ. *Fuchs*, fox-coloured.

2. *a vine bearing cerulean or purple grapes*, plur. שָׂרָפִים Is. 16, 8. See more in שָׂרָף.

* שָׂרָף m. Is. 5, 2, שָׂרָף Jer. 2, 21, also שָׂרָף f. Gen. 49, 11. R. שָׂרָף II.

1. *a vine* of a finer and nobler kind, prob. so called from its cerulean or purple grapes. According to Abulwalid it grows in Syria; it is called in Arab. سَرِيْق and سَرِيْقِي, as also at the present day in Morocco *Serki*, i. q. Pers. كشمش *Kishmish*, and is still celebrated in Arabia and Persia; the grapes are small, partially round, dark-coloured, with the stones soft and scarcely perceptible. See Niebuhr's *Arabien* p. 147. Oedmann's *Verm. Sammlungen aus der Naturkunde* VI. p. 98 sq.

2. *Sorek*, pr. n. of a valley, prob. so called from its vineyards, Judg. 16, 4 [Eusebius and Jerome place it north of Eleutheropolis and near to Zorah. Onomast. art. *Sorek*].—R.

* שָׂרָף i. q. שָׂרָף no. 2, and שָׂרָף I, to have dominion, to rule, to be a prince. Part. שָׂרַף Esth. 1, 22. Fut. שָׂרַף Is. 32, 1. Prov. 8, 16.

הִתְרַף, הִתְרַף, to make oneself a prince, c. על Num. 16, 13.

Deriv. שָׂרָף, שָׂרָף.

שָׂשׂוֹן m. (r. שָׂשׂוֹן) constr. שָׂשׂוֹן *Kamets* being dropped, as if from a root שָׂשׂוֹן; *joy, gladness*, Joel 1, 12. Is. 12, 3. Jer. 31, 13, 51, 14, 119, 111; often coupled with שָׂמְחָה Is. 22, 13, 35, 10, 51, 3, 11. שָׂשׂוֹן *oil of joy*, i. e. oil used in anointing the guests at festive banquets, etc. Ps. 45, 8. Is. 61, 3.

שָׂשׂוֹן, see שָׂשׂוֹן.

* שָׂשׂוֹן, see in שָׂשׂוֹן.

* שָׂשׂוֹן to split, to burst, Arab. شَتْرٌ.

NIPH. to be burst forth, protruded, to break forth, of hemorrhoids, fut. plur. שָׂשׂוֹן 1 Sam. 5, 9. Comp. שָׂשׂוֹן no. 3.

my vineyard, even mine; for the pleonastic suffix, see Heb. Gram. § 119, 3. note.

B) Relat. Conjunct. i. q. אָשַׁר, כִּי.

1. that after verbs of seeing, Ecc. 2, 13. 3, 18; of knowing Ecc. 1, 17. 2, 14. 9, 5; of thinking Ecc. 2, 15; of giving a sign Judg. 6, 17. Also: a) 'what is—that,' 'this is—that,' Ecc. 2, 12. 5, 15. 7, 10. Cant. 5, 9. b) Ecc. 12, 9 בְּהִיחַדּוֹת יוֹתֵר שֶׁהָיָה besides that he was, etc. 6, 3 כִּי רַב שֶׁהָיָה יָמָיו וְרַב שֶׁהָיָה יָמָיו so that many be the days of his years. שׁוֹרֵשׁ כְּבֹדֶשׁ scarcely that Cant. 3, 4. שׁוֹרֵשׁ כְּדָר till that, until, Judg. 5, 7. Cant. 2, 17. c) שׁוֹרֵשׁ כְּשֶׁ to make or cause that Ecc. 3, 14.

2. because that, because, Cant. 1, 6 bis. 5, 2. Ecc. 2, 18; fully שׁוֹרֵשׁ כְּלִי-הַבְּרֵחַ Ecc. 7, 14. Also for; Cant. 1, 7 שׁוֹרֵשׁ לְמַדּוּרָה for why?

3. when, Ecc. 5, 10. Comp. אָשַׁר B. 5.

4. With Prefixes: a) בְּשׁוֹרֵשׁ i. q. בְּאָשַׁר lett. c, because that, Ecc. 2, 16. b) כְּשׁוֹרֵשׁ i. q. כְּבָאָשַׁר, pr. according to what, i. e. as, Ecc. 5, 14. 12, 7. Also, as, when, Ecc. 9, 12. 10, 3.

* שׁוֹאֵב fut. יִשְׁאֵב to draw water.

Chald. id. Arab. سَاب and سَاب to slake one's thirst by drawing water. Comp. Goth. skephan, Germ. schöpfen.— Construed either with acc. מַיִם Gen. 24, 13. Deut. 29, 10. Josh. 9, 21. 23. 1 Sam. 7, 6. 9. 11; or absol. Gen. 24, 11. 19. 20. With dat. of instr. Gen. 1. c. Nah. 3, 14; מַיִן of fountain 2 Sam. 23, 16.

Deriv. מִשְׁאָבִים.

* שׁוֹאֵג fut. יִשְׁאֵג to roar; Arab. نَجَّح

to bellow, to bleat, also to roar. Spoken pr. of the lion, Judg. 14, 5. Ps. 22, 14. Hos. 10, 11; c. לָהּ Ps. 104, 21. Trop. of thunder Job 37, 4, comp. Am. 1, 2. Joel 4, 16; of raging warriors Ps. 74, 4; also of persons in extreme pain, to cry out, to groan, Ps. 38, 9. Hence

שׁוֹאֵג f. constr. שׁוֹאֵגִים, c. suff. שׁוֹאֵגִי, roaring of a lion Is. 5, 29. Job 4, 10. Zech. 11, 3. Trop. out-cry, groaning, of a person in great pain Job 3, 24. Ps. 22, 2. 32, 3.

* I. שׁוֹאָה i. q. שׁוֹא 1. to make a

noise, to rage, to roar, of floods, a tumult of people, see שׁוֹאֵן, שׁוֹח II.

2. to crash, to fall with a crash, e. g. a house, etc. hence to be laid waste, Is. 6, 11 init.

NIPH. 1. to make a noise, to rush, to roar, e. g. of floods and nations, Is. 17, 12. 13.

2. to be laid waste, of a land Is. 6. 11.

HIPH. to lay waste, inf. לְהַשְׂאִיחַ Is. 37 26; and so א being dropped לְהַשְׂחִיחַ 2 K. 19, 25.

Deriv. שׁוֹח, שׁוֹחֵה, שׁוֹחֵן, שׁוֹחֵה.

* II. שׁוֹאָה not used in Kal, i. q. שׁוֹחֵה, to look at, to behold with attention.

HITHP. הִשְׁתְּאָחַה id. Gen. 24, 21, c. ל. Sept. καταμύθῳ; Vulg. contempler.

שׁוֹאָה, see שׁוֹאָח.

שׁוֹאָה Prov. 1, 27 Cheth. see in שׁוֹאָח.

שׁוֹאֵל and שׁוֹאֵל comm. gend. (m. Job 26, 6; f. Is. 5, 14. 19, 9;) Sheol, Hades. Orcus, the under world, Sept. usually ᾍδης, once θάνατος 2 Sam. 22, 6; a vast subterranean place Job 11, 8. Deut. 32, 22; full of thickest darkness Job 10, 21. 22 (but see Is. 14, 9 sq.) where dwell the shades of the dead (רְשָׁאִים q. v.) Ps. 30, 4. 86, 13. 89, 49. Prov. 23, 14; to which are poetically ascribed valleys Prov. 9, 18, and also gates and bars Is. 38, 10. Job 17, 16. The dying are said to go down to Sheol, מֵרַד שׁוֹאֵל Num. 16, 30. Ez. 31, 15. 17; poet. מֵרַד שׁוֹאֵל Job 7, 9. Ps. 55, 16; comp. הוֹרִיד שׁוֹאֵל to bring down to Sheol Gen. 42. 38. 1 Sam. 2, 6. 1 K. 2, 9. Those who save the life of any one are said to deliver him מִיַּד שׁוֹאֵל from the hand (power) of Sheol Hos. 13, 14. Ps. 49, 16. Elsewhere Sheol is said to devour all Prov. 1, 12; to be insatiable Prov. 30, 16. Is. 5, 14; to be stern and cruel Cant. 8, 7. To it by prosopopœia are ascribed snares, with which it lies in wait for men, Ps. 18, 6. 2 Sam. 22, 6; and those who escape death are said to have made a covenant with Sheol, Is. 28, 15. 18. Poet. and by meton. Sheol is put for its inhabitants, or rather is personified, Is. 14, 9. 38, 18, comp. Ps. 6, 6. See espec. Num. 16, 30 sq. Is. 14, 9 sq. Ez. 31, 16 sq. 32, 21 sq. Chald. and Talmud. שׁוֹאֵל id. Syr. مَتَا. Ethiop. ሲሊል.—As to the etymology, שׁוֹאֵל comes from r. שׁוֹאֵל I, and is i. q. שׁוֹאֵל a cavity, a hollow subterranean place; just

as the Germ. *Hölle* hell, is originally the same with *Höhle* a hollow, cavern, and Lat. *cælum* is from Gr. *κοῖλος* hollow. The usual derivation has been from the notion of asking, demanding, r. שאל II; since Orcus lays claim unsparingly to all alike, whence the epithet *orcus rapax* Catull. 2. 28, 29.

שאל (asked for, desired, r. שאל II) *Shaul, Saul*, pr. n. a) The first king of the Israelites, from the tribe of Benjamin, 1 Sam. 8, 4. 9, 2 sq. c. 15. b) A king of the Edomites, Gen. 36, 37. c) A son of Simeon, Gen. 46, 10. d) 1 Chr. 6. 9, see in יואל lett. c.—From lett. c. comes the patronymic שאלית *Shaulite* Num. 26, 13.

שאל m. (r. שאל I) constr. שאון, c. suff. שאונית.

1. noise, raging, tumult, e. g. of waters Ps. 65, 8. Is. 17, 12. 13; of a crowd or multitude of men, Is. 5, 14. 13, 4. 24, 8. 25, 5. 66, 6; of war Am. 2, 2. Hos. 10. 14; of outcry, clamour, Ps. 74, 23. Jer. 25, 31. 48, 45 בני שאון sons of uproar, i. e. tumultuous warriors.

2. desolation, destruction; Ps. 40, 3 בור שאון the pit of destruction. Jer. 46, 17.

* שאל obsol. root. i. q. שט II, to condemn, to despise. The primary idea is prob. to stink; comp. טעא and טעא to stink, טעא stinking mud.—Hence

שאל m. (Kamets impure) c. suff. שאן Ez. 25, 6; contempt, i. e. pride, arrogance, Ez. 25, 15. 36, 5.

שאל f. ruins, Is. 24, 12. R. שאן I.

* שאל fut. ישאל I. i. q. שטל, to dig, to excavate, to hollow out; hence שאול Hades, pr. a hollow place under ground.—From the idea of digging comes readily that of searching out, inquiring, comp. שאר no. 3, שאר no. 2; also percentari, to search, to explore with a *xóvros* stick, probe, etc. Engl. 'to dig, to grub.'—Hence

II. to ask, to inquire, to ask for, either by way of demand or entreaty.

1. to ask, to inquire of, to interrogate; Chald. id. Syr. *سأل* to interrogate, to ask for. Arab. *سأل* to interrogate, to

ask; V, to beg. Eth. *ሰለ* and *ሰለ* to demand, to ask, to beg.—Constr. absol. Deut. 13, 15; with acc. of pers. Gen. 24, 47. 32, 18. 44, 19 *אמרתי לאלהי שאל את עבדך לאמר* my lord asked his servants, saying. Deut. 32, 7. Judg. 4, 20. Job 40, 7; rarely with ה of pers. 2 K. 8, 6. Job 8, 6. That of or about which one asks is put with ל, Gen. 32. 30. 43. 7. Judg. 13, 18. Jer. 6, 16; על Neh. 1, 2. Ecc. 7, 10; acc. Jer. 50, 5; hence with two acc. of pers. and thing Jer. 38, 14. Is. 45, 11. 58, 2. Hagg. 2, 11. Ps. 35, 11.—Spec. a) to consult an oracle, to inquire of, e. g. שאל אלהים Deut. 18, 11; oftener c. ה, as שאל ביהוה to inquire of (at) Jehovah Judg. 1, 1. 18, 5. 20, 8. 1 Sam. 28, 6; also 2 Sam. 16, 23. Ez. 21, 26. With ל for any one 1 Sam. 22, 10. 13. 15. Num. 27, 21. b) שאל לשלום to ask one as to his health, welfare, etc. to ask how one does; hence to salute, to greet, Gen. 43, 27. Ex. 18, 7. Judg. 18, 15. 1 Sam. 10, 14, 17, 22. 2 Sam. 8, 10; and so Jer. 15, 5 לה שלום, Poet. Ps. 122, 6 ררו שלום wish prosperity to Jerusalem, i. e. salute her. [Others, perhaps better, pray for the welfare of Jerusalem, as in no. 2.—R.] Without the idea of salutation, 2 Sam. 11, 7 David inquired after the welfare of Joab and of the army, etc. Syr. *سأل* ; id. to salute.

2. to ask for, i. e. a) to require, to demand, absol. 1 K. 3, 5. 2 K. 2, 9. Is. 7, 11. 12. Mic. 7, 3; with acc. of thing 1 Sam. 12, 13. Lam. 4, 4 *על כלים שאלו* ביהוה. Ps. 40, 7; c. הן Ps. 2, 8; ביהוה 1 Sam. 8, 10. With two acc. *αἰτέω τῷ α*, Deut. 14, 26. Is. 58, 2. Ps. 137, 3. With dat. *לו* שאל to ask (demand) for oneself, 1 Sam. 12, 17. 19. Ascribed to the mind, נפש, Deut. 14, 26; to the eyes Ecc. 2, 10. Spec. Jon. 4, 8 *וישאל את רבו* he required of his soul to die, i. e. he prayed that he might die. 1 K. 19, 4. Job 31, 31 *נפשתי* by requiring his life with curses, i. e. praying for his (my enemy's) death. So *αἰσθητός* Is. 7, 11, comp. 2 K. 2, 10.

b) to ask, i. e. to entreat, to beseech, to beg, with acc. of thing Judg. 5, 25. 1 K. 3, 10 sq. 10, 13; also with הן of pers. from whom, Judg. 8, 24. 1 Sam. 1, 20. Ps. 21, 5; ביהוה 2 Sam. 3, 13. 1 K. 2

20. Ps. 27, 4; דָּעַם Deut. 10, 12, 18, 16. With dat. of pers. *for whom* 1 K. 2, 22. שָׁאַל לִי *to ask for oneself* 2 Chr. 1, 11.—Spec. *a*) *to ask as a loan, to borrow* from any one Ex. 3, 22, 11, 2, 12, 35. Part. pass. שָׁאַל *borrowed* 1 Sam. 1, 28. K. 6, 5. With הָ prob. *to lend* i. q. Hiph. 1 Sam. 2, 20. Syr. Aph. *to lend*; Ettaph. *to be lent*. So in Rabbinic often. *β*) *to ask alms, to beg*, i. q. Pi. no. 2, Prov. 20, 4. Arab. Conj. V, id. سَأَلَ a beggar. Ethiop. id.

NIPH. *to ask for oneself, to ask leave*, like Gr. αἰτοῦμαι σε τοῦτο, see Heb. Gr. § 50. 2. With הָ of pers. and לָ with inf. of that which one asks leave to do, 1 Sam. 20, 6. v. 28, where the inf. is omitted. So with a finite verb Neh. 13, 6.—Others, 'to obtain liberty or leave from a master by entreaty.'

PIEL שָׁאַל, fut. יִשְׁאַל. 1. *to ask, to interrogate*, 2 Sam. 20, 18.

2. *to beg*, i. q. Kal 2. b. β. Ps. 109, 10.

HIPH. *to loan, to lend*, Ex. 12, 36. 1 Sam. 1, 28; comp. Kal no. 2. b. *a*.

Deriv. from no. I, שָׁאַל; from no. II, שָׁאַלָה, שָׁאַלָה, מְשַׁאֲלָה, and the pr. names שָׁאַל, שָׁאַל, שָׁאַלְתָּ, שָׁאַלְתָּ, שָׁאַלְתָּ.

שָׁאַל Chald. 1. *to ask, to interrogate*, with הָ of pers. Ezra 5, 9; also with acc. of that *about* which one inquires, v. 10. Dan. 2, 10, 27.

2. *to ask, to demand*, c. dupl. acc. Ezra 7, 21.—Hence שָׁאַלָה Chald. and

שָׁאַל (an asking) Sheal, pr. n. m. Ezra 10, 29.

שָׁאַל, see שָׁאַל.

שָׁאַלָה f. (שָׁאַל) c. suff. שָׁאַלְתָּ, שָׁאַלְתָּ Ps. 106, 15, and contr. שָׁלְתָּ 1 Sam. 1, 17.

1. *an asking, request, petition*. So שָׁאַל שָׁאַל *to ask a petition*, i. e. to ask a thing of any one, to make a request, Judg. 8, 24. 1 K. 2, 16, 20. שָׁאַלְתָּ *to grant a petition* Esth. 5, 6, 8, 7, 3, 9, 12. בָּקָה שָׁאַלְתָּ *the petition is granted* Job 6, 8.

2. *a loan, thing loaned*, 1 Sam. 2, 20. Comp. the root שָׁאַל no. 2. b. *a*.

שָׁאַלָה Chald. f. emphat. שָׁאַלְתָּ, pr. *a question*. i. e. a subject of inquiry, *a cause in law*, and hence *a decree*; Dan. 4, 14 קְדַשְׁתָּ שָׁאַלְתָּ *the mandate*

of the Holy ones is this decree. Arab.

سَأَلْتَهُ question, cause in law, matter.

שָׁאַלְתִּי אֱלֹהִים (I have asked him of God) Shealtiel, pr. n. m. 1 Chr. 3, 17. Ezra 3, 2. Neh. 12, 1; i. q. שָׁלְתִּי Hagg. 1, 12. 14, 2, 2.

* שָׁאַן *to rest, to be quiet*, in Kal not used; kindr. with שָׁן *to rest or lean upon any thing, for repose and quiet*. Syr. Pa. عَمَّ placavit.

PIEL שָׁאַן *to be quiet, tranquil, to live in quiet*, Jer. 30, 10, 46, 27. Job 3, 18. Prov. 1, 33.—Hence

שָׁאַן m. adj. plur. שְׁאֲנַיִם 1. *quiet, tranquil*, of a dwelling Is. 33, 20; of one *dwelling in quiet* Zech. 1, 15. Job 12, 5; comp. שָׁלְתָּ Job 21, 23.

2. In a bad sense, *living at ease, careless, proud* (secundis rebus ferax. Sallust. Jug. 94.) Ps. 123, 4. Am. 6, 1. Is. 32, 9, 11, 18. Comp. שָׁחָה no. 2. b. שָׁחָה, and Schultens Animadv. ad Job. 26, 5.—Subst. *pride, arrogance*, Is. 37, 29. 2 K. 19, 28.

שָׁחָה, see r. שָׁחָה.

* שָׁאַף fut. יִשְׁאַף 1. *to breathe hard, to pant, to blow*, e. g. of an angry person, *to snort*, Is. 42, 14; of one in haste, hence *to hasten* Ecc. 1, 5. Comp. שָׁחָה Hiph. no. 3.—Of the same stock are the roots שָׁחָה, שָׁחָה, שָׁחָה I; and kindr. to these is the syllable שָׁחָה, which has the signif. of breathing and desiring. In the Indo-European tongues we have, with a sibilant, *schmauben, schnappen, to snuff*.

2. *to pant after*, sc. with open nostrils, mouth, etc. e. g. the air, wind, *to snuff up* Jer. 2, 24. 14, 6; nightfall Job 7, 2; night i. e. death Job 36, 20; absol. Ps. 119, 131. Poetically ascribed to a snare or trap laid for any one, Job 5, 5; see צָמִיר. With שָׁחָה, Am. 2, 7 *they pant for the dust of the earth on the head of the poor*, hyperb. expressing the sordid avarice of the rich, as envying the poor even the slightest possession and striving to deprive them of it.—Elsewhere *to pant after* any one, is to thirst for his blood, the metaphor being taken from wild beasts, Ps. 56, 2, 3, 57, 4. Am. 8, 4. Ez. 36, 3.

* שָׂאָר 1. *to become full and turgid, to swell up or out*; spoken of fulness or roundness of flesh in the human body, espec. in youth, whence שָׂאָר flesh; also of the rising or swelling of fermentation, whence מִשְׂאֵרֶת kneading-trough. Kindred roots are שָׂאָר whence שָׂאָר leaven; also כִּיר to swell, to boil; Arab. سار id. شار id. also of swellings on the body.

2. *to be abundant, redundant*; hence *to be left, to remain*. Chald. and Sam.

id. Arab. سار to let remain; سیر to be left.—In Kal once 1 Sam. 16, 11.

NIPH. pass. of Hiph. 1. *to be left over, to remain*; Gen. 7, 23 וְנִשְׁאַר אֶת נֹחַ and Noah only was left. 42, 38. 47, 18. Ruth 1, 3. 5. al. step. Ex. 8, 27 [31] לֹא נִשְׁאַר אֶחָד there remained not one; so 14, 28. Judg. 4, 16. Josh. 8, 17. 2 K. 10, 21. With dat. *to remain for any one* Zech. 9, 7; c. ב in any place Is. 17, 6. Dan. 10, 8; c. מן Neh. 1, 2. Part. נִשְׁאַר one left, a survivor, Gen. 32, 9. Is. 4, 3; plur. Gen. 14, 10. Fem. Is. 37, 31.

2. *to remain any where, to remain behind*, Ex. 8, 5. 7. Num. 11, 26. Job 21, 34 הַשְׂבוּתֵיכֶם נִשְׂאָר־מֵעַל your answers remain treachery, i. e. being examined there remains of them only treachery.

NOTE. In Ez. 9, 8 in some editions is found the anomalous form וְנִשְׂאָר אֲנִי; which has doubtless arisen from the mingling of two readings, נִשְׂאָר part. and אֲשָׂאָר. Some Mss. also are without the א, and others without the נ; see De Rossi.

HIPH. 1. *to leave, to let remain*, e. g. after eating Deut. 28, 51; after the harvest Ob. 5; espec. after a slaughter, לֹא הִשְׂאִיר הַשְּׂאִיר he left none remaining, no survivor, Josh. 10, 28. 37. 39. 40; c. dat. *to any one* Josh. 8, 22. 10, 33. 11, 8. 1 K. 16, 11; and so after a public deportation 2 K. 25, 12. 22. Jer. 39, 10.—So *to leave behind*, spoken of one departing, Joel 2, 14.

2. Intrans. לו הִשְׂאִיר *to be left to any one, there remains to him*; Josh. 8, 22 and they smote them לָהֶם עַד בְּלֹחֵי הַשְּׂאִיר until there was not left to them one remaining. Num. 21, 35. Deut. 3, 3. 2 K. 13, 7. Without dat. *to have left, to retain*; Am. 5, 3 the city that went out

a thousand מֵאָה הַשְּׂאִיר hath a hundred left, etc.

Deriv. שָׂאָר, שָׂאָר (שְׂאָרָה), שְׂאָרִית, מִשְׂאֵרֶת, and pr. names שְׂאָרָה, שְׂאָר רֶשֶׁב.

שָׂאָר m. (Kamets impure) remainder, remnant, residue, the rest, a word of the later Hebrew for the earlier שְׂאָרִית. Is. 10, 20. 14, 22. al. With genit. שְׂאָר עַמּוֹ the remnant of his people Is. 11, 11; so 10, 21. Zeph. 1, 4; also the remaining part, the rest, as opp. to something preceding, Is. 17, 3 Damascus אֲרָם וְשְׂאָר אֲרָם and the rest of Syria. 2 Chr. 9, 29.

שָׂאָר Chald. m. constr. שְׂאָר, once שְׂאָר Ezra 7, 18; remainder, residue, Dan. 7, 7. 19; the rest, as opp. to something preceding, Ezra 4, 9. 10. 17. 6, 16. 7, 18. 20.

שְׂאָר יָשׁוּב (the remnant shall return, be converted) Shear-jashub, symbolical pr. n. of a son of Isaiah, Is. 7, 3; comp. 10, 21. 22.

שָׂאָר m. constr. שְׂאָר Lev. 18, 12. 13, c. suff. שְׂאִיר, flesh, so called as swelling out in fulness and roundness in the well fed body, see in r. שָׂאָר no. 1. Ps. 73, 26 בְּכֹלוֹתָ שְׂאִירִי וְלִבִּי בְּכֹלוֹתָ בְּשָׂרְךָ וּשְׂאֵרְךָ when thy flesh and thy fulness (fat) are consumed. Prov. 11, 17. Trop. *to eat the flesh of a people is to oppress and exhaust them*, Mic. 3, 3; see in אָכַל no. 1. g. Also Jer. 51, 35 הַכְסִי עַל־בְּבֶל וּשְׂאִירִי my injury and my flesh (devoured by the Chaldeans) be upon Babylon.—Hence

a) the flesh of beasts as eaten, Ps. 78, 20. 27; also genr. meat, food, of any kind, Ex. 21, 10.

b) the flesh of any one, put for his blood-kindred, blood-relatives, comp. בְּשָׂר no. 4; Lev. 18, 12. 13. 17. 21, 2. Num. 27, 11; more fully בְּשָׂרוֹ שְׂאִיר (where the primary idea of שָׂאָר is already lost)

Lev. 18, 6. 25, 49. Comp. Arab. شَائِر

avenger of blood, which signif. seems to have come from Heb. שָׂאָר.

שְׂאָרָה f. (denom. from שָׂאָר) blood-relationship, blood-kindred; concr. kinswoman, Lev. 18, 17.

שְׂאָרָה (id.) Sherah, pr. n. f. 1 Chr. 7, 24.

שְׂאֵרִית f. (ר. שָׂאָר) once contr. שְׂרִית 1 Chr. 12, 38, *part remaining, remainder, residue, the rest*, Is. 44, 7. Jer. 39, 3. Neh. 7, 72; *espec. the remnant, the survivors*, after great slaughter, as שְׂאֵרִית הַיְהוּדָה *the remnant of Judah* Jer. 40, 15. 42, 15. 44, 28; and so Jer. 24, 8. Ez. 9, 8. 11, 13. Am. 1, 8. al. Of a total destruction it is said, לֹא הָיָה שְׂאֵרִית לְ, *there is no remnant to any one, none (nothing) is left*, Jer. 11, 23. 50, 26; contra הָיָה שְׂאֵרִית לְ, *to grant a remnant to any one, to leave a remnant*, Jer. 40, 11; שְׂאֵרִית הַיְהוּדָה id. Jer. 44, 7; שְׂאֵרִית Gen. 45, 7, comp. 2 Sam. 14, 7.—Ps. 76, 11 *for the wrath of man doth praise thee, שְׂאֵרִית חֲמוֹת הַחַזָּר the remainder of thy wrath thou dost gird on*, i. e. dost exert thine extreme wrath, comp. Deut. 32, 23. The *remainder of wrath* is here God's extreme wrath, reserved for extreme cases, opp. to the less degree of wrath manifested on less aggravated occasions.

שְׂאֵרָה f. (for שְׂאָרָה, ר. שְׂאָרָה) *desolation, devastation*, Lam. 3, 47.

שֵׁבָא Sheba, pr. n. m. comp. Ethiop. ስብአ man.

1. Three men in the genealogical tables in Genesis and 1 Chron. founders of families or tribes in Arabia: a) A son of Raamah and grandson of Cush, also brother of Dedan, Gen. 10, 7. 1 Chr. 1, 9. b) A son of Joktan, and brother of Uzal, Ophir, etc. Gen. 10, 28. 1 Chr. 1, 22. Comp. Abulfeda p. 98 Paris. c) A son of Jokshan and grandson of Abraham and Keturah, also brother of a Dedan, Gen. 25, 3. 1 Chr. 1, 32. Comp. in no. 2 fin.

2. Sheba, the Sabæans, a region and people in Arabia Felix, abounding in frankincense, spices, gold, and precious stones, 1 K. 10, 1. sq. Is. 60, 6. Jer. 6, 20. Ez. 27, 22. Ps. 72, 15; celebrated also for their great traffic Ez. 1. c. Ps. 72, 10. Joel 4, 8. Job 6, 19; but in Job 1, 15 driving off plunder in the vicinity of Uz or Ausitis. With all this accords what Greek and Arab writers say of the Sabæans (Σαβαῖοι), whose chief city they call Saba and Mariaba (Μαριούβα, now ماريب Māreb), three or four days' journey distant from Sana'a; see Strabo

XVI. p. 768, 777, 780. Agatharch. p. 64. Diod. Sic. 3. 38, 46. Plin. VI. 32. Abulfeda p. 96 Par. Edrisi I. p. 53, 147, ed. Jaubert. See Thesaur. p. 1351.—Comparing now the three names in Genesis (no. 1. a, b, c), it appears that the Sabæans of Arabia Felix adjacent to Sana'a are descendants of Joktan, Gen. 10, 28 (lett. b). Nor is it less evident that the other two passages, Gen. 10, 7 and 25, 3 (lett. a, c), refer to one and the same people, although a different origin is assigned; since in both, Sheba is coupled with Dedan and Raamah. We may therefore assume two tribes of Sabæans; one of which (b), the more powerful and noble, was in Arabia Felix; while the other (a, c) dwelt towards the Persian Gulf, not far from the mouths of the Euphrates. This latter tribe is not mentioned except in Genesis l. c.

* I. שָׂבָב obsol. root, i. q. Arab. شَبَّب to kindle; kindr. is Syr. مَصَّب to inflame. The primary idea is perh. 'to blow into a flame,' to kindle by blowing, comp. נָשַׁב, נָשַׁב. Hence שָׂבָב flame.

* II. שָׁבַב i. q. Chald. שַׁבַּב to break, whence שָׂבָב fragment. Hence

שָׂבָבִים m. plur. *fragments*, Hos. 8, 6.

* שָׂבָה fut. conv. וַיִּשָּׁב, to make prisoner, to take or lead captive, to carry off; Arab. سَبَا, Chald. שְׂבָה, Syr. مَصَّب, id.—E. g. either persons Gen. 34, 29. 1 K. 8, 48. Is. 14, 2. Jer. 41, 10. 14. 43, 12. al. or cattle, flocks. 1 Chr. 5, 21. 2 Chr. 14, 14; or wealth, substance, Obad. 11. 2 Chr. 21, 17.—So of a conqueror leading his captives in triumph, Judg. 5, 12. Ps. 68, 19; also to hold captive Ps. 137, 3.—Part. pass. שְׂבוּיָהוּ captives Is. 61, 1; fem. Gen. 31, 26 שְׂבוּיֹתָהּ captives of the sword i. e. taken in war, like Gr. αἰχμάλωται, δορυάλωται, comp. 2 K. 6, 22. Is. 22, 3.

נִשְׁבָּה pass. of Kal, Gen. 14, 14. Ex. 22, 9. 1 Sam. 30, 3. 5. Jer. 13, 17. Ez. 6, 9.

Deriv. שְׂבוּיָהוּ, שְׂבוּיָהוּ, שְׂבוּיָהוּ, and pr. names שְׂבוּיָהוּ, שְׂבוּיָהוּ, שְׂבוּיָהוּ.

שָׂבָב m. a species of precious stone, Sept. Vulg. ἀγάτης, agate, Ex. 28, 19. 39, 12. See Braun de Vest. sac. II. 15

improb. the primary signif. of שבט may have been a shoot, sprout of a tree, a rod growing up from the root, see מצפה no. 1, also no. 2 below.—Corresponding forms are Gr. σκήπτω, σκήπτρον, σκηπίων, σκίμπω, Lat. scipio, scapus; Sanscr. skabh, to make firm; Germ. Schaft, Engl. shaft.—Spec.

a) a rod or staff for chastising, Ex. 21, 10. 2 Sam. 7, 14. Is. 10, 15. 24. Mic. 4, 14. Prov. 10, 13. al. sæp. Hence שבט the rod of correction Prov. 22, 15. מוסר שבט the rod of God, with which he corrects men Job 9, 34. 21, 9. 37, 13. Is. 10, 5 שבט אפי the rod of my anger. 11, 4 he doth smite the earth פיו שבט with the rod of his mouth, i. e. his severe sentence, stern decree.—Also for beating out pulse, Is. 28, 27.

b) a staff on which one leans, Ps. 23, 4.

c) the crook of a shepherd, Lev. 27, 32; see in קבר no. 3. Trop. Ez. 20, 37. Mic. 7, 14.

d) the staff of office, e. g. of a leader, chief, Judg. 5. 14. Hence the sceptre of a king Gen. 49, 10. Num. 24, 17. Zech. 10, 11. Am. 1, 5. 8 שבט תורה, σκηπτοῦχος, q. d. a sceptre-bearer, a king. Trop. for rule, administration; Ps. 45, 7 a sceptre of equity is the sceptre of thy kingdom. Also of unjust rule, שבט הרשע Ps. 125, 3; but שבט ברזל an iron sceptre, a stern and inflexible authority, Ps. 2, 9.

e) a spear, lance, as composed of a staff or rod with an iron point, 2 Sam. 8, 14. Comp. מצפה no. 2. b.

2. a tribe, espec. of the children of Israel; Arab. سبط id. The expression is metaphorical, and is derived from a plant, from whose root there spring up several sprouts, shoots, stems; thus the founder of a whole race is compared to a root (Is. 11, 1), while the ancestors of the several subdivisions or tribes are called stems (Gen. 49, 28), as also the tribes themselves, comp. מצפה no. 3. So 1 K. 11, 13. 36. שבט יהודה the tribe of Judah Josh. 7, 16; שבט לוי Deut. 18, 1. שבט שני עשר the twelve tribes Ex. 28, 21. שבטי ישראל the tribes of Israel Ex. 24, 4. Deut. 29, 20. Judg. 18, 1. al. Called also שבטי the tribes of Jehovah Ps. 122, 4.

—It differs from משפחה family, which is strictly part of a tribe (Deut. 29. 17. Judg. 18, 19. 21, 24); yet שבט is sometimes used in a narrower sense for the families of a tribe, e. g. of the Kohathites Num. 4, 18; of Dan, Judg. 18, 1 comp. 2; of Benjamin, Judg. 20, 12 1 Sam. 9, 21. Vice versa it is also put for the whole people of Israel, called שבט נחלת יהוה a tribe (race) the possession of Jehovah, his own peculiar people, Jer. 10, 16. 51, 19. Ps. 74, 2; comp. plur. Is. 63, 17. Once of the Egyptian tribes Is. 19, 13.—2 Sam. 7, 7 spake I a word with one of the tribes of Israel (אחד שבטי יהוה), whom I commanded to feed my people? Here for שבטי should doubtless be read שפטי judges, as in the parall 1 Chr. 17, 6.

שבט Chald. m. a tribe, plur. constr שבטי Ezra 6, 17.

שבט Shebat, the eleventh month of the Hebrew year, from the new moon of February to the new moon of March, Zech. 1, 7. Syr. مَسْبَد, Arab. سَبَات and شَبَات, id. See Thesaur. p. 1353.

שבי m. (r. שבה) 1. Adj. captive, i. q. שבוי, Ex. 12, 29. Fem. שביה id. Is. 52, 2.

2. Subst. abstr. in pause שבי, c. suff. שבוי, שבויים; שבויים; captivity, Deut. 21, 13. 2 Chr. 29, 9. Ezra 3, 8. 9, 7. Neh. 8, 17. ארץ שבויים the land of their captivity Jer. 30. 10. 46, 27. הלה בשבי to go into captivity Jer. 20, 6. 22, 22. 30, 16. 46, 2. Ez. 12, 11. Am. 9, 4; once הלה שבי id. Lam. 1, 5; also לקח בשבי to take away into captivity Jer. 48, 46; נתן לשבי to deliver into captivity Ps. 78, 61. הלה השבי the captivity of the exiles Ezra 2, 1. Neh. 7, 6.—Spec. a) Concr. captives, שבה שבי to take captive captives, i. e. to lead away captives, Num. 21, 1. Judg. 5, 12. Ps. 68, 19. אספה שבי to gather captives Hab. 1, 9. שבי מצרים the captives of Egypt Is. 20, 4. Jer. 52, 2. מלקוח השבי the prey of captives Num. 31, 26. b) Put for booty of cattle, etc. Am. 6, 10. Is. 49, 24 שבי צדיק lawful booty. v. 25 שבי גבור the booty of the warrior, comp. v. 24.

שבי (i. q. שבה taking captive) Shobai, pr. n. m. Ezra 2, 42. Neh. 7, 45.

שׁוּבִי (id.) *Shobi*, pr. n. m. 2 Sam. 17, 27.

שׁוּבִיב m. *flame*, constr. שׁוּבִיב Job 18, 5; Sept. φλόξ. R. שׁוּבִיב I.

שׁוּבִיב Chald. emphat. שׁוּבִיבָּ, *flame* Dan. 3, 22. Plur. Dan. 7, 9.

שׁוּבָה f. (r. שׁוּב) *captivity*, Neh. 3, 36. Jer. 48, 46. Meton. *captives*, Deut. 21, 11. 32, 42. 2 Chr. 28, 5. 11. 13. 14. 15.

שׁוּבָה f. see in שׁוּבִי

שׁוּבִיל m. (r. שׁוּבִיל) only plur. constr. שׁוּבִילִי, c. suff. שׁוּבִילִי, *a way, path*, Ps. 77, 20. Jer. 18, 15; where Cheth. שׁוּבִיל id. —Chald. שׁוּבִילָא, Syr. مَصَلَا, Arab.

سَبِيل way.

שׁוּבִיסִים m. plur. (r. שׁוּבִיס) *nettings, cauls, caps of net-work, reticula* Varro de Ling. Lat. IV. 19, a female ornament for the head among the Hebrews, Is. 3, 18. Sept. τὰ ἐμπλόκια. So the Talmudists and Rabbins.—Schroeder, de Vest. mul. Hebr. c. 2, compares Arab. شَمِيسَة (diminut. from شمس sun), and understands *little suns*, or studs resembling suns worn upon the neck; this would also seem to be supported by the mention of יְהוֹרִימִים *little moons*, immediately after.

שׁוּבִיעִי ordin. adj. *the seventh*, Gen. 2, 2. 3. 8. 4. Ex. 12, 15. 16. al. Fem. שׁוּבִיעִיָּה, Ex. 21, 2. 23, 11. al.—Denom. from שׁוּבִיעַ seven.

שׁוּבִית, see שׁוּבִיתָה.

*שׁוּבִי obsol. root, Arab. سَبَكَ *to pour*, i. q. שׁוּבִי.—Hence pr. n. שׁוּבִיָּה.

*שׁוּבִיל nearly i. q. הִבִּיל, a root not used in the verb.

1. *to go*, whence שׁוּבִיל way. Arab.

سَبِيل way; سَبِل IV, *to be travelled*, as a way; Syr. مَعَا to show the way.

2. *to go up, to rise, to grow*. Arab.

سَبِل Conj. IV, and quadril. سَبَل to produce ears. See שׁוּבִילָה, שׁוּבִילָה no. 1.

3. *to flow*, espec. largely, copiously. Arab. Conj. IV, the heavens pour down rain; hence سَبَل rain. Deriv. שׁוּבִיל, שׁוּבִילָה no. 2; perh. pr. n. שׁוּבִילָה.

שׁוּבִיל m. *the skirt or train of a robe*, Is. 47, 2. Comp. kindr. שׁוּבִיל. Arab.

سَبَلَة id. R. שׁוּבִיל no. 3.

שׁוּבִילִית or שׁוּבִילִית m. *a snail*, espec. without the shell, so called from its slime and moisture, (like Gr. λείμυξ from λείβω,) from conj. Shaphal of the verb שׁוּבִיל. Ps. 58, 9 spoken of the wicked: *let them melt away.... כְּמִי שׁוּבִילִית הַחֶמְסִים וְהַקֶּלֶף* as the snail which melteeth as it goeth, i. e. which leaves a slimy trail as it goes, and thus wastes away more and more the further it advances. See Bochart, Hieroz. II. 646.

שׁוּבִילָה f. (r. שׁוּבִיל no. 2) *a twig, branch*, with fruit on it, as resembling an ear of grain; plur. constr. זְהַרֵי שׁוּבִילִית the two olive-branches.—It is sometimes written שׁוּבִילִית (from שׁוּבִילָה), but against the Masora.

שׁוּבִילָה f. (r. שׁוּבִיל no. 2) plur. שׁוּבִילִית. R. שׁוּבִיל no. 2.

1. *an ear of grain*, Job 24, 24; plur. Gen. 41, 5 sq. Ruth 2, 2. Is. 17, 5.—Chald. שׁוּבִילָא, Syr. مَصَلَا, id.

Arab. سَبَلَة, سَبَلَة, سَبَلَة, and with Daghesth resolved سَبَلَة; Ethiop. ስብል id.

2. *a stream, flood*, see the root no. 3, Judg. 12, 6. Ps. 69, 3. 16. Is. 27, 12. Syr. مَصَلَا channel of a river.

*שׁוּבִין obsol. root, perh. *to increase, to grow up*, i. q. שׁוּבִיל no. 2, and Arab.

شَبِل; comp. Arab. شَبِن to be tender, delicate, as a youth.—Hence the two following.

שׁוּבִנָּה and שׁוּבִנָּה (perh. youth) *Shebna*, pr. n. of the prefect of the palace, Is. 22, 15. After this office was given to Eliakim (Is. 22, 15), he became scribe or secretary to the reigning king Hezekiah, Is. 36. 3. 2 K. 18, 18. 26. 37. 19, 2.

שׁוּבִנָּה (whom Jehovah has made grow up?) *Shebaniah*, pr. n. m. a) 1 Chr. 15, 24. b) Neh. 9, 4. 5. c) Neh. 10, 11. 13. d) Neh. 10, 5. 12, 14; for which 12, 3 שׁוּבִנָּה, and 1 Chr. 24. 11 שׁוּבִנָּה.

* שִׁבַּח obsol. root, i. q. שָׁבַח, to mingle, to interweave; Chald. שְׁבַח id. Hence שְׁבַחֲסִים.

שָׁבַע to swear, denom. from שֶׁבַע seven, since seven was a sacred number, and oaths were confirmed either by seven victims offered in sacrifice Gen. 21, 28 sq. or by seven witnesses and pledges, see Hdot. 3. 8. Hom. II. 19. 243. In Eth.

Ἐνθουλάξ are enchanters, Lib. Hen. ms. c. 8, 3 (comp. 7, 10 ed. Oxon.) because the sacred number seven was also employed in magic rites.—In Kal only Part. pass. Ez. 21, 28 שְׁבַעֲרֵי שְׁבַעֲרֵי lit. those sworn with oaths, i. e. who have sworn oaths. For Hab. 3, 9 שְׁבַעֲרֵי מַעוֹה, see in מִשְׁפָּה no. 3. p. 559.

NIPH. נִשְׁבַּע to swear, [lit. 'to seven oneself' i. e. to take an oath confirmed by seven victims or before seven witnesses.—R.] Construed: a) Absol. Gen. 21, 24. Ps. 110, 4. נִשְׁבַּע לְשָׁקֶר to swear to a falsehood i. e. falsely, Lev. 5, 24 [6, 5]. 19, 12. Jer. 5, 2. Mal. 3, 5. al. לְמַרְמָה id. Ps. 24, 4. b) Followed by the words of the oath, after וַיֹּאמֶר 1 Sam. 20, 3; לְאָמֵר Num. 32, 10. Deut. 1, 34. Josh. 14, 9; without an intervening verb 1 Sam. 19, 6. Ps. 110, 4. Hos. 4, 15. c) That which one swears to do is put with כִּי Gen. 22, 16. 2 Sam. 19, 8. Jer. 22, 5. 49, 13; or with infin. Lev. 4, 4. Deut. 1, 35. What one swears not to do is put with פֶּן Judg. 15, 12; בְּיָן c. inf. Is. 54, 9; לְבַלְעָה c. inf. Deut. 4, 21. Judg. 21, 7. d) With אֲשֶׁר of that by which one swears, e. g. by Jehovah Gen. 21, 23. 31, 53. Josh. 2, 12. 1 Sam. 28, 10. al. by an idol Jer. 12, 16; also אֲשֶׁר נִשְׁבַּע בְּשֵׁם יְיָ Lev. 19, 12. Jer. 12, 16. God also is said to swear by himself Gen. 22, 16. Is. 45, 23. Am. 6, 8. 8, 7; by his right hand Is. 42, 8; but in נִשְׁבַּע בְּקִרְשׁוֹ the אֲשֶׁר seems to refer to place, see in קִרְשׁ no. 1 fin. Further, to swear by Jehovah is sometimes i. q. to worship him, since one swears by the divinity he worships, Deut. 6, 13. 10, 20. Is. 19, 18. 48, 1. Ps. 63, 7; to swear by idols id. Am. 8, 14. But to swear by one afflicted, wretched, is to imprecate upon myself the same evils if I prove false, Ps. 102, 9; comp. Is. 65, 15. Jer. 29, 22. e) With לְ of pers. to swear to any one Gen. 21, 23. 24, 7. al.

Also with acc. of thing, to promise with an oath, to swear a thing to any one, Gen. 50, 24. Ex. 13, 5. 33, 1. al. נִשְׁבַּע לְאֱלֹהִים to swear allegiance unto God, 2 Chr. 15, 14; comp. Is. 19, 18. Zeph. 1, 5, where it is once c. אֲשֶׁר. f) With אֲשֶׁר of that about which one swears, Lev. 5, 24 [6, 5].—Sometimes נִשְׁבַּע is taken in a bad sense, i. q. to swear rashly, falsely, Ecc. 9, 2. Zech. 5, 3 comp. v. 4.

HIPH. 1. to cause to swear, to bind with an oath, Num. 5, 19. 2 Chr. 36, 13. Followed by the words of him who imposes the oath, with לְאָמֵר Gen. 50, 5. Ex. 13, 19. 1 Sam. 14, 28; also with לְ and inf. Neh. 5, 12; אֲשֶׁר Gen. 24, 3. 1 K. 22, 16.

2. to adjure, to charge solemnly, c. acc. Cant. 2, 7. 3, 5. 1 Sam. 20, 17. Jer. 5, 7. Deriv. שְׁבַעֲרֵי, שְׁבַע II.

* I. שֶׁבַע f. constr. שְׁבַע, and שְׁבַעָה m. constr. שְׁבַעֲתַי, seven, a cardinal numeral. Syr. مَبَّ, Samar. 𐤑𐤃𐤁, Arab. سَبْع, Ethiop. ስብስ and ስብሱ. Similar is ancient Egypt. cꜣw, Theb. Cꜣwꜣ; and in the Indo-European tongues Sanscr. sapta. Zend. hapta. Pers. هفت, Gr. ἑπτά, Lat. septem, all with the letter t, which both in the Semitic and Teutonic languages is dropped, as Goth. sibun, Germ. sieben, Engl. seven.—The absol. form usually precedes a noun, as שְׁבַע שָׁנִים Gen. 5, 7, שְׁבַע פְּרוֹחַ 41, 18, שְׁבַעֲתַי פָּרִים Num. 23, 1. 29; more rarely it follows, espec. in the later Hebrew, as מַעֲלוֹת שְׁבַע Ez. 40, 22, אֲרִלִּים שְׁבַעֲתַי 2 Chr. 13, 9. 29, 21. (Num. 29, 32.) If the preceding noun be in the construct state, שְׁבַע expresses the ordinal, as שְׁנַת שְׁבַע the seventh year 2 K. 12, 1. The construct form always precedes a noun, but is found only in certain formulas, as שְׁבַעֲתַי יָמִים a seven of days, a week, Gen. 8, 10. 12. 31, 23. al. sēp. שְׁבַע מֵאוֹת seven hundred Gen. 5, 26. Also שְׁבַעֲתַי שְׁבַעֲתַי seven seven, i. e. by sevens, Gen. 7, 2. With suff. שְׁבַעֲתָם those seven 2 Sam. 21, 9.—Seventeen is שְׁבַעֲתַי עָשָׂר m. and שְׁבַע עָשָׂר f. Gen. 37, 2. 1 Chr. 7, 11.—The number seven among the Hebrews, as in other oriental nations was also used: a) As a sacred number

very common in sacred things; the origin of which may be referred to the seven planets and the early worship of them among the Egyptians and Semitic nations; see Von Hammer Encyclop. Uebersicht der Wissenschaften des Or. p. 322. Jablonski Pantheon Ægypt. Proleg. § 24. 25. Winer Realw. II. art. Zahlen; comp. in חמש. So Gen. 21, 28. 50, 10. Ex. 12, 15. 13, 6. Lev. 4, 6. 17. Num. 12, 14. Josh. 6, 4. 8. 1 Sam. 31, 13. Job 42, 8. Zech. 3, 9. al. sæp.—Hence b) As a lesser round number; comp. ארבעים in ארבע no. 1, also Engl. ‘a dozen;’ Gen. 4, 24. 31, 23. Judg. 16, 7. 1 Sam. 11, 3. 2 K. 8, 1. Prov. 9, 1. Is. 11, 15. al. sæp.

The form שבע is also: aa) Adv. *seven times*, Lev. 26, 18. 21. Ps. 119, 164. Prov. 24, 16.

bb) *Sheba*, pr. n. m. α) 2 Sam. 20, 1. β) 1 Chr. 5, 13.

cc) *Sheba*, pr. n. as some suppose, of a town of Simeon, Josh. 19, 2 באר שבע ושבע Beer-sheba and Sheba; but prob. שבע is here the name of the well (like the שבעה Gen. 26, 33), and we may render: *Beer-sheba with the well Sheba*. Otherwise the number of cities is fourteen instead of thirteen; comp. v. 6.

dd) Fem. שבעה Shebah, pr. n. of a well, Gen. 26, 33.

DUAL שבעהים seven-fold Gen. 4, 15. 24. Ps. 12, 7. 2 Sam. 21, 9 Cheth.

PLUR. שבעים seventy, often as a larger round number, Gen. 50, 3. Ex. 15, 27. 24, 1. Num. 11, 16. Judg. 1, 7. 9, 2. 5. 2 K. 10, 1. 6. 7. Comp. Kor. Sur. 9, 8. Hence *seventy years*, often in predictions Is. 23, 15. 17. Jer. 25, 11. 12. 29, 10. Dan. 9, 2. 24. Zech. 1, 12. 7, 5. שבעים ושבעה seventy and seven-fold Gen. 4, 24; comp. Matt. 18, 22.

Deriv. שבע (שבועה), שבוט, שבוטי, שבעה.

II. שבע m. an oath, i. q. שבועה, according to Gen. 21, 31. 26, 33; see in שבע באר. Hence also the pr. names באר-שבע, אלושבע.

שבע, see in שבוע.

שבעה Chald. m. id. seven, Dan. 4, 13. 20. 22. 29; constr. שבעה Ezra 7, 4. For the phrase חר שבעה Dan. 3, 19, see in חר p. 296.

שבעה, see in שבועה.

שבעה m. i. q. שבעה, seven, ἑπ. λεγόμε. Job 42, 13; comp. 1, 2. For the ending נה— see Lehrg. p. 612.

* שבע in Kal not used, i. q. שבס, to mingle, to interweave. Syr. حص to mingle; Arab. شبس Conj. V. to be interwoven, entangled, of a tree. Chald. שבש to entangle; Part. Pu. confused.

PIEL to weave in checker-work, Ex. 28, 39, i. e. so that the stuff (byssus) may be figured, tessellated, woven in squares or bezels; comp. Pual. For this kind of texture, see Braun de Vest. Sacerd. p. 293 sq. ibique Maimonides. Salmas. ad Scriptt. Hist. August. p. 507, 512. The-saur. p. 1356.

PUAL to be set, enchased, q. d. inwoven, as gems in gold, Ex. 28, 20.

Deriv. משבצות, השבץ, and

שבץ m. once c. art. 2 Sam. 1, 9, pr. ‘perplexity, confusion of mind,’ i. e. vertigo, giddiness.

* שבק Chald. to leave, Dan. 4, 12. 20. 23. Syr. id.

ITHPE. to be left, Dan. 2, 44.

Deriv. pr. n. Heb. שובק, ושבק.

* שבר fut. ישביר I. to break, to break in pieces. Ethiop. and Amhar. ሰቢ, id. Arab. كسر to break, تدمير to destroy, see below in lett. c. Chald. שבר, Syr. كسر, Samar. 𐤊𐤍, id.—E. g. a staff Is. 14, 5, comp. שבר משה-לקחם no. 1; bars Am. 1, 5; a door Gen. 19, 9; a yoke Jer. 2, 20. 28, 2. 13; the arm of any one, i. q. to break his power, Ps. 50, 15. Ez. 30, 21. 22. 24, comp. in שבר no. 2; the bow of any one, id. see in קשת; an earthen vessel Judg. 7, 20. Is. 30, 14. Jer. 19, 10; bones Ex. 12, 46. Prov. 25, 15. Diff. from שבץ, see in Is. 42, 3. Of a tempest as breaking trees and ships Ps. 29, 4. Ez. 27, 26. Prægn. Hos. 2, 20 the bow and the sword and the armour of battle will I break and cast out from the land.

Spec. a) to break in pieces, to rend, as a wild beast, 1 K. 13, 26. 28. Lat. frangere of a lion Hor. Carm. 1. 23. 10.

b) Part. pass. שבור broken, spec. of one having a limb or member broken,

Lev. 22, 22. Ethiop. ሰብረ to break any one, spec. his leg; ሰብረ one whose leg is broken. Comp. Niph. lett. a.

c) to break a people "as a potter's vessel," i. e. to break down, to destroy, Lev. 19, 11. 48, 38; and so without the comparison Is. 14, 25. Lam. 1, 15. Also of single persons, to destroy, Dan. 11, 26. Jer. 17, 18.—Arab. شبر to destroy; intrans. to perish.

d) to break one's thirst, i. q. to quench, Ps. 104, 11. Comp. Lat. 'frangit se calor,' Cic. Varr.

e) to break the pride of any one, Lev. 26, 19. Also to break the heart (לב) of any one, i. e. to afflict him sorely, Ps. 69, 21; לב שביר the broken-hearted Ps. 147, 3. Comp. Niph. lett. c, and Hoph. —So Syr. كصبر كصبر id. Gr. κατακλάσθη μοι φίλον ἤτορ Hom. animo frangi Cic. Att. 7. 12.

f) to break off sc. a portion, an allowance; hence trop. to apportion, to appoint; comp. in פור. Job 38, 10 נאשבר חק when I appointed for it (the sea) my limit. Cocceius well supposes that the expression שבר חק is borrowed from the breaking off of a daily allowance of bread, etc. and this is here poetically transferred to the space assigned to the sea, חק signifying both an allowance and a limit; comp. in חק.

II. Denom. from שבר no. II, grain, i. e. a) to buy grain, with שבר added Gen. 47, 14; אכל Gen. 42, 7. 10. 43, 4. 20. 22. Deut. 2, 6; בר Gen. 42, 3; absol. Gen. 41, 57. 42, 2. 5. Is. 55, 1. b) to sell grain Gen. 41, 56; comp. Hiph. II.

Comp. Arab. تبن straw, تبن to sell straw.

NIPH. pass. of Kal no. I, to be broken, as a staff, wood, vessel, bone, Lev. 6, 15. 21. Is. 14, 29. Jer. 2, 13. 48, 17. Ez. 6, 6. Dan. 8, 8. Ps. 34, 21. Job 24, 20. al. Of a springe or snare, פח, Ps. 124, 7; to be wrecked, of ships, 2 Chr. 20, 37. Ez. 27, 34. Jon. 1, 4.—Spec. a) to be broken, i. q. to break one's own limbs, Is. 8, 15. 28, 13; of animals Ex. 22, 9. 13 [10. 14]. Part. fem. הנשברה the broken, the hurt, i. e. an animal having its limbs broken, Ez. 34, 4. 15. Zech. 11, 16.

See Kal no. I. b. b) Of an army, to be broken down, i. e. to be overthrown, destroyed, 2 Chr. 14, 12. Ez. 30, 8. 32. 28. Dan. 11, 22; so of a people, kingdom. Jer. 48, 4. 51, 8. Dan. 11, 4; a city Is. 24, 11. Of persons, i. q. to perish, Dan. 8. 25. Prov. 6, 15. 29, 1. Comp. Kal no. I. c. c) Of the heart, to be broken, spoken of a penitent and contrite mind, P's. 51, 19 [17]. Hence לב שביר the broken-hearted Is. 61, 1. Jer. 23, 9. Ps. 34, 19. d) In Ez. 6, 9, אשר שברתי את לבם הזונה, אשר שברתי וגו', when I shall break their whorish heart; comp. Ps. 51, 19 [17]. Here לב שביר is i. q. to break for oneself, like נשאל to ask for oneself, comp. Heb. Gr. § 50. 2. c; i. e. God will so break and change the heart of the people, that they will turn again unto him.

PIEL שבר i. q. Kal, but intens. to break in pieces, to shiver, e. g. tables of stone Ex. 34, 1; teeth Ps. 3, 8; bones Is. 38, 13; ships, as the wind Ps. 48, 8; trees, as the hail Ex. 9, 25; rocks, as a tempest 1 K. 19, 11; idols and their altars Ex. 23, 24. Deut. 7, 5. 2 K. 18, 4. 2 Chr. 14, 2. Is. 21, 9. al.

HIPH. I. to cause to break, to burst the womb, as the fetus at birth. Is. 66, 9 האני אשבר ולא אזליר shall I cause to break (the womb), and not cause to bring forth? Comp. subst. משבר. Syr. مصرا a boy, infant, who has just broken the womb.

II. Denom. from שבר no. II, grain. i. q. Kal no. II. b, to sell grain, Gen. 42, 6. Deut. 2, 28. Prov. 11, 26. Am. 8, 5. 6.

HOPH. to be broken, e. g. the heart Jer. 8, 21; see Kal no. I. e. Niph. lett. a.

Deriv. משבר, משברון, שברון, and pr. n. שבירים.

שבר m. Is. 30, 14, oftener שבר, in pause שבר, c. suff. שבירי; plur. שבירים, c. suff. שביריה; also plur. as pr. n. see in its order.

I. a breaking, breach, fracture; e. g. of a wall, i. q. ruin, destruction, Is. 30, 30. 14; so metaph. Prov. 16, 18 לבני שבר לפני גאון pride goeth before destruction. 18, 21. Of a limb, member, Lev. 21, 19. 24, 20.—Trop. a) a breaking down, breach, preserving the figure of a wound, hurt; Lam. 2 13 גדול פגם שברה thy breach

(hurt) *is great like the sea.* שָׁבַר נְדוּלָה Jer. 4, 6, 1. 48, 3. Nah. 3, 19 פָּחָה לְשִׁבְרָה *no healing for thy breach, hurt.* Jer. 30, 12. Ps. 60, 4 רָפָה לְשִׁבְרֶיךָ *heal thou its wounds.* The figure being neglected, i. q. *destruction, ruin*, e. g. of a people, nations, Is. 30, 26. Jer. 6, 14. 8, 11. 21. Lam. 2, 11. Ez. 32, 9; of the wicked Is. 1, 28. שָׁבַר שָׁבַר *is intens.* Is. 59, 7. 60, 18. Jer. 51, 19. וַיִּצְבֵּק שָׁבַר *a cry as of destruction, a loud and bitter cry,* Is. 15, 5; comp. Jer. 30, 15. b) שִׁבְרַת רִיחָה *a breaking of the spirit,* i. e. bitterness, anguish of mind, Is. 65, 14; also שִׁבְרַת בְּרִיחָה id. Prov. 15, 4. c) *a breaking of the mind from fear, etc.* comp. r. חֲתָח no. 2; hence *terror*, plur. שִׁבְרִים *terrors* Job 41, 17 [25]. Comp. Chald. הַבִּירָא for פָּחָה Ex. 15, 16 Targ. Jon. d) *a breaking, i. e. solution, interpretation of a dream,* Judg. 7, 15.

II. *grain, corn*, commonly said to be so called as being *broken* or ground in the mill, or because it *breaks* hunger. But r. שָׁבַר is never used of a mill, nor of hunger; and the signif. of *grain* must be sought elsewhere. I do not hesitate to compare Arab. ثمر 'the tree bears fruit,' whence ثمر fruit, شجرة tree; and what the Arabs thus put for the *fruit* of a tree, the Hebrews employ for the *fruits, produce* of the field. A vestige of the same remains also in Arab. ثَبْرَة.—Gen. 42, 1. 2. 19. 26. 43, 2. 44, 2. 47, 14. Neh. 10, 32. Am. 8, 5.—Hence denom. שָׁבַר in Kal no. II, Hiph. no. II.

שִׁבְרוֹן m. (r. שָׁבַר) constr. שִׁבְרוֹן.

1. *a breaking, fracture*; Ez. 21, 11 שִׁבְרוֹן מְהַנְיִם *a breaking of the loins, broken loins, put for the sharpest pains, as of a woman in travail*; comp. Is. 21, 3. Nah. 2, 11.

2. *destruction*, Jer. 17, 18.

שִׁבְרִים (breaches, ruins, as of walls, Is. 30, 13. 14, plur. of שָׁבַר) Shebarim, pr. n. of a place between Ai and Jericho; c. art. Josh. 7, 5 *they chased them before the gate even unto Shebarim*; so Vulg. Arabs, Kimchi. Perh. *even unto the ruins.*

* שָׁבַשׁ Chald. a verb not used in Kal; kindr. with שָׁבַס, שָׁבַס. Perh. contr. from

a quadratit. שָׁבַשׁ, like Chald. שָׁבַשׁ from שָׁבַשׁ, comp. שָׁרַשׁ from שָׁרַשׁ. See The-saur. p. 1359.

PA. *to perplex, to disturb, to trouble*; hence

ITBPA. pass. Part. plur. Dan. 5, 9.

* שָׁבַת intr. fut. רָשַׁבְתָּ, rarely רָשַׁבְתָּ Lev. 26, 34. Neh. 6, 3; pr. *to be fixed, firm.* Kindr. is שָׁבַט, where see; comp. also רָשַׁב, רָצַב, נָצַב.—Hence

1. *to rest from labour, to lie by, to keep holyday.* Chald. and Sam. שָׁבַת id. Syr. Aph. أَصَدَّ id. Arab. سبت *to rest, to sleep.*—Ex. 23, 12 *six days thou shalt do thy work, and on the seventh day thou shalt rest.* 34, 21. Is. 33, 8 שָׁבַת עֲבַר אָרְחָה *the wayfurer resteth, lies by, does not journey because of war.* 14, 4.—With בֵּן, *to rest from labour*, Gen. 2, 2. 3. Ex. 31, 17. Lam. 5, 14 *the elders rest from the gate, do not go to the public place or forum.*—Also land is said to *rest*, when it lies untilled, Lev. 26, 34. 35. 2 Chr. 36, 21; comp. Lev. 25, 2, and art. שָׁבַת no. 3.

2. *to cease*; either for a certain time, i. q. *to intermit, to stop*, as a work Neh. 6, 3; the succession of day and night Gen. 8, 22; or wholly, i. q. *to cease to be, to come to an end*, as strife Prov. 22, 10; joy Is. 24, 8. Lam. 5, 15; the manna Josh. 5, 12. Also seq. בֵּן c. inf. *to cease from being or doing any thing*, Jer. 31, 36. Job 32, 1. Hos. 7, 4, see in r. יָרַר p. 774.

3. Spec. *to keep or celebrate the sabbath*, absol. Ex. 16, 30; with שָׁבַת Lev. 23, 32. So of land, to lie untilled every seventh year, Lev. 25, 2.

NIPA. נִשְׁבַּת, *to cease, to have an end*, Is. 17, 3. Ez. 6, 6. 30, 18. 33, 28. Comp. Kal no. 2.

HIPA. הִשְׁבִּיתָ, 2 sing. הִשְׁבַּתָּ, inf. לְשַׁבֵּיחַ for לְהִשְׁבִּיחַ Am. 8, 4.

1. *to make or let rest*, sc. from labour, c. acc. et בֵּן Ex. 5, 5. Also *to quiet, to still*, i. e. to restrain an enemy, Ps. 8, 3.

2. *to cause to cease, to make desist*, with acc. et בֵּן c. inf. Ez. 34, 10 הִשְׁבַּחְתִּים מִרְעוֹת *I will cause them to cease from feeding the flock.* 16, 41. Seq. לְבַלְחָתִי c. inf. Josh. 22, 25. For Ps. 89, 45 see in art. טָהַר p. 360.

3. Of things, *to cause to cease, to let*

cease, to put an end to, c. acc. as a work 2 Chr. 16, 5. Neh. 4, 5; sacrifice Dan. 9, 27; war Ps. 46, 10; also Hos. 1, 4. 2, 13. Is. 16, 10. Prov. 18, 18. Ez. 26, 13. 30, 10.—Hence to fail, to be wanting, lacking, e. g. salt in the meat-offering Lev. 2, 13. Ruth 4, 14 אֲשֶׁר לֹא הָשְׁבִירָה לָּהּ גְּאֹל who hath not let a ransom be wanting to thee.

4. to put or take away, to remove, c. acc. of pers. or thing, and often with כֵּן of place. Ex. 12, 15 תְּשַׁבְּיֵהוּ שָׂאֵר מִבְּחֻיֶיכֶם ye shall put away leaven out of your houses. Lev. 26, 6. 2 K. 23, 5. 11. Is. 30, 11. Ez. 7, 25. With acc. of thing and לְ of pers. Jer. 48, 35.—Spec. i. q. to destroy, e. g. the poor Am. 8, 4; the remembrance of any one, Deut. 32, 26. Comp. מְשַׁבֵּחַ.

Deriv. שָׁבַח I, שָׁבַח, מְשַׁבַּח, מְשַׁבְּחֵי, שְׁבַח, שְׁבַחֵי, שְׁבַחֵי.

I. שָׁבַח, f. (r. שָׁבַח) c. suff. שְׁבַחְתִּי, rest, cessation; hence interruption of labour, loss of time, Ex. 21, 19. Also an abstaining from strife, Prov. 20, 3; comp. 18, 18. 22, 10.

II. שָׁבַח f. pr. inf. of יָשַׁב to sit, to dwell; hence as subst.

1. a sitting, the act of sitting; Ps. 127, 2 מְאַחֲרֵי שָׁבַח who prolong their sitting, sit late. Ps. 27, 4. Also a sitting still Is. 30, 7.

2. a seat, 1 K. 10, 19. Am. 6, 3.

3. a place, 2 Sam. 23, 7 בְּשֵׁבַח in their place.

שָׁבַח, constr. שְׁבַח, c. suff. שְׁבַחְתִּי; plur. שְׁבַחֵי, constr. שְׁבַחֵי, c. suff. שְׁבַחְתִּי; of both genders, but oftener fem. Ex. 31, 14. Lev. 16, 31. al. masc. Is. 56, 2. 6. al.

1. a sabbath, a day of rest, the seventh day of each week, reckoned from the evening of Friday to the evening of Saturday, Lev. 23, 32. Neh. 13, 19. On it by law the Jews abstained wholly from labour, Ex. 20, 8–11. Deut. 5, 12–15. Ex. 31, 12–17. 35, 2. 3. It was to be kept holy, Ex. 31, 14. Lev. 23, 3; and was a sign of God's covenant with Israel, Ex. 31, 13. 16. 17. Ez. 20, 12. 20. Whoever profaned the sabbath was to be put to death, Ex. 31, 14. 15. 35, 2; and that by stoning, Num. 15, 32–36. Those who kept it holy were blessed,

Is. 58, 13. 14.—The institution of the sabbath is referred in Ex. 20, 11. 31, 17 to the creation, comp. Gen. 2, 3; while in Deut. 5, 15 it is referred to the deliverance out of Egypt.—Examples of the sabbath as kept, see Ex. 16, 22 sq. Am. 8, 5. Is. 1, 13. 2 K. 4, 23; as neglected, Jer. 17, 19 sq. Ez. 20, 13 sq. 22, 8. 26; comp. Neh. c. 13.—Spec. יוֹם הַשַּׁבָּת the day of the sabbath, the sabbath day, Ex. 20, 8. 11. Num. 15, 32. Neh. 10, 32. al. Lev. 24, 8 יוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת i. e. every sabbath; and so 1 Chr. 9, 32 שָׁבַת שָׁבַת, where שָׁבַת is a shortened form because of the close connection of the words, as in Num. 28, 10.—The verbs used to denote the keeping of the sabbath are שָׁמַר and קָדַשׁ; for profaning it, חָלַל q. v.

2. Spec. the sabbath is a name for the great day of atonement in the seventh month, Lev. 23, 32. Comp. שְׁבַחֵי.

3. The name sabbath is applied to every seventh year, when the fields lay untilled, and as it were kept sabbath, the sabbath-year. Lev. 25, 2 וּשְׁבַחָהּ הָאָרֶץ and the land shall keep a sabbath unto the Lord. v. 4. Comp. v. 6. 26. 34. 43. 2 Chr. 36, 21; also in שְׁבַחֵי.

4. Sometimes a sabbath is nearly i. q. a week. Lev. 23, 15 and ye shall count unto you from the morrow after the sabbath... שִׁבְעַת שָׁבָתוֹת הַתְּמִימֹת הַתְּהִינָה seven sabbaths shall be complete; 16 even unto the morrow after the seventh sabbath shall ye number fifty days; here the seven complete sabbaths are parallel to the שִׁבְעָה שָׁבָתוֹת seven weeks of Deut. 16, 9. So too שִׁבְעַת שָׁבָתוֹת שָׁנִים seven sabbaths (weeks) of years, Lev. 25, 8.

NOTE. In the kindred dialects: Chald. שְׁבַת, emph. שְׁבַתָּא or שְׁבַתָּא, sabbath, also week. Syr. عَصَا and عَصَا id. Sam.

سَبْت and سَبْت id. Arab. سَبْت

sabbath, يَوْمُ السَّبْتِ Saturday. Eth.

and Amhar. ስባት sabbath, both of Jews and Christians.

שְׁבַחֵי m. abstract noun, a keeping of the sabbath, sabbatism, sabbath rites, pr. 'a lying by, rest'; found only in Ex. and Lev. Spoken of the first and eighth

days of the festival of tabernacles, Lev. 23, 39; of the festival of trumpets, Lev. 23, 24, comp. Num. 29, 1. Also emphatic, with שבת, as שבת שבתון a sabbath of sabbatism; so of the weekly sabbath, Ex. 31, 15, 35, 2, 3. Lev. 23, 2, and so Ex. 16, 23; of the great day of atonement, Lev. 16, 31, 23, 32; and of the sabbatical year, Lev. 25, 4, i. q. שנת שבתון ib. v. 5.

שבתאי (r. שבת; sabbath-born, comp. Paschal i. e. passover-born) *Shabbethai*, pr. n. m. Ezra 10, 15. Neh. 8, 7, 11, 16. —Among the Rabbins it is the name of the planet Saturn.

* שגא i. q. שגג and שגה; hence שגא and

שגא (erring) *Shage*, pr. n. m. 1 Chr. 11, 34.

* שגג i. q. kindr. שגה, שגא, שגג, see note below; i. e.

1. to wander, to go astray; hence



2. to err, to do wrong, through ignorance or inadvertence. Lev. 5, 18 and the priest shall make expiation... for the error אשר שגג והוא לא דרש which he committed and he knew it not, i. e. unwittingly, unconsciously. Num. 15, 28. — In a wider sense, to transgress, to sin, Ps. 119, 67; also in the proverbial form שגג וישגג the erring and the causing to err, the seduced and the seducer, i. e. all, Job 12, 16; comp. the like expressions, Mal. 2, 13. Deut. 32, 36. Here belongs Gen. 6, 3 בשגגם because of their transgression; where שג is inf. Kal after the form שג Jer. 5, 26. —Hence שגגה.

NOTE. The roots שג, שך, שק, seem to contain the idea of pricking, piercing, as also of cleaving, rending, which appears in various shapes in the words thence derived; comp. Heb. שקק and שוק, and see Thesaur. p. 1362. The signification of erring, wandering may come either from the mind as pierced, excited, and therefore erring; or from the idea of cleaving or dividing up a tract or region, as one does in wandering over it. See Thesaur. l. c.

שגגה f. (r. שגג) c. suff. שגגתו error, mistake, transgression, through ignorance or inadvertence, Ecc. 5, 5. Num. 15, 25. שגגתו שגגתו to commit an error

Lev. 5, 18. בשגגה through error, unwittingly. Lev. 4, 22, 23, 14; also Num. 35, 11, 15. Josh. 20, 3, 9. השגגה to sin through error, inadvertently, Lev. 4, 2, 27, 5, 15; comp. Num. 15, 24–29.

* שגה, f. רשעה, i. q. kindr. שגג.

1. to wander, to go astray, of a flock Ez. 34, 6. With בן, to wander from a way, and trop. from the divine precepts, Prov. 19, 27. Ps. 119, 21, 118. —Chald. שגא id. Syr.  to err from a way, also from the truth. Eth.  to wander.

2. to wander in mind, from wine; hence to reel, to stagger, with ב and בן of wine, Prov. 20, 1. Is. 28, 7 ter; parall. is רעה. —Also of one led away, ravished, with love, whether conjugal or illicit. Prov. 5, 19, 20. Hence of one carried away by his folly and reeling to destruction, Prov. 5, 23. Comp. שגג.

3. to err, to transgress, through ignorance or inadvertence, 1 Sam. 26, 21. Job 6, 24, 19, 4. Ez. 45, 20. Comp. שגג.

HIPH. to make wander, e. g. a blind person from the way, Deut. 27, 18. Trop. to cause to err, e. g. from the divine precepts, c. בן Ps. 119, 10; to seduce Prov. 28, 10. Job 12, 16 see in שגג no. 2.

Deriv. שגגה, שגגון.

* שגה in Kal not used, to look, to gaze, poetic; kindr. with שכה, שכה. On the affinity of verbs לה and לה, as פתה and פתה, קשה and קשה, see Heb. Gr. § 74, init.

HIPH. השגיח, fut. השגיח, to look, to view, from a higher place; with מן and אל Ps. 33, 14. Cant. 2, 9 מן החלונות looking in from (at) the windows. Its relation to ראה is seen Is. 14, 16, ראהו אלהה השגיחה those seeing thee shall look at thee. Not found elsewhere. —Chald. שגא id.

שגגה f. (r. שגג) error, transgression through ignorance or inadvertence, once plur. Ps. 19, 13.

שגגון m. (r. שגג; form like זברון, הזרון) a hymn, or rather a dithyrambic ode, i. e. erratic, wild, enthusiastic. So in the inser. Ps. 7, 1. Plur. Hab. 3, 1 כלל שגגונות in the manner of dithyrambic songs.

* שָׁבַג, fut. perh. יִשְׁבַּג, *to lie with a woman*, c. acc. Deut. 28, 30 רִשְׁבָּנָה; but the vowels belong to שָׁבַב, which the Masorites everywhere substitute in Keri, regarding שָׁבַג as obscene.—Comp. Arab. سَجَلَ to draw water with a bucket, trop. of sexual intercourse; see Diss. Lugd. p. 168. Better, comp. Heb. שָׁבַל and Arab. ثَقَلَ to be heavy; hence تَقَلَّتْ to be gravid, as a woman.

NIPH. *to be lain with, ravished*, as a woman Is. 13, 16. Zech. 14, 2.

PUAL id. Jer. 3, 2.—Hence

שָׁבַג f. *a consort*, e. g. of a king, a queen, Ps. 45, 10. Neh. 2, 6.

שָׁבַג Chald. f. id. Plur. *the king's wives* Dan. 5, 2. 3. 23; from whom are distinguished the לְחָנָן concubines.

* שָׁבַע in Kal not used, Arab. سَجَّع to be vigorous, brave; سَجَّاعٌ one vigorous, brave; سَجَّعٌ fierce, of a camel. The primary idea seems to be that of impetuous excitement.

PUAL PART. מְשַׁבֵּעַ I. *one raving, frenzied, furious*, as if inspired, spoken of false prophets Hos. 9, 7; also of true prophets in contempt 2 K. 9, 11. Jer. 29, 26.

2. *a madman, one insane*, 1 Sam. 21, 16. Deut. 28, 34.

HITHP. *to be insane, to play the madman*, 1 Sam. 21, 15. 16.—Hence

שָׁבַע m. *madness*, Deut. 28, 28. 2 K. 9, 20. Zech. 12, 4.

* שָׁבַר obsol. root, Chald. PA. *to cast forth, to eject*.—Hence

שָׁבַר m. Ex. 13, 12, and שָׁבַר Deut. 7, 13. 28, 4. both in constr. *a fetus*, which is cast forth at birth (comp. נֶפֶל no. 1. c), i. e. *the young, offspring*, only of animals..

שָׁבַר m. Lam. 4, 3. Dual שָׁבַר, constr. שָׁבַר Hos. 9, 14. Cant. 4, 5, *the breast, pap*, both in woman Cant. 4, 5. 8. 1. 8. 10; and in animals, Gen. 49, 25 *blessings of the breasts and of the womb*, i. e. abundance of milk and flocks. Comp. שָׁבַר.

Aram. שָׁבַר, Arab. ثَدِي, id. Gr. θηθή, Engl. teat. R. שָׁבַר.

שָׁבַר only in plur. שָׁבַר, *idols*, pr. lords (comp. בָּבָלִים), Deut. 32, 17. Ps. 106, 37.

—R. שָׁבַר to rule, whence سَيِّدٌ, سَيِّدٌ, dominus, lord, Syr. حَاوِي demon. Sept. Vulg. δαίμόνια, *dæmonia*, demons, since the Jews regarded idols as demons which let themselves be worshipped of men; see Bar. 4, 7. Sept. Ps. 95, 5. 1 Cor. 10, 20.

I. שָׁבַר m. i. q. שָׁבַר, *the breast, pap*, Job 24, 9. Is. 60, 16. 66. 11. R. שָׁבַר.

II. שָׁבַר m. once שָׁבַר Job 5, 21, perh. because of שָׁבַר in the other clause. R. שָׁבַר.

1. *violence, oppression, wrong done*. Hos. 12, 2. 9, 6. Am. 5, 9. Prov. 24, 2. Often שָׁבַר וְשָׁבַר or שָׁבַר וְשָׁבַר, *violence and wrong*, Hab. 1, 3. Jer. 6, 7. 20. 8. Ez. 45, 9; meton. of wealth got by violence and wrong, Am. 3, 10. Also שָׁבַר וְשָׁבַר *violence and destruction*, Is. 59, 7. 60, 18. 51, 19. Jer. 48, 3.—A genitive after שָׁבַר marks the person who does wrong or who suffers wrong. Heb. Gr. § 112. 2. E. g. שָׁבַר וְשָׁבַר *the violence of the wicked*, which they do. Prov. 21, 7. Contra. שָׁבַר וְשָׁבַר *the oppression of the poor*, Ps. 12, 6. Is. 22, 4. שָׁבַר וְשָׁבַר *the violence done to the beasts* Hab. 2, 17.—Hence

2. *wasting, desolation, destruction*. Job 5, 21. 22. Joel 1, 15 שָׁבַר וְשָׁבַר *like destruction* (or a desolating tempest) *from the Almighty shall it come*. Is. 13, 6. In an imprecation, Hos. 7, 13 שָׁבַר וְשָׁבַר *destruction unto them!*

* שָׁבַר, præter. שָׁבַר Ex. 32, 12; inf. שָׁבַר Jer. 47, 4; imper. שָׁבַר Jer. 49, 28; fut. c. suff. שָׁבַר Jer. 5, 6. Also contracted, pret. c. suff. שָׁבַר Ps. 17, 9; inf. שָׁבַר Hos. 10, 14; fut. (שָׁבַר) c. suff. שָׁבַר Prov. 11, 3 Keri; also fut. שָׁבַר Ps. 91, 6 (as שָׁבַר for שָׁבַר, שָׁבַר for שָׁבַר) unless perhaps it is from r. שָׁבַר i. q. שָׁבַר.—Pr. *to exert power, to urge, to press upon, to force*, as שָׁבַר, שָׁבַר; kindr. are שָׁבַר and שָׁבַר, Arab. جَدَّ durus, molestus fuit; Eth. and Amhar. ሰጠጠ to persecute, drive out.—Hence genr. *to do violence*, and so *to oppress, to spoil, to destroy*, with acc. of pers. or thing; Ps. 17, 9 שָׁבַר וְשָׁבַר *the wicked that oppress*

me. Jer. 47, 4 אֶת-כָּל-פְּלִשְׁתִּים for spoiling all the Philistines. 49, 28. Prov. 11, 3 Keri. Ez. 32, 12 and they shall spoil the pomp of Egypt. Jer. 25, 36. Of a wolf, to prey upon, Jer. 5, 6.—Part. שָׂדֵד as subst. an oppressor, spoiler, destroyer. Job 12, 6. 15, 21; often of enemies who invade and spoil or lay waste a land, Is. 16, 4. 21, 2. 23, 1. Jer. 6, 26. 12, 12. 48, 8. 18, 32. 51, 48. 53. So Jer. 15, 8 שָׂדֵד בְּצַהֲרַיִם a spoiler at noon day, i. e. openly, in sight of all. Opp. שָׂדֵד לַיְלָה night-robbers, Ob. 5. Comp. Ps. 91, 6.—Part. pass. שָׂדֵד, spoiled, destroyed, slain, Judg. 5, 27. Is. 33, 1. Also given over to spoiling or to destruction, Jer. 4, 30; and so the vexed passage, Ps. 137, 8 בְּהִבְדָּל הַשְׂדֵדוֹת, of Babylon soon to be destroyed, if indeed not already desolated; or perhaps we may regard the city as captured by Cyrus and so to a certain extent destroyed.

NIPH. to be laid waste, desolated, Mic. 2, 4.

PIEL i. q. Kal, Prov. 19, 26. 24, 15.

PO. i. q. Pi. Hos. 10, 2.

PUAL שָׂדָה and שָׂדֵד Nah. 3, 7, to be spoiled, laid waste, destroyed; of a city Is. 15, 1. 23, 1; of a land Jer. 4, 20. 48, 15. 20; of fields and fruits Joel 1, 10. Zech. 11, 3; of men Jer. 4, 13. 9, 18. 49, 10.

HOPH. fut. יוֹשֵׁד, i. q. Pual, Is. 33, 1. Hos. 10, 14.

Deriv. שָׂד II; pr. n. אֲשֵׁדוֹר; perh. שָׂדֵי.

* שָׂדָה obsol. root, Chald. שָׂדָה to cast, to shoot, to pour out; Arab. شَدَا to moisten, to irrigate. Hence שָׂד and שָׂד I, breast; pr. n. שְׂדֵיאוֹר.

שָׂדָה f. pr. *domina*, *mistress*, and thence *wife*, fem. of the noun שָׂד lord (r. שָׂדוֹר), but formed as if from שָׂדֵד; comp. שָׂדֵי. It corresponds with

Arab. سَيِّدَة *mistress*, usually contr.

سَيْت *sitt* or سَتَّة *sittah*; put also for *wife*, like Arab. بَعْلَة. Only once, Ecc. 2, 8 I got me... the delights (תִּשְׂנוּנוֹת) of the sons of men, שָׂדָה וְשָׂדוֹת a wife and wives, where the sing. may be referred to the queen, and the plur. to the king's

other wives and concubines; comp. 1 K. 11, 1 sq. Cant. 6, 8.—In the Talmud שָׂדָה, שְׂדֵדָה, denotes a woman's camel-saddle, *pilentum*; comp. in Germ. *Frauenzimmer*, pr. 'woman's apartment,' *gynæceum*, but also *woman*; and in Arabian poets *pilenta* (pr. camel-saddles) are likewise *women*, see Hamasa ed. Schultens, p. 232. Comp. Solomon's splendid *sedan*, Cant. 3, 9 sq. See more in Thesaur. p. 1365.

שָׂדֵי m. in pause שְׂדֵי, the Almighty, the Omnipotent, an epithet or name of Jehovah; sometimes in the Pentateuch preceded by אֵל, as Ex. 6, 3 I appeared unto Abraham... בְּאֵל שְׂדֵי as God Almighty; but by my name Jehovah (יְהוָה, יהוה) was I not known unto them. Gen. 17, 1. 28, 3. 35, 11. 43, 14. 48, 3; prob. also Gen. 49, 25 אֵה שְׂדֵי should be אֵל שְׂדֵי, as in the Sam. and several Heb. Mss. Elsewhere only once, Ez. 10, 5. In all other examples it is without אֵל, as Num. 24, 4. 16. Ruth 1, 20. 21. Ps. 68, 15. 91, 1. Joel 1, 15. Is. 13, 7. Ez. 1, 24. Job 5, 17. 6, 4. 14, 8, 3. 5, and often in this book.—According to Gesenius is strictly a *pluralis majesticus*, from a sing. שָׂד powerful, from r. שָׂדֵד; but plurals in שְׂ are quite doubtful; see Heb. Gr. ed. 16. § 86. 1. c. More probable is it, therefore, that שְׂדֵי, which never takes the article, is to be regarded as a plural (of שָׂד) with the suffix of the first person, after the analogy of the form אֲדֹנָי, and used at first in direct invocation to God; Heb. Gr. § 119. n. 4. Hence, pr. *mei potentes*, *my God*; but afterwards a name of God as Almighty; comp. אֲדֹנָי.—Other etymologies see in Thesaur. p. 1366 sq.

שְׂדֵיאוֹר (darting of fire, r. שָׂדָה) *Shede-ur*, pr. n. m. Num. 1, 5. 2, 10.

שְׂדֵי Job 19, 29 Chethib, prob. not a simple word, but compounded of the prefix שְׂ (אֲשֵׁר) and דֵי, i. q. *that* [there is] a judgment. Keri שְׂדֵי, id.

* שָׂדָם obsol. root, perh. to shut off, to set bounds to, as a field; comp. שָׂדָם and שָׂדָם to shut up; Heb. סָתַם q. v.—Hence

שְׂדֵמָה f. I. Only in plur. שְׂדֵמוֹת, constr. שְׂדֵמוֹת, *fields*, as shut in by boundaries, Is. 16, 8. 2 K. 23, 4. Jer. 31, 40 Keri. Spec. fields of grain Hab. 3, 17; or of vines, *vineyards*, Deut. 32, 32. Twice, Is. 16, 8. Hab. 3, 17, it is joined with a verb sing.—This signification of the word, although no vestige of it exists in the kindred dialects, is sufficiently established by the context and by the authority of ancient versions. It is sometimes unaptly rendered *vines*.

II. *a blasting, blight*, Is. 37, 27, i. q. שְׂדֵמָה 2 K. 19, 26; the letters מ and פ being interchanged; see under ב.

* שְׂדָה, kindr. with שְׂדָה, *to scorch, to blast*, as the east wind grain; part. pass. Gen. 41, 6 שְׂדוּפֹת קָרִים *blasted with the east wind*. v. 23, 27. Chald. and Talm.

שְׂדָה id. Ar. **أَسَدَف** black, **سَدَفَة** darkness of night, **شَدَف** id.—Hence the two following.

שְׂדֵמָה f. *a blasting, blight*, 2 K. 19, 26. For Is. 37, 27, see in שְׂדָה II.

שְׂדֵפוֹן m. (ר. שְׂדָה) *a blasting, blight*, e. g. of grain by the east wind (Gen. 41, 6 sq.) 1 K. 8, 37. Am. 4, 9. Hagg. 2, 17. 2 Chr. 6, 28. Deut. 28, 22.

* שְׂדָר Chald. **אֲשַׁתְּדָר**. *to exert oneself, to strive to do any thing*. c. לְ Dan. 6, 15. Elsewhere, both in Chaldee and Rabbinic, it is written שְׂדַל, the ר being softened; see in ל lett. b.—Hence אֲשַׁתְּדָר.

שְׂדָרַח Chald. **Shadrach**, pr. n. given to Hananiah, one of Daniel's companions at the court of Babylon, Dan. 1, 7. 2, 49. 3, 12. According to Bohlen, i. q. Pers. **شادراخ** rejoicing in the way. According to Benfey, *royal*, from Zend *khasthra* and suff. *ka*; Monathsnamen p. 201. But all this is quite uncertain.

* שְׂדַשׁ an uncertain root, assumed to account for the forms of the numeral שֵׁשׁ *six*, contracted from שְׂדַשׁ, as appears from several Arabic and Ethiopic forms; e. g. **سُدَس** and **سُدَيْس** *a sixth part*, etc. **ሥድስ** and **ሥድሳ** *six*, etc. But how the number *six* took

its name from this root, is unknown. Hence many, including Gesenius, regard שֵׁשׁ as a radical numeral of the Indo-Germanic tongues; see in שֵׁשׁ. Heb. Gr. § 95. marg.

* שְׂהָם obsol. root, Arab. **سهم** *to be pale*; **سَهْم** arrow.—Hence

שְׂהָם m. 1. A species of gem, according to many *the onyx* or perh. *sardonyx*, so called from its resemblance to the human nail; Gen. 2, 12. Ex. 28, 9. 20, 35, 9. 27. Job 28, 16. Ez. 28, 13. This signification accords best with the etymology. For other conjectures, see Thesaur. p. 1369 sq.

2. *Shaham*, pr. n. of a Levite, 1 Chr. 24, 27.

שָׁר Job 15, 31 Keth. i. q. שָׂא.

* שָׂא 1. i. q. שָׂאָה I, *to make a noise, to crash*; also *to be laid waste, destroyed*. Hence שָׂאָה, שָׂאָה, שָׂאָה, שָׂאָה, שָׂאָה, pr. n. שָׂאוֹן.

2. i. q. Arab. **سَاء** mid. *Waw, to be evil, bad*; hence שָׂאָה.—The same significations are found united in the verbs רָשַׁע, רָשַׁע, q. v.

שָׂאָה m. once plur. c. suff. **שְׂאָהִים**, *destruction, ruin*, Ps. 35, 17. See fem. שָׂאָה. R. שָׂאָה no. 1.

שָׂאָה m. (pron. *shav'*) pr. a subst. of the segolate form like מְנוּחָה, but without the furtive Segol, like הַטָּא, קִשְׁטָה. R.

שָׂאָה no. 2. Arab. **سَوَاء**, **سَوَاء**, *malice*; Eth. **ሠፂሕ** *crime*.

1. *evil*, i. e. a) *evil done, iniquity, wickedness*; שָׂאָה מְרִירָה *wicked men* Job 11, 11. Ps. 26, 4. Is. 5, 18 **הַבְּלִי הַשָּׂאָה** *the cords of iniquity*. b) *evil suffered, calamity, destruction*, Job 7, 3. Is. 30, 28 שָׂאָה נֶפֶשׁ *the fan of destruction*. Hos. 12, 12.—Both these significations (a, b) are found together in Job 15, 31, *let him not trust in evil (men of evil), he is deceived; for evil (calamity) shall be his recompense*. Comp. רָקָה.

2. Spec. *falsehood, a lie*, Ps. 12, 3. 41, 7. 144, 8. 11. Job 31, 5. שָׂאָה אֶשְׂמַע *a false report* Ex. 23, 1. שָׂאָה עֵד *false witness* Deut. 5, 17. Ex. 20, 7 **לֹא תִשָּׂא פִי** *thou shalt not utter*

the name of Jehovah unto a falsehood, thou shalt not swear falsely; comp. Ps. 24, 4. Is. 1, 13 מִנְחַח שׁוּבָה a lying sacrifice, false oblation, i. e. offered by a hypocrite without any pious feeling.—Hence

3. *emptiness, vanity, nothingness*, spoken of that which deceives the hopes, Ps. 60, 13. 89, 48. 127, 2. שׁוּבָה הַבְּלִי שׁוּבָה vain idols Ps. 31, 7. Mal. 3, 14 שׁוּבָה עֲבַד אֱלֹהִים it is vain, useless, to serve God. מִשְׁאֵרָה שׁוּבָה vain prophecies, empty, fallacious, Lam. 2, 14. Ez. 12, 24. 13, 7.—Hence שׁוּבָה in vain Jer. 2, 30. 4, 30. 6, 29; also שׁוּבָה as adv. in vain, Ps. 127, 1.

שׁוּבָה Sheva, pr. n. m. 2 Sam. 20, 25 Keri, for שׁוּבָה Keth. See in שׁוּבָה.

שׁוּבָה f. (r. שׁוּבָה) constr. שׁוּבָה Prov. 3, 25.

1. a storm, tempest, so called from its noise, roaring, crashing, Prov. 1, 27 where Keth. שׁוּבָה. Ez. 38, 9.

2. *desolation, ruin*, Job 30, 14; often coupled in paronomasia with the synon. מִשְׁאֵרָה, Zeph. 1, 15. Job 38, 27. Hence *desolate places, ruins*, Job 30, 3. 14.

3. *destruction, ruin*, espec. sudden and unexpected; Ps. 63, 10 יִשְׁאָלָה יְבָקְשׁוּ לְשׁוּבָה יִבְקָשׁוּ they lie in wait for my life to destroy it. Is. 10, 3. 47, 11. Ps. 35, 8. Prov. 3, 25.

* שׁוּבָה, inf. constr. once שׁוּבָה Josh. 2, 16; pret. שׁוּבָה, fem. שׁוּבָה, once שׁוּבָה Ez. 46, 17; fut. שׁוּבָה, apoc. שׁוּבָה, with Vav conv. וְשׁוּבָה, in pause וְשׁוּבָה.

1. to turn, to turn away, to turn back, to return.—Chald. הִיב id. Syr. سَوَّب trop. to return to one's senses. Arab.

شَوَّب trop. to return to God, be converted.

A) Of persons; either simply, to turn about, to turn away; or with the idea of motion, to turn back, to return, in which it is more frequent.—Absol. Josh. 2, 22. Judg. 14, 8. 19, 7. 2 Sam. 6, 20; with מִן from, out of any place Ruth 1, 22; with מִן c. inf. Gen. 14, 17. Num. 13, 25. 2 Sam. 2, 1; with אַחֲרַי after a person 2 Sam. 23, 10; with מֵאַחֲרַי from after a person whom one has followed or pursued, Ruth 1, 16. 2 Sam. 2, 26. 30; with אֶל to a person Gen. 8, 12. 22, 19. 37, 30, or to a place 37, 29. Esth. 7, 8;

though the place is oftener put with לָּ Gen. 18, 33. 32, 1. 33, 16. Num. 24, 25; also with acc. of place, either with ה־ added Gen. 50, 14. Ex. 4, 20, or simply 2 Sam. 15, 34. 2 K. 2, 25. Is. 52, 8 בָּשׁוּבָה יְיָ צִיּוֹן when Jehovah shall return to Zion; others, 'when Jehovah shall bring again Zion.' Part. עֹבֵר וְשׁוֹבָה passing on and returning, i. e. going and coming, passing hither and thither, Ez. 35, 7. Zech. 7, 14. 9, 8.

Followed by another verb, e. g. to return and do, or, to return to the doing of any thing, it is i. q. to do again, to do a second time. The latter verb is then put: a) In a finite tense with the copulative וְ, as 2 K. 1, 11. 13 וְשׁוּבָה וְשָׁלַח and he sent again. 20, 5. Gen. 26, 18. Jer. 18, 4. Zech. 5, 1. Somewhat different is Hos. 2, 11 אָשׁוּב וְלִקְחָתִי I will return and take away, i. e. what I have given I will take back again. β) Without וְ, Gen. 30, 31 אֲשׁוּבָה אֲרִצָּה I will again feed. Zech. 8, 15. Ps. 71, 20. Mic. 7, 19. γ) With inf. c. לָּ, Job 7, 7. Eccl. 1, 7. Hos. 11, 9.

Trop. a) to turn, to return to any person or thing, e. g. to the party of any one 1 K. 12, 27; at the reproof of wisdom, Prov. 1, 23. Often אֶל-יְהוָה to return to Jehovah, to convert, be converted; with אֶל and לָּ, 1 K. 8, 33. Ps. 22, 28; with עַל 2 Chr. 30, 9; שׁוּבָה Is. 19, 22. Joel 2, 12. Am. 4, 6 sq. בְּ Hos. 12, 7. b) Absol. to return, to be converted, as in Syr. and Arab. above, Jer. 3, 12. 14. 22. 2 Chr. 6, 24. Is. 1, 27 שׁוּבָהּ her converts, i. e. of Zion. שְׂאֵר רְשׁוּבָה a remnant shall return, be converted, Is. 10, 21. c) With מִן, to turn from, i. e. to cease from, to leave off, e. g. an evil way 1 K. 13, 33. Zech. 1, 4; sin, evil, Ez. 3, 19. 18, 27. 33, 14. Job 36, 10; anger Ex. 32, 12; justice Ez. 18, 24. Comp. Is. 59, 20 שׁוּבָה פְּשָׁע they that turn from iniquity. d) With מֵמֶלֶךְ and מֵאַחֲרַי to turn away from any one, espec. from Jehovah, Josh. 22, 16. 23. 29. 1 Sam. 15, 11; absol. Josh. 23, 12. מֵמֶלֶךְ הַגּוֹלִילִים from idols, idolatry, Ez. 14, 6. e) to return into the possession of any thing, i. e. to recover it, c. אֶל Ez. 7, 13. Lev. 25, 10; לָּ Is. 23, 17.

B) Often of things: a) to turn, be deflected, as a border, Josh. 19, 12. 27

29. 34. b) *to return to a former owner*, i. e. *to be returned, restored*, c. לְ Lev. 27, 24. Deut. 28, 31. 1 Sam. 7, 14. 1 K. 12, 26. c) *to return to a former state, to be restored, renewed*, of cities Ez. 35, 9 Keri, comp. Ez. 16, 55; of a diseased member of the body 1 K. 13, 6. 2 K. 5, 10. 14. Ex. 4, 7. d) In the contrary sense, *to return to dust*, be changed to dust again, Gen. 3, 19. Ecc. 3, 20. So לְ שׁוּב is *genr. to turn into, be changed into*, Is. 29, 17. e) *to be recalled, revoked, to be made void*, as a decree, prophecy, (opp. בּוֹא.) Is. 45, 23. 55, 11. f) So *anger is said to return, to turn back*, when it is calmed, Gen. 27, 44. Is. 5, 25; also c. בֵּן *to turn back from any one*, i. e. to cease as against him, Gen. 27, 45. 2 Chr. 12, 12.

2. Transit. i. q. Hiph. a) *to cause to return*, i. e. *to lead or bring back*, Num. 10, 36. Ps. 85, 5; espec. in the phrase שׁוּב שְׁבוּת *to bring back captives*, see שְׁבוּת. Hence part. pass. שׁוּב *returned, turned away*; Mic. 2, 8 מִלְחָמָה שׁוּב *turned from war, averse from war*. Comp. part. pass. סוּר Is. 49, 21. Jer. 17, 13. b) *to restore to a former state*, Nah. 2, 3.—Not unfrequently in Kethibh שׁוּב is to be taken as transitive, where Keri without necessity has Hiphil; as Job 39, 12. Ps. 54, 7. Prov. 12, 14. Jer. 33, 26. 49, 39. Joel 4, 1.

PIL. שׁוּב causat. of Kal. a) *to cause to return, to bring back*, Jer. 50, 19; metaph. to God, *to convert*, Is. 49, 5. See Kal no. 1. a. b) *to restore, to renew*, Is. 58, 12; c. לְ Ps. 60, 3. With נִפְשׁ *to refresh* Ps. 23, 3; comp. הִשִּׁיב. c) *to turn away sc. from right, to pervert, to seduce*, Is. 47, 10, comp. Jer. 50, 6 Keri. Once nearly intrans. *to fall away, to backslide*, Jer. 8, 5. For Mic. 2, 4, see subst. שׁוּבָב.

PUL. שׁוּבָב, part. fem. מִשׁוּבָבָה מִחֶרֶב *brought back from the sword*, i. e. rescued from the power of the enemy, Ez. 38, 8.

HIPH. הִשִּׁיב, fut. יִשִּׁיב, apoc. יִשֵּׁב, conv. יִשִּׁיב.

1. *to turn*, trans. *to turn about, to turn away*; c. acc. e. g. the wheel of the threshing-sledge upon enemies, Prov. 20, 6; for this punishment see in דוּשׁ p. 219. With acc. of pers. and מֵן of thing,

to turn away one from, Jer. 23, 22. Mai. 2, 6.—Spec.

a) *to turn one's face towards any thing*, c. לְ Dan. 11, 18. 19; comp. שׁוּב פָּנָיו p. 852. d. Also c. מֵן or מִצֵּל, *to turn away one's face from*, e. g. idols Ez. 14, 6; and without פָּנָיו ib. and 18, 30. 32.

b) *to turn one's hand, with עַל against a person or thing*, Is. 1, 25. Am. 1, 8. Ps. 81, 15. Ez. 38, 12; with אָ 2 Sam. 8, 3. Once with עַל upon, in a good sense, Zech. 13, 7.

c) *to turn away the wrath of Jehovah, to avert it, from any one*, with בֵּן or מִצֵּל, Num. 25, 11. Jer. 18, 20. Ezra 10, 14. But God is said also *to turn away his anger*, i. e. *to repress, to withdraw it* (ה' אָפוּ) Job 9, 13. Ps. 88, 38. 106, 23; comp. S5, 4. With מִצֵּל of pers. Prov. 24, 18; comp. 15, 1. 29, 8.—Once, not *to turn away one's anger*, but *to turn it upon any one*, i. e. to pour it out, Is. 66, 15; comp. Job 15, 13.

2. *to turn back, to return*, trans. e. g. a person or thing, viz.

a) *to bring back or again, to lead back*, c. acc. of pers. or thing, Gen. 48, 21. Is. 37, 29. Judg. 11, 9; with אָל to a person or place, Gen. 28, 15. 42, 37. 43, 12. 44, 8. 2 Sam. 17, 3. Jer. 42, 12. With acc. of thing and אָ of pers. Deut. 28, 60.—Also אֶל-יְהוָה *to bring again to Jehovah, to his worship*, c. acc. of pers. 2 Chr. 24, 19. Neh. 9, 26. הִשִּׁיב, i. q. שָׁב שְׁבוּתָה, *to bring again the captivity*, i. e. *the captives* (see in art. שְׁבוּתָה) Jer. 32, 44. 33, 11. 49, 6. 39. הִשִּׁיב אֶל-עָפָר *to bring again to dust*, i. e. by death, Job 10, 9; ה' עָרַבָה id. Ps. 90, 3; comp. in Kal 1. B. d.

b) *to draw back or withdraw the hand*, Prov. 19, 24. 26, 15. Gen. 38, 29. Ex. 4, 7. 1 K. 13, 4. Spec. the hand as stretched out for help, Ps. 74, 11. Lam. 2, 3; or also for threatening, Ez. 20, 22. Lam. 2, 8.

c) *to turn back or away, to drive back*, e. g. animal lust Jer. 2, 24. Is. 28, 6 מִשִּׁיבֵי מִלְחָמָה שְׂטָרָה *who turn back the war to the gate sc. of the enemy*. 44, 25. Job 9, 12 מִי יִשְׁבִּנוּ מִי (God) back? i. e. hinder him. 11, 10. 23, 13. Once in a like sense, יִשִּׁיב יָד

שׁוֹבֵב m. (ר. שׁוֹב) 1. Adj. *turning away, apostate, rebellious*, Jer. 3, 14. 22. Is. 57, 17.

2. *Shobab*, pr. n. m. a) A son of David, 2 Sam. 5, 14. 1 Chr. 3, 5. 14, 4. b) 1 Chr. 2, 18.

שׁוֹבֵב m. for שׁוֹבֵב part. Pil. r. שׁוֹב.

1. Adj. *apostate, rebellious*, of the Israelites, Jer. 31, 22; of the Ammonites, 49, 4.

2. Subst. *an apostate, rebel*; Mic. 2, 4 **שׁוֹבֵב** לְשׁוֹבֵב שְׂדֵינוּ *our fields he hath divided out to an apostate*, i. e. an impious enemy. Others regard לְשׁוֹבֵב here as inf. Pil.—For Jer. 8, 5, see in r. שׁוֹב Pil. c.

שׁוֹבֵב f. (ר. שׁוֹב) *return*; metaph. *conversion*, once Is. 30, 15.

שׁוֹבָח (ר. שׁוֹבָח) *Shobach*, pr. n. of a general of Hadarezer king of Zobah, 2 Sam. 10, 16. 18; for which 1 Chr. 19, 16. 18 **שׁוֹפָח** *Shophach*.

שׁוֹבֵל (perh. flowing, or a shoot, r. שׁוֹבֵל) *Shobal*, pr. n. m. a) A son of Seir, Gen. 36, 20. 23. 29. b) 1 Chr. 2, 50. 4, 1.

שׁוֹבֵק (forsaking) *Shobek*, pr. n. m. Neh. 10, 25. R. שׁוֹבֵק.

* **שׁוֹבֵג** i. q. שׁוֹבֵג, שׁוֹבֵג, *to wander*; hence שׁוֹבֵג.

שׁוֹר, see שׁוֹר II.

* **שׁוֹדֵד** i. q. שׁוֹדֵד. 1. *to treat with violence, to lay waste*, fut. שׁוֹדֵד, Ps. 91, 6; unless this is rather for fut. שׁוֹדֵד, from r. שׁוֹדֵד.

2. *to rule, to be lord*, like Arab. سَانَ mid. Waw. Hence שׁוֹדֵד lord.

* **שׁוֹהָה**, fut. שׁוֹהָה, pr. *to put, to set, to place*, see Piel; kindr. with שׁוֹה, שׁוֹב, שׁוֹבָח, שׁוֹבָב, שׁוֹבָב, שׁוֹבָב, which see. Hence, *to put or lay together, to compare*; like שׁוֹבָב to set in order, to compare, to estimate. In Kal intrans.

1. *to be compared with*, i. e. *to be like, to be equal to another*, c. לְ of pers. Prov. 26, 4. Is. 40, 25. Impers. Job 33, 27 *I sinned and perverted right, וְלֹא שׁוֹהָה לִי but the like was not done to me*; Vulg. *et ut eram dignus, non recepi*.—Also *to be like in value, equal to any thing*, c. בְּ of thing, Prov. 3. 15. 8, 11.—Aram. שׁוֹהָה,

سَوَى, *to be equal, like, fit*; Aph. *to compare, countervail*. Arab. سَوَى III *to be equal, like*.

2. *to be equal*, i. e. *to be enough, to satisfy, to avail*, c. לְ of pers. Esth. 5, 13.

3. *to be equal*, i. e. *to countervail, to compensate for*, c. בְּ of thing, Esth. 7, 4.

4. *to be fit, right, proper*, c. לְ of pers. Esth. 3, 8.

PIEL שׁוֹהָה 1. *to put, to set, to place* i. q. שׁוֹה, שׁוֹה. This signification is current in Chaldee, where the Targums often put שׁוֹה for Heb. שׁוֹה. Also in the early Heb. poets, as Ps. 16, 8 **שׁוֹהָה** לְפָנַי הַיְהוָה *I set Jehovah always before me*, before my mind; comp. Ps. 54, 5. So Ps. 119, 30 **שׁוֹהָה** מִשְׁפָּטֶיךָ *thy statutes have I set* sc. before my eyes. Of a vine, Hos. 10, 1 **פָּרִי לֹא שׁוֹהָה** *he puts forth fruit for himself*. i. e. Israel.—With עַל of pers. *to put or lay upon, to bestow*, e. g. honour Ps. 21, 6; heip 89, 20.—With acc. and בְּ, *to set or make like to any thing*, Ps. 18, 34. 2 Sam. 22, 34; comp. Hab. 3, 19.

2. *to put in order, to make even*, e. g. a) Of a field, *to level, to make plain*, Is. 28, 25. Syr. Pa. عَدَد to even, make level; Arab. سَوَى II, IV, to make level. b) Trop. *to compose or calm the mind*, Ps. 131, 2. Ellipt. Is. 38, 13 **שׁוֹהָה** עַד בֹּקֶר *I quieted my mind until the morning*, patiently bearing my pains; Vulg. and Jerome *sperabam usque ad mane*. In this rendering the word שׁוֹהָה is referred to the subsequent clause. But others make it causat. of Kal no. 1, *I have made me like the lion* sc. in roaring; Targ. 'rugiebam ut leo.'

NOTE. In Job 30, 22 Keth. הַשׁוּהָה is read by Gesenius and others הַשׁוֹהָה, and is referred to Chald. שׁוֹהָה, Ithpe. אֶשׁ-שׁוֹהָה. *to fear, to be terrified*. Hence Piel הַשׁוֹהָה *thou terrifiest me*; which accords with the preceding הַמְּוֹנְנִי *thou makest me to melt away*. Better with Ewald as subst. הַשׁוֹהָה i. q. הַשׁוֹהָה (ר. שׁוֹה), *put for the raging, roaring, of a tempest*; see art. הַשׁוֹהָה.—Keri הַשׁוֹהָה, see art. הַשׁוֹהָה.

HIPH. *to compare, to liken*, with acc. and לְ, Lam. 2, 13. Is. 46, 5.

NITHP. a form frequent in the Mishna and among the Rabbins, but rare in the O. T. see Lehrgeb. p. 249. Heb. Gr.

§ 54. 9; *to be compared, to be regarded alike, to be alike.* Prov. 27, 15 *a continual dropping in a very rainy day and a contentious woman* נִשְׁתַּחֲוּהוּ *are alike, i. e. are to be regarded as alike troublesome.*—A few Mss. have נִשְׁתַּחֲוּהוּ. See Thesaur. p. 1376.

Deriv. שׁוּחַ, pr. n. רִשְׁוּהָ, רִשְׁוִי.

שׁוּחַ or שׁוּחַ Chald. i. q. Heb. Hence Peil שׁוּחַ, *to be made like*, Dan. 5, 21 Keth. See Pa.

PA. 1. i. q. Heb. Pi. no. 1, *to put, to set, to make*; often in the Targums; see Ithpa.

2. *to compare, to make like to any thing, c. acc. et עם*, Dan. 5, 21 Keri. Comp. עם no. 1. f.

ITHPA. *to be made, rendered*, Dan. 3, 29.

שׁוּחַ (a plain) pr. n. *Shaveh*, a plain in the country beyond Jordan, called also 'the king's dale' (עֵבֶק הַמֶּלֶךְ) Gen. 14, 17; comp. 2 Sam. 18, 18. The same is שׁוּחַ הַקִּרְיָתַיִם the plain of Kirjathaim Gen. 14, 5; see in קִרְיָתַיִם lett. g.

* שׁוּחַ fut. תִּשְׁחַח 1. *to sink down, to settle down*, like שָׁחַ, שָׁחָ. Arab. سَاخ mid. Waw, *to sink in the mud.*

Chald. שָׁחַ, שָׁחָ, i. q. Heb.—Prov. 2, 18 שָׁחָ אֶל-בְּיֹמֹת בֵּיתָהּ *her house sinks down into death, i. e. into Sheol, Hades*; so Vulg. But as בֵּיתָהּ is elsewhere always masc. Aben Ezra refers שָׁחָ to the woman herself: *she sinks down into death (Sheol), her future house.* See Thesaur. p. 1377.

2. Metaph. *to be bowed down, depressed*, e. g. the mind, soul. Ps. 44, 26 שָׁחָ לְעָפָר נַפְשֵׁנוּ *our soul is bowed down to the dust.* Lam. 3, 20 Keri.

HITHP. i. q. Kal no. 2, Lam. 3, 20 Keth. Deriv. שָׁחָ, שָׁחָ, שָׁחָ, and pr. names שָׁחָ, שָׁחָ, שָׁחָ.

שׁוּחַ (pit, r. שׁוּחַ) *Shuah*, pr. n. of a son of Abraham and Keturah, and also of an Arabian tribe descended from him, Gen. 25, 2. Hence the patronymic and gentile n. שׁוּחִי *Shuhite* Job 2, 11. 8, 1. 25, 1. The country of the *Shuhites* was not improbably the same with the Σαυαία of Ptolemy 5. 15, eastward of Batanæa.

שׁוּחַ f. (r. שׁוּחַ) 1. *a pit.* Jer. 2, 8 שׁוּחַ וְשׁוּחָה אֶרֶץ עֲרָבָה וְשׁוּחָה a land of desert and pit, i. e. Sinai. Trop. for any thing destructive, Prov. 22, 14. 23, 27. So to dig a pit, see in r. שׁוּחַ, Jer. 18, 20. 22 Keri.

2. *Shuhah*, pr. n. m. 1 Chr. 4, 11; for which v. 4 הוּשָׁה.

שׁוּחָם (perh. pit-digger, r. שׁוּחַ) *Shuham*, pr. n. of a son of Dan, Num. 26, 42; called in Gen. 46, 23 הוּשָׁם.

* I. שׁוּחַ, fut. plur. יִשְׁחֲוּ, pr. i. q. שָׁחַ q. v. *to be stable, firm, stiff.* Hence comes שׁוּחַ i. q. שָׁבַט, a stick, rod; then a scourge, whip; and also שׁוּחַ an oar.—Hence, as a verb denominative, שׁוּחַ is:

1. *to whip, to scourge, to lash*; like Arab. سَاط.

2. *to row*, q. d. *to lash the sea with oars*; see שָׁחַ no. 2, and מִשׁוּחַ. Part. plur. as subst. שׁוּחִים rowers Ez. 27, 8; with acc. of pers. v. 26.

3. *to run up and down, to go to and fro, hither and thither*, in haste; pr. so as to lash the air with one's arms as with oars; comp. Lat. *remi* used of the arms and feet of a person, Ovid. Heroid. 18 fin. and also more frequently of the wings of birds, Quinctil. 8. 6, 16.—Num. 11, 8. שׁוּחַ בְּאֶרֶץ *to go over the earth or a land, to travel through it*, espec. in order to visit and inspect it, Job 1, 7. 2, 2. 2 Sam. 24, 2. 8.

PIL. שׁוּחַ i. q. Kal no. 3, but intensive; Jer. 5, 1. Am. 8, 12. Zech. 4, 10 מְשׁוּחֵי אֶרֶץ יְהוָה בְּכֹל-הָאָרֶץ *run to and fro in the whole earth.* 2 Chr. 16, 9. Metaph. *to run through or over a book, i. e. to examine it thoroughly* Dan. 12, 4.

HITHPAL. הִשְׁחֲוּ, (not הִשְׁחֲוּ, to avoid the sequence of three like letters,) i. q. Pil. Jer. 49, 3.

Deriv. שׁוּחַ, שׁוּחַ, שׁוּחַ.

* II. שׁוּחַ, Aram. שָׁחַ, i. q. שָׁחַ, *to contemn, to despise.* Part. שָׁחַ for שָׁחַ (Heb. Gr. § 23. 4. n. 1) Ez. 16, 57. 28, 24. 26.

שׁוּחַ m. pr. i. q. שָׁחַ, see r. שׁוּחַ I, init. *a whip, scourge.* Prov. 26, 3. Nah. 3, 2. 1 K. 12, 11. שׁוּחַ לְשׁוֹן *the scourge of the (slandrous) tongue* Job 5, 21. Trop. *the scourge of God, i. e. calamities, plagues,*

which God sends upon men, Is. 10, 26. Job 9, 23. **שול** *an overwhelming scourge*, i. e. calamity rushing upon one, spec. a hostile army, Is. 28, 15. 18. Comp. Kor. Sur. 89. 12.—Aram. **שול**, **ܫܘܠܐ**, a rod, staff, scourge; Arab. **سَوْط** *سوط* a scourge; Eth. **ሰዐፕ** id.

* **שול** obsol. root, Arab. **سَوَلَ** mid. Waw conson. *to be loose, pendulous*, as the belly; comp. **سَال** mid. Ye, to flow.

Kindr. are **שבל**, **שבלל**, Arab. **دَالَ**, also **שבל**, **שבלל**.—Hence

שול m. plur. constr. **שוליו**, c. suff. **שוליו**.

1. *a train*, the flowing skirts of a robe, i. q. **שבל**, Is. 6, 1. Lam. 1, 9. **שול** *to uncover the skirts or train*, i. e. to expose to the deepest disgrace, Jer. 13, 22. 26. Nah. 3, 5; comp. Is. 47, 2.

2. *the hem of a garment*, Ex. 25, 26. 28, 33. 34. 39, 24.

שולל m. (r. **שבלל**) 1. *stripped*, either of clothes i. e. *naked*, or of shoes i. e. *barefoot*, as Sept. Syr. Mic. 1, 8 Keri, comp. Is. 20, 2. Comp. **נשל** no. 1, to put off a shoe.

2. *a captive, prisoner*, Job 12, 17. 19.

שולמית *Shulammith*, pr. n. of a maiden celebrated in the book of Canticles, Cant. 7, 1; Vulg. *pacifica*. But the form **שולמית** may also be a gentile name, *the Shulamite*, i. q. **שונמית** *Shunamite*; since according to Eusebius the place *Shunem* was also called *Sulem*; and this seems preferable, on account of the article.

* **שום** obsol. root, i. q. Arab. **سَم**, *to smell*; whence **سَام** a fragrant melon. Kindr. are **נשם** to breathe. **נמ** to smell.—Hence

שום m. *garlic*; only plur. **שומים**, once Num. 11, 5. So called from its acrid odour; *allium sativum* Linn. see Celsii Hier. II. p. 52 sq. Sept. **σκόρδον** s. **σκόροδον**, Vulg. *allium*. Chald. **השום**, Syr. **ܫܘܡܐ**, id. Talm. **שומנית** wild garlic.

Arab. **ثوم** garlic; Eth. **ሰሙ** id.—Large quantities of garlic were an-

ciently raised in Egypt; see Cels. l. c. Herodot. 2. 125. Comp. Forskal Flor. Ægypt. p. LXV.

שומר, see **שמר**.

* **שון** obsol. root, perh. i. q. **שאן** *to be quiet*.—Hence the three following.

שוני (quiet) *Shuni*, pr. n. of a son of Gad, Gen. 46, 16. Also as patronym. *Shunite* (for **שונני**) Num. 26, 15. R. **שון**.

שונים (perh. two resting-places, for **שונים**, r. **שון**; comp. **שנים** for **שנים**) *Shunem*, pr. n. of a city in the tribe of Issachar Josh. 19, 18. 1 Sam. 28, 4. 2 K. 4, 8; prob. the *Sulem* of Eusebius (s. v. **Σουβρίμ**, *Sulem*) five Roman miles south

of Mount Tabor. Now **سولم** *Sölam*, see Bibl. Res. in Palest. III. p. 169, 170.

שונמי gentile n. (from preced.) fem **שונמי**, *a Shunamite*, 1 K. 1, 3. 2, 17. 21. 22. 2 K. 4, 12. 25. 36.

* **שוע** in Kal not used, i. q. **צנה**, Chald. **צנה**, *to cry out*. Eth. **ሶሀ** or **ሶሀ** to call, to invoke.

PIEL **שוע**, inf. c. suff. **שועי**, *to cry out*, espec. *to cry for help, to implore*, Ps. 18, 42. 72, 12. Job 19, 7. 29, 12; c. **אע** of pers. Ps. 18, 7. 22, 25. Job 30, 20. al.

Deriv. **שוע**, **שועה**, **שוע**, I. **שוע**.

שוע m. (r. **שוע**) *an outcry*, spec. *cry for help, supplication*, Ps. 5, 3. Sept. **δέσις**.

* **שור** obsol. root, i. q. **רשע** and Arab.

وسع.

1. *to be broad, ample*; hence
2. *to be rich, opulent, powerful*.
3. *to be set free, delivered*, out of straits and danger. Comp. r. **רשע**.

Deriv. **שור** II, **שור** II, **השורה**, pr. n. **שורה**.

I. **שור** m. (r. **שוע**) *a cry for help*, i. q. **שוע**, Is. 22, 5.

II. **שור** adj. (r. **שוע**) 1. *rich, opulent*, Job 34, 19. Ez. 23, 23, where see in **קופ**.

2. *liberal, noble*, Is. 32, 5.

I. **שור** m. (r. **שוע**) *a cry for help*, i. q. **שוע**, Job 30, 24.

II. **שור** m. (r. **שוע**) 1. *riches, wealth*, Job 36, 19.

2. *Shua*, pr. n. of a Canaanite, Gen. 38, 2. 12.

III. *שוע* *an oath*, i. q. *שבע*, (ב being softened into ו, see in ב lett. b, p. 105,) whence pr. n. *בַּת שׁוּעַ Bath-shua* 1 Chr. 3, 5, i. q. *בַּת שָׁבַע* q. v. p. 167. b.

שוע (wealthy, r. *שוע*) *Shua*, pr. n. 1 Chr. 7, 32.

שועה f. (r. *שוע*) *a cry* sc. for help, i. q. *שוע*, Ps. 18, 7. 39, 13. 102, 2.

שועל m. plur. *שועלים*, 1. *a fox*, also *a jackal*, see below. Cant. 2, 15. Lam. 5, 18. Ez. 13, 4. Neh. 3, 35. Judg. 15, 4. Ps. 63, 11. Chald. *תְּעַלָּא*, Syr. *تَعَالَى*, id. Arab. *تُعَالَى*, but oftener

تَعَلَّبَ with *ب* added; comp. pr. n. *שועלבים*.—As to the origin of the word, Bochart supposes the fox to be so called from a word signifying *to cough*, which

he refers to its yelp. comp. *سَعَلَ* to cough. Others suppose it to come from its *howling*, comp. *שנהל* I. According to Gesenius the animal has this name from its burrowing under ground, from *שועל*, so that *שועל* denotes pr. 'a digger, burrower,' comp. *שאל* II.—Under the general name of *foxes* the Hebrews and other Orientals appear in common usage to have comprehended also *jackals*, Pers. *شغال Shaghal*; see Niebuhr's Arabia p. 166. Germ. Thus *jackals* seem to be meant in Judg. 15, 4, since the fox is with great difficulty taken alive; and also in Ps. 63, 11, inasmuch as foxes do not feed on dead bodies, which are a favourite repast for the jackal. But in Cant. 2, 15 it is more probably *foxes*. See Bochart Hieroz. T. II. p. 190 sq. ed. Lips. Faber's Archæol. I. p. 140. Rosenm. Alterthumsk. IV. ii. p. 154.

2. *Shual*, pr. n. a) *אֶרֶץ שׁוּעַל*, 'Jackal-land,' a district in the tribe of Benjamin, 1 Sam. 13, 17; perh. i. q. *אֶרֶץ שׁוּעַלִים* 1 Sam. 9, 4. b) *חֲצַר שׁוּעַל*, *Hazar-shual*, 'Jackal-village,' in Simeon; see in *חצר* 3. d. p. 339. c) *Shual*, an Asherite, 1 Chr. 7, 36.

שוער m. denom. (from *שער* no. 1, like *כַּרֵּם* from *כָּרַם*, Heb. Gr. § 85. 2. 1.) plur. *שוערים*; *a gate-keeper, porter*; so of the city gates, 2 K. 7, 10. 11. Neh. 7, 1. 12,

27; espec. of the temple, Neh. 12, 45. 47. 1 Chr. 9, 17 sq. 15, 18. 26, 1. 12-19. 2 Chr. 23, 19.

* *שוקה* pr. *to scrape, to rub*; then 'to injure by rubbing,' *to bruise, to crush, to break or dash in pieces*. Chald. *שוקה*, *שוקה*, id. Syr. *سُكَّ* to rub, *سُكَّ* to file, *سُكَّ* to scrape; Arab. *شاف* to polish. Kindr. is *שוקה* q. v. also *סוקה*, Arab. *سقا*, to scrape.—Only thrice in O. T. Job 9, 17 *בְּשֹׁפָרִים יִשְׁפָּנִי* with a tempest he dasheth me in pieces. Gen. 3, 15 bis, הוא יִשְׁפָּק רֶגֶל וְאָתָּה תִּשְׁפָּנֶנּוּ עָקֵב, he shall crush thee as to the head. and thou shalt bruise him as to the heel, sc. by thy bite; for the construct. comp. Ps. 3, 8. Heb. Gr. § 136. fin. For this latter use of *שוקה*, comp. Jon. 4, 7. In Ps. 139, 11 *חֹשֶׁךְ וְיִשְׁפָּנִי*, we may indeed render, *darkness shall fall upon me, shall overwhelm me*. But this is less natural, and it is better therefore to read with Ewald, *יִשְׁפָּנִי*, *darkness shall cover me*, from *שוקה* or *סוקה*. Symm. *σκοτός ἐπισκηνάσει με*, Anon. *καλύψει με*. See more, Thesaur. p. 1380 sq.

שוקה, see *שוקה*.

שופמיר *a Shuphamite*, patronym. from *שופם* q. v. Num. 26, 39.

שופן Num. 32, 35; see in *שופן* lett. d.

שופר m. also *שופר* (r. *שפר*) plur. *שופרות*, constr. *שופרות*, *a trumpet, horn,*

cornet, lituus, Arab. *سُور*, (diff. from *הצוצרה*,) perh. so called from its clear and shrill sound, comp. Engl. *clarion*; either made of a horn, or similar to a horn, i. q. *קָרָן* (Josh. 6, 5, comp. 4. 6. 8. 13), Ex. 19, 16. Lev. 25, 9. Job 39, 25. Joel 2, 1. Am. 2, 2. al. Jerome says, on Hos. 5, 8, "buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice *Sophar*, Græce *μεγατήρη*, appellatur." Sept. *σάλπιγξ, μεγατήρη*.—*To blow the trumpet* is *תָּקַע שׁוּפָר* or *בְּשׁוּפָר*, see in *תקע*.

* *שוק* i. q. *שקק*. 1. *to cleave*, Arab.

سُقَّ; Syr. *مُحْم* a fissure; see in r. *שנג* note.

2. *to run about, to run to and fro*; see *שוק* and *שנג* note. Hence *שוק*, *שוק*.

3 *to run after* any thing, *to desire, to long for*; Arab. شاق to cause desire, VIII to desire, شوق desire.—Hence השוקה q. v.

היפח. הַשִּׁיק, causat. of Kal. no. 2, *to let run over, to pour over, to overflow*, c. acc. of thing, Joel 2, 24 הַשִּׁיקוּ הַיַּקְבִּים הַיְרוּשׁ *the vats overflow with wine*. Absol. Joel 4, 13.

PIL. שׁוּקק causat. *to cause to overflow with plenty, to enrich*, e. g. the earth Ps. 65, 10.

Deriv. see in Kal no. 2, 3.

שׁוּק f. 1 Sam. 9, 24, (ר. שׁוּק) dual שׁוּקִים Prov. 26, 7; constr. שׁוּקֵי Ps. 147, 10.

1. *the leg*, in the human body, from the knee to the foot; so called either from the *cleft* of the legs; or as that with which one walks or runs, as Lat. *crus* from *cursus*; see the root no. 1, 2. Chald. שׁוּק, שׁוּק, Syr. عَص, id.

Sam. שׁוּק, שׁוּק, id. Arab. ساق, id.

صاق, id.—Is. 47, 2. Prov. 26, 7. Deut. 28, 35. Cant. 5, 15.—Poet. spoken of foot-soldiers, infantry, as opp. to cavalry; Ps. 147, 10 לֹא-בְשׁוּקֵי הָאֲרִשׁ יִרְצֶה *he taketh no pleasure in the legs of men*, i. e. infantry. A proverbial phrase occurs in Judg. 15, 8 וַיִּךְ אֹתָם שׁוּק עַל-יָרֵךְ *and he (Samson) smote them leg upon thigh, leg and thigh*, Engl. Vers. *hip and thigh*, i. e. he cut them in pieces utterly; see in על 3. d. Another interpretation given by Gesenius, see in על 1. b. a.

2. In animals, *the fore-leg, shoulder*, corresponding to the shoulder in the human body, Ex. 29, 22. 27. Lev. 7, 32 sq. 8, 25 sq. 9, 21. Num. 6, 20. al. Sept. βραχίων, Vulg. *armus*.

שׁוּק m. (ר. שׁוּק) *a street, alley, place*, pr. a cleft between two rows of houses; Prov. 7, 8. Ecc. 12, 4. 5. Plur. שׁוּקִים Cant. 3, 2; comp. שׁוּרִים from שׁוּר, הַדָּר from הוּר. Chald. שׁוּקָא id. Syr. حَمَم id.

* I. שׁוּר obsol. root, Arab. شَار, *to be excited, stirred up, as dust, tumult, anger*; II *to stir up, excite*, e. g. dust, tumult, war; IV *to stir up dust*; also

to stir or plough land. Hence Arab. شَوْر an ox, bullock, see in art. שׁוּר.—

Further, شَار is also *to leap or spring upon, to assail, as a lion*; Chald. שׁוּר *to leap*, Syr. حَمَم id. and *to leap forth or upon, to assail*; whence Syr. اَمْدَم *to be bold, audacious, proud*. Hence שׁוּר.

* II. שׁוּר fut. יִשׁוּר 1. i. q. הוּר, שׁוּר, הוּר, *to go round or about, to travel about, to journey*, espec. as a merchant for traffic; hence שׁוּרָה no. 1. Arab.

سَار mid. ي, *to go, to journey*. With מן *from a place*; Cant. 4, 8 *thou wilt come with me from Lebanon* הַשִּׁירִי מֵרֹאשׁ הַשִּׁירִי *thou wilt journey (descend) from the top of Amana*; others, *thou wilt look*, see in no. 3. Once with ב, *to go with any thing, to offer it in traffic*, Is. 57, 9. Hence הַשִּׁירָה.

2. *to surround, to enclose*; hence שׁוּר no. 1, and שׁוּרָה no. 2, a wall.

3. *to look around or about, to spy out, to survey, to observe*, pr. by going about, comp. הוּר *to go about*, Chald. also *to spy out*. With acc. Job 35, 5 שׁוּר שְׁחָקִים *survey the clouds*.—Spec. a) Of one looking about from a height, c. מן. Num. 23, 9. b) Of one lying in wait, *to look after, to watch for*, Jer. 5, 26. Hos 13, 7. c) In the sense *to consider, to regard*, i. e. *to look after, like Lat. circumspicere*, c. acc. Job 24, 15 לֹא הַשִּׁירֵנִי עֵינֶן *no eye looketh after me, observes me*. 25, 13. 33, 14. 35, 13 לֹא יִשְׁתַּרְתָּה *the Almighty doth not regard it*. d) Simpl. *to look upon, to behold*, c. acc. Job 7, 8. 17, 15. 20, 9. 34, 29; also of prophetic vision, Num. 24, 17.

PIL. שׁוּר *to behold*; so Job 36, 24 according to some; but see r. שׁוּר.

Deriv. הַשִּׁירָה, שׁוּרָה, שׁוּר.

* III. שׁוּר i. q. שׁוּר *to sing*; PIL. שׁוּר id. see r. שׁוּר.

שׁוּר m. (ר. שׁוּר I.) an epicene noun, plur. שׁוּרִים Hos. 12, 12; *an ox, bullock, cow*, Lat. *bos*; so called from ploughing, like בָּקָר and Lat. *armentum* from *aro*; or perh. from its boldness and fierceness, see the root. Arab. شَوْر bull; Eth. ስር id. Chald. הוּר q. v. Syr. حَمَم id. whence

Gr. and Lat. *tauros*, *taurus*, Germ. *Stier*, see Grimm. Gr. III. p. 325.—It is a general word, denoting *one of the ox kind*, without respect to age or sex. E. g. in Lev. 22, 27. Ex. 22, 19, it is a *calves*; in Ex. 34, 19 *בְּבֵר שׁוֹר* is the *firstling of a cow*; also *בְּבוֹר שׁוֹר* Num. 18, 17. (In Job 21, 10 it is a *bull*, though Gesenius takes a different view, see in r. *עֵבֶר* Piel.) It oftener denotes single animals, (the collective being *בְּקָר* *cattle, a herd*, from which this word differs, as *בַּיָּה* from *צֹאן*.) Ex. 21, 28. 29. 37. 22, 8. 9. Lev. 7, 23. 27, 26. Num. 22, 4. Is. 1, 3. Job 6, 5. al. So *שׁוֹר אֶחָד* *one ox* Neh. 5, 18. Num. 15, 11. Instead of the plur. we find *בְּקָר*, as Num. 7, 3.—More rarely *שׁוֹר* is put collectively, *oxen, cattle, herd*; as in an enumeration of various things, Gen. 32, 6. 1 Sam. 22, 19. 2 Sam. 15, 3. *בְּבוֹר שׁוֹר* *the firstling of thy herd*, parall. *בְּבוֹר צֹאן*, Deut. 15, 19; comp. above. *שׁוֹר הַשׁוֹר* *a bullock of the herd*. Judg. 6, 25.—Metaph. *בְּבוֹר הַשׁוֹר*, spoken of a prince and leader, Deut. 33, 17. So perh. *שׁוֹר* simpl. for men of valour and renown, Gen. 49, 6.

שׁוֹר m. (r. *שׁוֹר* II.) 1. *a wall*, Ps. 18, 30. 2 Sam. 22, 30. Gen. 49, 22. Plur. *שׁוֹרוֹת*, Job 24, 11 *בֵּין שׁוֹרוֹתָם* *between (within) their walls*, i. e. the rich in their own houses and villas.—Aram. *שׁוֹר*, *שׁוֹר*, Arab. *سور*, id.

2. *a lying-in-wait*, or rather, *a lie-in-wait, enemy*, Ps. 92, 12. Comp. *שׁוֹר*.

3. *Shur*, pr. n. of a city on the confines of the great desert lying between Egypt and Palestine, Gen. 16, 7. 20, 1. 25, 18. 1 Sam. 15, 7. 27, 8. Josephus understands by it Pelusium, Ant. 6. 7. 3, comp. 1 Sam. 15, 7; but this city was called in Hebrew, *סִין*. More prob. *שׁוֹר* was somewhere in the vicinity of the modern Suez. The desert extending from the borders of Palestine to *Shur*, is called in Ex. 15, 22 *הַמִּדְבָּר שׁוֹר* *the desert of Shur*; but in Num. 33, 8 it is called *הַמִּדְבָּר אֶתְחָם* *the desert of Etham*.

שׁוֹר Chald. m. *a wall*, like Heb. no. 1; plur. *שׁוֹרוֹת* *walls* Ezra 4, 12. 13. 16.

* *שׁוֹשׁ* obsol. root, *to be white*, or rather *to be bright, to shine*, as appears from the derivatives. Kindr. is *שׁוֹשׁ* to

be gray; also *שׁוֹשׁ* to shine, to glitter.—Hence *שׁוֹשׁ* white marble, *שׁוֹשׁ* id. and byssus, *שׁוֹשׁ* id. *שׁוֹשׁ*, *שׁוֹשׁ*, pr. n. *שׁוֹשׁ*, *שׁוֹשׁ*, *שׁוֹשׁ*.

שׁוֹשׁ, see *שׁוֹשׁ* lett. a.

שׁוֹשׁ m. (r. *שׁוֹשׁ*) plur. *שׁוֹשׁוֹת*, *a lily*, *שׁוֹשׁוֹת*, growing wild in Palestine and the adjacent regions in fields and pastures, Cant. 2, 16. 4, 5. 6, 2. 3, 7, 3; comp. Eccus. 50, 8. Matt. 6, 28. Luke 12, 27. The oriental lily is of various colours, especially white and cerulean, which suit well in the above passages. But in Cant. 5, 13 the lips are compared with lilies, prob. red or purple; see Plin. Hist. N. 21. 5 “Est et rubens liliū, quod Graeci crinon vocant... sunt et purpurea lilia.” Celsii Hierob. I. 383 sq. The root *שׁוֹשׁ* may refer to any bright colour. Arab. *سوسن*, vulg. Ar.

שׁוֹשׁוֹת, *شوشان*, id. Chald. *שׁוֹשׁוֹת* *lily, flower*, Syr. *شوشان* *lily*.—Spoken also of artificial lilies, e. g.

a) Of architectural ornaments on the capitals of columns. 1 K. 7, 22 *מְצֻשׁוֹת שׁוֹשׁוֹת* *lily-work*, imitating lilies. 7, 26 *שׁוֹשׁוֹת* id. Comp. *שׁוֹשׁוֹת* and *שׁוֹשׁוֹת*.

b) According to most interpreters, *שׁוֹשׁוֹת* is also an instrument of music, perhaps *a cymbal* or some kind of *trumpet*, so called as resembling the form of the lily; comp. *שׁוֹשׁוֹת*. Plur. *שׁוֹשׁוֹת* Ps. 45, 1. 69, 1. 80, 1. But here *שׁוֹשׁוֹת* seems to be nothing more than *lilies*, and indicates some well-known song or poem, after the measure and numbers of which these psalms were to be sung. So Ps. 60, 1 *שׁוֹשׁוֹת עֲדָה* perhaps indicates more briefly the same poem; but *שׁוֹשׁוֹת* and *עֲדָה* are not to be joined, comp. Ps. 80, 1 *שׁוֹשׁוֹת עֲדָה*.

שׁוֹשׁוֹת m. (r. *שׁוֹשׁוֹת*) 1. *a lily*, see in *שׁוֹשׁוֹת*. 1 K. 7, 19 *מְצֻשׁוֹת שׁוֹשׁוֹת* *lily-work*, artificial, see in *שׁוֹשׁוֹת* lett. a. Ps. 60, 1 *שׁוֹשׁוֹת עֲדָה*, see in *שׁוֹשׁוֹת* lett. b.

2. *Shushan*, written also *שׁוֹשׁוֹת* Esth. 4, 8. 16. 8, 15. al. pr. name, i. e. *Susa*, *τὰ Σούσα*, the city, Esth. 3, 15. 8, 15; with a royal palace or castle, *שׁוֹשׁוֹת* *הַבִּירָה*, Neh. 1, 1. Dan. 8, 2. Esth. 1. 2. 5. 2, 3. 5. 8. al. situated in Elam or Elymais Dan. 8, 2; where the Persian kings,

as Xerxes (Esth. 1, 2, 2, 3, 8) and others of the Achæmenides, were wont to pass some months in the spring, Neh. 1, 1. Xen. Cyr. 8. 6. 22. Polyb. 5. 48. It was in the province of Susiana, on the river Eulæus (אֵלוּרִי Dan. 1. c.) or Choaspes, now the Kerkhah or Kerrah, where at present is the village *Sus* or *Shush* in the province Khûzistân. Its mounds of ruins are described in Kinneir's Memoir p. 99. Ker Porter's Travels II. p. 411 sq. Layard in Journ. of the Royal Geogr. Soc. XIII. p. 334 sq. Ritter Erdk. Th. IX. p. 293 sq.—Others find *Shushan* on the river Karûn, at a village called *Tustar*, or vulg. *Shushtar*; so Von Hammer in the Trans. of the Geogr. Soc. of Paris, II. p. 320 sq. 333 sq. Rawlinson assumes two cities of this name.—The name, if Semitic, signifies only *lily*; as appears from Athenæus XII. 1. p. 513. Etymol. Mag. s. v.

שׁוּשָׁנָה f. (ר. שׁוּשׁ) a *lily*, Cant. 2, 1, 2. Hos. 14, 6; artificial 2 Chr. 4, 5. It is the noun of unity; שׁוּשָׁן being the general noun; Heb. Gr. edit. 16, § 105. 3. e.—Hence the pr. n. *Σωσάννα*, *Σουσάρνα*, *Susanna*.

שׁוּשַׁנְכִּיָּם Chald. gentile n. plur. *Shushanchites*, *Susians*, the inhabitants of the city Shushan or Susa, Ezra 4, 9. See שׁוּשָׁן no. 2.

שׁוּשָׁן 1 K. 14, 25 Keth. where Keri שׁוּשָׁן q. v.

שׁוּחָה to put, to place, see r. שׁוּחָה.

שׁוּחֵלֶה (perh. for שׁוּחֵלֶה 'noise of breaking,' see שׁוּחָה and שׁוּחָה) *Shuthelah*, pr. n. m. a) A son of Ephraim Num. 26, 35 36. b) 1 Chr. 7, 21.—From the former comes the patronym. שׁוּחֵלֶה *Shuthalhite* Num. 26, 35.

* שׁוּזַב Chald. a spurious root, from which some derive the forms of the rare conj. of PEEL or PEIL, שׁוּזַב, שׁוּזַב, to set free, to deliver; fut. שׁוּזַב, inf. שׁוּזַב, part. שׁוּזַב, Dan. 3, 15, 17, 28, 6, 15, 17, 21, 28. Frequent in the Targums, for Heb. שׁוּזַב, סָלַט. Syr. שׁוּזַב id.—But שׁוּזַב, as also שׁוּזַב, is rather SHAPHAL of r. שׁוּזַב, i. q. Arab. وَزَبَّ, to flow, pr. to glide, and hence to slip away, to escape; comp. שׁוּזַב, שׁוּזַב. Similar is the form

שׁוּזַב, which Gesenius has rightly put under r. שׁוּזַב p. 416.

Deriv. pr. n. שׁוּזַבָּל.

* שׁוּחָה pr. i. q. שׁוּחָה, Chald. שׁוּחָה, to scorch, to burn; espec. of the sun, Cant. 1, 6 שׁוּחָה לִי for the sun hath scorched me, made me swarthy. Poetically of the eye, (which is often compared to the sun, and vice versa, see שׁוּחָה,) as casting its glances upon any thing, i. e. to look upon, to scan, Job 20, 9, 28, 7.

* שׁוּר i. q. Arab. شَرَّ, to twist a thread from right to left, or back-handed, to twine several threads together. Hence

HOPE. Part. שׁוּרָה twisted byssus, i. e. of several threads twisted together, double or three-threaded, etc. Ex. 26, 1. 31. 36. 27, 9. 18. 28, 6. 8. 15 sq.

שׁוּחָה m. adj. (r. שׁוּחָה) depressed, cast down. Job 22, 29 שׁוּחָה עֵינַי with down-cast eyes, one depressed.

* שׁוּחָה fut. 2 fem. תִּשְׁחָרֵי, to give, to make a present, espec. in order to be free from punishment, Job 6, 22; or for seducing, corrupting, c. acc. of pers. Ez. 16, 33. Syr. حَسَب to give once, Pa. to give often, both in a good and bad sense. Hence

שׁוּחָה m. a gift, present, 1 K. 15, 19. Chald. שׁוּחָה, Syr. حَسَب, id. Espec. in order to be free from punishment, 2 K. 16, 8. Prov. 6, 35; comp. Job 6, 22. Also in order to corrupt a judge, a bribe, Ex. 23, 8. Deut. 10, 17, 16, 19. Ps. 26, 10. Is. 1, 23. al. לָקַח שׁוּחָה to take a reward, bribe, Ps. 15, 5. 1 Sam. 8, 3. Ez. 22, 12.—Prov. 17, 8 אֲבֹן חַן הַשְּׁחָר בְּעֵינַי לִי like a precious stone is a gift in the eyes of its possessor, i. e. of him who receives it; comp. בִּצְלָה no. 4.

* שׁוּחָה to sink down, to subside; see שׁוּחָה, שׁוּחָה, a pit. Also, to incline oneself, to bow down. like שׁוּחָה and שׁוּחָה q. v. Is. 51, 23.—Chald. שׁוּחָה id. Other kindr. verbs see in r. שׁוּחָה.

HIPH. שׁוּחָה to make bow down. to depress, metaph. the mind, Prov. 12, 25.

HITHPAL. שׁוּחָה the third radical being doubled (like שׁוּחָה, שׁוּחָה, from r. שׁוּחָה) fut. שׁוּחָה, apoc. שׁוּחָה; in pause שׁוּחָה.

1. *to bow down, to fall prostrate* before any one in order to do him honour and reverence, i. q. προσκυνεῖν, Gen. 22, 5. 1 Sam. 24, 9. Ruth 2, 10; with לָּ of pers. Gen. 23, 7. 1 Sam. 2, 36; less often לָּפָּנַי Gen. 23, 12; אֶל Is. 45, 14; עַל Lev. 26, 1. This mode of salutation consisted in falling upon the knees and then touching the forehead to the ground; hence there is often added אַפְּסֵי אֶרְצָה, אַפְּסֵי אֶרְצֶיךָ, or the like, Gen. 19, 1. 42, 5. 48, 12. 1 Sam. 25, 41. 2 Sam. 14, 33. This honour was paid not only to superiors, as to kings and princes 2 Sam. 9, 1. 14, 22. 33. 16, 4. Esth. 3, 2; but also to equals Gen. 23, 7. 12. Ex. 18, 7. 1 K. 1, 19; sometimes the prostration was repeated seven times, as Gen. 33, 3; comp. 1 Sam. 20, 41.—Hence

2. *Spec. to bow down before God, to worship, to adore*, spoken of worship rendered to God and also to false gods; absol. Gen. 22, 5. Ex. 24, 1. 33, 10. Judg. 7, 15. Job 1, 20; with לָּ, Gen. 24, 8. Ex. 20, 5. Deut. 4, 19. Judg. 2, 12. Ps. 27, 13. al. more rarely לָּפָּנַי Deut. 6, 10. 1 Sam. 1, 19. Ps. 22, 28. 86, 9. Sometimes לָּ marks the place towards which one worships, e. g. the holy mount Ps. 99, 9. 132, 7; also אֶל Ps. 5, 138, 2.—Also without prostration, while in bed, Gen. 47, 31. 1 K. 1, 47.

3. *to do homage, to yield allegiance*. Ps. 45, 12 *he (the king) is thy lord, do thou homage unto him.* Inf. Chald. הַשְׁתַּחֲוִּינָה 2 K. 5, 18. For מִשְׁתַּחֲוִּי see Index.

Deriv. see in Kal.

שָׁחַר, see in שָׁחַר. *

שָׁחַר, see שִׁיחַר.

שָׁחַר m. (r. שָׁחַר II.) *blackness*, Lam. 8.

שָׁחַר f. (r. שָׁחַח) *a pit* Prov. 28, 10. Comp. שָׁחַח and שָׁחַח.

* שָׁחַח i. q. שָׁחַח and שָׁחַח q. v. comp. שָׁחַח; præt. שָׁחַח, plur. שָׁחַח and שָׁחַח; fut. שָׁחַח.

1. *to bow down, to sink down*, Hab. 3, 1. Of animals lurking for prey, *to crouch*, Job 38, 40 [39, 2].

2. *to be bowed down, trop. to be brought low, depressed*, Ps. 10, 10. 107, 39; so ride Is. 11, 2. 17; spec. with grief, sor-

row Ps. 35, 14. 38, 7. Lam. 3, 20 Keri. Also *submit, to humble oneself*; Is. 60, 14 וְהָלְכוּ אֵלֶיךָ שָׁחִיחַ shall come to submit themselves to thee. Job 9, 13. Prov. 14, 19.

NIPH. *to be bowed down, brought low*, Is. 2, 9. 5, 15. Of a low and muffled voice or sound, Ecc. 12, 4 וְיִשְׁחַח בְּלִבָּנוֹת וְיִשְׁחַח וְכָל בָּתוּלוֹת שִׁיר וְיִשְׁחַח and all the daughters of song are brought low, i. e. are made to sing in a low voice, or be silent, lest the aged man awake; see Thesaur. p. 1387. Prægn. Is. 29, 4 וּמִצִּפּוֹר הַשָּׁחַח אֲמַרְהֶהּ and thy voice shall be low and out of the dust, i. e. low and feeble, as from the shades.

HIPH. הִשְׁחַח, *to bring low, to cast down*, Is. 25, 12. 26, 5.

HITHPO. הִשְׁחַחְתִּי, *to be brought low, cast down, trop. of the soul*, Ps. 42, 7. 12. 43, 5.

Deriv. שָׁחַח.

* שָׁחַח fut. שָׁחַח, inf. שָׁחַח (שָׁחַח Hos. 5, 2 see in Piel), c. suff. שָׁחַח Ez. 23, 39; inf. abs. שָׁחַח; pr. 'to cast down at full length, to prostrate.' Kindr. are שָׁחַח, שָׁחַח, שָׁחַח, שָׁחַח. Syr. سَحَّ Pa. to corrupt; Eth. ሰሰ to injure.—Hence

1. *to kill animals, to slaughter*, Arab. سَحَّ, c. acc. Gen. 37, 31. Is. 22, 13. 1 Sam. 14, 32. 34. Espec. victims for sacrifice Lev. 1, 5. 11. Ex. 12, 6. 21. Num. 19, 3. Hos. 5, 2 שָׁחַח הַצִּדִּיקוֹ in the slaughtering (of victims) they make deep their transgressions; but see in Piel. Also a human victim Gen. 22, 10. Is. 57, 5.

2. *to kill persons like beasts, to slay, to slaughter, to massacre*, c. acc. Judg. 12, 6. 1 K. 18, 40. 2 K. 10, 7. 25, 7. Jer. 39, 6. 41, 7. Num. 14, 16 therefore שָׁחַח וְיִשְׁחַח he slew them in the desert, i. e. let them perish. Trop. Jer. 9, 7 Keth. הֵן שָׁחַח לְשׂוֹנֵה אֶרֶץ a slaughtering arrow is their tongue, i. e. by its slanders. Sept. βολὴς ὑπὸ σάκου; Vulg. 'sagitta vulnerans.' Keri has שָׁחַח, slaughtered; but as this cannot be said of an arrow, Ewald prefers to render with the Syr. Vers. sharpened, sharp, مَسَّنَا; comp. Chald. שָׁחַח sharp; Mishn. הַשְׁחִיזוּ to sharpen, Arab. سَحَّ id.

3. *Spec. שָׁחַח שָׁחַח* 1 K. 10, 16. 17. 2 Chr. 9, 15. 16, perh. *mixed gold*, allôy-

ed with some other metal; comp. Arab. **سحط** to dilute wine with water, and see more in Comm. on Is. 1, 22. Thesaur. p. 772. So Gesenius.—Better with Sept. *beaten gold*, i. e. drawn out into plates; comp. **שחח** to spread out, to expand, the letters being transposed.

PIEL prob. i. q. Syr. **سحب** and Heb. **שחח**, to corrupt, to act or do wickedly. Inf. **שחטה** (like **ספרה** Lev. 26, 18), Hos. 5, 2 **וְשָׁחְטוּהָ שָׂטָרִים הַצְּמִירָה** and the revolters have sunk deep in evil doing; so Ewald, comparing Hos. 9, 9. The Heb. grammarians acknowledge an infin. Piel; see Kimchi Lex. Another view see in Kal no. 1.

NPH. pass. of Kal. no. 1, Lev. 6, 25. Num. 11, 22.—Hence

שְׁחִיטָה f. a killing, slaughter of victims, 2 Chr. 30, 17. R. **שָׁחַט**.

שְׁחִין m. (r. **שָׁחַן**) a burning sore, inflamed ulcer, a boil, botch, or rather an inflamed spot of the skin, in which arise pustules (**אֲבַבְעִיּוֹת**) or leprous spots; Ex. 9, 9–11. Lev. 13, 18–20; spec. of carbuncles in the skin of one seized by the plague, 2 K. 20, 7. Is. 38, 21. Also **שְׁחִין מִצְרַיִם** the botch of Egypt Deut. 28, 27, and **שְׁחִין רַע** a sore botch, v. 35. Job 2, 7, a species of the black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the dark scales with which the skin is covered, and the swelling of the legs. Comp. Lucret. 6. 112 sq. Plin. H. N. 26. 1. 5. Schilling de lepra Lugd. Bat. 1778, p. 184. Wiener Realw. art. *Aussatz*.

שְׁחִים m. (r. **שָׁחַם**) i. q. **סְחִישׁ**, that which grows of itself the second year after sowing, Is. 37, 30. So the ancient versions; see Thesaur. p. 1389.—This would seem to be the primitive form, and to signify pr. *sprout, shoot*; see the root.

שְׁחִיָּה m. (r. **שָׁחָה**) only constr. **שְׁחִיָּה**, a board, as made thin by hewing, planing, etc. once Ez. 41, 16.

שְׁחִיחַ f. (r. **שָׁחָה**) a pit, plur. **שְׁחִיחִים** Ps. 107, 20. Lam. 4, 20. The ח is not radical, but is nevertheless preserved in flexion; see Lehrg. p. 527.

שְׁחִיחָה Chald. part. f. see r. **שָׁחַח**.

* I. **שָׁחַל** obsol. root, to roar; comp.

Arab. **سَحَلَّ** to bray, **سَحِيلٌ** and **سَحَالٌ**, a braying. In Heb. it is referred to the lion; in Arab. to the ass. So Arab.

فَهَتَ to roar as a lion, to bray as an ass.—Hence **שָׁחַל** a lion.

* II. **שָׁחַל** obsol. root, Arab. **سَحَلَّ**, to peel, to scale, to shell; **مِسْكَלٌ** a file mattock, **سُحَالَةٌ** filings, scrapings, also pods, chaff, etc. Hence **שָׁחַלָה**.

שָׁחַל m. (r. **שָׁחַל** I,) a lion, so called from his roaring; a poetic epithet, Job 4, 10, 16. 28, 8. Ps. 91, 13. Prov. 26, 13. Hos. 5, 14. 13, 7. Bochart in Hieroz. I. 717, understands the swarthy lion of Syria; Plin. H. N. 8. 17; comp. **שָׁחַר** black, the letters ל and ר being interchanged. But this is quite uncertain.

שְׁחַלָּה f. (r. **שָׁחַל** II,) pr. a shell, or according to the Heb. intpp. *ὄστρε*, *onyx marinus, unguis odoratus*; the *blatta Byzantina* of the shops, Germ. *Teufelsklaue*; Ex. 30, 34. It consists of the shell or cover of a species of muscle, found in the lakes of India where the *nard* grows; also in the Red sea and along the whole coast of Arabia; which when burned emits a sweet musky odour. *Murex inflatus* Lam. *Murex ramosus* Linn. See Dioscorid. 2. 10, and the Arabian writers cited by Bochart, Hieroz. II. p. 803 sq. See more in Thesaur. p. 1388.

* **שָׁחַן** obsol. root, Arab. **سَحَن** to be hot, inflamed, spoken of the eyes and skin. Chald. **שָׁחַן** id. Syr. **سَح** id. and Pa. to ulcerate. Hence **שָׁחַן**.

* **שָׁחַם** obsol. root, perh. to sprout, to grow; comp. Arab. **شَخَص** to lift or raise oneself up; also r. **שָׁחַן**. Hence **שָׁחַם**.

* **שָׁחַה** 1. i. q. **סָחַה**, and by transp. **חָסַה**, **חָשָׂה**, which see; to strip off bark, to hew, to chip off, sc. by hewing, planing, etc. Comp. Arab. **سَحَف** to shave the head. Kindr. are Aram. **שָׁחַה**, **שָׁחַה**, to crawl; also Heb. **שָׁחַה**, **סָחַה**, **חָשָׂה** II.—Hence **שָׁחַה**.

2. to become thin, lean, to consume

away; comp. Arab. سَخَفَ to be thin; Talm. שחה to pine.—Hence שחפה and

שחה m. Lev. 11, 16. Deut. 14, 15, according to Sept. and Vulg. the sea-mew, sea-gull, Vulg. larus, an aquatic unclean bird, so called from its leanness. See Bochart Hieroz. II. lib. 2. c. 18. R. שחה.

שחפה f. (r. שחה) leanness, then consumption, Lev. 26, 10. Deut. 28, 22.

* שחץ obsol. root, Arab. شخص to lift up or raise oneself, to rise; comp. שחם.—Hence the two following.

שחץ m. elation of mind, pride; Arab.

شخص, Talmud. שחץ, id. So בני שחץ, Vulg. filii superbiae, the sons of pride, i. e. the larger and nobler beasts of prey, as the lion, so called from their proud gait. Job 28, 8. 41, 26 [25]. The Chaldee renders it lions, in c. 28, 8; but the other passage requires it to be taken in a wider sense. Comp. Bochart Hieroz. I. p. 718.

שחצים (heights) Shahazim. pr. n. of a place in the tribe of Issachar, c. ה loc. שחציה Josh. 19, 22 Keri. In Keth. שחציה.—R. שחץ.

* שחק fut. ישחק 1. to rub or beat in pieces, to pound fine; Arab. سحق id. Chald. שחק, Syr. سحف id. Ex. 30, 36. Trop. of enemies, Ps. 18, 43.—Also to wear away, as water stones, Job 14, 19.—Hence שחק no. 1.

2. to expand, sc. by rubbing or beating, to stretch out; whence שחק no. 2.

שחק m. (r. שחק.) a poetic word.

1. dust, fine dust, so called from rubbing, treading, etc. Is. 40, 15.

2. Rarely in sing. שחק Ps. 89, 7. 38, oftener plur. שחקים, the sky, the heavens, so called from their expanse, like רקיע, see the root no. 2; comp. Heb. Gr. § 106. 2. Targ. שחקא, plur. שחקי, שחקא, everywhere for Heb. Arab. rar.

שחיק a thin cloud. Prov. 8, 28. As the seat of God and the angels, Ps. 89, 7. 38. 68. 35. Often parall. with שמים, Deut. 33, 26. Job 35, 5. Ps. 36, 6. 57. 11. 108, 5. Jer. 51, 9. But שחק and שחקים de-

note the sky or heavens both as serene or clouded; e. g. as serene, Job 37, 18 hast thou like him spread out the sky (שחקים), firm, as a molten looking-glass? Or as covered with clouds, Job 37, 21; whence descend the rain and dew, Job 36, 28. Prov. 3, 20; also the manna Ps. 78, 23 comp. Is. 45, 8; and whence the thunder is heard, Ps. 77, 18. שחקים עברי שחקים clouds of the heavens Ps. 18, 12. 2 Sam. 22, 12. Also put for the clouds themselves Job 38, 37, parall. עברי שחקים bottles of the heavens.

* I. שחר pr. to cleave, to break, kindr. with שצר and Arab. ثغر, perh. שגר, comp. also in r. שגג and note. Hence

1. to break, to break forth, as the light, dawn; hence שחר and משחר aurora.

2. to break in, to pry into, and hence to seek, comp. בקר no. 2, 3. In Kal once part. שחר Prov. 11, 27. See Piel.

PIEL שחר to seek, to seek carefully, only poetic, c. acc. Job 7, 21. Prov. 7, 15. 8, 17; also ל inf. Job 24, 5. Prov. 13, 24 אהבו שחרו מוסר he that loveth him (his son) seeketh for him chastisement, q. d. prepares it for him, does not let him go without it. The suffix is to be taken as a dative.—To seek God is: a) To long after him, Is. 26, 9. Ps. 63, 2. b) To turn unto him, Hos. 5, 15. Ps. 78, 34; c. אל Job 8, 5.

Deriv. שחר, שחרות, משחר, pr. n. שחרה, שחרים.

* II. שחר to be or become black, Aram. שחר, שחר, id. Prægn. Job 30, 30 עורי שחר מצלי my skin is black from off me, i. e. turns black and scales off.

Deriv. שחר, שחור, שחרה, and pr. n. שחור, אשחור.

* III. שחר not used in Kal; Arab.

سحر, to fascinate, to enchant; سحر incantation, magic.

PIEL, inf. c. suff. שחרה or שחרה, to fascinate, to charm; hence to charm away, to remove by magic arts. So once, Is. 47, 11 and evil shall come upon thee, שחרה לא תדעי שחרה to charm it away; comp. the next clause, and Num. 23. 23. So J. H. and

J. D. Michaelis, Ewald, De Wette, and others.—Another interpretation refers it to art. שחר *the dawn*, i. e. good after the evil. So Gesenius, Mauer, Knobel. But this accords less well with the parallel clause.

שחר m. (r. שחר I,) *aurora, the dawn, morning*; so called as breaking forth;

Chald. שחר id. Arab. شحر id. Gen. 19, 15. Josh. 6, 15. Judg. 19, 25. Am. 4, 13. Job 38, 12. al. Poetically there are ascribed to it eyelashes, see עבצפוס; and wings Ps. 139, 9. שחר son of the morning, i. e. the morning star, lucifer, Is. 14, 12; see in הילל Hos. 6, 3. שחר his going forth is sure as the dawn, i. e. the coming of Jehovah. Ps. 57, 9. שחר I will awake the dawn sc. by my early song. 108, 3. Also שחר at the dawn, early, soon, suddenly; comp. בבקר Ps. 90, 14.—In Cant. 6, 10 a maiden looking abroad, and Joel 2, 2 a cloud of locusts appearing on the sky, are compared to *the dawn*; the latter perh. referring to the yellowish light which is said to accompany the flight of locusts. A similar comparison is found in Arab poets; see De Sacy Chrestom. III. p. 54. l. 15. Metaph. of prosperity, as again dawning upon the afflicted, Is. 8, 20 (see in אשר B. no. 8). 58, 8; so Is. 47, 11 according to some; but see in r. שחר III, Piel. The same metaph. occurs in the use of the words בקר Job 11,

17, נשח Jer. 13, 16, and Arab. صباح.—

For שחר Ps. 22, 1, see fully in art. אלה p. 42.

שחר and שחור m. adj. fem. שחורה, *black*, e. g. hair Lev. 13, 31. Cant. 5, 11; a horse Zech. 6, 2. 6; of a dark or swarthy countenance Cant. 1, 5. R. שחר II.

שחר, see שחור.

שחרות f. (r. שחר I,) *the dawn*; trop. youth, once Ecc. 11, 10.

שחרות m. adj. (r. שחר II,) f. שחרותה, *dark, swarthy*, spoken of complexion Cant. 1, 6. For this diminutive adjective of colour, after the form אדמדם, אדמדם, see Lehrig. p. 497. Heb. Gr. § 54. 3. § 83. 23.

שחרה (Jehovah seeks him, r. שחר I,) *Shehariah*, pr. n. m. 1 Chr. 8, 26.

שחרים (the two dawns, comp. שחרים, שחרים) *Shaharaim*, pr. n. m. 1 Chr. 8, 8.

* שחת in Kal not used, pr. 'to press down, to cast down, to prostrate;' kindr. are שחה, שחה, שחה. Hence, to destroy, to corrupt, see Piel and Hiph.

Arab. سحنت to destroy, IV id. comp. Syr. سح Pa. to corrupt, to violate; Eth.

ሰሐሠ to injure, to violate.

PIEL שחה, 2 sing. שחה, 2 plur. שחתם.

1. to throw down, to overthrow, to destroy, pr. to cast down, to prostrate. E. g. one wounded Ex. 21, 26; or slain 2 Sam. 1, 14; or a whole people Gen. 6, 17. 9, 15. Hos. 13, 9. Is. 14, 20. Ez. 5, 16. al. שחה ארצה to destroy by casting to the ground, e. g. Onan, Gen. 38, 9. Also to destroy buildings, walls, cities, to overthrow, Gen. 13, 10. Jer. 48, 18. Lam. 2, 5. 6. Ez. 26, 4. 43, 3. 2 K. 19, 12; or a land, region, field, vineyard, to desolate, to lay waste, Gen. 9, 11. 13, 10. Josh. 22, 33. Judg. 6, 5. Hos. 11, 9. Nah. 2, 3. al.—Trop. שחה ברית to violate or break a covenant Mal. 2, 8; ש' רחמי to destroy or cast off one's pity Am. 1, 11; comp. Ez. 28, 17. Prov. 23, 8. שחת דבריך הנהגים thou destroyest (losest) thy sweet words.

2. Intrans. to destroy, absol. 2 Sam. 14, 11. Jer. 5, 10; c. ל Num. 32, 15. 1 Sam. 23, 10.—In a moral sense, to corrupt oneself, to become corrupt, Ex. 32, 7. Deut. 9, 12. Hos. 9, 9; c. ל towards any one, Deut. 32, 5. Comp. Hiph.

HIPH. השחית 1. i. q. Piel no. 1, to throw down, to overthrow, to destroy; e. g. by casting down, laying waste, as walls Lam. 2, 8; a house Jer. 6, 5. 2 Chr. 34, 11; a city Gen. 19, 13. 14. 2 Sam. 20, 15; a land, kingdom, 1 Sam. 6, 5. 2 K. 8, 19. Jer. 13, 9. 51, 20; by cutting down, as trees Deut. 20, 19. 20. Mal. 3, 11; or by slaying, as men Gen. 6, 13. Deut. 9, 26. Judg. 20, 35. Ez. 9, 8; also with ארצה added, to destroy to the ground Judg. 21, 21. 25; enemies 2 Sam. 11, 1. 2 Chr. 24, 23; or by injuring in any way Judg. 6, 11. Prov. 11, 9. Ps. 78, 45. Is. 65, 8. Jer. 49, 9. 2 Chr. 36, 19. al. Of the beard, to mar. Lev. 19, 27. השחית to destroy oneself Prov. 6, 32. Part.

שחח *a destroying lion*, Jer. 2, 30, comp. 4, 7. So **הַמְשַׁחֵחַ** *the destroying angel* 2 Sam. 24. 16, and simpl. **הַמְשַׁחֵחַ** *the destroyer* Ex. 12, 23, i. e. the angel of God who inflicts calamities and death upon men; comp. 1 Chr. 21, 12. Jer. 51, 1.—The phrase **אַל-תְּשַׁחֵחַ** *destroy not*, in the titles of Pss. 57. 58. 59. 75, seems to be the first words of an earlier song, to the measure of which these Psalms were to be sung.

2. **הַשְּׁחִיחַ דְּרָבּוֹ** Gen. 6, 12, **הַשְּׁחִיחַ** *to corrupt or pervert it*; and hence *to become corrupt, to act wickedly*. So too with the accus. suppressed, id. Deut. 4, 16. 25. 31, 29. Judg. 2, 19. Is. 1, 4. 11, 9. 65, 25. Jer. 6, 28. al. Ez. 16, 47 **וַתִּשְׁחָחַי** *and thou hast become corrupt, more than they, in all thy ways*. Comp. Piel no. 2, and Hiph. **הִרְעַ** in r. **רעע**.

NOTE. In the Samaritan Pentat. Hiphil is sometimes read, where the Heb. has Piel; Gen. 6, 17. 9, 15. 19, 13. 19.

HOPH. **הַשְּׁחָחַ**, *to be destroyed*, i. e. *to be corrupted, spoiled*, part. **מְשַׁחָח** Prov. 25, 26. Part. f. **מְשַׁחָחַ** contr. from **מְשַׁחָחַ** (as **מְשַׁרְחָחַ**) Mal. 1, 14; comp. Lev. 22, 25.

NIPH. 1. *to be destroyed, marred, corrupted*, e. g. by putridity Jer. 13, 7; of a vessel spoiled, 18, 4; morally Gen. 6, 11. 12. Ez. 20, 44.

2. *to be laid waste*, Ex. 8, 20.

Deriv. **מְשַׁחָח**, **מְשַׁחָחַ**, **מְשַׁחָחַ**.

שַׁחַח Chald. *to destroy, to corrupt*; Part. pass. f. Dan. 2, 9 **מְלָחָה בְּרָבָה וּשְׁחִיחָה** *lying and corrupt words*.—Part. **שְׁחִיחָה** as subst. *a corrupt deed, crime*, Dan. 6, 5.

שַׁחַח (Milel) f. Prov. 26, 27; c. suff. **שַׁחַחַ** Ez. 19, 4. 8; (r. **נָחַח**, as **נָחַח** from r. **נָחַח**;) pr. a sinking; hence *a pit, chasm*, e. g. a) In which traps are laid for wild beasts, *a pit-fall*, Ez. 19, 4. 8. Trop. for plots, treachery, peril, Prov. 26, 27 **כִּי יִפֹּל בָּהּ רֶפֶל** *whoso diggeth a pit shall fall therein*. Ps. 7, 16. 9, 16. 94, 13. 103, 4. Jon. 2, 7. Is. 38, 17. b) *a pit, cistern*, with mire, Job 9, 31; comp. Ps. 40, 3. 69, 15. c) Put sometimes for *a sepulchre, the grave*; so at least in the phrase **יָרַד שַׁחַח** *to go down to the grave* Job 33, 24. Ps. 30, 10. 55, 24

שַׁחַח *thou shalt bring them down to the pit of the grave*. Ez. 28, 8. Is. 51, 14 **לֹא יָמוּת לְשַׁחַח** *he dieth not into the grave*, i. e. so as to be carried to his sepulchre. (Others: 'he dieth not in the prison.')

Also in the phrase **רָאָה שַׁחַח** or **הַשְּׁחַח ר'** *to see the grave, to die and be buried*, Ps. 16, 10. 49, 10, i. q. **רָאָה מִן** Ps. 89, 49, *ידעין θάνατον* Heb. 11, 5. So too Job 17, 14 **לְשַׁחַח** *to the grave I have said, Thou art my father; to the worm, My mother and my sister*; comp. the Arab proverb, Burckhardt Prov. no. 623. Thesaur. p. 1378.

NOTE. The LXX often render **שַׁחַח** by *διαφθορά*, as if from r. **שַׁחַח** *διαφθείρω to corrupt*; not however in the sense of *corruption, putridity*, but of *destruction*; see the examples in the Concord. of Tromm. The Greek word is indeed taken by Luke in the sense of *corruption* in Acts 2, 27. 13, 35 sq. but it would be difficult to show that the Heb. **שַׁחַח** has this sense even in a single passage, as derived from r. **שַׁחַח**. The appeal is indeed made to Job 17, 14, where the other hemistich has **רָבָה**, and **שַׁחַח** is called *father*, which seems to accord only with a masculine noun; but in such cases the sacred writers often neglect both the etymology and gender of words; comp. **אִישׁוֹן בַּה עֵינַי** Ps. 17, 8. See Hengstenberg on Ps. 16, 10; and the Commentators on Acts II. cc.

שֵׁטָה f. (for **שֵׁנְטָה**, as **הָשָׁה** for **הִנְטָה**)

i. q. Arab. **سِنْتُ** *Sünt, the acacia*, i. e. *acacia vera*, the *spina Ægyptiaca* of the ancients, *Mimosa Nilotica* Linn. Is. 41, 19. It is a large tree growing in Egypt and Arabia; its bark is covered with large black thorns; the wood is exceedingly hard, and when old resembles ebony. See Celsii Hierobot. T. I. p. 498 sq. Jablonsky Opusc. ed. te Water I. p. 260. Rosenm. Alterthumsk. IV. i. p. 277. Bibl. Res. in Palest. II. p. 349.—For **הַשְּׁטָה** see art. **בֵּית** no. 12. rr.

PLUR. **שֵׁטִים** 1. *acacias*, whence **עֲצֵי שֵׁטִים** *acacia-wood*, of which the furniture and wood-work of the tabernacle were constructed, Ex. 25, 5. 10. 13. 26, 26. 27, 1. 6. al.

2. *Shittim*, pr. n. of a valley in Moab on the borders of Palestine, over against

Jericho, Num. 25, 1. Josh. 2, 1, 3, 1. Mic. 6, 5; fully נַחַל הַשְּׁטִימִים (the valley of acacias) Joel 4, 18 [3, 18].—For אָבֵל אֲבֵל הַשְּׁטִימִים see in art. אָבֵל II. b.

* שִׁטַּח fut. תִּשְׁטַח, to spread out, to expand; Syr. سَطَحَ, Arab. سَطَحَ, Eth. ሰጠሐ, id. Job 12, 23 שִׁטַּח לְגוֹרִים he spreadeth out for the nations, i. e. gives them ample territories. Espec. to spread any thing upon the ground, e. g. bones Jer. 8, 2; quails Num. 11, 32; ground corn, coarse meal, 2 Sam. 17, 19.

PIEL to spread out, to stretch out, e. g. the arms, hands, Ps. 88, 10. Deriv. מִשְׁטָח.

שִׁטַּח m. (r. שִׁטַּח I, Pil.) a scourge, Josh. 23, 13; i. q. שִׁטַּח q. v.

* שִׁטַּח fut. יִשְׁטַח 1. to gush or pour out, to flow abundantly. Ps. 78, 20. יִשְׁטַח a pouring rain, Ez. 13, 13, 38, 22.—Kindr. are צִוּה and זָרַח to flow, to overflow; Aram. שָׁח, id. comp. שִׁטַּח to distil.

2. to overflow, to overwhelm, as a stream Is. 30, 28. 66, 12; metaph. of an army Dan. 11, 10. 26. 40.—So with acc. a) to overflow or inundate any thing Jer. 47, 2; also stronger, to overwhelm and swallow up. Ps. 69, 3 שִׁבְלֵי הַיָּם תִּשְׁטַפְּהֵנִי the floods overwhelm me, swallow me up. v. 16. 124, 4. Is. 43, 2. Cant. 8, 7. b) to sweep away as with a flood, to wash away, Is. 28, 17. Job 14, 19 the flood sweepeth away the dust of the earth. Ez. 16, 19. c) Vice versa, to bring in as with a flood; Is. 10, 22 שִׁטַּח צְדָקָה destruction is decreed, bringing in justice like a flood, i. e. overwhelming the wicked with merited punishment, צְדָקָה being an accus. governed by שִׁטַּח. d) to wash, to rinse, i. e. copiously, Lev. 15, 11. 1 K. 22, 38.

3. Metaph. to run swiftly, to rush, as a horse, Jer. 8, 6. Comp. no 1.

NIPH. 1. to be overflowed, overwhelmed, trop. of a hostile army Dan. 11, 22.

2. to be washed, rinsed, Lev. 15, 12.

PUAL i. q. Niph. no. 2, Lev. 6, 21.—Hence

שִׁטַּח and שִׁטַּח m. 1. a gushing, outpouring, e. g. of rain Job 38, 25; of a torrent, whence metaph. Prov. 27, 4 אַף שִׁטַּח anger is an outpouring, i. e. is outrageous.

2. an overflowing, inundation, flood. Ps. 32, 6. Nah. 1, 8. Dan. 9, 26 אֲחֻרַי בְּשִׁטְףָהּ his end cometh as a flood, i. e. suddenly; comp. בְּשִׁטְףָהּ Hos. 10, 15, and see אָ left. C. Metaph. of an army, Dan. 11, 22.

* שִׁטַּח pr. to cut, to cut in, to grave, like Arab. سَطَرَ, whence سَاطِرٌ a butcher, also سَطَرَ a line, i. e. cut in; comp. Heb. שָׂרַט, Chald. שִׁטַּח.—Hence to write, pr. to cut in or grave with a stylus, like פָּחַח q. v. Gr. γράφειν, Lat. scribere. Arab. سَطَرَ id. Chald. שִׁטַּח a writing. Hence

PART. שִׁטַּח pr. a writer, scribe, Sept. γραμματεὺς, γραμματοισαγωγεὺς, Peshito سَطَرٌ. Then, as writing was anciently employed chiefly in the administration of justice (comp. פָּחַח no. 5, 6, and Piel, Gr. γράφειν, γράφεισθαι), a magistrate, prefect, leader of the people; comp.

Arab. سَيَطِرٌ to be over any thing, e. g. اَلْمُسَيَطِرُ a prefect, inspector.

Targ. סָרְקָא a prefect. Vulg. magister, dux, exactor.—Spec. the שִׁטְרִים were: a) the leaders, officers of the Israelites in Egypt, Ex. 5, 6–19; and in the desert, along with the seventy elders. Num. 11, 16. Deut. 20, 5, 8, 9, 29, 9, 31, 28. Josh. 1, 10, 3, 2; distinguished from the elders זְקֵנִים and the judges שֹׁפְטִים, Josh. 8, 33, 23, 2, 24, 1. b) magistrates in the cities and towns of Palestine, sometimes joined with the judges, Deut. 16, 18; selected from the Levites, 1 Chr. 23, 4, 26, 29. 2 Chr. 19, 11, 34, 13. Spoken of superior magistrates or officers Prov. 6, 7. c) In military matters, inspectors, directors, whose duty it was to number and regulate the troops; so 2 Chr. 26, 11, where two officers, אֲשֶׁר וְאֶתְרָא and אֲשֶׁר, are said to have been appointed inspectors under a superior prefect. Sept. ἀκριψ.

Deriv. מִשְׁטָר, pr. n. שִׁטְרִי.

שטר Chald. m. (or rather שטר, as is read in 26 Mss. and editions, and this is also supported by 11 others which have שטר) *the side*, Dan. 7, 5. In the Targums שטר, סטר, סטר, Syr. ستر.

שטר (perh. γραμματικός, r. שטר) *Shitrai*, pr. n. m. 1 Chr. 27, 29 Keth. In Keri שטר.

שי m. (r. שרא, for שרא, as צר for צרא) collect. *things desirable, precious things*, comp. השרה. Spec. *a gift, present*; so in the phrase הוביל שי *to bring presents*, Ps. 68, 30. 76, 12. Is. 18, 7.

* שי or שי obsol. root, i. q. Arab.

שי, *to will, to desire*.—Hence שי for שי.

שי pr. n. 2 Sam. 20, 25 Keth. see in שרה.

שי (a ruin, r. שוא) *Shion*, pr. n. of a city in the tribe of Issachar, Josh. 19, 19.

I. שי f. (r. שוב) *return*, and concr. *those returning*, Ps. 126, 1. But more prob. it should read שבה or שבה, as in v. 4.

II. שי f. (for שיה, r. רש) *dwelling, stay*, 2 Sam. 19, 33 [32].

* שי a doubtful root, to which is apparently to be referred fut. apoc. תשי, after the form נהי, Deut. 32, 18; Sept. εγκατέλιπες, Vulg. *dereliquisti*, i. e. *thou hast forsaken*; the other hemistich has ותשבה *thou hast forgotten*. The root שי then would seem to have signified the same as שחה, *to forget, to*

neglect, whence שו negligence; the letter ה when interposed between two vowels being changed into י, as is often done; comp. צחה and ציה and פחה and פיה and זחה and זיה to deck, ניה and ניה to be raw, e. g. flesh; and comp. the like change of א in דאה, דיה, vulture, מא, صمط. —Or תשי may be derived from the root שחה itself, regarding it as contracted from השיה (for השחה, comp. השיה Jer. 18, 23 for השחה), like זיה for זיה.

* שי obsol. root, Arab. شير, *to love, to be captivated*. Hence

שי Shiza, pr. n. m. 1 Chr. 11, 42.

שי Chald. *to deliver*, see in r. שוב.

שי f. (r. שרה) plur. שיה, i. q. שרה, *a pit*, Ps. 57, 7. 119, 85. Jer. 18, 22 Keth.

שי, שחור, שחור, pr. black, turbid, from r. שח II; hence *Shihor* as the Heb. pr. name for the Nile, יאר being the Egyptian name, so called from its muddy and turbid waters; (whence also Lat. *Melo* i. q. μέλας, according to Festus and Serv. ad Virg. Georg. 4. 291. Æn. 1. 745. ib. 4. 246;) Is. 23, 3 יאר *the produce of Shihor, the harvest of the Nile*, Vulg. Nili. Jer. 2, 18.—In two passages, Josh. 13, 3. 1 Chr. 13, 5, *Shihor* is put as the southwestern limit of Palestine, where one might expect *the torrent of Egypt*, נחל מצרים, see in נחל; but in the similar passage Gen. 15, 18, the Nile, נהר מצרים, is also mentioned.

שי Shihor-libnath Josh. 19, 26, pr. n. of a small stream or river, which empties itself into the sea, in the territory of Asher; according to J. D. Michaelis *Glass river* (comp. לבנה no. 1), i. e. the *Belus*, now Nahr Na'mân, from the sands of which the first glass was made by the Phenicians.

שי m. (r. שוט) 1. *an oar*, i. q. משוט, Is. 33, 1.

2. i. q. שוט, *a scourge*, Is. 28, 15 Keth.

שי, שי, see in art. שול.

שי Mic. 1, 8 Keth. i. q. שול no. 1, where see.

שי gentile n. *a Shilonite*: a) From שילה *Shiloh*, see in שול, 1 K. 11, 29. 12, 15; written also שילי Neh. 11, 5. Comp. גילה and גילי. b) For שילי from שול, 1 Chr. 9, 5.

שי (for שי desert) *Shimon*, pr. n. m. 1 Chr. 4, 20.

* שי obsol. root, i. q. Eth. WPE and Syr. س, mingere; comp. שתן. Hence שי, also

Hiph. השיה, contracted prob. from Hithpa. השיה, mingere, *to make water*; found only in part. משיה, in the proverbial phrase משיה בקיר mingens ad parietem i. e. *against a wall*, signifying

a male person, espec. where mention is made of exterminating a whole tribe or family; comp. in Engl. 'to the last man.' 1 K. 14, 10 and I will cut off from Jeroboam בְּקִיר מִשְׁתֵּיחַיִן him that pisseth against a wall, the bond and the free, i. e. all, utterly. 21, 21. 2 K. 9, 8. 1 Sam. 25, 22. 34. 1 K. 16, 11 he slew all the house of Bashan; he left him not one pissing against a wall (not a male), nor kindred, nor friends. This biblical phrase is imitated in Syriac by Barhebræus, Chron. ap. Assem. Bibl. Orient. II. p. 260, an desiderium me teneat diæceseos Gumæ, in qua non relictus est unus qui mingat ad parietem? i. e. which is wholly desolated.

Against this view it is urged, that in the east it is customary for men to perform this office of nature in a sitting posture, beneath their flowing garments, nor does decency permit it to be done in the presence of others; see Hdot. 2. 35. Xen. Cyr. 1. 2. 16. Amm. Marcell. 23. 6. Jahn Bibl. Archæol. I. ii. p. 77. Comp. in Arab. 'si quis stans mingit, æque est ac si mingat in Caabam.' Hence some understand by the above phrase a slave or person of the lowest class; so Jahn l. c. Others, a small boy; as Schindler Lex. Pentagl. Gesen. Lex. man. Others still, a dog; and this is followed by many, as Ephr. Syr. Opp. I. p. 542. F. Judah ben Karish in Ms. Abulwalid in Ms. Kimchi, Jarchi, J. D. Michaelis, Dathe, etc. This last view is strongly opposed by Bochart, who adopts the one above given; Hieroz. I. p. 675 or 776 sq. Lips. See more fully in Thesaur. p. 1398.

שִׁיר m. (ר. שִׁיר) plur. שִׁירִים, c. suff. שִׁירֵיהֶם, urine, in Keth. 2 K. 18, 27. Is. 36, 12. Prob. obscene, and therefore Keri מִימֵי בְּגָדֵיהֶם in both places.

רָצָא שִׁירָא Chald. to finish, see in r. רָצָא; Chald.

* שִׁיר, rarely שִׁירָא Keth. 1 Sam. 18, 6; fut. רִשִׁיר, apoc. once רִשִׁיר Job 23, 37, conv. וְנִשִׁיר Judg. 5, 1; to sing, Judg. 5, 1. Ps. 65, 14. Not found in the other Semitic dialects.—Constr. a) With acc. of the song Ps. 7, 1. 137, 4. 149, 1. Is. 42, 10; also with accus. of the pers. or thing celebrated, Ps. 59, 17. 89, 2. 101, 1. 106, 12. b) With לְ to sing unto

any one, i. e. before him Ps. 137, 3; of- tenger in his honour, to celebrate in song, Ps. 13, 6. 27, 6. 33, 3. 68, 5. Jer. 20, 13; once, to sing of or concerning any thing Is. 5, 1. c) With אֶל to sing of, Ps. 138. 5; comp. אֶל הַבַּיִת. d) With עַל of him whom one addresses in song, before whom one sings; Job 33, 27 עַל יִשְׂרָאֵל he singeth before men, chants or proclaims unto them sc. the mercy of God, celebrating it in song; comp. עָנָה no. 1. a, b. Prov. 25, 20 עַל בְּשָׂרִים עַל לְבָבָא he who singeth songs to a heavy heart, i. e. to one afflicted.—PART. שֹׁר as subst. plur. שָׂרִים, a singer, singers, Ps. 78, 26. 87, 7. Ez. 40, 49. Fem. plur. שָׂרוֹת female singers, singing-women, 2 Sam. 19, 36. Ecc. 2, 8. 2 Chr. 35, 25. For שָׂרוֹת Ez. 27, 25, see in art. שָׂרָה no. 1.

PIL. שֹׁר, to sing, to chant; spoken of the voice or cry of animals, to resound, Zeph. 2, 14; and so of song itself 2 Chr. 29, 28. With acc. Job 36, 24 אֲשֶׁר שָׂרוּ אֲנָשִׁים which men do sing, celebrate; others less well, 'which men behold,' comp. r. שָׂרָא II. 3. d.—PART. מְשַׁרֵּר, plur. מְשַׁרְרִים, a singer, singers, (only in Ezra, Neh. and Chron.) 1 Chr. 6, 18. 15, 16. 2 Chron. 5, 12. Ezra 2, 41. 7, 7. Neh. 7, 1. 13, 5. 10. al. Fem. plur. מְשַׁרְרוֹת female singers, singing-women, Ezra 2, 65. Neh. 7, 67.

HOPH. הוּשָׁר pass. to be sung, e. g. a song, Is. 26, 1.

Deriv. שִׁירָא, שִׁירָה.

שִׁיר m. (ר. שִׁיר) 1. a song, singing, the act of singing, 1 Chr. 6, 16. 17. 25, 6. 7. 2 Chr. 23. 18. Neh. 12, 27. 2 Chr. 29, 27. 28 וְהַשִּׁיר מְשֹׁרֵר and the song sang (resounded) and the trumpets trumpeted, all until the burnt-offering was consumed; here Kimchi needlessly takes שִׁיר for שִׁיר בְּעַל שִׁיר 'a singer;' others for שִׁיר בְּעַל שִׁיר 'a choir.'—Song was often adapted to musical instruments; hence שִׁיר בְּלֵי instruments of music, 2 Chr. 5, 13. 7, 6. 29, 27. 1 Chr. 16, 42. Am. 6, 5. Neh. 12, 36. In Ecc. 12, 4 בְּנוֹת הַשִּׁיר daughters of song are female singers, see in r. שָׂחָה Niph.

2. a song, hymn, that which is sung, e. g. a) Collect. songs, hymns, 1 K. 5, 12 [4, 32] and his songs (Solomon's,

שיר) were a thousand and five. Also שיר ה' the Lord's songs, in honour of God, Ps. 42, 9. 137, 4, i. q. שיר ציון songs of Zion; comp. in שירה. b) Genr. a song, hymn, e. g. sacred, a psalm, Ps. 33, 3. 40, 4. 69, 3. 96, 1. 98, 1. Is. 42, 10; also profane, or secular, Is. 23, 16. 24, 9. Ecc. 7, 5; spec. of rejoicing, Am. 8, 3. 10, opp. קינה. Plur. שירים, songs, hymns, Gen. 31, 27. Prov. 25, 20. Am. 5, 23. Ez. 26, 13. 1 Chr. 3, 8.—Spec. for particular occasions; as victory Judg. 5, 12; the dedication of the temple Ps. 30, 1; for the sabbath Ps. 92, 1. For השמחות שיר in the titles of Pss. 120–134, see in art. מְצִלָּה no. 4. In the titles of some other Psalms שיר stands in apposition with מזמור, Ps. 48, 1. 65, 1. 66, 1. 67, 1. al. שיר ענגים a song of delights, i. e. pleasant, Ez. 33, 32. שיר נְדִירוֹת, see in art. נְדִיר.—Also שיר השירים Cant. 1, 1, Vulg. canticum canticorum, the song of songs, as the title of the book, i. e. 'the most excellent of songs,' comp. the formulas קדש קדשים 'the most holy,' שמי השמים 'the highest heaven' 1 K. 8, 27; see Lehrg. p. 692 sq.

שירה f. (r. שיר) a song, hymn; a noun of unity, while שיר is general and collective; Heb. Gr. § 105. 3. e. Always of some particular song, often with a pron. demonstr. as השירה הזאת this song Ex. 15, 1. Num. 21, 17. Deut. 13, 19. 21. al. Also of a parable in rhythm, Is. 5, 1. Plur. שירות Am. 8, 3.

שיש m. Syr. مِسْمَا, white marble, once 1 Chr. 29, 2. Comp. שיש no. 1. R. שיש. שישא, see שרה.

שישק, once שישק 2 K. 14, 25 Keth. Shishak, pr. n. of a king of Egypt, who gave refuge to Jeroboam, 1 K. 11, 40; and who afterwards, in the fifth year of Rehoboam, invaded Judea and spoiled the Holy City, the temple; and the king's palace, 1 K. 14, 25 sq. 2 Chr. 12, 2–9. He is the same with Sesonchis I, the first king of the twenty-second dynasty of Manetho; whose name is found on the Egyptian monuments; see fully in Thesaur. p. 1399.

שית*, pref. שֵׁת, 1 pers. שיתי; fut. ושית, apoc. ושית Ex. 23, 1, conv. ושית; inf. absol. שית Is. 22, 7; to set, to

put, to place, i. q. שום. τίθεμαι, but less frequent. Kindred Hebrew roots are שפת, שחה, שחה III, which see; comp. שחל. In the kindred dialects the traces of this root are few; Phœnic. see Gesen. Monumm. Phœn. p. 451. Talm. שיה plur. שיתין foundations. Syr. سَمَّ id. see more in Thesaur. p. 1400.

1. to set, to place, to put, where it refers to persons or things which stand erect (or at least sit, Ps. 132, 11) or are regarded as erect rather than as lying down, e. g. to set a watch, guards, Ps. 141, 3; any one upon a throne, לְכֶסֶף, Ps. 132, 11; שיה עטרה לראש to set a crown upon the head Ps. 21, 4. Metaph. Gen. 3, 15 I will put enmity between thee and the woman. Ps. 73, 28 שתי באדני מהסר in the Lord have I put my trust.—Spec.

a) to set in array as an army, the acc. מהנה being every where implied (comp. Josh. 8, 2. 13, and comp. in ערה and שום.) i. e. to set oneself in array, Is. 22, 7. Ps. 3, 7 אשר סביב שיה עלי who set themselves in array against me round about.

b) to set, i. e. to constitute, to appoint, e. g. any one as prince, with two acc. 1 K. 11, 34; acc. of pers. and ל Ps. 45, 17; acc. of pers. and על of thing, to set one over any thing, Gen. 41, 33. So acc. of pers. and עם, to set with or over, Job 30, 1; where others, to make equal with.

c) to set, i. q. to found; 1 Sam. 2, 8 and he hath set, founded, the world upon them i. e. the columns; comp. r. שום no. 2. d.

d) שיה מוקשים to set or lay snares, springes, i. e. to lay plots, to plot against, Ps. 140, 6.

e) to set a bound Ex. 23, 21; of a term of time, חוק, to set, to appoint, Job 14, 13. Ellipt. and impers. Job 38, 11 ופה ושית בגאון גלילה and here let one set (bounds) to thy proud waves, i. e. her let thy proud waves be stayed.

f) With acc. of pers. and ב of place, to set or put one in any place; Ps. 88, 7 שיתני בבור החיה thou hast put me in the lowest pit, i. e. hast cast me into it. Once with ל of pers. and ב of place, Ps. 73, 18 בתלקוח השית למו thou hast set them in slippery places; comp. Ps. 12, 6 אשיה בישע רפיח לי I will place in

safety him at whom one puffeth, i. e. the oppressed. Nearly similar is שׂוּת פ' ב to set or put one in a certain class or number, to reckon him to that number; 2 Sam. 19, 29 thou didst set me among them that eat at thy table, and Jer. 3, 19 שׂוּת בְּבָנַיךְ אֵיךְ אֲשִׁיחֶךָ אֲשִׁיחֶךָ how have I set thee among my children! i. e. in what honour.

g) With עַל to put to any thing, to add to, Gen. 30, 40.

2. to put, to place, to lay any person or thing, so that they may remain in a recumbent posture. Ps. 8, 7 שְׂתַחַח כָּל רַגְלֶיךָ תְּחַת תַּחַת תְּחַת thou hast put all things under his feet, hast subjected them to him. Ruth 4, 16 and Naomi took the child, וְהִשְׁתַּחֲוּ בְּחִיקָהּ and laid it in her bosom. Ps. 84, 4 a nest where she (the sparrow) may lay her young.—Spec.

a) לָשׂוּת יָדוֹ עַל שׂוּת to lay one's hand upon any one Gen. 48, 17; in protection Ps. 139, 5; or as an arbiter, mediator, who lays a hand upon each of the disputants, Job 9, 33. Also to lay the hand upon the eyes, of a dead person, i. e. to close his eyes, the last act of filial affection, Gen. 46, 4. On the contrary, שׂוּת יָדוֹ עִם, to put or lay one's hand with any one, i. e. to join hands with him in doing any thing, Ex. 23, 1. Ellipt. Job 10, 20 שׂוּת מִמֶּנִּי, sc. הִרְדֵּךְ, put from me thy hand, let me alone.

b) With ב, to put or lay in any place; Job 38, 36 who hath put wisdom in the clouds? others, in thy reins. Ps. 13, 3 how long shall I put (have) cares in my soul? Prov. 26, 24 שׂוּת מִרְמָה בְּקַרְבּוֹ he putteth deceit within him, i. e. has it, cherishes it within him.

c) לָשׂוּת עָלָיו עֲדָר שׂוּת to put on one's ornaments Ex. 33, 4. Comp. the subst. שׂוּת.

d) With acc. of thing and עַל of pers. to lay upon any one, either something to be carried, Ruth 3, 15; or to be endured Is. 15, 9, with לְ of pers. Ps. 9, 21; or to be performed, paid, Ex. 21, 22; also to impute to any one a fault, sin, Num. 12, 11. Comp. שׂוּם no. 3. e.

e) לָשׂוּת לְפָנָיו שׂוּת to set or lay before oneself, before one's eyes, sc. that for which one cares, either to punish Ps. 90, 8; or to cherish 101, 3. Comp. שׂוּם no. 3. g.

f) Sometimes from the nature of the case it is i. q. to cast, Job 22, 24 שׂוּת עַל-עֵפֶר בְּצֶמֶר cast upon the earth the precious ore.

3. to set, to put, i. e. to direct, to turn in any definite position or direction, e. g. a) לָשׂוּת פָּנָיו אֶל שׂוּת to set or turn one's face any whither, Num. 24, 1. b) שׂוּת עֵינָיו שׂוּת with inf. c. לְ, to set one's eyes upon doing any thing, to attempt something, Ps. 17, 11. c) לָשׂוּת לֵב שׂוּת animum advertere, to turn the mind, i. e. to regard, 1 Sam. 4, 20. Ps. 62, 11. Prov. 24, 32. With אֶל to any thing, to set the heart upon, to attend to, Job 7, 17. 27, 23; לְ Ex. 7, 23. 2 Sam. 13, 20. Ps. 48, 14. Prov. 22, 17. 27, 23. Jer. 31, 21.

4. to set as any thing, i. e. to make, to render, comp. the sense to constitute in no. 1. b. With two acc. Is. 5, 6. 26, 1. Jer. 22, 6. Ps. 21, 7. 84, 7. 88, 9. 110, 1; acc. and לְ Jer. 2, 15. 13, 16; acc. and בְּ to make as any thing, Is. 16, 3. Hos. 2, 5. Ps. 21, 10. 83, 12. 14. Rarely simpl. to make, to do, i. q. עָשָׂה, as שׂוּת אֵרוֹת to do signs, wonders, Ex. 1, 10. More freq. is שׂוּם אֵרוֹת.—Hence

5. With acc. and לְ of pers. to make or prepare for any one, i. q. to give, Gen. 4, 25. Jer. 51, 39. Impers. Hos. 6, 11 גַּם יְהוּדָה שֶׁת קָצִיר לָהּ also for thee, Judah, a harvest of evil is prepared.

HOPH. pass. c. עָל, to be laid upon, imposed, Ex. 21, 30.

Deriv. שָׂה, שׂוּת, pr. n. שָׂה.

שׂוּת m. c. suff. שׂוּתוֹ Is. 10, 17, a thorn, collect. thorns, found only in Isaiah, and every where put with synonym שְׂמִיר, Is. 5, 6. 7, 23–25. 9, 17. 10, 17. 27, 4.—The etymology is doubtful; but perh. שׂוּת is for שְׂנִת, the middle radical נ being softened, (as בְּנִת for בְּנָה, εἶς for εἷς, εἶς for εἷς,) from r. שְׂנָן, whence שְׂנָן fem. שְׂנִת; comp. הָלַל from הִלֵּל, רָפַח from רָפַח; so Gesenius. Others understand a thorn-hedge, as being set around gardens and vineyards, from r. שׂוּת; but the word does not signify a hedge of thorns, but thorns as growing spontaneously in the fields and among ruins.

שׂוּת m. (r. שׂוּת) something put on, i. e. attire, dress, Prov. 7, 10. Ps. 73, 6. Comp. r. שׂוּת no. 2. c.

שָׂה, see שְׂנִת.

* שׁוּבָה fut. וְשׁוּבָה; inf. שׁוּבָה, c. suff. שׁוּבָה Gen. 19, 33, שׁוּבָה (from שׁוּבָה) Deut. 6, 7; imperat. שׁוּבָה, c. He emphat. שׁוּבָה; to lie down, to lie; Syr. Chald. and Eth. ܫܘܒܐ, id. but Arab. سكب to pour out, by inclining a vessel. The primary root is כּוּב, כּוּה, which has the signification of curving, inclining oneself, see in כּוּפָה, Gr. and Lat. κύπτω, cubo, cumbo. For the sibilant prefixed to biliteral roots in order to make them trilateral, see under שׁוּב, p. 1000.—Ps. 68, 14 would that ye lay among the stalls, i. e. the shepherds in order to take rest. Am. 6, 4. 2 Sam. 12, 3. Lev. 26, 6. Is. 50, 11 ye shall lie down in sorrow. 1 K. 3, 19 she (the woman) had lain upon it, the child, and so had suffocated it. Also to lay oneself in a particular posture; Ez. 4, 4 lay thyself upon thy right side. v. 6. 9. 2 K. 4, 34.—Spec.

a) Of persons lying down to sleep, Gen. 19, 4, 28, 11. 1 Sam. 3, 5. 6. 9. Ps. 3, 6. 4, 9. 1 K. 19, 5. Job 7, 4. Prov. 3, 24; and as lying in bed, sleeping, 1 Sam. 3, 2. 2 Sam. 11, 9. 1 K. 21, 27. Ruth 3, 4. Prov. 23, 34. Also to lie down for rest, Ps. 68, 14. 2 Sam. 4, 5; hence, to rest, to take rest, Ecc. 2, 23 even at night his heart taketh no rest. Job 11, 18 see in הָפַר II, p. 335. Job 30, 17 my gnawing (pains) take no rest.

b) Of sick persons, 2 Sam. 13, 6. 2 K. 9, 16.

c) Of mourners as lying upon the ground, 2 Sam. 12, 16. 13, 31; of one morose 1 K. 21, 4.

d) Of persons dying, to lay oneself down, very often in the phrase וַיִּשְׁכַּב עַם אֲבוֹתָיו Gen. 47, 30. Deut. 31, 16; espec. of the decease of kings, 1 K. 1, 21. 2, 10. 11, 43. 14, 20. 31, 15. 8. 24. 16, 6. 28; also of the dead, Is. 14, 8 מָצוּ שׁוּבָהָ since thou art laid down, liest dead. v. 18. 43, 17. Job 3, 13. 20, 11. 21, 26. שׁוּבָי קְבֹרָה those lying in the grave Ps. 88, 6.

e) With עִם, to lie with a woman, married or unmarried. unlawfully, Gen. 26, 10. 30, 15. 16. 34, 2. 39, 7. 12. Deut. 22, 23 sq. 2 Sam. 12, 11; also with אִתָּה Gen. 35, 22. 1 Sam. 2, 22; with acc. fem. Deut. 28, 30 Keri, where Kethib has וְשָׁגַל; and so with acc. אִתָּהּ, אִתָּהּ, Gen. 34, 2. Lev. 15, 18. 24. Num. 5, 19. 2 Sam. 13, 14. Ez. 23, 8. Rarely spoken

of a woman as lying with a man, 2 Sam. 13, 11. Gen. 19, 32–35. Also שׁוּבָה is used for the lying of a male with a male, sodomy, Lev. 18, 22. 20, 13; and of a man with a beast, Ex. 22, 18. Deut. 27, 21. Very rarely indeed is it spoken of conjugal intercourse 2 Sam. 11, 10. Mic. 7, 5; commonly the words נָגַשׁ, נָגַשׁ, אָרַב are used.

NIPH. to be lain with, ravished, of a woman, Is. 13, 16. Zech. 14, 2.

PUAL id. Jer. 3, 2 Keri.

HIPH. 1. to make lie down, to lay down, to place, to put, 1 K. 3, 20. 17, 19. 2 K. 4, 21. 2 Chr. 16, 14. Hos. 2, 20. With אָרַצָה to cast down to the ground, to prostrate, 2 Sam. 8, 2.—Spec. of a vessel, to lay down, to incline, so as to empty it; Job 38, 37 who shall incline (וְיִשְׁבִּיב) the bottles of heaven, i. e. the clouds, so that the rain may descend.

So Arab. سَكَبَ to pour out, sc. by inclining a vessel.

HOPH. הִשְׁכַּבְתִּי Ez. 32, 32; part. 2 K. 4, 32; imper. הִשְׁכַּבְתִּי Ez. 32, 19.

Deriv. מִשְׁכַּב, שְׁכַבְתָּ, שְׁכַבְתִּי.

שׁוּבָה f. (r. שׁוּבָה) only constr. שְׁכַבְתָּ, pr. a lying down; found only in the Pentateuch. Eth. ܫܘܒܐ id.

a) שְׁכַבְתָּ הַטֵּל, the lying down or fall of the dew, its effusion as scattered upon the ground, Ex. 16, 13. 14. See Hiph.

b) שְׁכַבְתָּ זָרַע, pr. 'a lying with of seed,' i. e. a lying with a woman with emission of seed Lev. 15, 16. 17. 32. 22, 4. So שְׁכַבְתָּ אִתָּהּ זָרַע to lie with a woman, a lying with of seed, with emission of seed, Lev. 15, 18. 19, 20. Num. 5, 13.

שְׁכַבְתָּ f. (r. שׁוּבָה) a lying with, concubitus; hence אִתָּהּ שְׁכַבְתָּ בְּאִשָּׁה i. q. to lie with a woman Num. 5, 20; so of a man with a beast Lev. 18, 23. 20, 15. Also with לְזָרַע added, Lev. 18, 20.

* I. שָׁקָה obsol. root, Arab. شكا, to complain, to accuse; V, id. Eth. ܫܘܩܐ to accuse, to inform against. Hence אֶשְׁקֶה testicle, see p. 94; also pr. n. שְׁקָהָ.

* II. שָׁקָה a doubtful root, prob. i. q. שָׁקָה, שָׁקָה, Eth. ܫܘܩܐ, to err, to wander, to roam. Comp. in שָׁקָה note; and שָׁקָה of a wandering flock, Ez. 34, 6.

HIPH. part. Jer. 5, 8 *like fed horses* (in lust) *מְשֻׁבְּרִים הָיוּ* *do they roam about*; comp. Jer. 2, 23. Prov. 7, 10 sq. The idea of *roaming* accords well, both with horses unmanageable from lust, and with libidinous men; so Simonis well, Lex. r. שָׁבַר.—Other less probable interpretations see in Thesaur. p. 1403.

שָׁכַח m. (r. שָׁכַח) *bereavement*, pr. loss of children, trop. of Babylon, Is. 47, 8. 9. Also, loss of friends, state of *abandonment*, Ps. 35, 12.

שָׁכַח m. adj. (r. שָׁכַח) f. שָׁכַחָה, plur. שָׁכַחוּ.

1. *bereaved* of children, Jer. 18, 21; *robbed* of whelps, as a bear, Prov. 17, 12. 2 Sam. 17, 8. Hos. 13, 8.

2. *without young*, barren, e. g. sheep, Cant. 4, 2. 6. 6.

שָׁכַח m. adj. (r. שָׁכַח) *drunk*, *intoxicated*, 1 K. 16. 9. 20, 16 שָׁכַח שָׁכַח *drinking himself drunk*. 1 Sam. 25, 36. Job 12, 25. Joel 1, 5. Is. 19, 14 *as a drunken man staggereth in his vomit*. 24, 20. Fem. שָׁכַחָה id. 1 Sam. 1, 13.

* שָׁכַח and שָׁכַחָה Is. 49, 14. Prov. 2, 17; fut. יִשְׁכַּח; *to forget*, kindr. with שָׁכַח II, שָׁנָה, שָׁנָה, q. v. Deut. 25, 19, 26, 13. Job 39, 15. With acc. of thing or pers. Gen. 27, 45. 40, 23. Deut. 9, 7. Am. 8, 7. Job 9, 27. al. Ps. 137, 5 *if I forget thee, O Jerusalem. let my right hand forget* sc. her skill; see a similar execration in v. 6 and Job 31, 22. Rarely with מִן c. inf. Ps. 102, 5 שָׁכַחְתִּי מֵאֲכַל לֶחֶמִי *I forget to eat my food*; comp. Prov. 4, 5.—Also *to forget* so as *to leave behind*, e. g. a sheaf in the field, Deut. 24, 19.—Very often men are said *to forget* God, not to regard him, Deut. 6, 12. 8, 11. 14. 19. Judg. 3, 7. Hos. 2, 15. Is. 17, 10. Jer. 2, 32. al. or also the divine law Hos. 4, 6. Prov. 2, 17. 3, 1. Ps. 44, 18. 119, 83. al. Vice versa, God is said *to forget* men, to neglect them, not to care for them, Ps. 10, 12. 13, 2. 42, 10. 74, 19. Is. 49, 14. Lam. 5, 20; also *to forget* his kindness, not to continue it, Ps. 77, 10. Part. שָׁכַחְתִּי *those forgetful of God*, Job 8, 13. Ps. 50, 22.

NIPH. נִשְׁכַּח, fem. נִשְׁכַּחָה Is. 23, 15, *to be forgotten*, to fall into oblivion, Gen. 41, 30. Job 28, 4 נִשְׁכַּחוּ מִנִּי רַגְלֵי *forgotten of the foot they hang down*, i. e. not

supported by the feet; see in r. הָלַל no. 1. Ecc. 2, 10. 9, 5. Is. 65, 16. Jer. 20, 11. 50, 5. Deut. 31, 21 לֹא תִשְׁכַּח מִפִּי זִרְכּוֹ *it (the song) shall not be forgotten out of the mouths of their seed*.—Part. fem. נִשְׁכַּחָה *forgotten* Is. 23, 16.

PIEL שָׁכַח *to cause to be forgotten*, c. acc. of thing, Lam. 2, 6.

HIPH. *to cause to forget*, c. acc. of pers. and thing, Jer. 23, 27.

HITHPA. הִשְׁכַּחָה, i. q. Niph. *to be forgotten*, Ecc. 8, 10.

Deriv. שָׁכַח.

שָׁכַח Chald. *to find*. The forms of Peal are found rarely in the Targums.

ITHPE. הִשְׁכַּחָה, *to be found*, Ezra 6. 2. Dan. 2, 35. 5, 11. 12. 14. 27. 6, 5. 23. 24.

APH. הִשְׁכַּח, *to find*, Ezra 4, 15. 19. Dan. 2, 25. 6, 5. 6. 12; also in the sense *to get*, Ezra 7, 16.

שָׁכַח adj. verbal. *forgetting*, *forgetful*. plur. שָׁכַחוּ c. acc. of object, Ps. 65, 11; plur. constr. שָׁכַחְתִּי אֱלֹהִים *forgetting God* Ps. 9, 18; see Heb. Gr. § 91. 5.

שָׁכַחָה (accusation. r. שָׁכַח I,) *Shachiah*, pr. n. m. 1 Chr. 8, 10. Many manuscripts and editions have שָׁכַחָה.

* שָׁכַח, fut. יִשְׁכַּח, inf. שָׁחָה Esth. 2. 1 and שָׁחָה Jer. 5, 26. Kindr. are שָׁחָה, שָׁחָה, q. v. comp. also שָׁכַח, שָׁכַח, שָׁכַח.

1. *to subside*, *to settle down*, as water Gen. 8, 1; of anger, *to be appeased*, Esth. 2, 1. 7, 10.

2. *to stoop down*, *to crouch*, as a fowler setting snares, Jer. 5, 26.

HIPH. *to make subside*, *to still*, e. g. a sedition, Num. 17, 20 [5].

* שָׁכַח and שָׁכַח, pret. 1 pers. שָׁכַחְתִּי and שָׁכַחְתִּי Gen. 43, 14; fut. יִשְׁכַּח; *to be bereaved* sc. of children. *to be made childless*. 1 Sam. 15, 33 בְּנֵי-הַשָּׁבִיב אֶמָּוֶה *so shall thy mother be made childless among women*, thou being slain. Gen. 43, 14 וְאִנִּי בְּאִשֶּׁר שָׁכַחְתִּי שָׁכַחְתִּי and *I when I am bereaved, I am bereaved*, the language of a person who calmly bears up under what appears to be inevitable; comp. Esth. 4, 16. With acc. Gen. 27, 45 שָׁכַחְתִּי אִתְּךָ *why should I be also bereaved of you both?* Part. pass. fem. שָׁכַחָה *bereaved, childless*, Is. 49, 21.—

Arab. شَكَلَ id. Chald. חֲכַל and חֲכַל id.

PIEL שָׁכַל 1. *to bereave, to make childless*, c. acc. Gen. 42, 36. Hos. 9, 12. Jer. 15, 7. Ez. 36. 12. 13. 14 Keri. So of wild beasts which devour children; Lev. 26, 22 *I will send wild beasts among you, which shall make you childless*. Ez. 5, 17. 14, 15. Poetically of the sword as destroying young men; Deut. 32, 25 *הַשֶּׁבֶל-הַחֶרֶב abroad (in battle) the sword shall make childless* i. e. destroy your sons. Lam. 1, 20. 1 Sam. 15, 33; comp. Jer. 18, 21.

2. *to make an abortion, i. e. to have abortion, to miscarry*, e. g. Ex. 23, 26; of kine Job 21, 10; of sheep and goats Gen. 31, 38. Hence of a vine, *to be barren, unfruitful*, Mal. 3, 11; so Pliny speaks of the 'abortus arborum,' H. N. 12. 6. comp. 18. 17, 44. Trop. of a land, where there is frequent miscarriage (sc. of women and flocks) because of the bad water; so part. מְשֻׁכָּלָה אֶרֶץ *a land suffering abortion*. In v. 21 מְשֻׁכָּלָה is a subst. which see in its order.

HIPH. 1. i. q. Piel no. 1, *to bereave*, i. e. to destroy young men in war, Jer. 50, 9 מְשֻׁכָּל גִּבּוֹר *a mighty bereaver, Vulg. interfecto*; so Gesenius. Others prefer the reading מְשֻׁכָּל in the sense of *successful, prosperous*; see r. שָׁכַל Hiph. no. 4; so Sept. Syr. and some manuscripts and editions.

2. *to make an abortion, to miscarry*; part. Hos. 9, 14 מְשֻׁכָּל רֶחֶם *a miscarrying womb*. Comp. Piel no. 2.

Deriv. שָׁכַל, שָׁכַל, שָׁכַל, שָׁכַל.

שָׁכַלִים m. plnr. (r. שָׁכַל) *bereavement*, i. e. time or state of bereavement; comp. the like plur. זְקָנִים, נְזֻרִים, etc. Trop. of the condition of Israel in exile, Is. 49, 20; comp. 54, 1.

שָׁכַל, see Chald. r. כָּלַל.

* שָׁכַם in Kal not used, pr. perh. *to incline oneself, to bend down, to stoop*; kindr. with שָׁכַן, שָׁקָה, q. v. Hence Eth. ሰጠጦ *to bear or carry a load*; comp.

Arab. سَكَمَ *to walk with short steps from weakness*, pr. prob. *to walk stooping*; also سَقِمَ *to be ill, languid*.—Prob.

from stooping or bearing that part of the back between the shoulders is called שָׁכַם; although the signification of bear-

ing might readily come from שָׁכַם, as Chald. כְּתָה 'to bear on the shoulders,' from כְּתָה shoulder.

HIPH. הִשְׁכִּים, fut. apoc. יִשְׁכֵּם.

1. *to rise early in the morning*; e. g. with בְּבֹקֶר Gen. 19, 27. 20, 8. 28, 18. Ex. 8, 16. al. or with a like adjunct, Josh. 6, 15. 1 Sam. 9, 26. Judg. 9, 3; or simpl. Gen. 19, 2. Josh. 8, 14. Judg. 6, 28. 7, 1. 2 Sam. 15, 2. 2 Chr. 29, 20. It seems to signify pr. *to load up* camels and other beasts of burden, which among the nomades is done very early in the morning; hence 'to set off early,' comp.

שָׁכַן and طَعَنَ *to migrate, from שָׁכַן to load up*.—With לָ, *to get up early* to any place, to go early, Cant. 7, 13.—Sometimes when followed by another verb it is equivalent to an adverb, *early*; e. g. before an infin. 2 K. 6, 15 וַיִּשְׁכֵּם לָקוּם *and he rose early*. Ps. 127, 2; or a fut. Is. 5, 11; or a participle Hos. 6, 4. Hence inf. absol. הִשְׁכִּים or הִשְׁכֵּם as adv. *early*. Prov. 27, 14. 1 Sam. 17, 16.

2. Trop. *to do early, seasonably, earnestly*, put before another verb; Zeph. 3, 7 הַשְׁכִּימוּ הַשְׁתַּחֲוִי עַל-לוֹתָם *they were in earnest to act wickedly*, always ready to do evil. It is a peculiarity of Jeremiah to join infin. absol. הִשְׁכֵּם with another infin. as Jer. 7, 25 *I have sent unto you all my servants the prophets, הַשְׁכֵּם וְשִׁלְחוּ earnestly and diligently every day*. 25, 4. 26, 5. 29, 19. 35, 15. 44, 4. ה' וְרַבֵּר Jer. 7, 13. 25, 3. 35, 14; ה' וְהִצִּיר Jer. 11, 7; ה' וְלִמַּד Jer. 32, 33. Elsewhere once in 2 Chr. 36, 15.—Inf. absol. אֲשִׁיבִים for הִשְׁכִּים. once, Jer. 25, 3.—For Jer. 5, 8, see in r. שָׁכַה.

שָׁכַם m. in pause שָׁכַם Ps. 21, 13; c. suff. שָׁכָמוּ. See in r. שָׁכַם init.

1. *the shoulder*, or, as Simonis has well remarked, *the shoulder-blades*, i. e. the part where these approach each other behind, the upper part of the back next beneath the neck, called in Engl. indifferently *the shoulders* or *the back*. Hence found only in the singular, and different from כְּתָה; as Job 31, 22 כְּתָפִי הַפּוֹל *let my shoulder fall from its shoulder-blade*, i. e. from the back to which it is joined. Here the ending הֶ, although without Mappik, is to be taken as in the printed Masora for a

suffix (comp. Num. 15, 28), so that it is not necessary to assume a new fem. שָׁכַמָּה i. q. שָׁכַם.—The noun שָׁכַם comes from the idea of inclining, stooping; or from that of bearing; so Gesenius in צִנְאוֹר, Thesaur. p. 1161.—In the human body, not in beasts, the שָׁכַם is spoken of:

a) As the part on which burdens are carried; Gen. 49, 15 וַיִּשָׁכֵם לְסַבֵּל *and he bowed his shoulder to bear.* Josh. 4, 5. Judg. 9, 48. Is. 10, 27. Ps. 81, 7; also Gen. 9, 23. Trop. dominion is said to be upon one's shoulder; Is. 9, 5 *the dominion shall be upon his shoulder*, the figure being drawn from the robes and other ensigns of dignity; or, as others think, from its being a charge or burden; comp. *chargé d'affaires.* So Is. 22, 22 *the key of the house of David will I lay upon his shoulder*, i. e. commit to him; for עַל יְדֵי see in art. יָד no. 1. ee. Zeph. 3, 9 *to serve the Lord אֶחָד שָׁכַם with one shoulder*, i. e. with one mind, ἑμοθυμαδόν; the figure being taken from those who bear a burden or yoke together; comp. Syr. سَمًا عَدْلًا jointly. For שָׁכַמָּה Hos. 6, 9, see below in no. 3. a.

b) As the part on which blows are inflicted. Is. 9, 3 מַטֵּה שָׁכְמוֹ *the staff of his shoulder*, i. e. with which he was beaten.

c) In the phrase הִפְנִיחַ שָׁכַם *to turn the shoulder*, i. e. *to turn the back*, said of one going away, 1 Sam. 10, 9; comp. עָרָה פְּנִיחַ Jer. 48, 39. Hence may be explained Ps. 21, 13 בִּי הִשִּׁיחֵמוּ שָׁכַם, Vulg. *quoniam ponēs eos dorsum*, i. e. *thou wilt make them turn their backs*; comp. נָהַן עָרָה 2 Chr. 29, 6; here שָׁכַם is acc. of manner.

2. Metaph. *a tract or portion of land*, Gen. 48, 22, where there is an allusion to the city Shechem; pr. a ridge or hill, as Arab. مَنكِبٌ shoulder, also tract of land.

3. *Shechem, Sichem*, pr. n. a) A city among the mountains of Ephraim, situated in the narrow valley between Mount Ebal and Mount Gerizim, afterwards called by the Romans *Flavia Neapolis*, whence the modern نابلس *Nābulus* or vulg. *Nāblus*; Gen. 12, 6. 33,

18. 34, 2. Josh. 20, 7. 21, 20. 21. Ps. 60, 8. 1 K. 12, 25. Sept. Σιχέμ, comp. Act. 7, 16. Vulg. *Sichem*. With He local שִׁכְמָה *to Shechem*, Gen. 37, 14. Josh. 24, 1. Judg. 9, 31; once שָׁכַמָּה Hos. 6, 9 where it is said of wicked priests: הָרְחִיבוּ שָׁכְמָה, *they wander in the way towards Shechem*, referring to its rights as a city of refuge (Num. 35, 9 sq.) which it would seem the priests there abused, so as either themselves to commit murder, or to conceal it when committed by others. Others here take שִׁכְמָה as in no. 1. a, *by consent*.—See Relandi *Palæst.* p. 1004 sq. *Bibl. Res.* in *Pal.* III. p. 96 sq. 119 sq.

b) A Canaanite, the son of Hamor prince of the city Shechem, Gen. 33, 19. 34, 2 sq. Judg. 9, 28.

Deriv. the two following.

שָׁכַם (shoulder) *Shechem*, pr. n. m. a) A son of Gilead, Num. 26, 31. Josh. 17, 2. b) 1 Chr. 7, 19.—Patronym. of lett. a, as שָׁכְמִי *a Shechemite*, Num. 1, c.

שָׁכַמָּה according to some i. q. שָׁכַם Job 31, 22; but see above in שָׁכַם no. 1.

* שָׁכַן, also שָׁכַן Deut. 33, 12. 20. Judg. 5, 17; fut. יִשְׁכַּן; inf. שָׁכֵן, c. suff. שָׁכְנִי.

1. *to let oneself down, to settle down, to abide*, e. g. the glory Ex. 24, 16; the column of fire and cloud, Num. 9, 17. 22. 10, 12.—Talm. שָׁכַן id. Syr. حَسَب id. Kindr. are שָׁכַן q. v. שָׁכַב, שָׁכַם, שָׁכַן, also שָׁכַן, שָׁכַן.

2. *to lay oneself down, to lie down*, e. g. for rest, as the lion Deut. 33, 20; of a people lying in tents, *to encamp*, Num. 24, 2; of clouds resting heavily upon the day, c. עַל Job 3, 5. Hence *to rest, to take rest*; Prov. 7, 11 בְּבֵיתָהּ לֹא יִשְׁכַּנוּ רַגְלֶיהָ *her feet rest not in her house*. Ps. 55, 7. Also of one inactive, inert, Judg. 5, 17 bis. Nah. 3, 18, parall. נָשָׂא. Comp. יָשַׁב no. 1. e.

3. *to abide, to dwell*, Arab. سَكَن, Syr. حَسَب, id. With א of place Gen. 9, 27. 14, 13. 26, 2. Jer. 48, 28. 1 Chr. 23, 25; acc. of place Deut. 22, 5. Is. 33, 16. Ps. 68, 7. A frequent formula is שָׁכַן אֶרֶץ *to dwell in or inhabit the land*, to possess it quietly, Prov. 2, 21. 10, 30. Ps. 37, 3. 29; and so without אֶרֶץ in the

same sense Ps. 102, 29; with לְעוֹלָם or לְעַד added Ps. 37, 27, 29; also שִׁבּוֹן בְּטַח or שִׁבּוֹן לְבָנָה Ps. 16, 9. Prov. 1, 33. Deut. 33, 12, 28, 23, 6. A similar ellipsis is in Is. 57, 15 *God שִׁבּוֹן עַד who dwelleth forever* sc. in heaven; comp. fully in Is. 33, 5 שִׁבּוֹן עִירוֹם *he (God) dwelleth on high*. So God is said to dwell in the midst of his people, in Zion, in the holy place, etc. Num. 5, 3, 35, 34. Ex. 29, 46. Joel 4, 17, 21. Deut. 12, 11, al. (Hence among the later Jews the שְׁכִינָה *Shechinah*, the visible presence or glory of Jehovah; Buxtorf Lex. Talm. p. 2394.) 2 Sam. 7, 10 וְשִׁבּוֹן הַחַיִּי *that they (the people) may dwell in a place of their own*. Deut. 33, 16 שִׁבְנֵי סִנְיָה *the dweller in the bush* i. e. Jehovah, comp. Ex. 3, 2. With a pleonastic dat. Ps. 120, 6 שִׁבְנָה לִּי *hath dwell for itself*.—Part. pass. שִׁבּוֹן as act. *dwelling*, like the Fr. *logé*, Judg. 8, 11.—Animals also are said to dwell; as wild beasts in their lairs Job 37, 8; fishes in the sea Job 26, 5; birds among foliage Is. 34, 11. Ez. 17, 23, 31, 13. So too of inanimate things; e. g. poet. the light Job 38, 19; the tabernacle Josh. 22, 19; trop. justice Is. 32, 16; glory Ps. 85, 10.—Further, one is said to dwell in the temple, who frequents it, Ps. 65, 5, comp. 15, 1. Once metaph. to dwell in any thing, i. e. to be familiar, intimate with it; see שִׁבּוֹן no. 2, and Arab. *سكن* to be familiar; Prov. 8, 12 *I wisdom שִׁבְנֵיהִי עֲרָמָה dwell in prudence*, am intimately united with her.

4. to be dwelt in, inhabited, to be full of inhabitants, i. q. יָשַׁב no. 4. q. v. So of a city, Jer. 33, 16 וְיִשְׁלַם הַשְּׁבוֹן לְבֵיתָהּ *Jerusalem shall be inhabited in safety*. So of a land, Jer. 46, 26. Also לֹא שִׁבּוֹן of a city desolate and deserted, not habitable, Is. 13, 20. Jer. 50, 39 (parall. לֹא הַשֵּׁב).

PIEL, to cause to dwell in any place; c. acc. of pers. and בֵּית of place, Jer. 7, 3, 7. Num. 14, 30. Of Jehovah is said שִׁבּוֹן שְׁמוֹ to cause his name to dwell in a place, i. e. to fix his abode there, Jer. 7, 12. Deut. 12, 11, 14, 23, 16, 6, 11, 26, 2. Neh. 1, 9; i. q. שָׁם שְׁמוֹ, see in r. שִׁים no. 1. f.—Also to pitch or set up a tent, to place, c. acc. Ps. 78, 60 אָהַל שִׁבּוֹן בְּאֲרָם *the tent which he set up among men*; comp. in Kal no. 3, and Hiph. no. 2.

HIPH. הִשְׁבִּינִי 1. Causat. of Kal no. 1 or 2, to lay or cast down, to depress; Ps. 7, 6 לְעָפָר הִשְׁבִּנִי *let him lay mine honour in the dust*, cover me with ignominy.

2. Causat. of Kal no. 3, to cause to dwell, i. q. Piel; c. acc. of pers. Ps. 78, 55. Trop. of wickedness, Job 11, 14.—Also to set up, to place, e. g. the cherubim at the gate of Eden, Gen. 3, 24; a tent Josh. 18, 1, comp. Piel.

Deriv. שִׁבּוֹן, מִשְׁבּוֹן, pr. n. שְׁבִנְיָה, שְׁבִנְיָה.

שִׁבּוֹן Chald. fut. plur. fem. הִשְׁבִּנְנִי, to dwell, as birds among foliage, Dan. 4, 18 [21].

PA. to cause to dwell, as God his name, c. acc. Ezra 6, 12.

שִׁבּוֹן m. (r. שִׁבּוֹן) constr. שִׁבּוֹן Hos. 10, 5; c. suff. שִׁבְנֵי Ex. 12, 4; plur. c. suff. שְׁבִינֵי. Fem. שְׁבִינָה, c. suff. שְׁבִינָהּ Ex. 3, 22; plur. שְׁבִינֹת Ruth 4, 17.

1. a dweller, inhabitant, Is. 33, 24.

Hos. 10, 5. Arab. *سَاكِن* id.

2. one dwelling near, a neighbour, Prov. 27, 10. Ex. 12, 4. Ps. 31, 12, 2 K. 4, 3; so of nations or tribes Deut. 1, 7. Ps. 44, 14, 79, 4, 12, 80, 7, al. Chald. שְׁבִינִי id.—Fem. a female neighbour Ex. 3, 22. Ruth 4, 17.

שִׁבּוֹן m. c. suff. שִׁבְנֵי, a dwelling, once Deut. 12, 5. R. שִׁבּוֹן.

שְׁבִינָה (familiar with Jehovah, r. שִׁבּוֹן no. 3 fin.) *Shecaniah*, pr. n. m. a) 1 Chr. 3, 21. b) Neh. 3, 29. c) 6, 18. d) Ezra 10, 2. e) 8, 3. f) 8, 5. g) Neh. 12, 3, see שְׁבִינָה.

שְׁבִינָה (id.) *Shecaniah*, pr. n. m. 2 Chr. 31, 15; also 1 Chr. 24, 11, see in שְׁבִינָה.

* I. שִׁבֵּר, fut. יִשְׁבֵּר, inf. constr. שִׁבְרָה Hag. 1, 6; see Heb. Gr. § 45. 2. b; to drink deeply, to be drunken, intoxicated, Gen. 9, 21; with acc. of the drink, Is. 29, 9, 49, 26; מִן Is. 51, 21. Not always of drunkenness; but sometimes to drink to the full, i. q. רָוָה, Hag. 1, 6; to drink to hilarity, to be merry. Cant. 5, 1. Gen. 43, 34.—Metaph. in the prophets the wicked are said to be drunken, since they rush by a sort of madness into their own destruction, Is. 29, 9, 51, 21. Lam. 4, 21.

Nah. 3, 11; see fully in בוס, also The-
saur. p. 1409 sq.—Part. pass. שכרה
drunken, intoxicated, Is. 51, 21.—Arab.

سکر, Syr. حنّ, Eth. ስጋረ, id.

PIEL to make drunk 2 Sam. 11, 13.
Metaph. Jer. 51, 7. Is. 63, 6; see in
Kal.

HIPH. id. to make drunk, trop. e. g.
arrows with blood Deut. 32, 42; nations,
see Kal and Pi. Jer. 51, 57.

HITHP. to make oneself drunk, to get
drunk, 1 Sam. 1, 14.

Deriv. שכר, שבור, שכרון.

* II. שכר i. q. שכר, Arab. شکر,
to hire, to reward; whence אפשר.

שכר m. (r. שכר I,) *temetum, strong
drink*, any intoxicating liquor, whether
wine Num. 28, 7; or an intoxicating
drink resembling wine prepared or dis-
tilled from barley (Hdot. 2. 77. Diod. 1.
20, 34. Xen. An. 4. 5. 26), from honey,
or from dates; see Hieron. Opp. ed. Mar-
tian. T. IV. p. 364, "Sicera (שכר) He-
bræo sermone omnis potio, quæ inebri-
are potest, sive illa quæ frumento confi-
citur, sive pomorum succo, aut quum
favi decoquantur in dulcem et barbaram
potionem, aut palmarum fructus expri-
muntur in liquorem, coctisque frugibus
aqua pinguior coloratur." Comp. Plin.

H. N. 14. 16 or 19. 5.—Arab. سکر wine
prepared from dried grapes and dates.
The שכר is often distinguished from
wine, as Lev. 10, 9. Num. 6, 3. Judg. 13,
4. 7; and the poets not seldom use in
one member שכר and in the other יין,
as Is. 5, 11. 24, 9. 28, 7. 29, 9. 56, 12.
Prov. 20, 1. 31, 6. Mic. 2, 11.—In Is. 5,
22 a wine mingled with spices seems to
be intended, i. q. מסה, סוג.

שכר, see שבור.

שכרה, see r. שכר I, init.

שכרון m. (r. שכר I) 1. *drunken-
ness*, Ez. 23, 33. 39, 19.

2. With ה local. שכרונה, *Shikron*, pr.
n. of a place on the northern border of
the tribe of Judah, towards the west,
Josh. 15, 11.

של m. *error, fault*, 2 Sam. 6, 7. R.
שלה.

של a participle of the later Hebrew,
made up of the prefix שי i. q. אשר, and
ל, hence i. q. אשר ל. In Rabbinic it is
very frequent, and is there put before
the genitive; comp. אשר ל in art. אשר
A. no. 3. In the Heb. it occurs only
with a prefix.

1. בשל on account of, because of. i. q.
ל באשר p. 99. Jon. 1, 7 בשלמי because
of whom, on whose account, for which
v. 8 has באשר למי. v. 12 בשלמי on my
account. It corresponds to the Aram.
אשר, compounded of ב, דר i. q. אשר,
and ל.

2. בשל אשר, pr. *eo ipso quod, in what-
soever*; Ecc. 8, 17 בשל האדם because
of whom, in whatsoever a man labours,
yet shall he not find it. It is emphat.
for באשר *eo quod, in what*, (comp. Syr.
באשר, ejus ipsius, see Agrell Synt.
Syr. p. 195,) and so is equivalent to
בכל אשר in all whatsoever, i. e. how
much soever. The text needs no cor-
rection.

3. מי בשלמי who of those to us? i. e.
who of ours, who of us, 2 K. 6, 11.

שלם m. adj. *tranquil, dwelling at
ease*, Job 21, 23. It is either made up
from two synonymes שלה and שאן; or
comes from the latter alone by inserting
ל, as זלה i. q. זזה to be hot; or perh.
is a mere error for שאן.

* שלב in Kal not used; Arab. ثلب
is i. q. ثلم to break notches e. g. in the
edge of a vessel, sword, etc. Chald.
שלב Pa. to join together, to connect;
whence שליבות, steps or rounds of a
ladder, so called as conjoining the two
sides.—In Hebrew this word seems to
have signified to notch into each other,
to join by tenon and mortise.

PUAL part. Ex. 26, 17 two tenons to
each board, משלבות אחת אל-אחורה,
joined one to another, perhaps by trans-
verse pieces of wood under the sockets,
v. 19; or fitted (corresponding) one to
another. 36, 22. But Sept. ἀντιπαρατίνας
ἑταρον ὑπὲς ἑταρον, opposite one to another.—
Hence

שלבות m. plur. pr. *joinings, joints*,
e. g. at the corners of a base or pedes-
tal; then ledges or borders covering
these joints, 1 K. 7, 28. 29.

*שָׁלַג in Kal not used; perh. either to cast down, kindr. with שָׁלַח, חָלַח. whence שָׁלַג, Arab. **سَلَج**, Aram.

הַשָּׁלֵג, snow, as falling from the clouds; or else having some affinity with r. בָּלַג to be bright, to shine, so that snow was then so called from its brightness.

הִיפּוֹ. הַשָּׁלֵג, prob. denom. from שָׁלַג snow; to be snowy, i. e. to be white like snow, of a snow-white colour; so Syr. Arab. Comp. for the use of Hiph. in designating colours, under אָרַם, לָבָן. Ps. 68, 15 when the Almighty scattered kings in it (the land), הַשָּׁלֵג בַּצְּלָמוֹן it was snow-white (like snow) on mount Zalmon, sc. with the bones of the slain; comp. Virg. Æn. 5. 865. ib. 12. 36. campi ossibus albert. But as mount Zalmon was woody (Judg. 9, 47 sq.) and could scarcely present the appearance of a field covered with bones like snow, we must either give up this meaning of הַשָּׁלֵג, or else render בַּצְּלָמוֹן at Zalmon, i. e. in the plain near the mountain. Others take it in the sense to snow. and צְלָמוֹן as an appellative 'the shady'; and render: when the Almighty scattered kings in it, snow fell in the darkness, i. e. either light arose in the darkness, calamity; or, snow fell as a judgment from God upon the enemy, comp. Job 38, 22. 23. See Thesaur. p. 1411 sq.—Hence

שָׁלַג m. in pause שָׁלַג, snow, Arab. **سَلَج**, Chald. הַשָּׁלֵג, Syr. **سَلَج**.

Samar. id.—Job 6, 16. 24, 19. 37, 6. 38, 22. Ps. 147, 16. Is. 55, 10. al. 2 Sam. 23, 20 הַשָּׁלֵג יוֹם הַשָּׁלֵג the time of snow, winter. Prov. 31, 21 she (the good housewife) is not afraid of the snow for her household, i. e. of the cold, since they are well clothed. In ancient times, as now, snow was prob. brought in summer from Lebanon (שָׁלֵג הַלְבָנוֹן Jer. 18, 14) for refreshment. espec. for cooling drink; so Prov. 25, 13 as the cold of snow in the time of harvest, i. e. refreshing.—Snow is put as the emblem of whiteness, Ex. 4, 6. Num. 12, 10. 2 K. 5, 27; of clearness, brightness, Lam. 4, 7; of purity of mind, Ps. 51, 9.

*שָׁלַח and שָׁלַח, pr. to be lax, relaxed; like r. שָׁלַח q. v. comp. שָׁלַח. Hence

1. to be tranquil, secure, at rest, espec. of one who enjoys quiet prosperity, Job 3, 26. Jer. 12, 1. Lam. 1. 5. Ps. 122, 6. Præter. שָׁלַח Job l. c. Fut. שָׁלַח Ps. l. c.

Of a dwelling, Job 12, 6.—Arab. **سَلَا** to be tranquil and serene in mind. Chald. שָׁלַח, Syr. **سَلَا**, i. q. שָׁלַח. Kindr. is שָׁלַח, also שָׁלַח.

2. Trop: 'to be lax, negligent, careless'; hence, to go astray, to sin, to fall into sin, from ignorance or inadvertence; see Niph. Hiph. and deriv. שָׁלַח, שָׁלַח no. 2, שָׁלַח no. 2, Chald. שָׁלַח, שָׁלַח.

—Arab. **سَلَا** to be forgetful; Chald. שָׁלַח and Syr. **سَلَا** to neglect, to forget; also Chald. שָׁלַח to err, to sin, in Targ. for Heb. שָׁלַח.

3. Trans. to relax, to set free; or, as some, to draw or pull out, i. q. שָׁלַח, שָׁלַח, q. v. like Arab. **سَلَا**, **سَلَا**; comp. שָׁלַח. Hence is commonly derived fut. apoc. כִּי יִשָּׁל אֱלוֹהֵי נַפְשׁוֹ for שָׁלַח; Job 27, 8 כִּי יִשָּׁל אֱלוֹהֵי נַפְשׁוֹ when God shall set free (or draw out) his spirit sc. from his body as a prison or sheath (comp. שָׁלַח), i. e. shall take away his soul. So Chald and Syr.—The conjecture of Schnurrer is not to be slighted, that שָׁלַח is contracted for שָׁלַח

shall demand, comp. Arab. **يَسْأَلُ** for **يَسْأَلُ**; though it would then seem necessary to read שָׁלַח.

NIPH. שָׁלַח, i. q. Kal no. 2, to go astray, to sin, 2 Chr. 29. 11.

HIPH. causat. of Kal no. 2, to lead astray, to deceive, 2 K. 4, 28.

Deriv. שָׁלַח, שָׁלַח or שָׁלַח, שָׁלַח, שָׁלַח.

שָׁלַח Chald. 1. to be secure, to be at rest, i. q. Heb. שָׁלַח no. 1; Part. pass. שָׁלַח Dan. 4, 1.

2. to go astray, to sin, i. q. Heb. שָׁלַח no. 2. Hence שָׁלַח, שָׁלַח.

שָׁלַח Chald. f. (r. שָׁלַח) error, wrong, any thing amiss, i. q. שָׁלַח, שָׁלַח, Dan. 3, 29 Keth.

שָׁלַח f. (r. שָׁלַח) 1. i. q. שָׁלַח, petition, c. suff. שָׁלַח 1 Sam. 1, 17. See in שָׁלַח.

2. *Shelah*, pr. n. of a son of Judah, Gen. 38, 5. 46, 12. Patronym. שֵׁלָנִי *Shelanite*, Num. 26, 20.

שֵׁלָה, see art. שֵׁלוֹ.

שֵׁלָה־בַּח f. (ר. לָהֶב, whence Chald. and Syr. Shaph. **ܫܠܗܒܐ**) *flame*, לָהֶבֶת שֵׁלָה־בַּח intens. *a flame of flame*, Ez. 20, 47 [21, 3]; of a burning wind Job 15, 30. Cant. 8, 6 שֵׁלָה־בַּח־יָהּ *the flame of Jehovah*, i. e. lightning; where others read שֵׁלָה־בַּח־יָהּ in one word, or without Mappik שֵׁלָה־בַּח־יָהּ, but in the same sense.

שֵׁלִי m. adj. once שֵׁלִי Job 21, 23, also שֵׁלִי Jer. 49, 31; fem. שֵׁלִיָּה; plur. constr. שֵׁלִיָּי. R. שֵׁלָה no. 1.

1. *secure, tranquil, at rest*, 1 Chr. 4, 40. Zech. 7, 7; espec. of one living in tranquil security, enjoying quiet prosperity, Job 16, 12. 21, 23. Ps. 73, 12. Jer. 49, 31. Neut. as subst. *security, quiet*. Job 20, 20.

2. In a bad sense, *at ease, careless*; hence for *wicked*, Ez. 23, 42. Comp. שֵׁאֲנָן no. 2.

שֵׁלָר m. *tranquillity, security*, once c. suff. שֵׁלָרִי Ps. 30, 7. R. שֵׁלָה no. 1.

שֵׁלָה Chald. f. (for שֵׁלוּה in Targg. r. שֵׁלָה) *error, wrong, something amiss*, Ezra 4, 22. Dan. 6, 5; also 3, 29 Keri.

שֵׁלוֹ Judg. 21, 19. 1 Sam. 1, 24. 3, 21. al. or שֵׁלָה Josh. 16, 6. 18, 1. 8-10. 1 Sam. 1, 3. 9. al. also שֵׁלוֹ־יָהּ Judg. 21, 21. Jer. 7, 12; and שֵׁלוֹה 1 K. 2, 27. Gen. 49, 10 q. v. below; prob. 'place of rest, peace, quiet,' for שֵׁלוֹ־יָהּ, and this prob. for שֵׁלוֹ־יָהּ, from r. שָׁלַם, see note; *Silo, Shiloh*, pr. n. of a city in the tribe of Ephraim, situated among the hills to the north of Bethel, eastward of the great northern road; where the sacred tabernacle remained for a long time, Josh. 18, 1. 1 Sam. c. 1-4; comp. Ps. 78, 60. In the time of Jerome it was utterly desolate, so that the ruins of an altar could scarcely be pointed out; in Sophon. 1, 14. Epitaph. Paulæ p. 676 ed. Martianay. It remained unknown during the crusades, and down to the present century; and was first visited in 1838; see Bibl. Res. in Palest. III. p. 86-89. Sept. Σηλώ or Σηλώμ.

Josephus Σιλώ, also Σιλοὺν Antt. 5. 1. 19, 20. Hence the present Arabic name سِيلُون *Seilân*.—The gentile noun is שֵׁלוֹ־יָהּ or שֵׁלָנִי; see art. שֵׁלָנִי.

The same pr. n. *Shiloh* may be assumed also in the difficult passage Gen. 49, 10, *the sceptre shall not depart from Judah . . . וְיָבֹא שֵׁלָה וְיִשָּׁבַע עַמִּים until he (Judah) shall come to Shiloh, and the nations obey him; then shall he bind, etc. etc.* Here שֵׁלָה is acc. of place, as in וְיָבֹא שֵׁלָה *and he came to Shiloh* 1 Sam. 4, 12. 1 K. 14, 4; comp. Judg. 21, 12. 1 Sam. 4, 4. It was before the patriarch's mind, that the tribe of Judah would be the leader of the other tribes in the war against the Canaanites, and thus hold the supreme power; see Judg. 1, 1 sq. comp. 20, 18. Num. 2, 1 sq. 10, 14; nor could this war be regarded as finished and victory obtained, until the Hebrews came as conquerors to Shiloh, in the middle of the land, and there set up the sacred ark and tabernacle; after which, the Canaanites being now subdued, Judah ceased to be leader, and the land was distributed in peace among the tribes; see espec. Josh. 18, 1. This interpretation was proposed by Teller, and has been followed by Herder, Bleek, Tuch, Ewald, Delitzsch, and others. In the name שֵׁלָה the author prob. had respect to the signification *rest, peace*; and the prophecy may have looked forward beyond that epoch of time.—The various interpretations of this passage are given by Hengstenberg, Christol. des N. T. I. p. 59 sq. Reinke Die Weissagung Jacobs etc. Münst. 1849. Exclusive of the one above given, they belong to three classes: a) Some prefer the defective orthography שֵׁלוֹ, שֵׁלוֹ, which they then read שֵׁלָה or שֵׁלוֹ i. q. לֹי אֲשֶׁר לֹי, and render, *until he shall come to whom is or belongs sc. the sceptre, dominion*. This they refer either to some one of the Jewish kings, as Solomon; or more usually to the Messiah. So Targ. Hieros. and Onk. Peshito, also Jahn, Bohlen, and others. They appeal to the like idea, Ez. 21, 32 [27] עַד בֹּא אֲשֶׁר לוֹ הַיְמִינִי *until he come whose right it is*, i. e. the Messiah. But although this might seem

imitated from the passage in Genesis, yet it can hardly be so regarded; for the form שָׁלֵו is unknown in the Penta-teuch, and an ellipsis of הַמְשָׁפֵט cannot be admitted. b) There are Jewish writers, who explain שְׂרֵיָה or שְׂרֵיָו by *his son*, sc. Judah's, i. e. the Messiah as

of that tribe; comp. Arab. سَلِيدٌ *fœtus*, son; Rabb. שְׂרֵיָל embryo. So Abulwalid, D. Kimchi; also Illgen. c) Not a few modern interpreters, as Vater, Gesenius, Rosenmüller, Winer, Hengstenberg, Knobel, take שְׂרֵיָה here as an appellative, signifying either *peace, quiet*, or (abstr. from concr.) *pacificator, prince of peace*. Most understand by it the Messiah; who is called שְׂרֵיָו *prince of peace* Is. 9, 5; though they differ in explaining the single words. But this view labours under the difficulty, that no such appellative noun is elsewhere found, nor one of a like form; except גְּרֵיָה, which itself is the name of a place, as is also שְׂרֵיָה every where else.—The variety of orthography in this passage is the same as in the rest, where it is the name of a city. We find שְׂרֵיָה in most Mss. and editions; שְׂרֵיָה in 38 Jewish Mss. and all the Samaritan; שְׂרֵיָו in a few Mss. and שְׂלוּ in the margin of certain codices; see De Rossi Var. Lect. T. IV. App. p. 217 sq.

NOTE. As to the etymology of שְׂרֵיָה or שְׂרֵיָה, there is hardly a similar form, except גְּרֵיָה pr. n. of a city; and as interpreters have derived this from r. גְּרָה; so they commonly refer שְׂרֵיָה to r. שְׂרָה; comparing the forms קְרֵיָו, שְׂרֵיָו. But this is wrong; for שְׂרֵיָה, שְׂרֵיָו, must then be regarded as shortened from שְׂרֵיָו, and גְּרֵיָה from גְּרֵיָו; as from עֲשֵׂיָה we sometimes find עֲשֵׂיָה. Hence שְׂרֵיָה, שְׂרֵיָו may have come rather from שְׂרֵיָו, and גְּרֵיָה from גְּרֵיָו. But although nouns from verbs לָה often have the ending וי-, yet a form like שְׂרֵיָו is very rare; and could be made only by transpos. for שְׂרֵיָו. It is therefore better and more certain, to regard שְׂרֵיָה as for שְׂרֵיָו from r. שְׂרָה; just as שְׂרֵיָו is for שְׂרֵיָו. Comp. the Gr. Σηλόωμ.

שְׂרֵיָה f. (r. שְׂרָה no. 1) constr. שְׂרֵיָה.

1. *tranquillity, security*. Prov. 17, 1. Ps. 122, 7. Ez. 16, 49. בְּשְׂרֵיָה in the

midst of *security* Dan. 8, 25. 11, 21, (comp. Job 15, 21,) i. e. unexpectedly, suddenly, like Chald. and Syr. בְּשְׂרֵיָה, מִן שְׂרֵיָה. Comp. Dan. 11, 24.

2. In a bad sense, *careless security, wickedness*, comp. r. שְׂרָה no. 2; so Prov. 1, 32. Plur. c. suff. בְּשְׂרֵיָה Jer. 22, 21. שְׂרֵיָה Chald. f. *security, safety, quiet*, Dan. 4, 24. R. שְׂרָה.

שְׂרֵיָה m. plur. (r. שְׂרָה) after the form בְּפֵרִים.

1. *a sending away, dismissal*; Ex. 18, 2 אַחַר שְׂרֵיָהּ *after her sending away*, i. e. after Moses, when about to go into Egypt to deliver the Israelites, had sent back his wife Zipporah with their children to her father's house. So in Mic. 1, 14 נָתַן שְׂרֵיָהּ is *to give dismissal*, i. q. to dismiss, to relieve, to cease from possessing.—In neither passage is the idea of *divorce* necessary, as some hold; comp. r. שְׂרָה Pi. no. 3. d.

2. *a marriage-gift*, sc. on sending away a daughter, *a portion, dowry*, 1 K. 9, 16. Comp. Pi. שְׂרָה Judg. 12, 9.

שְׂרָה, rarely שְׂרָה, m. (r. שְׂרָה) constr. שְׂרָה.

A) Adj. after the form גְּדוֹל, *whole, sound, safe, integer*, e. g.

1. Of the body, *sound, well*, in health, Gen. 43, 27 הַשְּׂרָה אָבִיכֶם *is your father well?* 1 Sam. 25, 6. 2 Sam. 17, 3. 20, 9. Job 5, 24. Ps. 38, 4 בְּעֲצָמַי אֵין שְׂרָה there is *nothing sound* (no health) *in my bones*. Is. 41, 3.

2. Of number, *whole, in full number*, Jer. 13, 19.

3. *secure, tranquil*, Job 21, 9; plur. Ps. 69, 23.

4. *seeking peace, friendly, allied*, Ps. 55, 21.

B) Subst. *wholeness, soundness*, i. e.

1. *health, weal, welfare, prosperity, good* of every kind; Arab. سَلَامَةٌ, سَلَامٌ, Aram. שְׂרָה, Eth. ሰላም. Deut. 29, 18. 1 K. 2, 33. Ps. 27, 11. 37. Is. 52, 7. Jer. 4, 10. al. 1 K. 2, 13 הַשְּׂרָה בּוֹאֵךְ *is thy coming for good?* to which the answer is: שְׂרָה *for good!* and so 1 Sam. 16, 4. In the same sense הַשְּׂרָה *for good?* 2 K. 5, 21. 9, 11. 17. 22.—Spec. in the following constructions and phrases:

2 K. 5, 6. Jer. 25, 4. 17. Zech. 2, 12. al. Rarely as in Chald. c. על, Neh. 6, 3. Jer. 26, 15. 29, 31. 2 K. 18, 27. Also c. אֶל of pers. and לְ of thing for which, 1 K. 20, 7; or לְ c. inf. Num. 22, 37. f) With acc. of pers. and אַחֲרָי of person, to send after, i. e. so as to follow one departing, 2 Sam. 3, 26. 2 K. 7, 14. 14, 19; comp. Zech. 2, 12 [8]. g) With acc. of the thing sent, Gen. 38, 23. 45, 27. 46, 5. Esth. 4, 4; espec. letters, Neh. 6, 19. Esth. 1, 22. Also acc. of thing and אֶל of pers. 2 K. 20, 12. Jer. 29, 1. 25; so letters, Jer. 29, 25. Esth. 9, 20. 30; לְ of pers. Gen. 32, 19. 45, 23. Ps. 78, 25. 2 Chr. 16, 1. h) Sometimes the person sent is put with בְּיַד, by the hand of, 1 Sam. 16, 20. 2 Sam. 11, 14. 12, 25. 1 K. 2, 25. וַיִּשְׁלַח הַמֶּלֶךְ בְּיַד בְּנֵיָהוּ and the king sent by the hand of Benaiah, i. e. he deputed Benaiah. Ex. 4, 13 וַיִּשְׁלַחנָא בְּיַד־הַשָּׁלַח send now by whomsoever thou wilt send. i) Prægn. 2 Sam. 15, 12 וַיִּשְׁלַח אֶבְשָׁלוֹם אֶת־אֲחִיתּוֹפֶל מִצִּירוֹ מִגִּילָה and Absalom sent [and called, i. e. sent for] Ahithophel from his city from Giloh.

Spec. of things: aa) to send to any one, i. e. to send word (שִׁלַּח הַדְּבָרִים), to send a messenger to him, Judg. 11, 28. Is. 37, 17. Prov. 26, 6 שִׁלַּח הַדְּבָרִים בְּיַד פְּסוּלִים whoso sendeth a message by the hand of a fool, i. e. whoever makes use of a fool as his messenger. Absol. in the same sense, Gen. 38, 25 וַיִּשְׁלַח אֶל־הַמִּיָּה לֵאמֹר she sent to her father-in-law, saying, i. e. she sent him this word. 1 K. 20, 5. 2 K. 5, 8. Neh. 6, 8. Jer. 29, 31; without לֵאמֹר 1 Sam. 20, 21. With acc. of the message thus sent, 1 K. 5, 23 עֲדֵי־אֶל־יְהוָה הַמָּקוֹם אֲשֶׁר־הִשְׁלַח אֵלַי unto the place which thou shalt send word to me, i. e. shall point out. 20, 9. 21, 11. Jer. 42, 5. 21, 43, 1; c. dupl. acc. to send one with or for any thing, 2 Sam. 11, 22 and he told David אֶת־כָּל־אֲשֶׁר שְׁלַחוּ יוֹאָב all that for which Joab had sent him. 1 K. 14, 6. Ex. 4, 28. bb) God is said to send help, Ps. 20, 3; deliverance, 111, 9; his favour, 57, 4; plenty, Joel 2, 19; rain, Job 5, 10; oracles and precepts, Is. 9, 7. Zech. 7, 12. Ps. 147, 15; signs and wonders, Ps. 135, 9; espec. calamities, plagues, Ex. 9, 14. 23, 28. Josh. 24, 12. Jer. 25, 16. 27. Ps. 105, 28. 144, 6. Here Piel is more common, q. v.

2. to send away, i. e. to let go, i. q. Pi. no. 2. Judg. 11, 38. Ps. 50, 19 שִׁיבָה שְׁלִיחָתָהּ thou lettest go thy mouth to evil, as if unbridled. Prægn. שִׁלַּח יָדוֹ מִן to let go one's hand from any thing, i. e. to withdraw it, 1 K. 13, 4.—Part. pass. שְׁלִיחָה אֵינָהּ a hind let loose, roaming freely, Gen. 49, 21. Others less well, a slender hind, see in no. 3 fin.

3. to send out or forth, i. e. to put forth, to stretch out, to extend, e. g. a rod, staff, Ps. 110, 2. 1 Sam. 14, 27; a sickle into the harvest Joel 4, 13, comp. Rev. 14, 15. 18; a branch to the nose, Ez. 8, 17, see in art. זְמוּרָה. So too the finger, as in scorn, Is. 58, 9. Espec. to send out or put forth the hand, (Hom. χεῖρας ἰάλλω Od. 9. 288. ib. 10. 376.) Gen. 3, 22. 8, 9. 19, 10. 48, 14. Ex. 3, 20. Deut. 25, 11. 2 Sam. 15, 5. Cant. 5, 4; e. g. for smiting, Job 1, 11. 2, 5. Ps. 138, 7.

a) With לְ c. inf. for doing a wrong, 1 Sam. 22, 17. 2 Sam. 1, 14. b) With עַל upon a thing which it is wrong to touch, 1 K. 13, 4. 1 Chr. 13, 10. c) With אֶל of pers. to put forth the hand to or upon, to lay hand upon, sc. in violence, Gen. 22, 12. Ex. 24, 11. 2 Sam. 18, 12. Job 1, 12. d) With בְּ of thing, to put forth the hand upon, e. g. a rock, in order to remove it, Job 28, 9; also to lay hand on any thing, i. e. to seize, to purloin it, Ex. 22, 7. Esth. 9, 10. 15. 16. Dan. 11, 42; somewhat different, Ps. 125, 3 lest the righteous also put forth their hands unto iniquity, i. e. to do iniquity. Also with בְּ of pers. to put forth the hand upon or against, to lay hands upon, Gen. 37, 22. 1 Sam. 24, 7. 11. 26, 9. 11. 23. Esth. 3, 6. 8, 7. 9, 2; once for punishment, Neh. 13, 21. Peculiar is Cant. 5, 4 שִׁלַּח יָדוֹ מִן הַחֹזֶר he put forth his hand from the window, i. e. he put it in through the window into the house.—Sometimes יָד is omitted, as Ps. 18, 17, comp. 144, 7; also before אֶל of thing, 2 Sam. 6, 6; before בְּ Ob. 13.—Part. pass. שְׁלִיחָה pr. extended, then slender; so of a hind according to some, Gen. 49, 21; but see above in no. 2 fin.

PIEL שִׁלַּח, 3 plur. pret. in pause שְׁלַחוּ.

1. i. q. Kal no. 1, to send, e. g. to a place, Is. 43, 14; with acc. of pers. sent, Gen. 19, 13. 28, 5. 6. Judg. 20, 6. Is. 10, 6. Jer. 24, 5. 28; or with acc. of thing,

Gen. 38, 17. Ex. 23, 27. 1 Sam. 11, 7. Mal. 2, 4; or with על to whom, 2 Chr. 32, 31; with acc. of thing and ל of pers. 2 Chr. 24, 23; acc. of thing with אל to whom and בַּיָּד by whom, Jer. 27, 3. But in this signif. Kal is far more frequent; while Piel is more usual in the sense to send upon any one, as God sends calamities, plagues, see Kal no. 1. bb; c. אָ Deut. 7, 20. 32, 24. 2 K. 17, 25. Ps. 78, 45; אָל Ez. 14, 19; עַל 5, 17; לְ Jer. 48, 12; אֶתְּרִי 9, 15. 49, 37. Also שְׁלַח מְרוֹן to send strife, i. e. to excite or occasion it, Prov. 6, 14. 19. 16, 28.

2. i. q. Kal no. 2, but more frequent, to send away, to let go or depart, to dismiss, e. g. one about to go away, and espec. who has been in any way detained, Gen. 24, 54. 30, 25. 45, 24. Ex. 3, 20. Josh. 2, 21. Judg. 2, 6. 1 Sam. 6, 6. 2 Sam. 11, 12; so of the ark which the Philistines had detained, 1 Sam. 6, 2. 3. 8; of flocks sent out to pasture, Ex. 22, 4, comp. Is. 32, 20; of Samson's foxes, Judg. 15, 5; of the scape-goat let go into the desert, Lev. 16, 10 sq. of a bird let fly, Gen. 8, 7. 8. Lev. 14, 7. 53. Deut. 22, 7; of waters sent forth in streams, Ez. 31, 4. Ps. 104, 10. Also to let go a captive from custody, 1 K. 20, 42. Jer. 40, 1. 45, 13. Zech. 9, 11, comp. 1 Sam. 24, 20. Ez. 13, 20; of a slave, to set free, to manumit, Jer. 34, 9 sq. see חָפְשִׁי, and comp. Judg. 1, 25; שְׁלַח רִיקָם, without a gift, see in art. רִיקָם; of daughters, to set out, to give in marriage, fully בְּחוּ הַנְּשִׂאָה Judg. 12, 9. Also to accompany one departing, to send him on his way, προπέμπω, Gen. 18, 16. 31, 27. Judg. 3, 18 (comp. v. 19). 1 Sam. 9, 26. 2 Sam. 19, 32 and (Barzillai) went over Jordan with the king, לְשַׁלְּחוֹ אֶת־בִּירְדָן, Keri אֶת־הַיַּרְדֵּן, to conduct him by Jordan, i. e. its further bank; here Keth. makes no good sense; perh. it should read בִּירְדָן אִתּוֹ. לשלה אהו בירדן.

With acc. of pers. and בַּיָּד of thing, to give over into the power of any thing, Job 8, 4 if thy children have sinned against him (God), וְיִשְׁלַחֵם בְּיַד פְּשָׁעֵם, and he have given them over to the power of their transgression, i. e. to merited punishment; comp. Ps. 81, 13.—Further, to let down any one with ropes into a subterranean prison, Jer. 38, 6.

11; also once to let hang down or grow long, sc. the hair, Ez. 44, 20.

3. to send forth, in a stronger sense, i. e. to cast, to throw, to shoot, e. g. a) Things, as arrows 1 Sam. 20, 20; fire into a city Am. 1, 4 sq. 2, 2. 5. Hos. 8, 14; which is also expressed by שְׁלַח ד' אֵשׁ to give or commit to the flames, Fr. mettre à feu, Judg. 1, 8. 20, 48. 2 K. 8, 12. Ps. 74, 7. b) to cast forth, to cast down, Ecc. 11, 1. Job 30, 11 they cast off before me the bridle, i. e. act in an unbridled manner. 39, 3 they cast forth their pains, i. e. they bring forth the fœtus, and at the same time are freed from their pains; see in הֲבַל p. 292. 1 K. 9, 7 and this house, which I have hallowed for my name, אֲשַׁלַּח בְּעַל פְּנֵי, will I cast forth from my sight, will reject it; comp. parall. 2 Chr. 7, 20 אֲשַׁלְּהָ. c) to cast out, to eject, to expel any one, Gen. 3, 23. Lev. 18, 24. 1 K. 9, 7. Is. 27, 8. Jer. 15, 1. 28, 16. Job 14, 20. Poetically, Job 30, 12 שָׁלְחוּ רַגְלִי שְׁלַחוּ they thrust or push away my feet, so that I fall. d) Spec. to send or put away a wife or concubine, to divorce a wife, Gen. 21, 14. Deut. 21, 14. 22, 19. 29. 24, 1. 3. 4. 2 Sam. 13, 16. Jer. 3, 1. 8. Mal. 2, 16 where inf. שְׁלַח as subst. 1 Chr. 8, 8; comp. Is. 50, 1.

4. i. q. Kal no. 3, to put forth or stretch out, to extend, e. g. the hand, Prov. 31, 19. 20; a tree its roots, to spread out, Jer. 17, 8; and its branches, Ez. 17, 6. 7. 31, 5. Ps. 80, 12. So God is said to spread out a people, Ps. 44, 3 thou didst drive out the heathen with thy hand, and plantedst them (Israel); thou didst afflict the nations, and spread them out, sc. Israel.

PUAL שְׁלַח 1. Pass. of Piel no. 1, and of Kal no. 1, to be sent, Prov. 17, 11. Jer. 17, 8. Ob. 1.

2. to be sent away, to be let go, dismissed, Gen. 44, 3. Is. 50, 1; comp. in Piel no. 3. d. Hence to be left, forsaken, Prov. 29, 15 נֶטַר מְשַׁלַּח a neglected child.

3. to be cast out, expelled; Is. 16, 2 a bird מְשַׁלַּח קֶן driven from the nest. Is. 27, 10 מְשַׁלַּח נְוָה a habitation driven out (i. e. its inmates) and forsaken like a desert. Also to be cast, driven, impelled into a net, Job 18, 8. Judg. 5, 15 בְּעֵמֶק שְׁלַח he was driven or he rushed into the plain.

the god of good fortune.—As to the form of tables among the Hebrews, little is known; but, as in other oriental nations, they were prob. not high. In Ex. 25, 23, indeed, the table for the shew-bread is described as a cubit and a half in height; but the table of Herod's temple, as depicted on the arch of Titus at Rome, is only half a cubit high. Prob. the table of the ancient Hebrews differed little from that of the modern Arabs, viz. a piece of skin or leather, a mat, or a linen cloth, spread upon the ground. Hence the fitness of the name, שָׁלַטְתָּ *something spread*, and also the phrase שָׁלַטְתָּהּ; and hence too light is shed upon Ps. 69, 23 יְהִי שָׁלְתָנִים לְפָנֵינוּחָהּ *let their table before them become a snare or net*, i. e. let their feet become entangled in it, as spread on the ground, so that they may stumble and fall; see in פָּח I. 2. Comp. Gen. 18, 4.

* שָׁלַטְתָּ fut. יִשְׁלַט, a verb of the later Hebrew; except the deriv. שָׁלַט once Gen. 42, 6; but frequent in Aramæan; pr. to be sharp, hard, harsh; hence a) *to rule, to have dominion, over* any one, c. דָּ Ecc. 2, 19. 8, 9; עַל Neh. 5, 15. b) *to gain dominion, to get the mastery*, c. דָּ

of pers. Esth. 9, 1.—Arab. سَلَطَ to be harsh, vehement, V to get dominion;

سُلْطَانٌ power, concr. the Sultān. Eth. WAM to have dominion. Aram. see in Chald. שָׁלַט.

HIPH. 1. *to let have dominion over* any one, Ps. 119, 133.

2. *to give power to do any thing, to permit*, Ecc. 5, 18. 6, 2. Comp. מִשַׁלְּתָהּ Ex. 21, 8; also Syr. حَلَطَ Pa.

Deriv. שָׁלַטְתָּ, שָׁלַטְתָּ, שָׁלַטְתָּ.

שָׁלַטְתָּ Chald. fut. יִשְׁלַטְתָּ 1. *to rule, to have dominion*, c. דָּ *in or over* any thing Dan. 2, 39. 5, 7. 16; *to have power over* any thing, so as to affect it, Dan. 3, 27.

2. With דָּ, *to get the mastery of*, i. e. *to rush or fall upon*, Dan. 6, 25.

APH. *to let bear rule, to make ruler or lord over* any one, c. דָּ Dan. 2, 38. 48.

Deriv. Chald. שָׁלַטְתָּ, שָׁלַטְתָּ, שָׁלַטְתָּ.

שָׁלַטְתָּ m. (r. שָׁלַטְתָּ) *a shield*, only plur. שָׁלַטְתָּ, constr. שָׁלַטְתָּ *shields*, apparently

so called from being *hard* or perh. *tough*, see the signif. of the Arabic root under שָׁלַטְתָּ, and comp. the adj. שָׁלַטְתָּ. 2 Sam. 8, 7 הַשָּׁלַטְתָּ הַזֹּהָב *the shields of gold*. 2 K. 11, 10. 2 Chr. 23, 9. Cant. 4, 4. Ez. 27, 11, in which passages shields are spoken of as suspended for ornament upon the walls. Jer. 51, 11 *sharpen the arrows*, מִלְּאֵי הַשָּׁלַטְתָּ *fill out the shields*, i. e. put them on, see in r. מִלְּאֵי no. 1. a.—Interpreters have long hesitated as to the signification of this word; and some have even rendered it by *quivers*, as (after Jarchi) Jahn Archæol. II. ii. p. 428; or also *darts*, comp. سَلَطَ arrow.

The signification here given has been adopted by most commentators from Kimchi onwards, and is supported by probable etymology, by the context of all the passages, and by the authority of the ancient versions. Thus the Targums and Syriac version often retain the same word, as being common in Aramæan; but the Chaldee translator of the Chronicles gives it in two places by *shields*, 1 Chr. 18, 7. 2 Chr. 23, 9; and the translator of Jeremiah, c. 13, 23, uses the words רִקְמַת־חַיָּה to denote the spots of the leopard, as resembling the figure of a shield. Among the later Syrians this word appears to have become obsolete; for Bar Bahlâl, in Lex. Oxon. Ms. under مَكْتَبًا, himself fluctuates between the various opinions of Syrian interpreters, the most of whom however understand by it *quivers*.

שָׁלַטְתָּ m. (r. שָׁלַטְתָּ) *powerful, potent*, Ecc. 8, 4; with דָּ *having power over* any thing, v. 8.

שָׁלַטְתָּ Chald. (r. שָׁלַטְתָּ) *one in power, a ruler, magistrate*, Dan. 3. 2.

שָׁלַטְתָּ Chald. m. constr. שָׁלַטְתָּ, *dominion, power, empire*, Dan. 3, 33. 4, 19. 7, 6. 14. 6, 27 מְלְכֹתַי שָׁלַטְתָּ *in every dominion of my kingdom*, i. e. throughout my whole empire. Plur. שָׁלַטְתָּ, *empires, kingdoms*, Dan. 7, 27. Arab.

سُلْطَانٌ *dominion, and concr. dominus rex, Sultān.*

שָׁלַטְתָּ f. see שָׁלַטְתָּ no. 1.

שָׁלִי m. (r. שָׁלָה) in pause שָׁלִי, *quiet, stillness*; 2 Sam. 3, 27 בְּשָׁלִי *in quiet*, i. e. privately.

שָׁלִי f. (r. שָׁלָה no. 3) *the after-birth*, the membrane which envelops the fœtus and follows the birth, Deut. 28, 57.

Arab. سَلَا the membrane enveloping the fœtus; Chald. שָׁלְהָא, Talmud. סְלָהָא, שָׁלְהָא, after-birth; Syr. مَكْنَا id.

שָׁלִי and שָׁלִי, see in שָׁלִי.

שָׁלִי m. adj. (r. שָׁלַח), fem. שָׁלִי for שָׁלִי, the י being dropped in the feminine, like אָדִיר f. אָדִירָה.

1. *hard, vehement, imperious*, fem. of an imperious woman, impudent, Ez.

16, 30. Arab. سَلِيطٌ, سَلِيطَةٌ.

2. *powerful, mighty*, i. e. *having power over any thing*, c. בָּ Ecc. 8, 8.—Subst. *one having power, a ruler, magistrate*, Ecc. 7, 19. 10, 5. Gen. 42, 6.

שָׁלִי Chald. (r. שָׁלַח) 1. *powerful, mighty*, Dan. 2, 10. 4, 23; *having power in or over any thing, bearing rule over*, c. בָּ, Dan. 4, 14. 22. 29. 5, 21.—Subst. *a ruler, prince*, Dan. 2, 15. 5, 29. Ezra 4, 20.

2. לֹא שָׁלִי, with לָּ c. inf. *there is no power to do any thing*, i. e. it is not permitted, *non licet*, Ezra 7, 24.

שָׁלִי and שָׁלִי m. (r. שָׁלַח, or שָׁלַח) Kamets impure.

1. *a third*, Is. 40, 12; i. e. a measure for grain, prob. the third part of an ephah (see אֵיפָה) i. q. סָאָה, μέτρον, since Sept. often renders אֵיפָה by τρία μέτρα, comp. Gr. ἡ τρίτη. Engl. *quart*.—Genr. for any *measure*; acc. as adv. Ps. 80, 6 תַּתְּשָׁמְרוּ בְרִמְסֵי צִדֹּחַ שָׁלִי-thou givest them tears to drink by measure, i. e. in great quantity, abundantly. Sept. ἐν μέτρῳ, Vulg. in mensura.

2. *a triangle*, i. e. an instrument of music struck in concert with drums, as in modern military music. Plur. 1 Sam. 18, 6.

3. Spec. *a third man*, i. e. one of three, Gr. τριστάτης, an order of warriors, who fought from chariots, *chariot-warriors*, ἀναβάται, παραβάται. Ex. 14, 7 he took all the chariots of Egypt, וְשָׁלִי-שָׁרִים כָּל-וְשָׁלִי and three warriors upon each of

them. 15, 4. 1 K. 9, 22, comp. 2 K. 9, 25. They served also as the body-guard of kings 1 K. 9, 22. 2 K. 10, 25. 1 Chr. 11, 11. 12, 18. Sept. τριστάται, i. e. according to Origen in Catenis, (although the Greek Glossarists decide otherwise, see Schleusner Thes. in voc.) 'soldiers fighting from chariots,' and so called because each chariot contained *three* soldiers, one of whom managed the horses while the other two fought; comp. τριτοστάτης, one of the three persons who constituted a row or subdivision in the Greek tragic chorus. On Egyptian monuments only two persons are usually depicted in each chariot; one fights, while the other manages the horses. In the Assyrian and other Asiatic sculptures, there is often a third man in each chariot, who is either an armour-bearer or holds an umbrella.—The leader or chief of these troops is called רֹאשׁ הַשָּׁלִישי 2 Sam. 23, 8, and with the fuller form רֹאשׁ הַשָּׁלִישי 1 Chr. 12, 18; and the same person seems to be denoted by שָׁלִישי, κατ' ἐξοχήν, as spoken of one of the nearest attendants of the king, 2 K. 7, 2. 17. 19. 9, 25. 15, 25.—Hence plur. שָׁלִישי Pro. 22, 20 Keri, perh. *principalia*, i. e. things honourable, princely; comp. 8, 6.—See more in Thesaur. p. 1429.

שָׁלִישי m. ord. adj. (from שָׁלַח) f. שָׁלִישיה, שָׁלִישיה; plur. שָׁלִישי; *third, the third*; Aram. תְּלִיחָא, Arab. ثَلَاث.

ثَلَاثٌ. So Gen. 1, 13. 2, 14. Num. 2, 24. Is. 19, 24. Job 42, 14. al. sæpe. Plur. שָׁלִישי has several uses; Num. 2, 24 שָׁלִישיהם they shall move forward the third, i. e. the third in order. 1 Sam. 19, 21 and he sent the third messengers, i. e. the third time. 2 K. 1, 13. Thrice as subst. *cells or chambers of the third story* Gen. 6, 16. 1 K. 6, 8. Ez. 42, 3.—Fem. spec. as subst. a) *a third*, the third part, Num. 15, 6. 7. 2 Sam. 18, 2. b) *the third day*, the day after to-morrow; 1 Sam. 20, 12 הַשָּׁלִישִׁיָה קָרָב מָחָר or the third day. c) *the third year*, Is. 15, 5. Jer. 48, 34, see in שָׁלִישִׁי no 2; comp. in Engl. 'the third of queen Victoria.' d) With He parag. שָׁלִישִׁיָה adv. *the third time*, Ez. 21, 19.

* שָׁלַח in Kal not used, kindr. with שָׁלַח, Arab. سَلَقَ.

PIEL, inf. שֹׁלֵחַ as subst. see in its order.

HIPH. הִשְׁלִיחַ, fut. יִשְׁלַח, very frequent.

1. to cast, to throw, c. acc. of pers. or thing, Gen. 21, 15. Ex. 7, 10. Lev. 1, 16. 2 K. 2, 21. Jer. 41, 9. al. Also to cast off, as a tree its blossoms, Job 15, 33; to cast away 2 K. 7, 15. Ez. 20, 7. 8. Ecc. 3, 6; of stones, to cast away, to scatter, opp. בָּנַס, Ecc. 3, 5. גִּזְרָל to cast lots, sc. in dividing land, Josh. 18, 8. 10; hence in Mic. 2, 5 thou shall have none to cast a line by lot, sc. in marking out land.—Constr. with acc. of place upon or into which any thing is cast, as the ground, a pit, water, etc. Ex. 4, 3. Dan. 8, 12. Gen. 37, 24. Ex. 1, 22; with אֶל of place, Gen. 37, 22. Ex. 15, 25. 2 K. 4, 41. al. בָּ of place, Gen. 37, 20. Ex. 32, 24. Is. 19, 8; with acc. of thing and עַל of pers. upon or at whom, Num. 35, 20. 22. Josh. 10, 11. Judg. 9, 53. Nah. 3, 6. Job 27, 22 עָלָיו he shall cast at him sc. deadly weapons. Ez. 43, 24. 2 K. 23, 6. 2 Sam. 20, 12; with לְ of place, 2 Chr. 24, 10. 30, 14, also c. acc. Ex. 22, 30 אֹהֶוּ לְכַלְבֵּי הַשָּׂרָשׁ ye shall cast it (the flesh) to the dogs; with מִן of place, to cast out a person or thing from a place, Neh. 13, 8. Deut. 29, 27. Judg. 15, 17. Job 29, 17 מִשְׁנָיו אֶשְׁלִיחַ צִנְרָה from his very teeth I cast (plucked) out the spoil; also to cast down from 2 Chr. 25, 12; with מִמֶּנּוּ, מֵעַלָיו, to cast away from oneself, to throw off, to lay aside, Ps. 2, 3. Ez. 18, 31. Deut. 9, 27.

Trop. in the following phrases: a) מִצַּדְּוֹ הִשְׁלִיחַ he cast his life from him, i. e. exposed it to great danger, Judg. 9, 17; see in נָגַד no. 3. a, and comp. Gr. παραβάλλεσθαι τὴν ψυχὴν Il. 9. 322, whence Lat. parabolanus. b) הִשְׁלִיחַ אַחֲרָיו Ps. 50, 17, and ה' אַחֲרַי נִוּוּ, to cast behind one, behind one's back, i. e. to neglect, to contemn, 1 K. 14, 9. Neh. 9, 26. Is. 38, 17. Ez. 23, 35; also of God as pardoning (forgetting) the sins of men, Is. 38, 17; comp. Mic. 7, 19. The Arabs have the same expression, see Thesaur. p. 1419. c) הִשְׁלִיחַ עָלָיו to cast upon Jehovah one's burden, i. e. to

commit any thing to his care, Ps. 55, 23; comp. Ps. 37, 5 and r. רָחַב. d) הִשְׁלִיחַ מִפְּנֵי הַשָּׁמַיִם Jehovah casts one from his presence, i. e. rejects him from his favour, 2 K. 13, 23. 17, 20. 2 Chr. 7, 20. Jer. 7, 15. Ps. 51, 13; also simpl. הִשְׁלִיחַ Ps. 71, 9. 102, 11.

2. to cast down, to overthrow, as a house Jer. 9, 18; to destroy, as a locust the vine Joel 1, 7. Metaph. Job 18, 7 וְהִשְׁלִיחֵהוּ וְצָחוּ and his own counsel shall cast him down, destroy him.

HOPH. הִשְׁלַח and הִשְׁלַח 1. to be cast out or forth, to be thrown, Jer. 22, 28. Is. 14, 19 but thou art cast forth (הִשְׁלַחְתָּ) from thy sepulchre like a despised branch, i. e. art not laid in the sepulchre, as thou hadst hoped or appointed, art without the burial due to thee. With בָּ and אֶל of place, 2 Sam. 20, 21. 1 K. 13, 25. Jer. 14, 16. Ez. 16, 5; also with לְ, as לְאָרְץ ה' to be cast down to the ground Ez. 19, 12. Jer. 36, 30 and his dead body shall be cast forth to the heat (מִשְׁלַח הַיּוֹם) by day, and to the cold (מִשְׁלַח הַלַּיְלָה) by night.—Trop. Ps. 22, 11 הִשְׁלַחְתִּי מִבְּרֶחַם אִמִּי I was cast upon thee from the womb, i. e. I have committed myself to thee.

2. Pass. of Hiph. no. 2. Dan. 8, 11.

Deriv. the two following.

שָׁלַח m. Lev. 11, 17. Deut. 14, 17, a sea-fowl, Sept. καταράτης or καταρῆτης, i. e. a species of pelican which casts itself from high rocks into the water after fish. a diver, prob. the gannet, Pelicanus Bassanus Linn. Vulg. mergulus, Syr. and Chald. 'fish-catcher.' Comp. Bochart Hieroz. P. II. lib. 2. c. 21. Œdmann Verm. Sammlungen aus der Naturkunde, III. p. 68. Rosenm. Bibl. Alterthk. IV. ii. p. 308 sq.

שָׁלַח f. (r. שָׁלַח) pr. inf. fem. Piel.

1. a casting down or felling of a tree. Is. 6, 13.

2. Shallecheth, pr. n. of a gate of the temple, 1 Chr. 26, 16.

* שָׁלַח sometimes with the regular form, and sometimes with that of verbs עָנָה; as שָׁלַח, שָׁלַח, שָׁלַח; inf. שָׁלַח and שָׁלַח; fut. יִשְׁלַח, c. suff. יִשְׁלַח Hab. 2, 8; pr. to relax, to loosen, to let go; see the roots שָׁלַח, שָׁלַח; comp. שָׁלַח, שָׁלַח, שָׁלַח, Chald. שָׁלַח. Hence

1. to draw or pull out, sc. stalks of grain from the handfuls, Ruth 2, 16.

Arab. سَلَّ id. Kindr. are Aram. שָׁלָא, שָׁלָה, Heb. שָׁלַח, נָשַׁל, חָלָא.

2. to strip off, to despoil, to spoil, to plunder; rarely in the Aram. dialects, as Chald. part. שׁוּלַל, Nasor. 𐤔𐤌, to spoil.—Constr. c. acc. of thing, Ez. 26, 12; or of the person plundered 39, 10. Hab. 2, 8. Zech. 2, 12. שׁוּלַל שׁוּלַל to spoil the spoil, to seize the spoil, Is. 10, 6. Ez. 29, 19, 38, 12, 13.

НИПН. here some refer fut. יִשָּׁל Deut. 28, 40; but see in r. נָשַׁל.

НИПНО. אֶשְׁוּלָא Aram. for הִשְׁתוּלָא to be spoiled, plundered, Is. 59, 15.

Deriv. שׁוּלַל and

שָׁלַל m. constr. שָׁלַל. 1. spoil, plunder, booty; Is. 33, 23 שָׁלַל עַד a prey of spoil, from which connection of the words it appears that עַד is the more general word, and שָׁלַל the more special; yet the latter is often general, prey, booty, Gen. 49, 27. Num. 31, 11. 12. 1 Sam. 14, 32. Jer. 50, 10. Prov. 1, 13. al. also of flocks and herds driven off, 1 Sam. 15, 19, 21. שָׁלַל הָרֹר David's spoil, driven off by him, 1 Sam. 30, 20; but שָׁלַל אֶתְרֵיבָהּ the spoil of thine enemies, taken from them, Deut. 20, 14. Josh. 22, 8. 1 Sam. 14, 30. To seize or take the spoil is שָׁלַל שָׁלַל see the root no. 2; שָׁבַר הָבֵרָא to bring the spoil 2 Sam. 3, 22. 2 Chr. 15, 11. 28, 8; שָׁלַל בּוֹז Deut. 3, 7. 20, 14. 2 Chr. 20, 25. Esth. 3, 13; once שָׁלַל נֶשֶׂא 2 Chr. 14, 12. Contra הִפֵּק שָׁלַל to divide the spoil, to distribute the booty, Gen. 49, 27. Ex. 15, 9. Judg. 5, 30. Ps. 68, 13. al. Jer. 21, 9 and his life shall be unto him for a booty, i. e. he shall be preserved alive; and so 38, 2. 39, 18. 45, 5.—In the difficult passage Judg. 5, 30, שָׁלַל צִבְעָה רִקְמָתַיִם לְצִנְאָרַי שָׁלַל a dyed garment, two vestments of divers colours, for the neck of the spoil, there is no good meaning. Hence Gesenius and others take שָׁלַל for אִישׁ שָׁלַל a spoiler, and render: for the neck of the spoiler, i. e. Sisera or any warrior; so Syr. Schnurrer, Rosenmueller, etc. Others, as De Sacy, Studer, read לְצִנְאָרַי שָׁלַל, a spoil for his neck, sc. Sisera's; and so Sept. τῷ τραχήλῳ αὐτοῦ σκεύη. Boettcher, in

Spicileg. p. 21, proposes to read לְצִנְאָרַי שָׁלַל, a spoil for my neck, as the wish of a woman expecting a portion of the spoil. This perh. is best.

2. gain sc. by labour, profit, Germ.

Ausbeute, Prov. 31, 11. So Arab. غَنِمَ prey and gain; comp. Gr. ληΐσθαι to plunder, also genr. to get, to gain.

* שָׁלַם or שָׁלַם fut. יִשָּׁלם 1. to be whole, entire, integer; hence

a) to be sound, safe, secure; Arab.

سَلِمَ, Syr. ܫܠܡ, id. Kindr. are r. שָׁלַח. Job 9, 4 who hath set himself against him, וְיִשָּׁלַם and been secure, in safety. 22, 21.

b) to be completed, finished, ended; e. g. the temple, 1 K. 7, 51; the walls of the city, Neh. 6, 15; also of a period of time, Is. 60, 20. Chald. שָׁלַם q. v. Syr. ܫܠܡ id.

3. Denom. from שָׁלַם, to be at peace, in friendship with any one. Part. c. suff. שָׁלַמְתִּי Ps. 7, 5 my friend, ally, i. q. שָׁלַמְתִּי Ps. 41, 10. Part. pass. שָׁלַמְתִּי pacified, peaceful, 1 Sam. 20, 19. See Pu. no. 2. Syr. ܫܠܡ c. ܐ, to consent, to accord.

PIEL שָׁלַם, 3 pl. in pause שָׁלַמְתִּי, to make whole, entire, integrum fecit, viz.

a) to make secure, safe, c. acc. of thing, Job 8, 6.

b) to complete, to finish, e. g. the temple, 1 K. 9, 25; comp. Kal no. 1. b.

c) to make whole, to make good; e. g. to restore a thing lost Joel 2, 25, or stolen Ex. 21, 36. 22, 2 sq. Lev. 5, 25 [6, 5]. Ez. 33, 15; to repay a debt 2 K. 4, 7. Ps. 37, 21. Prov. 22, 27. Job 41, 3.

d) to pay, to perform, to render, c. acc. of thing, e. g. vows 2 Sam. 15, 7. Is. 19, 21. Nah. 2, 1. Ps. 22, 26. Prov. 7, 14. Job 22, 27; praise as sacrifice, Hos. 14, 3 [2], see in art. פָּר, comp. Ps. 56, 13. Trop. to render or impart comfort, Is. 57, 18.

e) to requite, to recompense, to reward, sc. like for like, both good 1 Sam. 24, 20. Ruth 2, 12, and also evil Gen. 44, 4; with לְ of pers. Deut. 7, 10. 32, 41. Judg. 1, 7. 2 K. 9, 26. Ps. 41, 11; acc. of thing, Is. 65, 6. Jer. 16, 18. 32, 18; with לְ of pers. and acc. of thing, as שָׁלַם גְּמוּלוֹ לְ see in art. גְּמוּלוֹ no. 1, לְ שָׁלַם פְּעֵל לְ Job 34, 11.

John 3, 23. Judith 4, 4. See Relandi Palæst. p. 976. Rosenm. Bibl. Geogr. II. ii. p. 134 sq. Tuch Comm. in Gen. ad loc. and in Zeitschr. der morgenl. Ges. I. p. 194. [In 1852 the translator sought diligently in the south of Scythopolis; but found no trace of name or ruins by which to identify the Salem thus described by Jerome.—R.

c) In Gen. 33, 18 שָׁלֵם is by many taken as an adjective, see above in no. 1. b; while Sept. Vulg. and others treat it as a pr. n. *Shalem, Salem*. A village *سالم*, *Salim*, exists at the present day among the hills on the eastern side of the plain opposite Nablus or Shechem; see Bibl. Res. in Palest. III. p. 102. Wilsson Lands of the Bible II. p. 72.—R.

שָׁלֵם m. (r. שָׁלַם) 1. Pr. *peace, concord*, a state of peace and friendship; plur. שְׁלָמִים id. expressing a continued state, like the plurals נְצִירִים, אֲלֻמְנָתִים, חַיִּים, and others. Spec. of a state of seeking peace and favour with God; hence שָׁלַם שְׁלָמִים, with art. זָבַח הַשְּׁלָמִים, plur. זָבַחֵי שְׁלָמִים, *a peace-offering, peace-offerings*, Vulg. *sacrificium pacificum*, Sept. *θυσια ειρηνηστων*, Lev. 17, 5. Josh. 22, 23. 1 Sam. 10, 8. Prov. 7, 14; more rarely שְׁלָמִים זָבַחֵים Ex. 24, 5. 1 Sam. 11, 15; c. suff. זָבַחֵי שְׁלָמֵיהֶם Ex. 29, 28. Such sacrifices were offered as a testimonial of seeking peace and favour with God, either publicly or by private persons, Lev. 3, 1 sq. 4, 10. 26. 31. 35. 7, 11 sq. 10, 14. 19, 5. 22, 21. 23, 19. Num. 7, 17 sq. 10, 14. 19, 5. 22, 21. 23, 19. Num. 7, 17 sq. Also זָבַח הַדָּוָה שְׁלָמִים Lev. 7, 13. 15, i. q. זָבַח הַדָּוָה v. 12, *a peace-offering of praise or thanksgiving, a thank-offering*, the same with that called by the more general name זָבַח שְׁלָמִים v. 18. 29.—Hence

2. Without זָבַח, *a peace-offering*; once sing. שְׁלָם Am. 5, 22; usually plur. שְׁלָמִים, *peace-offerings*, Ex. 20, 24. 32, 6. Lev. 6, 5. 7, 14. 9, 4. Num. 15, 8. Josh. 8, 31. al. So Sept. and Vulg.—Sometimes these were offered in a time of distress and calamity, for appeasing the wrath of God and conciliating his favour, Judg. 20, 26. 21, 4. 2 Sam. 24, 25; once before a battle, 1 Sam. 13, 9.

NOTE. Many at the present day ren-

der זָבַח שְׁלָמִים by *thank-offering*; comp. r. שָׁלַם Piel.

שָׁלֵם m. (r. שָׁלַם) 1. *requital, recompense, retribution*, Deut. 32, 25.

2. *Shillem*, pr. n. of a son of Naphtali Gen. 46, 24. Num. 26, 49; for which 1 Chr. 7, 13 שְׁלָיִם.—Patron שְׁלָמִי a *Shillemite* Num. 1. c.

שָׁלַם, see שָׁלוֹם.

שָׁלֵם and שְׁלָוִים m. (r. שָׁלַם) 1. *requital, retribution*, Hos. 9, 7; plur. Is. 34, 8.

2. *a reward, gift*, by which one is corrupted, a bribe, like שְׁלָמִים, Mic. 7, 3.

שָׁלַם (retribution, r. שָׁלַם) *Shallum*, pr. n. a) A king of Israel, 772 B. C. 2 K. 15, 10 sq. b) A king of Judah, son of Josiah and younger brother of Jehoiakim and Zedekiah, prob. the same with יהואחז no. 2. Jer. 22, 11. See Rosenm. ad h. l. c) The husband of Huldah the prophetess, 2 K. 22, 14. d) Of several other men, Ezra 2, 42. 7, 2. 10, 24. 42. Neh. 3, 12. 7, 45. 1 Chr. 2, 40. etc. Comp. שָׁלַם no. 2, and שָׁלוֹן.

שָׁלַם־מָה f. i. q. שָׁלַם, *retribution, punishment*, Ps. 91, 8. R. שָׁלַם.

שְׁלָמָה (pacific, Irenæus, Germ. Friederich, from שָׁלוֹם with the syll. הַ i. q. וְ, וְ, comp. 1 Chr. 22, 9, and Heb. Gr. § 83. 15) pr. n. *Solomon*, the tenth son of David, 1 Chr. 3, 5, comp. 2 Sam. 3, 5; born of Bathsheba; the successor of his father, and the third king of the Hebrew nation, r. 1005–975 B. C. and celebrated throughout the world for his wealth, splendour, and wisdom, see 1 K. c. 2–11. 1 Chr. c. 23. 28. 29. 2 Chr. c. 1–9. Prov. 1, 1. Cant. 1, 1. Ecc. 1, 1. Sept. *Σαλωμών*, in N. T. *Σολομών*, and so Josephus.

שְׁלָמִי (my thanks, r. שָׁלַם) *Shalmi*, pr. n. m. Ezra 2, 46 Keri, where Keth. שְׁמָלִי.

שְׁלָמִי (pacific) *Shelomi*, pr. n. m. Num. 34, 27.

שְׁלָמִי־אֵל (friend of God) *Shelumiel*, pr. n. m. Num. 1, 6. 2, 12.

שְׁלָמִי־הָוָה (i. q. הַשְּׁלָמִי־הָוָה) *Shelemiah*, pr. n. m. 1 Chr. 26, 14.

שָׁלֵם (pacific. abstr. 'love of peace')
Shelomith, pr. n. R. שָׁלֵם.

1. Fem. a) Lev. 24, 11. b) 1 Chr. 3, 19.

2. Masc. a) A son of Rehoboam 2 Chr. 11, 20. b) Ezra 8, 10. c, d, e) 1 Chr. 23, 9. 18. 26, 25.

שָׁלְמָנָסֶר שָׁלְמָן Hos. 10, 14; fully שָׁלְמָנָסֶר 2 K. 17, 3. 18, 8, *Shalman, Shalmaneser*, pr. n. of a powerful king of Assyria, about 730-716 B. C. by whom the ten tribes were carried into exile, B. C. 722. Vulg. *Salmanassar*.—Bohlen compares

Pers. *شَرمان آذر* *verecundus erga ignem*. See more in Thesaur. p. 1426.

שָׁלְמָנָסֶר m. plur. (ר. שָׁלֵם) *rewards, gifts* by which any one is corrupted, Is. 1, 23.

שָׁלְמָנָסֶר, see in שָׁלֵם no. 2.

שָׁלְמָנָסֶר, see שָׁלְמָנָסֶר.

* שָׁלַח imper. שָׁלַח 1. *to draw out or forth, to pluck out*; Chald. שָׁלַח, Sam. גָּלַח, and Nasor. سَلَف, id. Syr.

Ethpe. to be torn out; comp. Arab. and Eth. سَلَب, ḡለḡ to draw out, espec. a sword from the sheath. Kindr. are שָׁלַח, נָשַׁל, שָׁלַח no. 3.—E. g. a weapon from a wound, Job 20. 25. Judg. 3, 22; espec. a sword from its sheath, שָׁלַח הַחֶבֶד *to draw one's sword* Judg. 8, 20. 9, 54. 1 Sam. 17, 51. 31, 4. 1 Chr. 10, 4; also Num. 22, 23 שָׁלַח בְּיָדוֹ הַחֶבֶד *his sword drawn in his hand*. v. 31. Josh. 5, 13. 1 Chr. 21, 16; and so שָׁלַח הַחֶבֶד *those drawing the sword*, armed with swords, Judg. 8, 10. 20, 2. 15. 2 Sam. 24, 9. al. Also *to draw off* the shoe, Ruth 4, 7. 8. Of grass growing on the flat roof of a house, *to pull, to pluck up*, Ps. 129, 6 *as grass of the housetops* שָׁלַח רִבְשׁ *which, before one plucketh* (gathereth) it, *withereth*. Sept. ὅς πρό τοῦ ἐκσπασθῆναι ἐξηράνθη. Vulg. *priusquam evelatur*. So too Rashi.

שָׁלֵף *Sheleph*, pr. n. of a tribe in Arabia Felix, Gen. 10, 26. 1 Chr. 1, 20; perh. the Σαλαπηνοί, whom Ptolemy (VI. 7) reckons among the tribes of the interior. See Bochart Phaleg lib. 2. c. 16

* שָׁלַח a root of uncertain signif. whence the numeral שָׁלֹשׁ *three*; see Thesaur. p. 1427.—Hence

PIEL denom. from שָׁלַח, as שָׁלַח from שָׁלַח.

1. *to divide into three parts*, e. g. a land, Deut. 19, 3. Arab. and Eth. فَكَلَّتْ, ὠλλῶ, id.

2. *to do the third time*, 1 K. 18, 34. Chald. שָׁלַח. Syr. سَلَّ, id.

3. *to do on the third day*, 1 Sam. 20, 19 שָׁלַח הַחֶבֶד *and on the third day thou shalt go down*. Sept. τριωσέσεις.

PUAL denom. Part. שָׁלֹשׁ 1. *threefold, triple*; as מ' חוּט a *threefold thread*, or a cord made of such thread, Ecc. 4, 12.

2. *of three stories, three stories high*, sc. a building, Ez. 42, 6. Comp. שָׁלֹשׁ Gen. 6, 16.

3. *of three years, three years old*, spoken of beasts, Gen. 15, 9. Sept. τριετίζων, Vulg. *triennis*.

Deriv. שָׁלֹשׁ — שָׁלֹשׁ.

שָׁלֹשׁ rarely and later שָׁלֹשׁ, constr. שָׁלֹשׁ, before Makkeph once שָׁלֹשׁ Ex. 21, 11, joined with feminines; also שָׁלֹשׁ, rarely שָׁלֹשׁ, constr. שָׁלֹשׁ, joined with masculines, except twice, Gen. 7, 13.

Job 1, 3; card. num. *three*; Arab. فَكَلَّتْ

or فَكَلَّتْ, Chald. שָׁלַח, שָׁלַח, q. v. Syr. سَلَّ, سَلَّ. For the construction and syntax of this numeral, see Heb. Gr. §§ 95, 118; comp. Lehrs. §§ 144, 181.

Fem. in various constructions, as שָׁלֹשׁ עָרִים *three cities* Deut. 4, 41. 19, 2. 7. 9; שָׁלֹשׁ יָרֵיחַ id. Josh. 31, 32; definite שָׁלֹשׁ עָרִים Num. 35, 14. שָׁלֹשׁ שָׁנִים *three years* Lev. 19, 23. Deut. 14, 28. al. and שָׁלֹשׁ יָרֵיחַ id. 2 Chr. 11, 17. שָׁלֹשׁ אַמּוּת *three cubits* Ex. 27, 1. Ez. 40, 48. 41, 22, and שָׁלֹשׁ אַמּוּת id. 2 Chr. 6, 13. שָׁלֹשׁ פְּעָמִים *three times, thrice*, Ex. 27, 17. 34, 23. Num. 24, 10. al. and hence ellipt. שָׁלֹשׁ פְּעָמִים *two or three times, twice or thrice*, i. e. often, Job 33, 29; שָׁלֹשׁ רְגָלִים *three times* Ex. 23, 14. Num. 22, 28. שָׁלֹשׁ אַלְפֵי מֵאוֹת *three hundred thousand* Num. 31, 36; שָׁלֹשׁ מֵאוֹת אִישׁ *three hundred men* Judg. 7, 6; שָׁלֹשׁ מֵאוֹת שָׁנָה *three hundred years* 11, 26; שָׁלֹשׁ מֵאוֹת שָׁנָה

three hundred foxes 15, 4; *בקר שלוש מאות* *oxen three hundred* 2 Chr. 35, 8.—Masc. *שלשה אנשים* *three men* Gen. 18, 2. Josh. 18, 4; defin. *שלשת האנשים* *the three men* Job 32, 1. *שלשת ימים* *three days* 1 Sam. 30, 12. 2 K. 2, 17; *שלשה ימים* id. 1 Chr. 12, 39. Neh. 2, 11; *שלשת ימים* id. Gen. 30, 36. Ex. 3, 18. *שלשת חודשים* *three months*, 2 Sam. 6, 11. Am. 4, 7; whence *שלשת חודשים* *about after three months* Gen. 38, 24, where *א* is prep. *בן*, see art. *בן* no. 4. c. *שלוש שנים* *two or three* Is. 17, 6. 2 K. 9, 32.—With suff. *שלשתכם* *ye three* Num. 12, 4; *שלשתיהם* *they three* Ez. 40, 10. 41, 16. With art. Deut. 19, 9 *thou shalt add three cities* *על-השלוש* *to these three*. 1 Chr. 11, 20.—Absol. 2 Sam. 24, 12 *שלוש דברים* *three things I offer thee*. 1 Chr. 21, 10. Prov. 30, 18. 21. 29. Ellipt. 1 Sam. 30, 13 *שלשה ימים* *I fell sick these three days*, i. e. three days ago.—For *קלשון* see in art. *קלשון*.—Sometimes the cardinal is put for the ordinal number; espec. in the phrase *בשנת שלש* c. *ל* before the name of a king, or *בשנת שלש*, or *בשנת שלש*, *in the year of three, in the third year*, 1 K. 15, 28. 2 K. 18, 1. 2 Chr. 17, 7. Esth. 1, 3. al.

Also *שלש עשרה* with fem. *שלשה עשר* with masc. *thirteen*. Fem. *שלושה עשר* *thirteen cities* Josh. 21, 19; *שלושה עשר* id. v. 33; *שלושה עשר* id. 19, 6. 21, 4; and so 1 K. 7, 1. Masc. *שלושה עשר* *thirteen bullocks* Num. 29, 14.—For the ordinal, *the thirteenth*, Esth. 3, 12. 9, 1. 17.

PLUR. *שלשים* comm. *gend. thirty*; Aram. *שלושין*, Arab. *ثلاثون*, Eth. *WAA*, id. Gen. 32, 16. Ezra 1, 9. 10. So *שלשים* *thirty men* Judg. 14, 19, and *שלשים* id. Jer. 38, 10. *שלשים* Ex. 38, 24, and *שלשים* 21, 32; *שלשים* *thirty days*, Num. 20, 29. *בן-שלשים* *the son of thirty years*, thirty years old, Gen. 41, 46. Num. 4, 3. 2 Sam. 5, 4.—For the ordinal, *the thirtieth*, 1 K. 16, 23. 29.

שלש (triad) *Shelesh*, pr. n. m. 1 Chr. 7, 35. *שלש*, see *שלש*. *שלש* only plur. *שלש* m. (r. *שלש*) *discendants of the third generation, great-grandchildren*, Ex. 20, 5. 34, 7.

Num. 14, 18. Deut. 5, 9. *בני שלש* Gen. 50, 23 *children of great-grand-children*, i. q. *דברי* the fourth generation. Some have wrongly taken *שלש* for the grand-children themselves; but their name is *בני בני*, and in Ex. 34, 7 they are expressly distinguished from the *שלש*. In Ex. 20, 5 the grand-children, i. e. *בני בני*, seem to be omitted.

שלש *Shalishah*, pr. n. of a district in the vicinity of the mountains of Ephraim, 1 Sam. 9, 4; in which appears to have been situated the city *באל-שלש* *Baal-shalishah*, 2 K. 4, 42. This city Eusebius calls *Beth-shalishah*, and says it was 15 Roman miles distant from Diospolis, towards the north. R. *שלש*.

שלש (triad) *Shilshah*, pr. n. m. 1 Chr. 7, 37. R. *שלש*,

שלש and *שלש* adv. (r. *שלש*, after the form *שלושה*; or comp. from *שלש* i. q. *שלש* and *יום*) *three days ago, the day before yesterday*, i. e. *before*, Prov. 22, 20 Keth. opp. *היום* v. 19. Elsewhere always coupled with *המול*, as *שלש* *המול* *yesterday and the third day* Ex. 5, 8; also *שלש* *המול* id. 2 Sam. 5, 2; i. e. *heretofore, formerly*. *שלש* *המול* *as before, as formerly*, Gen. 31, 2. 2 K. 13, 5. *שלש* *המול* *before, in time past*, Deut. 19, 6. Josh. 20, 5.

שלש, see *שלש*.

* *שם* adv. of place and time, *there, then*; Arab. *ثم* there, *ثم* then; Chald. *שם*, Syr. *ثم*. In the Indo-European languages kindred forms are Gr. *τημος* then, Lat. *tum, tunc*, Anglosax. *thænne*, whence Engl. *then*, Germ. *dann*, all of which have been transferred to time; see no. 2.—Spoken

1. Of place, *there*, i. e. a) *in that place*, *ἐκεῖ*, Gen. 2, 8. 12. 11, 2. 31. 12. 7. 8. 10. 13, 4. 18. al. *sepius*. With the sign of relation prefixed, *שם* *אשר* *where* Ex. 20, 18; often with one or more words interposed, *שם*... *אשר* Gen. 13, 3. 2 Sam. 15, 21. *שם*... *שם* *here ... there* Is. 28, 10. b) After verbs of motion i. q. *thither*, as *ἐκεῖ* for *ἐκεῖσε*, 1 Sam. 2, 14. 2 K. 19, 32; whence *שם*... *אשר* *whither* 1 K. 18, 10. Jer. 19, 14.

give him descendants (comp. הַקִּים יָרַע) and so continue his name, espec. to a deceased brother or kinsman by marrying his widow, Deut. 25, 7. Ruth 4, 5, 10.

d) Very frequent is שֵׁם יְהוָה the name of Jehovah, rarely שֵׁם אֱלֹהִים the name of God Ps. 69, 31, not only in its proper sense, as in the third commandment. Ex. 20, 6, comp. 6, 3; but also in various other relations. E. g. a) the good name, honour, of Jehovah, his estimation among mankind; as in the phrase לְמִעַן שְׁמוֹ for his name's sake, according to his name and attributes, what these lead us to expect; see more in מִעַן A. 1. Hence* also put for the glory of God, לְמִעַן שְׁמִי for my name's sake, i. e. that the glory and honour of the divine name be not obscured, Is. 48, 9, 1 K. 8, 41. Ps. 79, 9, 106, 8. Ez. 20, 44. Ps. 138, 2 עַל-כָּל-שִׁמְךָ above all thy name, i. e. above all the glory which can be ascribed to thee. β) For God himself, as the object of invocation, praise, worship; as יָרָא קְרָא בְּשֵׁם יְיָ to call upon (invoke) the name of Jehovah, i. e. to praise or worship God, see in r. קְרָא no. 2. g; and so הִלַּל אֶת-שֵׁם יְיָ Ps. 113, 3, 135, 1; בָּרַךְ אֶת-שֵׁם יְיָ 145, 21; also אֲדַבֵּר שְׁמִי, אֲזַמְרָה שְׁמִי, and other like phrases in the Psalms. So אֲהַבֵּי שְׁמִי those who love thy name, i. e. who delight in thy praise, Ps. 5, 12, 69, 37, 119, 132; יֹדְעֵי שְׁמִי those who know thy name Ps. 9, 11. Jer. 48, 17. γ) For the deity, Godhead, as present to mortals, nearly i. q. פָּנֵי יְהוָה. Ex. 23, 21 שְׁמִי בְּהַרְבּוֹן for my name (divinity) is in him, in the angel. 1 K. 8, 29 יְהוָה שְׁמִי my name (divinity) shall be there etc. in the temple. 2 K. 23, 27. 1 K. 3, 2 there was yet no house built unto the name of the Lord. 8, 17, 20. Is. 18, 7. So שָׂמוֹ (שָׁבַן) שְׂמוֹ, said of Jehovah, to place or cause his name to dwell any where, i. e. to fix his abode there, see in שָׂמוֹ and שָׁבַן. Often spoken of the aid which the present deity vouchsafes to men; Ps. 54, 3 O God, בְּשִׁמְךָ הוֹשִׁיעֵנִי save me by thy name, by thy presence and aid. 44, 6, 124, 8, 89, 25, 20, 2; once as present for punishment, Is. 30, 27.—Also שֵׁם הַשֵּׁם, absol. for שֵׁם יְהוָה, Lev. 24, 11, 16. Deut. 28, 58. Here too belongs 1 Chr. 13, 6 the ark of God... אֲשֶׁר

שֵׁם at which (where) the Name is called, invoked, comp. 2 Sam. 6, 2.—For the superstition of the later Jews in respect to the name יְהוָה, see in יְהוָה init. and r. נִקְבַּ no. 3.

3. *Shem. Sem.*, pr. n. of the eldest son of Noah. Gen. 5, 32; from whom (Gen. 10, 22–30) are derived the Semitic nations, i. e. the nations of Western Asia, the Persians, Assyrians, Aramæans, Hebrews, and part of the Arabs. See Gesen. *Gesch. der Heb. Spr. u. Schr.* p. 5, 6. Knobel *die Völkertafel der Genesis*, p. 131 sq.—For Gen. 9, 27, see above in no. 1. a.

Compound pr. names with שֵׁם are: שְׁמִירְמוֹת, שְׁמִירָה, שְׁמוּאֵל.

שֵׁם Chald. m. c. suff. שְׁמָה (from שֵׁם), a name. Dan. 2, 20, 26, 4, 5, 5, 12. Ezra 5, 1, 14 שְׁמָה לְשֵׁשׁבַּצַּר וְיָהִיבוּ אֹתָם וְיִדְבְּרוּ אֵלָיו and they were delivered to Sheshbazzar by his name, i. e. to one whose name was Sheshbazzar. Plur. שְׁמָהָן, constr. שְׁמָהָן or שְׁמָתָה, Ezra 5, 4, 10. Syr. *ܫܡܗܐ*, id.

שְׁמָה (desolation, r. שָׁמַם) *Shamma*, pr. n. m. 1 Chr. 7, 37.

שְׁמַאבֵּר (for שְׁמַאבֵּר lofty flight, from שֵׁם or שְׁמָה height, and אָבַר) *Shemeber*, pr. n. of a king of Zeboim, Gen. 14, 2.

שְׁמִיָּה (perh. i. q. שְׁמִיָּה fame) *Shimeah*, pr. n. m. 1 Chr. 8, 32; for which in 9, 38 שְׁמֵאָם *Shimeâm*.

שְׁמִגָּר *Shamgar*, pr. n. of one of the judges of Israel, Judg. 3, 31, 5, 6. The etymology is unknown. Comp. שְׁמִגָּר.

* שְׁמִד in Kal not used, i. q. שָׁמַם to be astonished, desolate, cast down; comp.

שָׁמַם Arab. *سَمِد* to be astonished. Rabb. שְׁמִד extinction, persecution.—Hence

HIPH. הִשְׁמִיד to destroy, i. e. a) to lay waste, e. g. cities, altars, Lev. 26, 30. Num. 33, 52. Mic. 5, 13; a kingdom Am. 9, 8. b) Oftener to cut off, to destroy, persons and nations, Deut. 1, 27, 2, 12, 21, 22, 23, 31, 4, 1 K. 15, 29; also to destroy one's name or race, 1 Sam. 24, 22, 2 K. 10, 28. Inf. הִשְׁמִיד subst. destruction Is. 14, 23.

NIPH. pass. to be destroyed i. e. a) to be laid waste, as fields Jer. 48, 8; high-

places Hos. 10, 8. b) *to be cut off, to perish*, of nations Deut. 4, 26. 28, 20; of single persons Gen. 34, 30. Ps. 37, 38; also the name of any one, Is. 48, 19.

שָׁמַד Chald. id. APH. *to destroy*, Dan. 7, 26.

* שָׁמָה obsol. root, i. q. Arab. سَمَا, *to be high*; hence שָׁמַיִם the heavens.

Kindr. is וּסַמַּם to sign, to mark with a sign, spec. as burnt in; שִׁמָּה a sign, mark; וּסַמַּם a sign, designation, name; comp. סָמַן, סָמַן, to mark off, designate. Hence שָׁם name.

שָׁמָה, see in שָׁם no. 4. 5

שָׁמָה f. (r. שָׁמַם) 1. *astonishment*, Jer. 8, 21. Meton. object of astonishment, something stupendous, Jer. 5, 30. 19, 8. 25, 9. 29, 18. 51, 37. 2 Chr. 29, 8. Deut. 28, 37.

2. *a laying waste, desolation, ruin*, Is. 24, 12. הָיָה לְשָׁמָה *to be for desolation, to be desolated*, Is. 5, 9. Jer. 4, 7. 25, 11. 50, 23. Zeph. 2, 15; שָׁמָה לְשָׁ, *to lay desolate*, Is. 13 9. Jer. 2, 15. 51, 29. Joel 1, 7; נָתַן לְשָׁ *to give over to desolation* 2 Chr. 30, 7.—Plur. שְׁמוֹת *desolations* Ps. 46, 9. Ez. 36, 3 *because of desolations and panting after you*, i. e. because they lay waste and pant after your destruction. Others here regard שְׁמוֹת as an anomalous inf. Kal of r. שָׁמַם as transitive; see Thesaur. p. 1436.

3. *Shammah*, pr. n. m. a) A son of Reuel Gen. 36, 13. 17. b) A son of Jesse, brother of David, 1 Sam. 16, 9. 17, 13; elsewhere written שִׁמְעָה *Shimeah* 2 Sam. 13, 3. 32, and שִׁמְעָא 1 Chr. 2, 13. c) 2 Sam. 23, 11. d) 2 Sam. 23, 33. e) ib. v. 25; for which שְׁמוֹת *Shammoth* 1 Chr. 11, 27, and שְׁמוֹת *Shamhuth* 1 Chr. 27, 8.

שְׁמוֹת, see שָׁמָה no. 3. e.

שְׁמוֹת Chald. plur. constr. *names*; see שָׁם.

שָׁמוּאֵל pr. n. m. *Samuel*, prob. comp. from אֵל and שָׁמוּ i. q. שָׁם, as רִצְוֹאֵל from רָצַע and רָצַע i. q. רָצַע; comp. מָחַי in comp. names i. q. מָחַ, also פָּנִי in פָּנִיאל; hence pr. 'name of God' (*Jahveh*), see 1 Sam.

1, 20. Others take it for שָׁמוּעָא 'heard of God.' a) The great prophet and judge of the Hebrews, the son of Elkannah and Hannah, born at Ramathaim in mount Ephraim; see his history in 1 Sam. c. 1–25. In 1 Chr. 6, 13. 18 [28. 33] the same Samuel seems to be meant; it is there said that he was of the tribe of Levi, which is not specified in the book of Samuel. See Knobel Prophetismus d. Hebr. II. p. 28. Winer Realw. art. *Samuel*.—b) Num. 34, 24. d) 1 Chr. 7, 2.

שָׁמוּעַ, see שָׁמָה lett. a.

שְׁמוּעָה and שָׁמְעָה f. (r. שָׁמַע) constr. שָׁמְעָה, pr. 'what is heard;'
1. *report, rumour*, 2 Chr. 9, 6.

2. *tidings, a message, news*, 1 Sam. 4, 19; whether of good Prov. 15, 30. 25, 25, or of evil Jer. 49, 23. Ps. 112, 7. Jer. 10, 22. Espec. a message sent from God, Is. 53, 1. Jer. 49, 14.—Hence

3. i. q. *instruction, teaching*, Is. 28, 9.

שָׁמוּר, see שָׁמַר no. 3.

שְׁמוֹת, see in שָׁמָה no. 2, and 3. e.

* שָׁמַת fut. pl. הִשְׁמִיתוּ 1. *to smite, to thrust, to cast, to throw down*; comp. Arab. شَمَص to strike, to smite, also to urge on a beast violently.—Hence a) *to cast or throw down*, e. g. a person from a window, 2 K. 9, 33. b) Intrans. *to thrust or spring forward, to rush, to run away*; so prob. in the vexed passage 2 Sam. 6, 6 and parall. 1 Chr. 13, 9 *for the oxen ran, dragging the cart with the ark*. Others, as Vulg. *the oxen kicked*; or trans. *the oxen shook* sc. the ark. See Thesaur. p. 1435.

2. *to let fall, to let lie*, e. g. a field untilled, Ex. 23, 11; a debt, *to remit, to release*, Deut. 15, 2. With בִּן, *to desist from any thing, to discontinue*, Jer. 17, 4.

NIPH. pass. of Kal no. 1. a, *to be cast down*, e. g. from a rock Ps. 141, 6.

HIPH. i. q. Kal no. 2, *to remit, to release*, Deut. 15, 3.—Hence

שְׁמוּטָה f. *remission, release*, from debt, Deut. 15, 1. 2. שְׁנַת הַשְּׁמוּטָה *the year of release*, i. e. the year of jubilee, in which all debts were to be remitted, Deut. 15, 9. 31, 10.

שָׁמַי (desolated, r. שָׁמַם) *Shammai*, pr. n. m. a) 1 Chr. 2, 28. b) *ibid.* v. 44. c) 4, 17.

שְׁמִידָה (fame of wisdom, see art. שָׁם fin.) *Shemida*, pr. n. of a son of Gilead, Num. 26, 32. Josh. 17, 2. 1 Chr. 7, 19. Patronym. שְׁמִידָי *a Shemidaite*, Num. 1. c.

שָׁמַיִם m. plur. (r. שָׁמַה) constr. שְׁמַיִ, c. suff. שְׁמַיָה, שְׁמַיִם; *the skies, the heavens, heaven*, from an obsol. sing. שָׁמַי,

Arab. سَمَاوَة, Eth. ሰማይ, the high; i. e. the firmament, רָקִיעַ, which seems spread out like an arch above the earth, and is represented as supported on foundations and columns, 2 Sam. 22, 8. Job 26, 11; hence the rain is said to descend through its gates or windows, Ps. 78, 23, comp. Gen. 28, 17 and אֲרָבוֹת; and above is supposed to be the abode of God and the angels, Ps. 2, 4. Gen. 28, 17. Deut. 33, 26; hence in Job 15, 15 שָׁמַיִם and רָקִיעֵי שָׁמַיִם *the heavens and his angels* are parallel. With He loc. הַשְּׁמַיִם *towards heaven, heavenward*, Gen. 15, 5. 28, 12; so the accus. in the same sense שָׁמַיִם, הַשְּׁמַיִם, 1 Sam. 5, 12. Ps. 139, 8, also על-הַשְּׁמַיִם Ex. 9, 22. 23. 10, 21. 22. But acc. הַשְּׁמַיִם is also *in heaven* 1 K. 8, 34. 36. 39. 43. 45. 49. under the heavens, i. e. on earth, Ecc. 1, 13. 2. 3. 3, 1; comp. כְּלֵי-הַשְּׁמַיִם *under the whole heaven*, i. e. in the whole earth, Gen. 7, 19. Deut. 2, 25. Job 28, 24. 37, 3. 41, 3. Dan. 9, 12. הַשְּׁמַיִם וְשָׁמַיִם שָׁמַיִם *the heavens and heaven of heavens*, i. e. all the extent and regions of heaven, however vast and infinite, Deut. 10, 14. 1 K. 8, 27. הַשְּׁמַיִם וְהָאָרֶץ *the heavens and the earth*, i. e. the universe, Gen. 1. 1. 2. 1. 14, 19. 22. Also עוֹף הַשְּׁמַיִם *the birds of the heavens*, Gen. 1, 26. 28; מִטַּר הַשָּׁמַיִם *the rain of heaven* Deut. 11, 11, טַל הַשָּׁמַיִם *the dew of heaven* Gen. 27, 18, שֵׁן הַשָּׁמַיִם *the hoar frost of heaven* Job 38, 29. לֶחֶם שָׁמַיִם *bread of heaven*, the manna, Ps. 105, 40, and so Ps. 78, 24 דָּגַן שָׁמַיִם. For צִבָּה הַשְּׁמַיִם see art. צִבָּה. In the later books Jehovah is often called אֱלֹהֵי הַשְּׁמַיִם *the God of heaven*, (see the Chald.) 2 Chr. 36, 23. Ezra 1, 2. Neh. 1, 4. 5. 2, 4. 20. Ps. 136, 26. Jon. 1, 9; comp. רַהֲוֵה אֱלֹהֵי הַשְּׁמַיִם Gen. 24, 7.

שְׁמַיִן Chald. m. plur. emphat. שְׁמַיִא, i. q. Heb. q. v. *the heavens, heaven*, Dan. 4, 8. 10. 7, 2. Sometimes for *the inhabitants of heaven*, i. e. God with the angels, who govern the world, Dan. 4, 23; comp. on this usage in the Jewish writings and also in the classic authors, Fessellii Advers. Sac. p. 349. Wetstein ad Matt. 21, 25.—אֱלֹהֵי שְׁמַיִם *the God of heaven*, see Heb. above, Dan. 2, 18. 37. Ezra 5, 11. 12. 6, 9. 10. Comp. Tob. 10, 12. Rev. 11, 13.

שְׁמִינִי m. שְׁמִינִית f. (fr. שָׁמַנָה) ordin. adj. *the eighth*, 1 Chr. 12, 12. 26, 5. הַחֹדֶשׁ הַשְּׁמִינִי *the eighth month* 1 K. 12. 32. Zech. 1, 1; בְּיוֹם הַשֵּׁשׁ *on the eighth day* Lev. 9, 1. Num. 6, 10; הַשְּׁמִינִית *the eighth year*, Lev. 25, 22. Chald.

שְׁמִינַי, Syr. ثَمَانِيَة, Arab. ثَامِن, Eth. ስምንት.—Spec. fem. הַשְּׁמִינִית *the eighth, the octave*, Ps. 6, 1. 12, 1; a technical musical term, of which the signification is doubtful. According to Gesenius it denoted the lowest and gravest notes, as sung by men, the modern *bass, basso*; opp. to עֲלֵי-עֲלָמוֹת 1 Chr. 15, 21, which is equally obscure; see in r. נֶצַח Pi. no. 2, and art. עֲלֵי-עֲלָמוֹת. Others regard it as a musical instrument.

שְׁמִירָה m. (r. שְׁמִירָה no. 1) c. suff. שְׁמִירָה. 1. *a thorn, collect. thorns*, so called as bristling, prickly; found with טִיבָה Is. 5, 6. 7, 23. 24. 25. 9, 17; with קוֹץ 32, 13; trop. of enemies to be consumed, Is. 10, 17. 27, 4. Arab. شَمِيرَة collect. شَمِير a thorn-tree, spec. the Egyptian thorn.

2. *adamant, the diamond*, so called from its hardness, see the root no. 1; "durezza inenarrabilis est" Plin. H. N. 37, 15; or from its cutting and perforating other substances. Thus the point of the writer's stylus was of diamond, Jer. 17, 1 שְׁמִירָה. As an emblem of hardness, Ez. 3, 9. Zech. 7, 12. Vulg. *adamans*. Arab. سَامُور id. Perhaps we may compare Gr. σμίρις, σμύρις, i. e. diamond-dust used for polishing. Bohlen suggests an Indian origin of the word, and compares *asmira*, stone which eats, lapis rodens, spoken of gems, iron, etc. See Winer Realw. I. p. 284, edit. 3

3. *Shamir*, pr. n. a) A city in Judah Josh. 15, 48. b) A city in the mountains of Ephraim, Judg. 10, 1. 2. c) A man 1 Chr. 24, 24 Keri, where Keth. שְׁמִיר.

שְׁמִירָמוֹת (name most high, or heaven most high, Semiramis?) *Shemiramoth*, pr. n. m. 1 Chr. 15, 18. 20. 16, 5. 2 Chr. 17, 8.

שְׁמַלַי *Shamlai*, pr. n. m. Ezra 2, 46 Keth. prob. corrupted from שְׁלַמַי Keri ib. or from שְׁלַמַי Neh. 7, 48.

* שָׁמַי, 3 fem. pret. in pause שָׁמַיָּה; fut. שָׁמַי, plur. שָׁמַיִם. A fut. אֲשָׁמַי see under r. שָׁמַי.

1. *to be astonished, amazed*; Chald. with ש inserted שָׁמַי causat. to astonish; kindr. are שָׁמַד, הַשָּׂמָה. The primary idea is that of *closing, shutting up*; then the shutting of the mouth implies silence; and this is transferred to astonishment, q. d. 'to be struck dumb'; comp. the kindr. roots הָשַׁם, הָשַׁם, הָשַׁם; Hupfeld in Zeitschr. für d. Kunde des Morgenl. III. p. 397.—Jer. 18, 16. 19, 8. 50, 13. 1 K. 9, 8. Ps. 40, 16; with שָׁל Lev. 26, 32. Job 17, 9. al. So 2 Chr. 7, 21, see art. לָ A. 6. b.

2. *to be laid waste, to be made desolate*, since desolate places are silent and quiet, in contrast to the noise and turmoil of inhabitants; Ez. 33, 28. 35, 12. 15. Part. שָׁמַי, שָׁמַיִם, f. שָׁמַיָּה, plur. שָׁמַיִם, שָׁמַיִם, *desolate*, Lam. 1, 4. 3, 11. Is. 49, 8; of persons, *wasted, perishing*. Lam. 1, 13. 16, also *solitary* 2 Sam. 13, 20. Is. 54, 1. Plur. f. שָׁמַיִם *desolate places, ruins*, Is. 61, 4. Dan. 9, 18. 26.

NOTE. A transitive signification, *to lay waste*, is usually assumed, on account of שָׁמַי Ez. 36, 3 and שָׁמַי Dan. 8, 13. 9, 27. 12, 11. But for the former see art. שָׁמַי; and for the latter see in Poel.

NIPH. נָשַׁמַי 1. i. q. Kal no. 1, *to be astonished* Jer. 4, 9. Ez. 4, 17; c. שָׁל Job 18, 20.

2. i. q. Kal no. 2, *to be laid waste, made desolate*, Am. 7, 9. 9, 14. Is. 54, 3. Jer. 12, 11. Ps. 69, 26; *to be wasted, to perish*, of persons Lam. 4, 5; *to be desolate, solitary*, of a way Lev. 26, 22. Is. 33, 8; also Joel 1, 17.

POEL 1. i. q. Kal no. 1, *to be astonished*, part. שָׁמַיִם Ezra 9, 3. 4.

2. Trans. part. שָׁמַיִם Dan. 9, 27. 11, 31. and also שָׁמַי or שָׁמַי, the מ being dropped, Dan. 8. 13. 9, 27. 12, 11, pr. *something astounding, horrible, revolting*, almost as a subst. and sometimes joined with שָׁקַי, as Dan. 12, 11 הַח שָׁמַי שָׁקַי *the setting up of the abominable, the horrible*, comp. 11, 31. 9, 27. Something thus abominable and horrible is said by the prophet to be set up in the sanctuary in Jerusalem by the conqueror, after the sacrifices were abolished; and this can only refer to idolatry, for which שָׁקַי is always used. We may therefore understand an idol, or an altar to idols, which Antiochus Epiphanes set up in the temple. Sept. βδελύγμα ἐρημώσεως. Vulg. *abominatio desolationis*. 1 Macc. 1, 54 ἠκοδομησαν βδελύγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον καὶ comp. 2 Macc. 6, 2 sq. Matt. 24, 15. Mark 13, 14.—The same seems to be also שָׁמַי Dan. 8, 13, where Sept. ἡ ἀμαρτία ἐρημώσεως.—Others, including Gesenius, interpret this word not of a thing, but of a person, sc. Antiochus; and take שָׁמַי and שָׁמַי as genitive, *the abomination of the desolator, the transgression of the desolator*. Most interpreters also take שָׁמַי as participle of Kal; to which they ascribe a transitive sense; see Note above.

HIPH. הִשָּׁמַי, fut. הִשָּׁמַי, c. suff. הִשָּׁמַי 1 Sam. 5, 6; inf. הִשָּׁמַי, part. הִשָּׁמַי.

1. Causat. of Kal no. 1, *to make astonished*, Ez. 32, 10. 20, 26.

2. Intrans. *to be astonished*. Ez. 3, 15; also Job 21, 4, see in Hoph. With שָׁל Mic. 6, 13. Jer. 49, 20.

3. Causat. of Kal no. 2, *to lay waste, to make desolate*, e. g. a land Lev. 26, 31. 32. Num. 21, 30. Jer. 10, 2. Job 16, 7. Ps. 79, 7; also trees, Hos. 2, 14.

HOPH. הִשָּׁמַי, or as in many mss. and edit. הִשָּׁמַי (pron. hōsham), *to be laid waste, made desolate*; inf. c. suff. הִשָּׁמַי (or הִשָּׁמַי) for הִשָּׁמַי. Lev. 26, 34. 35. 2 Chr. 36, 21; and c. שָׁ pref. הִשָּׁמַי for הִשָּׁמַי, and this for הִשָּׁמַי. Lev. 26, 43.—Here too some refer שָׁמַי *to be astonished* Job 21, 5, to be pronounced hōshāmmu, as they think; and it is also found in some mss. written הִשָּׁמַי and

Num. 4, 16. al. rarely **הַקָּדֶשׁ** 'ש Num. 35, 25. Ps. 89, 21; or **מִשְׁחַת קֹדֶשׁ** 'ש Ex. 30, 25; or **מִשְׁחַת רְהוּהָ** 'ש Lev. 10, 7, comp. 21, 12.—Plur. **שְׁמָנִים** *ointments, unguents*. Hos. 6. 6. Cant. 1, 3. 4, 10.—Also **שְׁמֵן הַמֵּר** *ointment of myrrh, fragrant with myrrh*.

שְׁמָנִים m. plur. (r. **שְׁמֵן**) *fatness of the earth, i. e. fat fields, fertile regions*. Gen. 27, 28 *God gave thee הָאָרֶץ מִשְׁמָנֵי הַתְּהוֹמֹת* *fertile fields, pr. of fertile fields, as the other hemistich has הַטֶּל of the dew of heaven*. But v. 39 *הָאָרֶץ רְהוּהָ מִשְׁמָנֵי הָאָרֶץ מִדֹּשְׁבָה* *without the fatness of the earth shall be thy dwelling, parall. הַטֶּל*. In both places **שְׁמָנִים** is for **שְׁמָנִים**; but there is a play of words arising from the twofold use of **מֵן**, which in v. 28 is taken in the partitive sense, see **מֵן** no. 1; and in v. 39 in its privative sense, see **מֵן** no. 3. f.

* **שְׁמֹנֶה**, also **שְׁמוֹנֶה**, joined with feminines; **שְׁמֹנֶה**, rarely **שְׁמוֹנֶה**, constr. **שְׁמוֹנֶה**, joined with masculines; card. num. *eight*. Arab. **ثَمَانِيَّةٌ**, **ثَمَانٍ**; Aram. **שְׁמֹנֶה** and **שְׁמוֹנֶה**, with fem. **שְׁמוֹנֶה**, with masc. Eth. **ሥምን**, etc. So **שְׁמֹנֶה שָׁנִים** *eight years* Judg. 3, 8. 2 Chr. 34, 1; **שְׁמֹנֶה שָׁנָה** id. 2 K. 22, 1, 8, 17 Keth. **שְׁמֹנֶה בָּנִים** *eight sons* 1 Sam. 17, 12; **שְׁמֹנֶה אַנְשִׁים** 'ש *eight men* Jer. 41, 15. **שְׁמֹנֶה בָּרִים** *eight bullocks* Num. 29, 29; **שְׁמֹנֶה חֲבָרִים** *eight oxen* Num. 7, 8. **בֶּן שְׁמֹנֶה יָמִים** *a son of eight days, eight days old*, Gen. 17, 12. 21, 4.—Put instead of the ordinal, for *the eighth*, as **בְּשָׁנָה שְׁמֹנֶה לְמַלְכוּתוֹ** *in the eighth year of his reign* 2 K. 24, 12; **בְּיוֹם שְׁמֹנֶה לַחֹדֶשׁ** *on the eighth day of the month* 2 Chr. 29, 17.

Also **שְׁמֹנֶה עָשָׂר** with fem. **שְׁמוֹנֶה עָשָׂר** with masc. (once **שְׁמוֹנֶה עָשָׂר** Judg. 20, 25,) *eighteen*; so **שְׁמֹנֶה עָשָׂר שָׁנִים** *eighteen years* Judg. 3, 14; **שְׁמֹנֶה עָשָׂר נָשִׁים** *eighteen wives* 2 Chr. 11, 21.—For the ordinal, *eighteenth*; 2 K. 3, 1. 2 Chr. 35, 19.

PLUR. **שְׁמוֹנִים** and **שְׁמוֹנִים** Gen. 5, 26. al. *eighty*; Chald. **שְׁמוֹנִים**, Syr. **ثَمَانُونَ**, Arab. **ثَمَانُونَ**, Eth. **ሥምን**, id. So **שְׁמוֹנִים אֲנָשִׁים** *eighty men* Jer. 41, 5;

שְׁמוֹנִים שָׁנִים *eighty years* Judg. 3, 20; and so Cant. 6, 8. Gen. 16, 6. Ex. 7, 7. 2 Sam. 19, 33.

Deriv. ordin. **שְׁמוֹנִים**.

* **שָׁמַע**, in pause **שָׁמַע** Ps. 34, 7. al. fut. **שָׁמַע**; imper. **שָׁמַע**, **שָׁמַע** Ps. 30, 19; very frequent.

1. *to hear*; Syr. Chald. id. Arab.

سَمِعَ, Eth. **ሥምን**, to hear, to obey. Gen. 18, 10. Is. 6, 9. Job 13, 1. Ps. 48, 9; c. acc. of thing Gen. 3, 10. 24, 52. Ex. 2, 15. Jer. 42, 14. Job 3, 18; c. acc. of pers. speaking Gen. 37, 17. 1 Sam. 17, 28; with **בֵּר** before a clause or sentence Gen. 42, 2. 2 Sam. 11, 26. 1 K. 5, 15. Neh. 3, 33; c. **עַל** Gen. 41, 15.—Spec. a) *to hearken, to listen to any one, to give attention, c. acc.* Gen. 23, 8. 11, 15. Ecc. 7, 5; **אָל** Gen. 49, 2. 1 K. 12, 15. Is. 46, 3. 12; **לְ** Ps. 81, 12. Job 31, 35; c. **בְּ** Job 37, 2. Is. 42, 24. 2 Sam. 12, 18. But **בְּ** **שָׁמַע** is likewise often *to hear to any thing, to be an ear-witness, testis auritus fuit* Plaut. Gen. 27, 5. Job 15, 8. 26, 14; also *to hear with pleasure* 2 Sam. 19, 36. Ps. 92, 12. b) Of God. *to hear and accept prayer, to hear and answer, c. acc.* Gen. 17, 20. Ps. 10, 17. 54, 4; c. **אָל** Gen. 16, 11. 30, 22; **פ'** **קוּל** Deut. 33, 7. Ps. 5, 4. 18, 7. 27, 7. 28, 2. 64, 2. Lam. 3, 56; **פ'** **קוּל** Gen. 30, 6. Deut. 1, 45; **אָל-קוּל** Gen. 21, 17. Sometimes also with **לְ** of the object, Gen. 17, 20. c) *to hearken to, to hear and obey*, Is. 1, 19. 65, 12. Judg. 11, 17. 28; c. acc. of thing, Ex. 24, 7. Deut. 12, 18; c. **אָל** Gen. 28, 7. 39, 10. Deut. 18, 19. Josh. 1, 17; **עַל** 2 K. 20, 13; **לְ** Neh. 9, 29. Lev. 26, 21; **פ'** **קוּל** Gen. 27, 13. Ex. 18, 19. Deut. 26, 14. 2 Sam. 12, 18; **פ'** **קוּל** Gen. 3, 17. Judg. 2, 20. Ps. 58, 6.

2. *to hear distinctly, to understand*, Gen. 11, 7. 42, 23. **לֵב שָׁמַע** *an understanding heart* 1 K. 3, 9. But **אִישׁ שָׁמַע** Prov. 21, 28, *the man that hath heard* sc. the thing to be established by testimony, i. e. a true witness, in opp. to a false witness.

NIPH. 1. *to be heard*, Gen. 45, 16. Ex. 23, 13. 1 Sam. 1, 13; c. **לְ** *by any one* Neh. 6, 1. 7. Also i. q. *to be regarded*, Ecc. 9, 16; *to be heard and accepted* Dan. 10, 12, comp. 2 Chr. 30, 27.

12, 22. 2 Chr. 11, 2. 12. 5. 7. 15. b) Another in the time of Jeremiah, Jer. 29, 31. 32. c) Of several other persons of less note; see Simonis Onom. p. 546.

שמעתה (i. q. שְׁמָעָה) *Shimeath*, pr. n. f. 2 K. 12, 22. 2 Chr. 24, 26.

* שָׁמַץ obsol. root, i. q. Arab. شَمَسَ, to thrust, to cast, to throw; comp. שָׁמַט. Then intrans. 'to thrust oneself,' to

hasten, comp. Arab. شَمَّاسٌ a hastening; espec. in speaking, to speak hurriedly, to mutter, to whisper, like Arab.

שָׁמַץ, which also seems to be transferred to derision and pleasure in the misfortunes of others.—Hence the two following.

שָׁמַץ m. a transient sound, a whisper, rapidly uttered and swiftly dying away, Job 4, f2. 26, 14. Symm. ψιθυρισμός, Vulg. susurrus.—In the Talmud שָׁמַץ is a little, which the Targum and Syr. have expressed in the above passages.

שמעה f. (r. שָׁמַץ) pr. a whispering, and that envious and malicious; hence, 'joy in others' evils,' malicious pleasure, or a jeering, mocking, whispering derision, once Ex. 32, 25 בְּקִמְיָהֶם לְשִׁמְצָה for a derision among their enemies. Sept. and Theodot. ἐπίλασσα.—Jewish interpreters, shame, reproach; Gesenius and others, rout, overthrow; see more in Thesaur. p. 1442.

* שָׁמַר fut. יִשְׁמַר, c. suff. יִשְׁמַרְנִי, once before pause accent הַשְּׁמַרְתִּים Prov. 14, 3.

1. Pr. i. q. סָמַר, שָׁמַר, to be stiff, rigid, to stand erect, to bristle; whence שְׁמַרִים thorns, as bristling; also adamant, a diamond, as rigid, hard, comp. 'silex rigidus' Ovid. Met. 10. 242. Then transferred to fixedness of look, to stare, to look at earnestly. Hence

2. to watch, to guard, to keep; comp. synon. נָצַר, נָשַׁר.

a) to keep, in the narrower sense, as a garden Gen. 2, 15. 3, 24; a flock 30, 31; a house Ecc. 12, 3; a gate, 1 K. 14, 27. Neh. 13, 22.—Part. שָׁמַר subst. a keeper, watchman, Cant. 3, 3; of a flock i. e. a shepherd 1 Sam. 17, 20; שָׁמַר שָׂדֵי field-keeper Jer. 4, 17; שָׁמַר נְשִׁים keeper of the women Esth. 2, 3. 8. 14. 15. שְׁ

הַבְּלִיָּים baggage-guard 1 Sam. 17, 22 בְּנֵדָרִים שְׁ keeper of the wardrobe 2 K. 22 14; שְׁמַרֵי הַסֵּף keepers of the threshold or door of the temple, the priests, 2 K. 12, 10. 22, 4. 2 Chr. 34, 9. Trop. the prophets are called שְׁמַרֵים keepers Is. 21, 11. 62, 6, comp. צָפִים in r. צָפָה; also Jer. 20, 10 שְׁמַרֵי צַדִּיקִי the keepers of my side, who do not leave my side, my familiar companions; see in צָלַע no. 2.

b) In a wider sense, to keep safe, to protect, to preserve, c. acc. of pers. or thing, 1 Sam. 25, 21. 30, 23. Prov. 13, 3. 21, 23. Deut. 23, 24; with עַל of pers. Prov. 6, 22. Often of God, as keeping, protecting, preserving men, c. acc. Gen. 28, 15. 20. Ex. 23, 20. Jer. 31, 10. Ps. 12. 8. 16, 1. 121, 7. 145, 20. Job 2, 6; with acc. and מִן, to keep or protect from. Prov. 3, 26. 21, 23. Ps. 121, 7. Is. 56, 2.

c) Spec. שָׁמַר נַפְשִׁי, one keeping his spirit. i. e. circumspect, prudent, Prov. 16, 17. 22, 5; also שָׁמַר נַפְשֵׁךָ, seq. שָׁמַר, beware lest, Deut. 4, 9. Hence ellipt. שָׁמַר, to beware, to abstain from, c. מִן. like Engl. to keep from doing anything. Josh. 6, 18; comp. Niph. no. 2, 3.

3. to keep, to reserve, to lay up; as grain, Gen. 41, 35; food, 1 Sam. 9, 24; goods, property, Ecc. 5. 12. Ex. 22, 6. Ezra 8, 29. Also to keep, to observe, to practise, e. g. good faith, Is. 26, 2; discretion, Prov. 19, 8; mercy, 1 K. 3, 6. Neh. 10, 30; anger, Am. 1, 11 שָׁמַר אַף שָׁמַרְתָּ his anger, he keepeth it forever, where שָׁמַרְתָּ before pause is for שָׁמַרְתָּ (as הִפְדַּרְתָּ for הִפְדַּרְתָּהּ, Ez. 7, 25); ellipt. Jer. 3, 5 אִם יִשְׁמַר לְנַפְשׁוֹ will he keep his anger forever? Ps. 39, 2. Spec. to keep in mind and memory. Gr. φυλάττωσθαι τι, c. acc. of thing Gen. 37, 11; espec. words, counsels, Prov. 4, 21. 7, 1. 22. 18; sins. Ps. 130, 3.

4. to keep in view, to observe, to mark, to regard, c. acc. of thing; e. g. admonition, Prov. 13, 18. 15, 5. 1 Sam. 1, 12. Job 39, 1. Ecc. 11, 4; so of migratory birds Jer. 8. 7. Mic. 7. 5 שָׁמַר פְּתָחֵי פִּיהִי mark the doors of thy mouth, be careful as to thy words. Prov. 2, 20 וְאָרְחוֹת הַיְשָׁרִים וְצִדֵּיקִים וְשָׁמַר and mark the ways of the righteous, sc. in order to follow them; but in the opp. sense, Ps. 17, 4 שָׁמַרְתִּי אֲרָחוֹת פְּרִיעִי I have marked the ways of the oppressor, sc. in order to avoid them

Is. 42, 20. Also שמר משמרה to keep the charge, to observe one's duties, to attend upon one's office, comp. in משמרה no. 3. Num. 3, 10 ושמרו אזהבהנהם and they shall attend upon their priest's office, perform it. 18, 7; and so with על of thing, Job 14, 16 לא תשמר על-הטאתי dost thou not mark as to my sin? but others differently. Further, to attend to any one, to care for, almost in the sense of protecting; c. אל of pers. Ps. 59, 10. 1 Sam. 26, 15; c. על v. 16; c. ב 2 Sam. 18, 12.—Sometimes in a bad sense, to watch narrowly, to spy out, c. acc. Job 13, 27. 33, 11. Ps. 56, 7. 71, 10. עיר שמר to watch a city, i. e. to besiege it, 2 Sam. 11, 16; comp. נצר I. 1. b.

5. to keep, to observe, i. e. not to break; e. g. a covenant, as man, Gen. 17, 9. 10. Ex. 19, 5. Ps. 78, 10; or God, Deut. 7, 9. 12. 1 K. 8, 23. Neh. 1, 5. Dan. 9, 4; also a promise, 1 K. 3, 6. 8, 24. 25; the sabbath, Ex. 12, 1. 23, 15. Lev. 19, 30. Deut. 5, 12. Is. 56, 2. 4. 6; espec. God's law, precepts, commandments, etc. Gen. 18, 19. Ex. 15, 26. 20, 6. Lev. 18, 4. Am. 2, 4. Jer. 16, 11. Mal. 2, 9. al. sæp. Ecc. 8, 2 שמר פי המלך keep the king's commandment; but Mic. 7, 5 see in no. 4. Sometimes joined with another finite verb, as שמר וקטח Deut. 4, 6. 7, 12. 2 Chr. 9, 7; often לעשות שמר to observe to do, take care to do, Deut. 6, 25. 12, 1. 13, 1. 15, 5. 17, 10. 2 K. 17, 37. al. להביר שמר 2 K. 10, 31.

6. to observe, i. e. to regard, to honour, e. g. God, to worship, Hos. 4, 10; idols, Ps. 31, 7; one's master, Prov. 27, 18. Comp. Virg. Georg. 4. 212 'observant regem non sic Ægyptus,' etc.

נשמר, imperat. always Milel השמר, except once Is. 7, 4; see end of no. 3.

1. Pass. of Kal no. 2, to be kept, preserved, Ps. 37, 28. 2 K. 6, 10. Hos. 12, 14.

2. Reflex. to keep oneself from any thing, to refrain from, c. בן Deut. 23, 10. Judg. 13, 13. 1 Sam. 21, 5. Comp. Kal no. 2. c.

3. to take heed to oneself, to beware of any thing, to refrain from; c. בן Jer. 9, 3. Gen. 31, 29; מִשְׁמֵר Ex. 23, 21; ב 2 Sam. 20, 10; c. inf. Ex. 19, 12 take heed to yourselves not to go up into the mount; also with לָמָּה lest, before a clause,

Gen. 24, 6. 31, 24. Deut. 4, 15. 16; the pleonastic pron. לָךְ being sometimes added after an imperative, as Gen. Ex. 11. cc. Occasionally in a strong prohibition, there is added to the verb of caution the formula בְּנַפְשֶׁךָ, לְנַפְשֶׁךָ, by thy life, as thou lovest thy life; which however is not dependent on the verb נשמר. Deut. 4, 15. 16 לְנַפְשֶׁיְכֶם מֵאֵד לְנַפְשֶׁיְכֶם וְנִשְׁמַרְתֶּם מֵאֵד לְנַפְשֶׁיְכֶם take good heed therefore, as ye value your lives... lest ye act wickedly, etc. Jer. 17, 21 הִשְׁמְרוּ בְּנַפְשֹׁתֵיכֶם וְאַל-תִּשְׂאוּ מִשָּׂא לְנַפְשֵׁיכֶם take heed to yourselves, for your lives, and bear no burden, etc. Josh. 23, 11. Once with inf. c. לָ, to take heed to do any thing, not to omit it, comp. in Kal no. 5; Deut. 24, 8 הִשְׁמַר לְנַפְשֶׁךָ take heed... to observe diligently and do, etc. Once joined with another imperative, Is. 7, 4 הִשְׁמַר וְהִשְׁקֵט take heed and be quiet; here only הִשְׁמַר is Milra; see above, init.

PIEL, i. q. Kal no. 6, to regard, to worship, e. g. idols, Jon. 2, 9.

HITHPA. הִשְׁתַּמֵּר 1. i. q. Kai no. 5, to keep, to observe, pr. for oneself, Mic. 6, 16.

2. to take heed to oneself, c. מִן Ps. 18, 24.

Deriv. שְׁמֵר, שְׁמִיר, שְׁמִירָה, שְׁמֵרָה, שְׁמֵרָה, מְשֵׁמֵרָה, מְשֵׁמֵר, אֲשֵׁמֵרָה, שְׁמֵרָה, שְׁמֵרָה, שְׁמֵרָה, שְׁמֵרָה, שְׁמֵרָה, שְׁמֵרָה, שְׁמֵרָה, שְׁמֵרָה.

שְׁמֵר m. (r. שְׁמֵר) 1. Plur. שְׁמֵרִים, dregs, lees of wine, so called because wine is kept, preserved, in strength and colour by letting it stand upon the lees. Ps. 75, 9. Is. 27, 6 שְׁמֵרִים מְזֻקָּקִים lees racked off or fined, i. e. generous old wine purified from the lees. Proverb. Jer. 48, 11. Zeph. 1, 12, to rest upon one's lees, i. e. to live a life of quiet indifference and sloth, the figure being drawn from wine.

2. Shemer, pr. n. m. a) 1 K. 16, 24. b) 1 Chr. 6, 31. c) 8, 12. d) 7, 34, for which v. 32 שוֹמֵר, see שמר.

שְׁמֵר and שוֹמֵר m. 1. Pr. part. Kal of r. שְׁמֵר, and subst. a keeper; see in Kal no. 2.

2. Shomer, pr. n. a) Masc. 1 Chr. 7, 32; comp. שְׁמֵר no. 2. d. b) Fem. 2 K. 12, 22, for which 2 Chr. 24, 26 שְׁמִירָה Shimrith.

שָׁמַר m. (r. שָׁמַר) only plur. שְׁמָרִים, observance, celebration, Ex. 12, 42.

שְׁמָרָה f. (r. שָׁמַר) plur. שְׁמָרוֹת, eyelids, once Ps. 77, 5.

שְׁמָרָה f. (r. שָׁמַר) watch, guard, Ps. 141, 3.

שְׁמָרוֹן (watch, guard, r. שָׁמַר) *Shimron*, pr. n.

1. A son of Issacher, Gen. 46, 13. Patronym. שְׁמָרוֹנִי a *Shimronite*, Num. 26, 24.

2. שְׁמָרוֹן *Shimron Meron* Josh. 12, 20 Keri (Keth. מְרָאוֹן 'ש'), elsewhere simply שְׁמָרוֹן *Shimron* Josh. 11, 1, and so 19, 15, a city of Zebulun. According to the Talmud (*Megilla* fol. 70, col. 1) this place was the later סִימוֹנְיָה *Symonias*, a village in Galilee mentioned by Josephus, *Vit.* § 24; now سَمُونِيَّة *Semû-nieh*, *Bibl. Res. in Palest.* III. p. 201. *Comp. Relandi Palæst.* p. 1017.

שְׁמָרוֹן f. (watch-post, r. שָׁמַר) pr. n. *Shomeron, Samaria*. With הָ loc. שְׁמָרוֹנָה.

1. A hill, הַר שְׁ אַמ. 4, 1. 6, 1, with a city built upon it by Omri, in the territory of Manasseh, and named by him after Shemer the former owner of the soil, 1 K. 16, 24; afterwards the capital of the kingdom of Israel, 2 K. 3, 1. 13, 1. 18, 9. 10. Is. 7. 9. 28, 1. Ez. 16, 46. al. Chald. שְׁמָרוֹן, whence Gr. Σαμαρία, Lat. *Samaria*; rebuilt by Herod the Great and called by him Σεβαστή in honour of Augustus, *Jos. Ant.* 15, 7. 7. It is now a small village called *Sebustieh*; see *Bibl. Res. in Palest.* III. p. 138sq. *Relandi Palæst.* p. 979. *Rosenm. Bibl. Geogr.* II. ii. p. 112 sq.

b) In a wider sense, *the kingdom of Samaria*, i. e. of the ten tribes, of which Samaria was the metropolis. קְרַיִי שְׁמָרוֹן *the cities of Samaria*, i. e. of the kingdom. 2 K. 17, 26. 23, 19. and by prolepsis even under Jeroboam, 1 K. 13, 32. שְׁמָרוֹן הָרִי Jer. 31, 5; מְלֶכֶה שְׁ 1 K. 21, 1; also כֶּבֶד שְׁ *the calf of Samaria*, i. e. the calf at Bethel Hos. 8, 5. 6.—Gentile n. is שְׁמָרוֹנִי a *Shomeronite, Samaritan*, 2 K. 17, 29.

שְׁמִירָה (watchful, r. שָׁמַר) *Shimri*, pr. n. m. a) 1 Chr. 4, 37. b) 26, 10. c) 2 Chr. 29, 13. d) 1 Chr 11, 45.

שְׁמִירָה (whom Jehovah keeps) *Shemariah*, pr. n. m. a) A son of Rehoboam 2 Chr. 11, 19. b) Ezra 10, 32. c) ib. v. 41.

שְׁמִירָה (id.) *Shemariah*, pr. n. m. 1 Chr. 12, 5.

שְׁמִירֹן Chald. *Samaria*, the city. Ezra 4, 10. 17, i. q. Hebr. שְׁמָרוֹן.

שְׁמִירָה (watchful, r. שָׁמַר) pr. n. f. *Shimrih*, 2 Chr. 24, 26; see in שָׁמַר b.

שְׁמִרָה (watch, guard, r. שָׁמַר) *Shimrath*, pr. n. m. 1 Chr. 8, 21.

* שְׁמַשׁ obsol. root of doubtful signification; perh. from a reduplicated form שְׁמַשׁ (comp. in r. שָׁמַשׁ) from the simple root שָׁם (see שָׁמַשׁ), and expressing the idea of astonishment, stupor. Hence שְׁמַשׁ the sun, as causing stupor of the eyes, and so dread, terror, in the minds of rude nations, leading them to pay to the sun divine honours. Hence perh. Aram. שְׁמַשׁ to minister, from the idea of wonder and reverence.

שְׁמַשׁ Chald. only Pa. שְׁמַשׁ, to minister unto, to wait upon, c. acc. Dan. 7, 10. Syr. id. For the primary idea, see in r. שָׁמַשׁ.

שְׁמַשׁ, in pause שְׁמַשׁ, c. suff. שְׁמַשְׁהָ, comm. gend. as m. Ps. 104, 19. f. Gen. 15, 17. R. שְׁמַשׁ.

1. *the sun*, so called from the stupor, amazement, with which men look at him, see the root. Others as pr. high, celestial, comp. שְׁמַח, שְׁמַח. Chald. שְׁמַשׁ, emph. שְׁמַשׁ; Syr. مَشْأ, emph.

שְׁמַשׁ, comm. id. Arab. شَمْسٌ fem. id.—Ex. 16, 21. Jer. 31, 35. Cant. 1, 6. al. sæp. תַּחַת הַשֶּׁמֶשׁ *under the sun*, i. e. on earth, an expression frequent in the book of Ecclesiastes, as 1, 3. 9. 14. 2. 11. 18. 19. 22. 4, 1. 3. 7. 15. al. לְפָנֵי הַשֶּׁמֶשׁ *before the sun*, i. e. in the sunshine, Job 8, 16; but for Ps. 72, 17 see לְפָנֵי no 1. p. 854. לְעֵינֵי הַשֶּׁמֶשׁ *in the sight of the sun*, i. e. the sun being as it were present and looking on, 2 Sam. 12, 11. נָגַד הַשֶּׁמֶשׁ id. v. 12. Num. 25, 4. The rising of the sun is expressed by the verbs נָצַח, רָחַ; its setting by the verb בּוֹא; see these verbs. For the worship of the sun, see Deut. 4, 19. 17, 3. Jer. 8, 2.

Ez. 8, 16. 2 K. 23, 5. 11; comp. Job 31, 26.—Metaph. Mal. 3, 20 [4, 2] שמש צדקה *he sun of righteousness shall rise.* So God is called שמש ויגן *a sun and shield,* Ps. 84, 12.

2. Plur. שמשות, *battlements*, sc. serrated, notched, q. d. suns, rays of the sun, Is. 54, 12. Sept. *ἐπιλάσεις.*

Deriv. the two following.

שמשון (sun-like. denom. from שמש) *Shimshon, Samson*, pr. n. of a judge of Israel, of the tribe of Dan, celebrated for his strength, Judg. c. 13–16. Sept. *Σαμψών*, which Josephus (Ant. 5. 8. 4) explains by *ισχυρός*, but against the etymology. See Winer Bibl. Realw. art. *Simson*. Ewald Gesch. des Volkes Israel II. p. 401 sq.

שמשאי (sunny, from שמש) *Shimshai*, pr. n. m. Ezra 4, 8. 17.

שמשרר *Shamsherai*, pr. n. 1 Chr. 8, 26. It seems to have sprung from a double orthography, שמשרר and שמשרי.

שמתרי *a Shumathite*, patronym. or gentile n. from a pr. n. שמתה (garlic) 1 Chr. 2, 53; elsewhere unknown. R. שים.

שן, constr. שני, c. Makk. שן- and שן-, c. suff. שניו, fem. Prov. 25, 19, as in Aram. and Arab. but masc. in signif. no. 2.—Dual שניים, constr. שניי. R. שנין.

1. *a tooth*, of men or animals; Aram.

שן, שניא, שני, Arab. سن, Eth. ሰን, id.—Ex. 21, 24. 27. Lev. 24, 20. Deut. 19, 21. 32, 24. Spec. *elephant's tooth, ivory*, (comp. שנייהבים,) Cant. 5, 14. 7, 5. Ez. 27, 6. שן קרנזה *horns of ivory*, elephant's tusks, Ez. 27, 15, see in קרן lett. b. שן בפסא *a throne of ivory*, i. e. inlaid, ornamented, with ivory, 1 K. 10, 18. שן כסופים *couches of ivory*, inlaid, etc. Am. 6, 4. שן בתי, *ivory palaces*, i. e. with walls inlaid or covered with ivory, 1 K. 22, 38. Ps. 45, 9. Am. 3, 15.—DUAL שניים *teeth*, pr. two rows of teeth, Gen. 49, 12. Num. 11, 33. Mic. 3, 5. Cant. 4, 2. al. שניי *to gnash one's teeth*, Ps. 37, 12. 112, 10, comp. Lam. 2, 16; also שניי Job 16, 9. Proverbial are: Job 19, 20 אהמלטה שניי *I am escaped with the skin of my teeth*, i. e. scarcely do my gums re-

main from disease and wasting; comp. Engl. 'to escape with a whole skin.' 13, 14 אשא בשני *I take my flesh in my teeth*, i. e. expose my life to danger; since what is thus carried in the teeth is apt to be dropped; comp. in art. שן no. 1. c.

2. Any thing like a tooth, e. g. a) *a tine or prong of a fork or flesh-hook*; 1 Sam. 2, 13 שלש השנים *a flesh-hook of three teeth*. So Arab. سن tooth of a comb. b) *a sharp rock, peak, point of a hill or mountain*, Job 39, 28. 1 Sam. 14, 4. 5. Syr. سن id. Arab.

سِن id. Comp. Fr. *dent* applied to mountains, as Dent de Midi, etc.

3. *Shen*, pr. n. of a place, prob. a rock, c. art. השן 1 Sam. 7, 12.

Comp. pr. names with שן are שנאב, שנאצר.

* שניא, see r. שנה I.

שניא Chald. fut. ישניא 1. i. q. Heb. שנה I. no. 2, *to be different, diverse*. c. שן Dan. 7, 3. 19. 23. 24.

2. i. q. Heb. שנה I. no. 3, *to be changed, to change*, Dan. 6, 18. 3, 27. Espec. for the worse, as the countenance, *to change, to be altered*, Dan. 5, 6. 9.

PA. שני 1. Trans. *to change, to alter*; Dan. 4, 13 *let them change his heart*, impers. for *let it be changed*.—Part. pass. *different, diverse*, Dan. 7, 7.

2. *to transgress a law, mandate, decree*, q. d. to change it, Dan. 3, 28. Syr. id.

ITHPA. אשנהני, *to be changed* Dan. 2, 9; espec. for the worse, *to be altered, disfigured*, Dan. 3, 19. 7, 28.

APH. אשני, fut. ישניא 1. *to change, to alter*, Dan. 2, 21; a royal mandate, Dan. 6, 9. 16.

2. *to transgress a statute, ordinance*, Ezra 6, 11. 12.

שניא, see in שנה.

שניא, see in שנה.

שנאב (father's tooth) *Shinab*, pr. n. of a Canaanitish king, Gen. 14, 2.

שנאן m. (r. שנה) *repetition*; Ps. 68, 18 אלפי שנאן *thousands of repetition*, i. e. thousands upon thousands.

שנאצר (perh. fiery tooth) *Shenazar*, pr. n. m. 1 Chr. 3, 18.

* שׁוּבָה *obsol. root, Arab. شَبَّ to be cool, spoken of the day; see Schult. ad Prov. 7, 6. Hence שׁוּבָה q. v.*

* I. שׁוּבָה fut. וְשׁוּבָה, and שׁוּבָה fut. וְשׁוּבָה once Lam. 4, 1; comp. Pi. Pu. and deriv. שׁוּבָה. Pr. to bend, to fold, to double up or over; like Arab. ثَنَى to fold together, to bend, ثَنِي the folding

of a garment, folds of a serpent, a coil of rope, etc. To this notion of *folding, doubling*, may aptly be referred the other meanings of the verb; as also the numeral שׁוּבָה two. שׁוּבָה second.—Hence

1. *to do the second time or again, to repeat, Arab. ثَنَى, Chald. תְּנָה q. v. Syr. ܢܘܢܐ. Neh. 13, 21 אם תִּשְׁנֶה if ye do it again. 1 K. 18, 34. Job 29, 22. With לְ, 1 Sam. 26, 8 once will I smite him לֹא אֶשְׁבֶּה לוֹ and will not repeat it to him, i. e. there shall be no need of smiting him twice. 2 Sam. 20, 10. With בְּ Prov. 26, 11 a fool שׁוּבָה בְּאִוְלָהוֹ who repeateth (persists in) his folly. 17, 9 שׁוּבָה בְּדַבָּר who repeateth a matter, i. e. rakes up anew unpleasant things which should be forgotten.*

2. *Intrans. to be different, diverse from any thing, c. מִן Esth. 1, 7. 3, 8.*

3. *to be changed, altered, espec. for the worse, Lam. 4, 1; of the mind, Mal. 3, 6 I Jehovah change not. Part. plur. שׁוּבָה changing sc. the mind, changeable, fickle, spoken of discontented persons, turncoats, who change from party to party, Prov. 24, 21; comp. Jer. 2, 36.*

NIPH. *to be repeated, e. g. a dream Gen. 41, 32.*

PIEL שׁוּבָה, once שׁוּבָה 2 K. 25, 29.

1. *to change, to alter, e. g. garments 2 K. 25, 29. Jer. 52, 33; a promise Ps. 89, 35; right, justice, i. e. to pervert, Prov. 31, 5. Also to change often, to vary, e. g. a way Jer. 2, 36; to change the countenance of any one. i. e. to cause it to change to sadness, Job 14, 20.*

2. *to transfer to another place, acc. of pers. and לְ of place, Esth. 2, 9.*

3. *שׁוּבָה אֶת-עֵצְמוֹ, to change i. e. to disfigure one's understanding, to feign oneself mad, play the madman, 1 Sam. 21, 14. Ps. 34, 1. Syr. ܥܬܒ ܝܚܡܐ, and ellipt. ܡܢܐ, to be mad.*

PUAL *to be changed for the better, Ecc. 8, 1, where שׁוּבָה for שׁוּבָה.*

HITHP. *to change oneself, i. e. one's garments, to disguise oneself. 1 K. 14, 2. Deriv. שׁוּבָה, שׁוּבָה, שׁוּבָה, שׁוּבָה.*

* II. שׁוּבָה i. q. Arab. سَنَّا, *to shine, to be bright; hence שׁוּבָה.*

שׁוּבָה (r. שׁוּבָה I,) constr. שׁוּבָה; plur. שׁוּבָה, constr. שׁוּבָה; poet. plur. שׁוּבָה, constr. שׁוּבָה; dual שׁוּבָה; a year, pr. repetition sc. of the course of the sun, or of the seasons, as spring, harvest, winter, etc. comp. Gr. ἐνιαυτός, Arab.

سَوَّل orbit, year. Chald. שׁוּבָה, emph. שׁוּבָה, Syr. ܡܢܐ, emph. ܡܢܐ.—Gen. 5.

3. 4. 5. 6, and very often. שׁוּבָה שׁוּבָה Deut. 14, 22. שׁוּבָה בְּשׁוּבָה 15, 20, שׁוּבָה בְּשׁוּבָה 1 Sam. 7, 16, i. e. every year, from year to year. שׁוּבָה in every year Ex. 23, 14. 17. al. שׁוּבָה אֶחָד once in a year 30, 10. Lev. 16, 34. 2 Sam. 21, 1 שׁוּבָה שׁוּבָה שׁוּבָה three years year after year, three years in succession. Repeated שׁוּבָה... בְּשׁוּבָה in one year... in another year Jer. 51, 46. Years are numbered thus: שׁוּבָה שׁוּבָה in the year two of Asa. i. e. in his second year, 1 K. 15, 25; and שׁוּבָה שׁוּבָה לְמַלְכוֹ in the year EIGHT of his reign 2 K. 24, 2; and so on Hebrew coins. Sometimes שׁוּבָה is pleon. repeated, as שׁוּבָה שׁוּבָה לְחַיֵּי נֹחַ in the six hundredth year of Noah's life Gen. 7, 16. Often of the years of life; hence רַב שׁוּבָה multitude of years, old age, concr. aged men, Job 32, 7. שׁוּבָה my years, my life, Ps. 31, 11. Is. 38, 10. 15. שׁוּבָה רַמִּי שׁוּבָה the days of our years, of our life, Ps. 90, 10. Ecc. 6, 3. Also שׁוּבָה בְּרֵאשִׁית הַשָּׁנָה in the beginning of the year Ez. 40, 1; שׁוּבָה בְּצֵאת הַשָּׁנָה at the end of the year Ex. 23, 16. For שׁוּבָה הַיּוֹדֵבֶל and שׁוּבָה הַשְּׂמֵטָה see arts. יוֹדֵבֶל, שְׂמֵטָה.—Plur. שׁוּבָה indef. some years, 2 Chr. 18, 2; comp. רַמִּים some days.—Trop. year for the produce of the year Joel 2, 25.

DUAL שׁוּבָה שׁוּבָה two years, biennium, Gen. 11, 10. 45, 6. 1 K. 15, 25. Am. 1, 1; also שׁוּבָה שׁוּבָה pr. two years of time, see שׁוּבָה no. 1. b, under art. יוֹם Plur.

שׁוּבָה f. (for שׁוּבָה, r. שׁוּבָה) once שׁוּבָה by Chaldaism Ps. 127, 2, constr. שׁוּבָה, c. suff. שׁוּבָה, plur. שׁוּבָה; sleep, Arab.

שנה, Gen. 31, 40. Prov. 3, 24. 6, 4. 9. 20, 13. al. Plur. Prov. 6, 10 מִצַּט שְׁנוֹת a little sleep. 24, 33.—Spoken of any thing transient, Ps. 90, 5 הֵיוּ שְׁנוֹת רֵהוּרָה they are (as) a sleep; others here a dream, but without good reason.

שְׁנָה or שְׁנָא Chald. I. I. i. q. Heb. שְׁנָה a year, Ezra 4, 25. 5, 13. Dan. 7, 1; plur. שְׁנֵי Dan. 6, 1. Ezra 5, 11.

II. i. q. Heb. שְׁנָה sleep, c. suff. שְׁנָה Dan. 6, 19.

שְׁנָהִים m. plur. ivory, only 1 K. 10, 22. 2 Chr. 9, 21. Sept. ὀδόντες ἐλεφάντινοι, Targ. שֵׁן הַפִּיל elephant's tooth. It is prob. compounded from שֵׁן tooth, and some foreign word for elephant; but as to what the latter word should be, there is great variety of opinion. Ewald regards שְׁנָהִים as contr. for הַלְבָּיִם, and this (like Gr. ἐλέφας) for Sanscr. karabha or kalabha elephant. Or perh. שֵׁן הַבְּנִיִּם should be read שֵׁן הַבְּנִיִּם ivory and ebony, see art. הַבְּנִי. For various other opinions, see Thesaur. p. 1453 sq.

שְׁנֵט, see שְׁנָה.

שְׁנִי m. (r. שְׁנָה II,) crimson, rose colour; the colour obtained from a certain insect, Arab. קرمز Kermes, Coccus Ilicis Linn. which adheres with its eggs to the twigs of a species of oak, and is related to the cochineal or coccus cacti; comp. art. בְּרָמִיִל, and see Comm. on Is. 1, 18. Rosenm. Alterthumsk. IV. ii. p. 447. Winer Realw. art. Carmesin. From Arab. Kermes comes Ital. cremesino, Engl. crimson. So חוּט הַשְּׁנִי a crimson thread Cant. 4, 3, and simpl. שְׁנִי id. Gen. 38, 28. 30. הַקֶּוֶה חוּט הַשְּׁנִי a cord of crimson thread, Josh. 2, 18, and שְׁנִי הַקֶּוֶה id. v. 21; fully הוֹלְצֵת שְׁנִי pr. crimson-worm Ex. 25, 4, and שְׁנִי הוֹלְצֵת worm-crimson Lev. 14, 4. 6. 49. 51. 52. Num. 19, 6. From thread of crimson, purple, and byssus, were woven the hangings and cloths of the tabernacle, Ex. 26, 1. 31. 36. 27. 16. 36. 35. Num. 4, 8; and also certain vestments of the priests, Ex. 28, 5. 8. 33. 39, 1. 3. 8. 24. Meton. שְׁנִי crimson for crimson garments 2 Sam. 1, 24. Jer. 4, 30. Plur. שְׁנֵים crimson cloths, garments, Is. 1, 18. Prov. 31, 21.—It signifies, pr. 'a bright

colour; from r. שְׁנָה II; comp. Aram. צְהִירי, [צְהִירִי], coccus, also from צְהִיר to be bright; comp. הַמֵּץ no. 2.—Others suppose שְׁנִי to be pr. i. q. διβαρον, twice dyed, from r. שְׁנָה I; but only purple cloths or garments were dyed twice, never those dyed with coccus. See Braun de vestitu Sacerd. p. 237 sq. Boch. Hieroz. III. p. 527 sq. ed. Lips.

שְׁנִי m. (r. שְׁנָה I.) שְׁנִיָּה f. adj. ordinal.

1. the second, Gen. 1, 8. 2, 13. Ex. 2, 13. Num. 1, 1. al. sæp. So וְהַשְּׁנִיָּה and the second, i. e. again, once more, 2 Sam.

16, 19. Arab. ثَانٍ, f. ثَانِيَةٌ, Chald.

הַשְּׁנִי, Syr. ثَانِيًا.—Fem. שְׁנִיָּה also as adv. a second time, again, Gen. 22, 15. 41, 5. Lev. 13, 5. 6. Jer. 1, 13. Mal. 2, 13. al.

2. second, secondary, of a second rank or order; comp. Arab. ثِنِي and ثِنِي id.

also second or next to the prince; Chald. הַשְּׁנִי, Syr. ثَانِي, id. So plur. שְׁנֵיִם the second, those marching second in order, in the second place, Num. 2, 16, comp. vv. 24. 31. In Gen. 6, 16 שְׁנֵיִם are cells or chambers of the second story. Sing. in the difficult passage Judg. 6, 25 וַיִּפֶּר הַשְּׁנִי, prob. to be rendered: take thy father's young bullock, even the second bullock of seven years old; here הַשְּׁנִי marks a bullock of the second birth, inasmuch as such were regarded as more valuable than all others; so R. Tanchum ad 1 Sam. 15, 9, see in Thesaur. p. 1451. But in Num. 8, 8 פֶּר שְׁנִי is simpl. another bullock.

שְׁנֵיִם m. dual, (r. שְׁנָה I,) constr. שְׁנֵי, (fem. see below,) card. num. two, Gen. 44, 27. 1 Sam. 11, 11. Ecc. 4, 11. Am. 3, 3. al. sæp. c. art. הַשְּׁנֵיִם the two Ecc. 4, 9. 12. Sometimes the twofold, double, Ex. 22, 3. 6. 8; and this seems to be the primary idea, see the root. Arab.

إِثْنَانٍ, Aram. ثَانِي, which two latter vary from the primary form by changing n for r.—It is put either before or after a noun plural; the former being more usual in the earlier books, and the other in the later books; as שְׁנֵים בְּרָבִיִּם Ex. 25, 18; שְׁנֵים עֶדְרִים Deut. 17, 6; and

so Judg. 11, 37. 1 Sam. 25, 18. 1 K. 5, 28. Ez. 21, 24. al. but שנים שנים 2 Chr. 3, 10, 15. 4, 12. Lev. 23, 18; also שנים שנים Josh. 2, 1, and אנשים אנשים Ex. 29, 1. Sometimes put with a collective noun, Gen. 46, 29. Num. 7, 17 sq.—Very often constr. שני is put before a genit. plur. as בנים שני two sons Gen. 10, 25; שנים שנים two cherubs, Ex. 37, 7; שנים שנים two witnesses Deut. 19, 15; and so Josh. 2, 4. 1 Sam. 1, 3; or before a genit. dual, as שני שני thy two breasts Cant. 4, 5. 7, 4; or a genit. collect. as שני שני two chariots 2 K. 7, 14; or a suff. pron. plur. as שנינו שנינו both of us 1 Sam. 20, 42. Job 9, 33; שניהם שניהם both of them Gen. 2, 25. 21, 27. al.—שנים שנים two and two, by pairs, Gen. 7, 9, 15. 1 Chr. 26, 17. שנים שנים and שנים שנים, to cut in two, Jer. 34, 18. 1 K. 3, 25.—Also two 1 K. 17, 12, and two or three 2 K. 9, 32. Is. 17, 6, for a few; comp. Am. 4, 8.

FEM. שנים by sync. for שנים, (Arab.

.) Dag. lene being put irregularly after a movable Sheva, as if Aleph were prefixed (שנים); constr. שני; c. pref. שני Gen. 31, 41. לְשני Ex. 26, 19; but שני Judg. 16, 28, contra שנים שנים Jon. 4, 11.—So Lev. 23, 17 שנים שנים two women 1 K. 3, 16; שנים שנים two cubits Ez. 40, 9; שנים שנים two years 2 Sam. 2, 10; constr. שני שני two daughters Gen. 19, 8; שנים שנים 1 Sam. 13, 1; and so Ex. 28, 11. Deut. 9, 15. With suff. שניהם שניהם they two, both. Ez. 23, 13. 1 Sam. 25, 43; also שניהם שניהם we two 1 K. 3, 18.—Simpl. שנים שנים two things Job 13, 20. Prov. 30, 7. Is. 51, 19.—Often in dates, as שנים שנים in the year two of Asa 1 K. 15, 25. 2 K. 1, 17. 14, 1. 15, 32. Hagg. 1, 1. Dan. 2, 1; and so on Heb. coins, see Thesaur. p. 1450.—Also שנים as adv. a second time, again, Ps. 62, 12. Neh. 13, 20; also שנים שנים id. Job 33, 14. 1 Sam. 18, 21.

Hence masc. שנים שנים, five times שנים שנים Ex. 28, 21. Num. 7, 3. Josh. 3, 12. 1 K. 7, 42. Ez. 47, 13; twelve, 2 Sam. 2, 15. 1 Chr. 25, 9–31. שנים שנים twelve men Deut. 1, 23. Gen. 17, 20, 42, 13, and ש' ע' א' id. Num. 1, 44. Esth. 2, 12. ש' ע' א' id. Num. 1, 44. Esth. 2, 12. שנים שנים twelve bullocks Ezra 8, 38. With art. שנים שנים 1 K. 19, 19. Josh.

4, 4.—Also for the ordinal, the twelfth, שנים שנים 1 Chr. 25, 19. 27, 15. ש' ע' א' on the twelfth of the month Ez. 29, 1; but שנים שנים in the twelfth month Ez. 32, 1.

FEM. שנים שנים, four times שנים שנים Josh. 4, 8. Ez. 32, 1. 17. 33, 21; twelve, as שנים שנים ש' ע' א' twelve stones Josh. 4, 3. 20. 18. 24. 1 K. 18, 31. שנים שנים twelve years Gen. 14, 4. 1 K. 16, 23.—For the ordinal, the twelfth, as ש' ע' א' שנים שנים in the twelfth year 2 K. 8, 25. 17, 1. Esth. 3, 7.

שנים שנים f. (ר. שנים) a sharp or pointed saying, and hence mockery, derision. שנים שנים to be for mockery, an object of scorn, Deut. 28, 37. 1 K. 9, 7.

שנים, see שנים.

* שנים to sharpen, e. g. a sword, Deut. 32, 41; metaph. the tongue, i. e. to utter sharp or pointed sayings against any one, Ps. 64, 4. 140, 4; comp. 120, 3. 57, 7, and rr. שנים, שנים. Part. pass. שנים שנים sharpened, sharp, of a weapon, Ps. 45, 6.

Is. 5, 28. Chald. Pa. שנים, Arab. سَنَّ, id.

PIEL, to sharpen in, Germ. einschärfen, i. e. to inculcate, c. acc. of thing and dat. of pers. Deut. 6, 7.

HITHPO. to be pricked, pierced, e. g. with pain, Ps. 73, 21.

Deriv. שנים שנים; perh. שנים שנים for שנים שנים.

* שנים in Kal not used, perh. to force or bind together, to compress, kindr. with שנים; comp. Chald. שנים, שנים, sandal-thong, shoe-latchet; also Arab. شَنْص implexus est, adhæsit.

PIEL שנים שנים to gird up, sc. the loins, 1 K. 18, 46. So all the ancient versions, and the context demands it.

שנים שנים Shinar, pr. n. of the country around Babylon, Gen. 11, 2. 14, 1. Is. 11, 11. Zech. 5, 11. Dan. 1, 2; comprising the cities Babylon, Erech, Accad, and Calneh, Gen. 10, 10. See Bochart Phaleg 1. 5. J. D. Michaelis Spicileg. Geogr. I. p. 231. Tuch de Nino urbe p. 9 sq. Syr. شَنْص of the country around Bagdad; see Barhebr. p. 256. The derivation is unknown. See more Thesaur. p. 1454.

שָׁנָה f. (רָשָׁן) i. q. שָׁנָה, *sleep*, Ps. 132, 4.

* שָׁסָה fut. רָשַׁסָה, kindr. with שָׁסָה, שָׁסָה, שָׁסָה, q. v. *to plunder, to spoil*, Ps. 44, 11; c. acc. of thing, Hos. 13, 15. 1 Sam. 21, 1. Part. שָׁסָה subst. plur. שָׁסָה *plunderers, spoilers*, Judg. 2, 14. 2 K. 17, 20; שָׁסָה *spoilers of my heritage* Jer. 50, 11; c. suff. שָׁסָה *his spoilers, they who spoil him*, 1 Sam. 14, 48. Judg. 2, 16. Jer. 30, 16 Keri, for Keth. see in r. שָׁסָה. Part. pass. שָׁסָה *plundered, spoiled*, Is. 42, 22.

Po. שָׁסָה, for שָׁסָה which is read in some Mss. *to plunder, to spoil*, c. acc. of thing, Is. 10, 13.

* שָׁסָה fut. רָשַׁסָה, *to plunder, to spoil*, i. q. שָׁסָה, c. acc. of pers. Judg. 2, 14. Ps. 89, 42; acc. of thing, 1 Sam. 17, 53. Part. plur. c. suff. שָׁסָה by Aramæism for שָׁסָה, Jer. 30, 16 Keth. comp. part. שָׁסָה, from r. שָׁסָה.

NIPH. שָׁסָה, fut. רָשַׁסָה, *to be plundered, spoiled*, Is. 13, 16. Zech. 14, 2.

Deriv. שָׁסָה.

* שָׁסָה *to cleave, to split, to divide*; kindr. are שָׁסָה, שָׁסָה, also שָׁסָה, שָׁסָה, שָׁסָה as likewise Arab. شسع and Heb. שָׁסָה.

In Kal spoken of the cloven hoofs of beasts; as שָׁסָה שָׁסָה and ש' ש' שָׁסָה, *cleaving the cleft of the hoof or hoofs*, i. e. cloven-footed, Lev. 11, 3. 7. 26. Deut. 14, 6; comp. r. שָׁסָה Hiph. Part. pass. fem. שָׁסָה *the cloven hoof* Deut. 14, 7.

PIEL שָׁסָה 1. *to cleave, to split*, but not so as to separate the parts; Lev. 1, 17 *and he shall cleave it (וְשָׁסָה אֹהוּ) with the wings thereof, but shall not divide it asunder.*

2. *to rend, to tear in pieces*, e. g. a lion, Judg. 14, 16.

3. Metaph. *verbis dilacerare*, i. e. *to chide, to upbraid*, 1 Sam. 24, 8.—Hence

שָׁסָה *cleft, fissure*, see r. שָׁסָה in Kal.

* שָׁסָה in Kal not used, *to cut in pieces*; kindr. with שָׁסָה, שָׁסָה, also שָׁסָה, שָׁסָה, Syr. سَف.

PIEL fut. שָׁסָה, *to cut or hew in pieces* 1 Sam. 15, 33. Sept. καταξ, Vulg. *in frustra concidit.*

* I. שָׁסָה fut. רָשַׁסָה, apoc. וְרָשַׁסָה, *to look, kindr. with שָׁסָה, שָׁסָה, where see*; the primary idea being that of *dividing, discerning*, comp. שָׁסָה note, שָׁסָה I. Hence absol. *to look around for help*, 2 Sam. 22, 42. Spec. a) With אֶל *to look upon* with favour, to have respect to the sacrifice of any one, Gen. 4, 4. 5. b) *to have respect to a law, to observe*, c. אֶל Ps. 119, 117, where fut. 1 sing. אֶשְׁרָה has the paragog. הָה, which is very rare in verbs לָה; comp. נִשְׁרָה Is. 41, 23. c) *to look to any one, expecting help*, c. אֶל Is. 17, 8; זֶל 17, 7. 31, 1; אֶל Ex. 5, 9. d) With מִן and מֵזֶל *to look away from, to turn away the eyes from any person or thing, to let alone*, Job 7, 19. 14, 6. Is. 22, 4.

HIPH. i. q. Kal lett. d, with מִן Ps. 39, 14 הֲשָׁה מִמֶּנִּי *look away from me, spare me*. The form הֲשָׁה is here imper. apoc. for הֲשָׁה, whence הֲשָׁה (like הֲרָה, הֲזָה) and then the tone being changed and the first syllable made long, הֲשָׁה. There is then no need of deriving this form from a root שָׁסָה, nor of changing the vowels. Another הֲשָׁה see in שָׁסָה Hiph.

HITHP. הֲשָׁה, fut. apoc. הֲשָׁה. 1. *to look around for help*, Is. 41, 10.

2. *to look upon each other, sc. with astonishment, to be amazed*, Is. 41, 23; for the form הֲשָׁה see in Kal lett. b.

Deriv. Chald. שָׁסָה, perh. מִשָּׁה.

* II. שָׁסָה i. q. Syr. سَمَّ, Heb. שָׁסָה, *to be smeared together with viscous matter, spoken of the eyes, to be blinded*, Is. 32, 3.

שָׁסָה Chald. f. (r. שָׁסָה I,) emphat. שָׁסָה, שָׁסָה, *a moment of time, pr. a look, glance of the eye*, Germ. Augenblick, Syr. سَاعِل and Arab. سَاعَة moment, also hour; Eth. ሰላ and ሰላተ id. שָׁסָה *in the same moment*, i. e. instantly, immediately, Dan. 3, 6. 15. 4, 30. 5, 5; but 4, 16 בְּשָׁסָה *for a moment*, i. e. for a short time.

* שָׁסָה obsol. root, prob. i. q. שָׁסָה I. 3, *to run up and down*; pr. to lash, to row. Syr. سَمَّ to swim, to fly, sc. by the motion of the limbs and wings; also Nasor. of a stag running up and down in the desert.—Hence

שַׁעְבָּה f. constr. **שַׁעְבָּת**, *course, race, rushing*, sc. of horses rushing onward, Jer. 47, 3. So Targ. Peshito, Aquila, D. Kimchi, and others. J. D. Michaelis and Gesenius prefer the sense of *stamping*, comparing Arab. **ثَعَب** II; which however is not to *stamp* on the ground, but to *pound* in pieces.

שַׁעְבָּנָה a kind of cloth or garment made of two sorts of threads, linen and woollen, woven together, Lev. 19, 19, where it is coupled with **כְּלָאֵרִים**. Deut. 22, 11 *thou shalt not wear Shaatnez, woollen and linen together*, Sept. **κίβδηλον**, i. e. adulterated, not genuine.—The etymology is very obscure. That proposed by Bochart, Hieroz. I. p. 406, and that of Buxtorf, Lex. Chald. col. 2483, both of whom seek its origin in the Semitic languages, have little probability. Nor is that entirely satisfactory which is suggested by Jablonsky, Opusc. ed. te Water I. p. 294, and by Forster, de Bysso Antiquorum p. 92, who refer it back to the Coptic word **ϣοντινες** *Shontnes*, i. e. *byssus fimbriatus*. More prob. the LXX have to a certain extent expressed the true sense by the word **κίβδηλον**. The first part of **שַׁעְבָּנָה** may therefore well be the Coptic word **ΧΟΟΥΤ**, i. e. “*κίβδηλος, spurius, impurus, reprobus.*” as explained by Peyron in Lex. while the other part perh. is shortened from Copt. **CHTE** i. q. **مبروم** i. e. *twisted from many threads*; the particle **נ** being interposed.

* **שַׁעַל** obsol. root, prob. *to cleave, to break through, to make hollow*, as would appear from the derivatives **שַׁעַל** hollow of the hand, **מִשַׁעַל** hollow way, **שַׁעַל** the fox, pr. the burrower; as also from the kindred roots **שַׁעַר**, **שַׁחַר**, **שַׁאֵל** II, whence **שְׁאֵל** Sheol, Hades.

Deriv. **שַׁעַל**, **שַׁעַל**, **שַׁעַל**; pr. n. **שַׁעְלִים**, **שַׁעְלָרִים**.

שַׁעַל m. c. suff. **שַׁעְלֵי**, plur. **שַׁעְלִים**; constr. **שַׁעְלֵי**. Aram. **שַׁעַל**, **שַׁעְלָא**, **שַׁעְלָא**, id.

1. *the hollow of the hand, the palm*, Is. 40, 12.
2. *a handful*, 1 K. 20, 10. Ez. 13, 19.

שַׁעַל, see **שַׁעַל**.

שַׁעְלָרִים Judg. 1, 35. 1 K. 4, 9, and **שַׁעְלָבוֹן** Josh. 19, 42, (city of foxes, for the fuller **שַׁעְלָבִים**, comp. Arab. **ثَعَلِب** i. q. **שַׁעַל** fox,) *Shaalbim, Shaalabbin*, pr. n. of a city in the tribe of Dan, see Relandi Palæst. p. 988.—Gentile noun **שַׁעְלָבוֹנִית** (as if from **שַׁעְלָבוֹן**) *a Shaalbonite*, 2 Sam. 23, 32. 1 Chr. 11, 33.

שַׁעְלִים (foxes' region) *Shaalim*, pr. n. of a district 1 Sam. 9, 4; prob. i. q. **שַׁעַל** q. v. in **שַׁעַל** no. 2.

* **שַׁעַם** obsol. root, Arab. **سَعِم**, *to go swiftly*, sc. a camel, **مِسْعَام** a swift torrent. Hence perh. **מִשְׁעָם**.

* **שַׁעַן** *to lie down, to rest*; see kindr. **שָׁנָה**, **שָׁנָה**. In Kal not used.

NIPH. **נִשְׁעַן**, fut. **יִשְׁעַן** 1. *to lean upon, to rest upon*, e. g. a spear, c. **בַּל** 2 Sam. 1, 6. **נִשְׁעַן עַל יַד פִּי** *to lean upon the hand of any one*, said of kings who lean upon their high officers and attendants in public, 2 K. 5, 18. 7, 2. 17. Metaph. *to rely upon, to trust in any person or thing*, c. **בַּל** Is. 10, 20. 31, 1. Job 8, 15. 2 Chr. 13, 18. 14, 10. 16, 7. Mic. 3, 11; **אֶל** Prov. 3, 5; **בְּ** Is. 50, 10; absol. Job 24, 23.

2. *to lean against*, e. g. a column, c. **בַּל** Judg. 16, 26; of a country, *to be adjacent, to adjoin*, c. **בְּ** Num 21, 15.

3. *to recline*, pr. *to be leaning upon the elbow*, Gen. 18, 4.

Deriv. **מִשְׁעָנָה**, **מִשְׁעָנָה**, **מִשְׁעָנָה**, and pr. n. **אֶשְׁעָן**.

* **שַׁעַע**, imper. pl. **שַׁעַע**, pr. *to stroke, also to overspread, to smear*; comp. r. **שַׁעַע** II. Chald. and Syr. **שַׁעַע** and **שַׁעַע**, **سَع** and **سَع**, id.—In Kal once intrans. *to be smeared together*, e. g. the eyes, *to be blinded*, Is. 29, 9; see in Hithp.

HIPH. imp. **הִשַׁעַע** *to smear*, i. e. *to blind the eyes*, Is. 6, 10.

PILP. **שַׁעַע** 1. Trans. *to delight, to rejoice*, pr. *to stroke, to soothe*, Ps. 94, 19.

2. Intrans. *to delight oneself, to be delighted*, Is. 11, 8; c. acc. *in or with any thing*, Ps. 119, 70.

POLP. **שַׁעַע** *to be soothed, to be caressed, dandled on the knees*, Is. 66, 12

HITHPALP. הִשְׂחַפְּטֵשׁ *to delight oneself, to take one's pleasure*; Is. 29, 9 הִשְׂחַפְּטֵשׁוּ הַבְּלִיַּדִים *delight yourselves and be ye blinded*, i. e. indulge, if ye will, in your delights and pleasures; but soon ye shall be blinded with astonishment at the things which shall happen. For this use of two imperatives, of which the first is permissive while the second asserts and threatens, see Heb. Gram. §127. 2. With בָּ *in or with* any thing Ps. 119, 16. 47.

Deriv. שַׁעֲשִׂים.

* שַׁעַר *obsol. root, prob. i. q. שָׁעָה, to divide. Hence*

שַׁעֲפָה (division) *Shaaph*, pr. n. m. a) 1 Chr. 2, 47. b) ib. v. 49.

* I. שַׁעַר 1. *to cleave, to split, to divide*; Arab. intrans. تَغْفَر to be cleft, to open in fissures, شِعْر cleft, aperture; Eth. ḥUZ, to break, then to loosen, to destroy. Hence שַׁעַר gate; for part. שַׁעֲרָה see in its order.

2. *to estimate, to fix the value of* any thing, Prov. 23, 7. Verbs of cleaving, dividing, readily pass over to the idea of deciding, judging. Arab. سَعَرَ II, to

fix a price, سَعْر price of grain, Chald.

שַׁעַר id.—Hence שַׁעַר no. 2, and pr. n. שַׁעֲרָה.

* II. שַׁעַר i. q. שָׁעַר q. v. *to shudder*, not in use in the verb; but hence the deriv. שַׁעֲרָה, שַׁעֲרוֹר, שַׁעֲרוֹרָה.

שַׁעַר comm. gend. but f. Is. 14, 31, comp. Neh. 13, 16; in pause שַׁעַר, loc. שַׁעֲרָה; plur. שַׁעֲרִים, constr. שַׁעֲרָי.

1. *a gate*, Syr. and Chald. by transpos. שַׁעַר, E. g. of a camp, Ex. 32, 26. 27; of a city Gen. 23, 18. Josh. 2, 7; of the temple Ez. 8, 5. 10, 19; of a palace Esth. 2, 19. 6, 10, whence שַׁעַר for the palace itself (comp. the *Porte*) Esth. 3, 2. 3. 4, 2. 6. 6, 12; see in שַׁעַר. Once of the gate of a larger public building, where the city magistrate dwelt, 2 K. 23, 8; but never does it denote the door of a house or tent, except perh. once Prov. 14, 19. Hence שַׁעַר gate differs from שַׁעַר a valve, door, and from שַׁעַר

door-way, opening; so that we find שַׁעַר הַיָּרֵךְ *the doors of the gate of the city* Judg. 16, 3. 1 Sam. 21, 14. Neh. 6, 1; also שַׁעַר הַיָּרֵךְ *the entrance (opening) of the gate of the city* Josh. 8, 29. Judg. 9, 35. 2 Sam. 10, 8. 1 K. 22, 10; comp. Prov. 1, 21.—Further, שַׁעַר הַשָּׁמַיִם *the gate of heaven* Gen. 28, 17; שַׁעֲרֵי שְׁאוֹל or שַׁעֲרֵי מוֹת *the gates of Sheol or of death* Is. 38, 10. Ps. 9, 14. 107, 18. Job 38, 17, i. q. Ἄιδου πύλαι Hom. πύλαι ἄδου Matt. 16, 18. Also Nah. 2, 7 שַׁעֲרֵי הַנְּהַרֹתָיִם *the river-gates*, perh. sluices from the Tigris with which they had fortified Nineveh; comp. Arab. تَرَعَة

gate, sluice. So שַׁעֲרֵי הָאָרֶץ *the gates of the land* are the passes into a country, where the enemy can have entrance. Jer. 15, 7. Nah. 3, 13; comp. the Cilician gates, etc. בְּשַׁעֲרֵיךָ *within thy gates*, i. e. in thy cities, Ex. 20, 10. Deut. 5, 14. 12, 12. 17. 18; and so בְּאַחַד שַׁעֲרֵיךָ *in one of thy cities* 17, 2, comp. 1 K. 8. 37. 2 Chr. 6, 28. Hence שַׁעַר שֶׁנֶּאֱחָז *to possess the country or cities of one's enemies*, Gen. 22, 17. At the gates of cities was the market-place, forum. רְחֹב, (comp. espec. Neh. 8, 16. 2 Chr. 32, 6,) where trials were held, and where the inhabitants came together either for business, or to sit and converse with each other, Gen. 19, 1. Ruth 4, 11. Prov. 31, 23. Lam. 1, 4. Hence בְּשַׁעַר *in the gate*, often for *in court, before the tribunal*, Deut. 25, 7. Job 5, 4. 31, 21. Prov. 22, 22. Is. 29, 21. Amos 5, 10. 12. 15; שֹׁבְרֵי שַׁעַר *those sitting in the gate*, i. e. idlers, Ps. 69, 13; Ps. 127, 5 see in שַׁעַר note, p. 212. Ruth 3, 11 כָּל-שַׁעַר עָמְרֵי *all the gate (i. e. concourse, assembly) of my people*.

The gates in the walls of Jerusalem seem to be mostly enumerated in Neh. c. 3; and some are mentioned elsewhere in the same book and in other books. But it is very difficult to fix the place of the several gates. Yet in this we are aided by the language of Nehemiah; who in c. 3 narrates by whom and in what order the walls and gates of the city were rebuilt; beginning it would seem on the eastern side, and proceeding along the northern and western sides and then along the southern to the

place of departure. The additional notices in c. 2 and c. 12, 31 sq. assist in filling out the sketch. The order is as follows: a) שַׁעַר הַצֹּאֵן *the sheep-gate*, the first named in Neh. 3, 1; and to which the order returns v. 32, comp. 12, 39; i. q. ἡ προβατικὴ John 5, 2. It is to be sought in the eastern part of the city and near the temple; since the rebuilding of it was undertaken by the high priest and other priests, Neh. 3, 1. [It was also near the pool of Bethesda John 5, 2; perh. the intermitting fountain in the valley of the Kidron just south of the temple; see Bibl. Res. in Palest. I. p. 508.—R.] It prob. took its name from the sheep sold in the market around it, as victims for the sacrifices in the temple. b) שַׁעַר הַדָּגִים *the fish-gate*, so called from the fish there sold, Neh. 3, 3, 12, 39. Zeph. 1, 10; also 2 Chr. 33, 14, where Manasseh is said to have rebuilt the wall of the city, beginning on the west and proceeding around the southern side to the fish-gate; perh. that now called St. Stephen's gate. c) שַׁעַר הַיְשָׁנָה *the old gate*. Neh. 3, 6, 12, 39; perh. the שַׁעַר הָרֵאשׁוֹן *the first gate* Zech. 14, 10. d) שַׁעַר בִּנְיָמִן *the gate of Benjamin*, as leading to the territory of that tribe, Jer. 37, 13 comp. 12, 38, 7. Zech. 14, 10; oftener called שַׁעַר אֶפְרַיִם *the gate of Ephraim*, as leading also to the country of Ephraim, Neh. 8, 16, 12, 39. 2 K. 14, 13. 2 Chr. 25, 23; the same now called the Damascus gate. But *the upper (high) gate of Benjamin*, שַׁעַר בִּנְיָמִן הַתַּלְמִיחַן Jer. 20, 2, belonged to the temple, i. q. שַׁעַר בֵּית יְהוָה הַתַּלְמִיחַן *the upper (high) gate of the house of the Lord* 2 K. 15, 35. 2 Chr. 27, 3. Ez. 9, 2. e) שַׁעַר הַפְּנִיָּה 2 K. 14, 13. 2 Chr. 26, 9. Jer. 31, 38, also הַפְּנִיָּים Zech. 14, 10, *the pinnacle-gate or corner-gate*, 400 cubits distant from the gate of Ephraim, 2 K. 1. c. The שַׁעַר הַפְּנִיָּה 2 Chr. 25, 23 seems to be corrupted from שַׁעַר הַפְּנִיָּה, as appears from the parall. passage 2 K. 14, 13.—Towards the west we find: f) שַׁעַר הַיַּרְדֵּן *the valley-gate*, leading out into the upper part of the valley of Hinnom, where now is the Yafa gate, Neh. 2, 13, 15, 3, 13. 2 Chr. 26, 9. From this point the wall was carried southward along

the steep brow of Zion, where gates were not needed. g) שַׁעַר הָאֲשָׁפָה *the dung-gate*, Neh. 2, 13, 3, 14, 12, 31, and contr. הַשָּׁפָה ש' 3, 13; it was 1000 cubits, i. e. a long interval, distant from the valley-gate. Josephus calls it *the gate of the Essenes*, B. J. 5. 4. 2. Some suppose it to have been the present portal in the valley of the Tyropæon, now called *the dung-gate* by travellers; but this is in the modern wall, which is there far within the ancient line. Others place it on the west or southwest.—The remaining gates all seem to have been on the southeastern part of the city, in that part of the walls which surrounded the hill Ophel after the time of Manasseh, 2 Chr. 33, 14. Neh. 3, 27. They are as follows: h) שַׁעַר הַזֵּינָן *the fountain-gate*, near the king's pool and gardens, Neh. 2, 14, 3, 15, 12, 37. This doubtless took its name from Siloam; and is described as *the gate between the two walls* 2 K. 25, 4. Jer. 39, 4, 52, 7. i) שַׁעַר הַמַּיִם *the water-gate*, northeast of the fountain-gate, Neh. 3, 26, 8, 1, 3, 16, 12, 37; perh. the same with that which in the time of Jeremiah was called: k) שַׁעַר הַחַרְסִיּוֹת *the pottery-gate*, Jer. 19, 2, by which one went out to go to the valley of Hinnom. Others hold it to be the same with the valley-gate.—Several other gates are quite uncertain; as שַׁעַר הַמִּזְרָח *the east-gate*, Neh. 3, 29; which may perh. be either the water-gate or the horse-gate. This latter, שַׁעַר הַסּוּסִים *the horse-gate*, Neh. 3, 28, Jer. 31, 40. 2 Chr. 23, 15 comp. 2 K. 11, 16, is commonly reckoned as in the walls of the city; but belonged more prob. to the wall enclosing the temple; and so also the following: שַׁעַר הַמַּבְקָד *the judgment-gate*, Vulg. *porta judicialis*, Neh. 3, 31; שַׁעַר הַחֶדֶשׁ *the new gate of the Lord*, Jer. 26, 10, 36, 10; שַׁעַר הַתַּלְמִיחַן, see above in lett. d; שַׁעַר הַמַּשְׁרָה *the prison-gate*, Neh. 12, 39; שַׁעַר סוּר 2 K. 11, 6, for which הַיְסוּד 2 Chr. 23, 5, see in art. סוּר no. 3; שַׁעַר שְׁלֵבָה *the gate of overthrow*, 1 Chr. 26, 16; שַׁעַר הַפְּנִימִיָּה *the inner gate*, Ez. 8, 3. With the king's palace was prob. connected הַרְצָצִים *the gate of the runners or body-guard*, 2 K. 11, 19. And finally, *the middle or interior gate*, שַׁעַר הַתּוֹךְ Jer. 39, 3, seems

to have led from the upper to the lower city.—The difficult question as to the gates of Jerusalem, has been variously treated; see espec. Lightfoot Opp. II. p. 184 sq. Rosenm. Bibl. Alterth. II. ii. p. 216 sq. E. Robinson in Bibl. Res. in Palest. I. p. 471 sq.

2. a measure, see r. שָׁזַר no. I. 2. Gen. 26, 12 מֵאָה שָׁזָרִים a hundred measures, i. e. ἑκατον πλάσιος, a hundred fold.

שָׁזַר adj. horrid, i. e. bad, foul, loathsome, of figs, Jer. 29, 17; comp. 24, 8. R. שָׁזַר II.

שָׁזַר, see שֹׁזַר.

שָׁזַרִים adj. (r. שָׁזַר II) horrible; fem. something horrible, Jer. 5, 30. 34, 14.

שָׁזַרִים id. Jer. 18, 13; fem. שָׁזַרִים Hos. 6, 10 Keri. R. שָׁזַר II.

שָׁזַרִים (whom Jehovah estimates, r. שָׁזַר I) Sheariah, pr. n. m. 1 Chr. 8, 38. 9, 44.

שָׁזַרִים (two gates) Shaaraim, pr. n. of a city in the tribe of Judah, Josh. 15, 36. 1 Sam. 17, 52. 1 Chr. 4, 31.

שָׁזַרִים adj. i. q. שָׁזַרִים; fem. Hos. 6, 10 Keth.

שָׁזַרִים Shaashgaz, pr. n. of a Persian eunuch, the keeper of the women in the court of Xerxes, Esth. 2, 14.—Bohlen compares Pers. ساسگر beauty's servant; but this is doubtful.

שָׁזַרִים plur. delight, pleasure, Prov. 8, 30. Ps. 119, 24. Jer. 31, 20. R. שָׁזַר Pilp.

* שָׁזַר in Kal not used, pr. to rub, to scratch, to scrape, then to scrape or pare off. Chald. שָׁזַר to rub, file, polish; Syr. شاف to file, pr. to make smooth, bald; شافل file, شافل a filing, paring. Kindr. are שָׁזַר, שָׁזַר; also Arab.

שָׁזַר to be bright.

NIPH. Part. שָׁזַר, bare, bald, pr. abraded of a mountain, Is. 13, 2. Sept. ὄρος πεδινόν.

PUAL, to be worn away, wasted, of one wasted with disease and ready to die; Job 33, 21 Keri שָׁזַר עַצְמוֹתָיו his bones are wasted, לא ראו they are no more seen. i. e. he pines away and disappears. So Ibu Ezra, comp. Chald. שָׁזַר. Others,

his bones are made bare, are naked of flesh; so Jerome, 'ossa quæ tecta fuerunt nudabuntur;' and so several modern interpreters. Keth. שָׁזַר q. v.

Deriv. שָׁזַר, שָׁזַר, and pr. n. שָׁזַר, רָשָׁף.

שָׁזַר or שָׁזַר, (r. שָׁזַר) only in plur. 2 Sam. 17, 29 שָׁזַר בָּקָר, according to Targ. Syr. and the Heb. intpp. cheeses of kine, so called as being rubbed, grated, ground fine, in order to be eaten; so the Arabs of the desert to this day, see Burckhardt Notes on the Bedouins I. p. 60.

שָׁזַר (smoothness, r. שָׁזַר) Shepho, pr. n. m. Gen. 36, 23; for which שָׁזַר Shephi 1 Chr. 1, 40.

שָׁזַר m. (r. שָׁזַר) judgment, punishment, 2 Chr. 20, 9. Plur. שָׁזַרִים Ez. 23, 10; i being shortened to י, Heb. Gr. § 27. n. 1.

שָׁזַרִים (perh. i. q. שָׁזַרִים serpent) Shephupham, (Engl. Vers. Shupham,) pr. n. of a son of Benjamin, Num. 26, 39. In Gen. 46, 21 written שָׁזַרִים, perh. for שָׁזַרִים.

שָׁזַרִים (id.) Shepuphan, pr. n. m. 1 Chr. 8, 5.

שָׁזַרִים Neh. 3, 13, see in אֶשְׁפָּה.

* שָׁזַר obsol. root, to spread out, to expand, i. q. שָׁזַר, שָׁזַר, שָׁזַר; also to adjoin, to associate. comp. r. שָׁזַר no. 4. Hence מִשְׁפָּחָה family, and

שָׁזַרִים f. constr. שָׁזַרִים, plur. שָׁזַרִים, famula, 'one of the family,' a family servant, i. e. a maid servant, handmaid, espec. as waiting upon the mistress; so called from associating with the family; Gen. 16, 1. 8. 30, 7. 10. Ps. 123, 2, comp. Is. 24, 2. Prov. 23, 23; so the שָׁזַר servant waited upon the master, with whom the שָׁזַרִים is often joined, Gen. 20, 14. 32, 6. Esth. 7, 4. Jer. 34, 9 sq. Sometimes the שָׁזַרִים was given by the mistress to her husband as a concubine, Gen. 16, 2. 30, 18. Ex. 11, 5 שָׁזַרִים אַחַר the maid servant behind the mill, the mill-wench, see in r. שָׁזַר.—In addressing a superior, a Hebrew woman from modesty or humility spoke of herself as שָׁזַרִים thy handmaid, for I; just as a man spoke of himself as שָׁזַרִים thy

servant, see in שפט no. 1; so 1 Sam. 1, 18, 25, 27, 28, 21, 22. 2 Sam. 14, 6 sq. Ruth 2, 13. al.—1 Sam. 25, 41 הנה אמהה לך לְשִׁפְחָה *lo thy handmaid is for a servant etc.* is ready to render service.

* שפט fut. יִשְׁפֹּט, 3 plur. in pause once יִשְׁפֹּטוּ Ex. 18, 26; imper. parag. שִׁפְטוּ.

1. *to judge*; not found in the other Semitic dialects, except Phœn. part. שפט a judge, see in no. 2. The primary idea seems to be *to set upright, to erect*, like Germ. *richten*, and Eth. ማዘን *to judge*, i. q. Heb. בִּין from בָּן; comp. the kindr. שָׁפַח, שָׁפַח, שָׁפַח, q. v.—Absol. Gen. 19, 9. Is. 11, 3. Job 22, 13. Ez. 44, 24; c. acc. of pers. whose cause is judged, Ex. 18, 22, 26. Deut. 16, 18. Is. 11, 4. Joel 4, 12; rarely c. acc. of thing, Ex. 18, 22, 26. Also שָׁפַח צְדָקָה Prov. 31, 9, and מִשְׁפָּט שָׁפַח Ps. 75, 3. *to judge justly, uprightly, to do justice, equity*, comp. Ps. 58, 2; contra שָׁפַח עָוֹל *to judge unjustly* Ps. 82, 2. Further, שָׁפַח מִשְׁפָּט *to give judgment, to pronounce sentence*, 1 K. 3, 28; שָׁפַח אֱמֶת *to judge (execute) true judgment, in accordance with truth*, Zech. 7, 9; also 8, 16. Ez. 16, 38 מִשְׁפָּטֵי הַשֹּׁפְטֵי הַזֵּאת I will judge thee (according to) *the judgments of adulteresses*. Also שָׁפַח בֵּין וּבֵין *to judge between*, i. e. to be arbiter, umpire, Gen. 16, 5. Ex. 18, 16. Deut. 1, 16. al. לְ... שָׁפַח בֵּין id. Ez. 34, 20. Gen. 31, 53 *let God judge between us*. Comp. Judith 7, 2.—PART. שָׁפֵט, שָׁפֵט, subst. *a judge*, Ex. 2, 14. Deut. 16, 18. Josh. 8, 33. Is. 1, 26. Job 9, 24. al. sæp. Often of God as the judge of men or of the whole world, Gen. 18, 25. Is. 33, 22. Ps. 7, 12. 50, 6. al. See also in no. 2.

Spec. *to judge any one*, like r. הִין no. 2, is: a) i. q. *to condemn, to punish the guilty*, καταξιῶ, 1 Sam. 3, 13. Ez. 7, 3. 8, 22, 2. Obad. 21. Ps. 109, 31. al. Comp. שָׁפַח. b) *to do justice to any one, to defend or vindicate his cause*, espec. the poor and oppressed; Is. 1, 17 הוֹסֵף הַזֶּה שָׁפַח אֶת הַצְּדִיקִים *defend the cause of the fatherless*. Ps. 10, 18. 26, 1. 82, 3. שָׁפַח פִּי Jer. 5, 28. Lam. 3, 59. With מִן *and deliver him from his enemies*, 1 Sam. 24, 16. 2 Sam. 18, 19. 31. Ps. 43, 1.

2. *to govern, to rule*, as connected with judging; since to dispense justice was the part of kings and chief magistrates; comp. 1 Sam. 8, 20. 1 K. 3, 9. 2 K. 15, 5. Prov. 29, 14. 2 Chr. 1, 10, and see הִין no. 1, 2. So Judg. 16, 31. 1 Sam. 8, 5. 6. Hence PART. שָׁפֵט, שָׁפֵט, *a judge, for a ruler, prince, chief*. Ps. 2, 10. 148, 11. Am. 2, 3. Is. 16, 5. 40, 23. Prov. 8, 16. Spec. of the leaders and chief magistrates of the Israelites of Joshua to Samuel, who led out the people to war against their enemies, and, after having delivered them from the oppression of the neighbouring nations, exercised during peace the office of chief ruler and judge, (comp. Judg. 3, 10. 4, 4 sq. 10, 2. 3. 1 Sam. 7, 6. 15.) Judg. 2, 16. 18. Ruth 1, 1. 2 K. 23, 22. al.—The same name, *sufet* or *sufes*, plur. *sufetes*, was borne by the chief magistrates of the Carthaginians, Liv. 28, 37. ib. 30. 7. Movers. *das Phœn. Alterth.* I. p. 516, 534.

NIPH. 1. *to be judged*, Ps. 9, 20. 37, 33. 109, 7.

2. Recipr. *to go to law, to plead, to contend before a judge*, with any one, Prov. 29, 9. Is. 43, 26; with עַם of pers. Joel 4, 2 [3, 7]; אַחַד (אֶחָד) Ez. 17, 20. 20, 35, 36; לְ Jer. 25, 31; also c. acc. of thing *about which*, 1 Sam. 12, 7. Ez. 17, 20; אַחַד of pers. and עַל of thing, Jer. 2, 35. Where Jehovah is thus said *to plead or contend* with men, it has sometimes the sense *to punish*, see Ez. 38, 22. Is. 66, 16; comp. 2 Chr. 22, 8.

POEL. *to go to law with, to prosecute, to assail*, comp. Niph. no. 2; part. c. suff. שָׁפֵטִי *my assailant*. Job 9, 15. Comp. לִשְׁטוֹן *to assail with the tongue, to slander*. r. לִשְׁטוֹן. Others in Job l. c. i. q. שָׁפֵטִי *my judge*.

Deriv. שָׁפַח, שָׁפַח, and pr. n. שָׁפַח, שָׁפַח, שָׁפַח, שָׁפַח.

שָׁפַח Chald. part. שָׁפַח *a judge*, Ezra 7, 25. This is a Hebraism, since the verb itself is wanting in Chaldee.

שָׁפַח (judge, r. שָׁפַח) *Shaphat*, pr. n. m. a) Num. 13, 5. b) 1 Chr. 3, 22. c) 1 K. 19, 16. d) 1 Chr. 5, 12. e) 27, 29.

שָׁפַח m. only plur. שָׁפָטִים, *judgments, punishments*, Ex. 6, 6. 7, 4. Prov. 19, 29.

Ez. 14, 21. **שפטי** *to do judgment upon*, to inflict punishment, spoken of God, c. **שפ** of pers. Ex. 12, 12. Num. 33, 4. Ez. 5, 10, 15, 28, 22, 26. 2 Chr. 24, 4. al. R. **שפטי**.

שפטיהו (whom Jehovah defends i. e. his cause, r. **שפט**) *Shephatiah*, pr. n. m. a) A son of David, 2 Sam. 3, 4. 1 Chr. 3, 3. b) Jer. 38, 1. c) Neh. 11, 4. d) Ezra 2, 4, 57. e) Ezra 8, 8. Neh. 7, 9, 59.

שפטיהו (id.) *Shephatiah*, pr. n. m. a) A son of Jehoshaphat, 2 Chr. 21, 2. b) 1 Chr. 12, 5. c) 27, 16.

שפטן (judicial, r. **שפט**) *Shiptan*, pr. n. m. Num. 34, 24.

שפ m. (r. **שפה**) plur. **שפיים** and **שפיים**.
1. *a rubbing, wearing away*, i. e. either *a wasting, or nakedness*, Job 33, 21 Keth. But see r. **שפה** Pu.

2. *a naked hill*, i. e. *bare, destitute of trees, or abraded*, (comp. **הר נשפה** Is. 13 2,) Jer. 12, 12 **שפם בנגבר** *hills in the desert*. 3, 2. 21. 4, 11. 7, 29. 14, 6. Is. 41, 18. 49, 9. Num. 23, 3 **שפי** *he went upon a hill*.

3. *Shephi*, pr. n. m. see **שפי**.

שפיים (perh. serpents, r. **שפה**) *Shupim*, pr. n. m. a) A family of Benjamites, 1 Chr. 7, 12 **שפיים ורפאים**. v. 15. b) 1 Chr. 26, 16.

שפירן m. (perh. a dimin. form, like **אמירן** comp. **אישון**, Heb. Gr. § 85. 4; r. **שפה**) a species of *serpent*, Jerome *cerastes*, with which the tribe of Dan is compared, Gen. 49, 17; comp. Judg. 18, 27. Prob. *coluber cerastes* Linn. *coluber cornutus* Hasselquist, p. 354; a small serpent with two antennæ like horns, venomous and dangerous, lying in wait in the sand and near paths; see Plin. H. N. 8. 23 s. 35. Bochart Hieroz. II.

3. 12. Arab. **سَف** a kind of speckled serpent with black and white spots.

שפיר (fair, r. **שפר**) *Shaphir*, pr. n. of a place in Judea. Mic. 1, 11. According to Eusebius, it lay between Eleutheropolis and Askelon; prob. the modern *Sawafir*, **سوافير**; see Bibl. Res. in Palest. II. p. 370.

שפיר Chald. adj. *fair, beautiful*, Dan. 4, 9, 18. R. **שפר**.

* **שפך** fut. **ישפך** 1. *to pour out*; Arab. **سَفَكَ**, Chald. **שפך**, Syr. **سَفَح**, Sam. **سَفَح**, id. also **سَبَك** and Eth. **ሠለሰ** to pour out metals; kindr. are **ספח**. **سَفَح**.—E. g. water, Ex. 4, 9.

Am. 5, 8. 9, 6; broth, Judg. 6, 20; **שפך** **נֶסֶךְ** *to pour out a libation* Is. 57, 6, and so **שפך** **דָּם** id. 1 Sam. 7, 6. Also **שפך** **דָּם** *to pour out blood*, not only of a slaughtered animal Deut. 12, 16. 24. 15, 23. or of a sacrificial victim Ex. 29, 12. Lev. 4, 7. 18. sq. but especially that of men, *to shed blood, to kill, to slay*, Gen. 9, 6. Lev. 7, 4. 13. 1 Sam. 25, 31. Is. 59, 7. Joel 4, 9. Ps. 79, 3. al. sæp.—Metaph. **שפך** **נַפְשׁוֹ** Ps. 42, 5, and **שפך** **לְבָבוֹ** Lam. 2, 19. *to pour out one's soul* sc. in tears and complaints; with **שפך** **לְפָנַי** 1 Sam. 1, 15. Ps. 62, 9; comp. Lam. l. c. Ps. 102, 1. 142, 3. **שפך** **בְּיַד עַל פֶּה** *to pour contempt upon any one* Job 21, 21. Ps. 107, 40. **שפך** **רוּחוֹ עַל פֶּה** *to pour out his (God's) spirit upon any one*, Joel 3, 1. 2. Ez. 39, 29. Zech. 12, 10. **שפך** **רוּחוֹ עַל פֶּה** *to pour out his (God's) anger upon*, Is. 42, 25. Jer. 6, 11. Lam. 2, 4. 11. Ez. 7, 8. al. sæp. **שפך** **אֵל** for **עַל עַל** Ps. 79, 6; **שפך** **זַמְמוֹ עַל** id. Ps. 69, 25. Zeph. 3, 8. Ez. 21, 36. 22, 31.—Part. pass. **שפך** *poured out*, e. g. human blood, *shed*, Ps. 79, 10; divine wrath, Ez. 20, 33. 34.

2. Of things dry, *to pour out, to cast out*, e. g. dust, Lev. 14, 41, comp. Niph. and art. **שפך**. Spec. a mound. **שפך** **עַל** *to throw or cast up*, 2 Sam. 20, 15. 2 K. 19, 32. Jer. 6, 6. Ex. 4, 2. al.

שפך 1. *to be poured out*, e. g. human blood, *to be shed*, Gen. 9, 6. Deut. 19, 10, comp. Lam. 2, 11; ashes 1 K. 13, 3. 5.—Metaph. Ps. 22, 15 *I am poured out like water*, as describing a person unable to rise from weakness.

2. *to be poured out*, i. e. *profusely expended*, sc. money, Ez. 16, 36. Comp. **ἐξέσω** Tob. 4, 18.

שפך *to be poured out*, e. g. human blood, *to be shed*, Num. 35, 33. Zeph. 1, 17. Trop. of one's steps, i. e. to slip, to fall, Ps. 73. 2 Keri; comp. Lat. *fundi* for *prosterni*.

שפך lit. *to be poured out*, e. g. stones thrown down and scattered, Lam. 4, 1.—The phrase *his soul (life) is poured out* signifies: a) *he pours himself*

out in complaints, Job 30, 16. b) *his blood is shed*, he dies, Lam. 2, 12.

Deriv. the two following.

שָׁפַח m. *place of pouring out*, Lev. 4, 12. R. שָׁפַח.

שָׁפַח f. (r. שָׁפַח) *the privy member*, pr. *urethra*, through which the urine is poured off, once Deut. 23, 2. Vulg. *veretrum*. Others wrongly, *testicle*, see שָׁפַח.

* שָׁפַח fut. שָׁפַח, inf. שָׁפַח Ecc. 12, 4, for Prov. 16, 19 see שָׁפַח; pr. 'to fall down, to fall together,' kindr. with שָׁפַח, נָבַל, אָפַל, אָבַל; hence *to be made low, to be depressed, cast down*, e. g. a mountain, Is. 40, 4; a city 32, 19; trees 10, 33; any high thing, also men of high degree, the proud, *to be humbled, abased*, Is. 2, 9, 11, 12, 17, 5, 15, 29, 4; so a sound or noise, which becomes low, Ecc. 12, 4. Arab. سفل to be humble, low; comp. Heb. סָפַל, Aram. שָׁפַח.

הִשְׁפִּיל הַשְׁפִּיל, *to bring low, to cast down, to make humble*, e. g. any thing high Job 40, 11; a tree Ez. 17, 24; a strong city, Is. 26, 5, 25, 12. Also *to lay low, to humble, to abase*, sc. pride, arrogance, the proud, Is. 13, 11, 25, 11, 1 Sam. 2, 6, Ez. 21, 31, Ps. 18, 28, 75, 8. So Prov. 25, 7, Job 22, 29 כִּי הִשְׁפִּילוּ כִּי הִשְׁפִּילוּ *when they cast thee down*, i. e. when the proud humble thee, *and thou sayest, O insolence! then (God) shall help thee walking humbly*, pr. with downcast eyes. A different explanation see in art. יָנַח I. 1.—Intrans. Is. 57, 9 וְהִשְׁפִּילָה עַד שְׁאוֹל *and ventest down even to Sheol*. Joined with another verb it forms a periphrase for an adv. Jer. 13, 18 הִשְׁפִּילוּ וְיָבִיטוּ *make low, sit down*, i. e. sit ye down in a low place.

Deriv. שָׁפַח, שָׁפַח, שָׁפַח, שָׁפַח, שָׁפַח.

שָׁפַח Chald. i. q. Heb. שָׁפַח, but rarely found in Peal; Syr. سَفَح to be humble, inferior.

אַפַּח *to make low, to humble, to abase*, e. g. kings, powerful persons, Dan. 5, 19, 7, 24. Also with לְבַבָּהּ, *to humble one's heart*, to become humble, Dan. 5, 22.

שָׁפַח m. adj. (r. שָׁפַח) constr. שָׁפַח; fem. שָׁפַח, constr. שָׁפַח; *low, depressed*, of a tree Ez. 17, 24; a vine v. 6; a spot in the skin Lev. 13, 20, 21, 26, comp.

14, 37.—Metaph. a) *low, humble, base*, 2 Sam. 6, 22, Job 5, 11, Mal. 2, 9. b) שָׁפַח חַיְהוּמֵי שָׁפַח *humble in spirit, lowly*, Prov. 29, 23, Is. 57, 15; also Prov. 16, 19; so without חַיְהוּמֵי id. Is. l. c.—Masc. c. He parag. accus. הַשָּׂפֵחַ *the humble man*, Ez. 21, 31 [26]; see Heb. Gr. ed. 16, § 88, 2.

שָׁפַח Chald. m. adj. *low, humble*, Dan. 4, 14.

שָׁפַח m. (r. שָׁפַח) c. suff. שָׁפַח, *low-ness*, i. e. low condition, low place, Ecc. 10, 6. Ps. 136, 23.

שָׁפַח f. (r. שָׁפַח) *lowness, a low place*, Is. 32, 19.

שָׁפַח f. (r. שָׁפַח) *low country*, as opp. to mountains, Josh. 11, 16 fin. With art. הַשָּׁפֵחַ *the low country or plain*, along the Mediterranean from Joppa to Gaza, Josh. 9, 1, 12, 8, 1 K. 10, 27, Jer. 32, 44, 33, 13. Gr. ἡ Σιφηλια 1 Macc. 12, 38. See Onomast. art. *Sephela*.

שָׁפַח f. (r. שָׁפַח) *a letting down*, e. g. הַיָּדָם *a letting down of the hands*, i. e. remissness, slothfulness, Ecc. 10, 18.

* שָׁפַח a spurious root, or at least very doubtful; similar to r. שָׁבַח, Arab. سبم, *to be cold*. Hence perh. the three following pr. names, of which the etymology is obscure.

שָׁפַח (r. שָׁפַח, or perh. bald, shaven, r. שָׁפַח) *Shapham* pr. n. m. 1 Chr. 5, 12.

שָׁפַח (r. שָׁפַח, or bareness, place naked of trees, r. שָׁפַח) *Shepham*, pr. n. of a place on the northeastern border of Palestine, north of Riblah, Num. 34, 10, 11.

שָׁפַח (r. שָׁפַח, or bare places, plur. of שָׁפַח) *Shiphmoth*, pr. n. of a place in the south of Judah, mentioned with Aroer and Eshtemoa, 1 Sam. 30, 28. Others read שָׁפַח, *Siphmoth*.—Gentile n. שָׁפַח a *Shiphmite* 1 Chr. 27, 27.

* שָׁפַח obsol. root, prob. i. q. שָׁפַח, שָׁפַח, *to cover, to hide*, espec. under ground, whence שָׁפַח. Arab. سَفِن look askance; سَفِن cunning.

שָׁפַח m. plur. שָׁפַח 1. A quadruped, supposed to chew the cud in the man-

ner of the hare, Lev. 11, 5. Deut. 14, 7; living in flocks among the rocks, and distinguished for its cunning, Ps. 104, 19. Prov. 30, 26. The Rabbins render it *the coney* or *rabbit*. The LXX in these places have *χοιρογογγύλλιος*, *hedgehog*, which is indefinite. Some refer it to the *mus v. dipus jaculus* of Linn. Arab. *يربوع* *jerboa*. The animal is doubtless correctly specified by Saadias, who renders *רַבְּעוֹ* by *وبر* *wabr*, i. e. the *hyrax Syriacus*, a small animal like a marmot, found in Lebanon, Palestine, Arabia Petrea, Upper Egypt, and Abyssinia; and still called in the Himyaritic

dialect of Hadramaut *ثوفن* *thofun*, kindr. with *רַבְּעוֹ*. It is scarcely larger than a rabbit; has almost no tail; and in its ears, feet, and snout, resembles the hedgehog. It lives in families among the rocks, making its bed in the clefts; but does not burrow. It is lively and quick to retreat on the approach of danger; and is difficult to capture. The name might come either from its hiding itself, or from its cunning. See more in Thesaur. p. 1467; also Seetzen in Ritter's *Erdkunde* XV. p. 596. Wilson *Lands of the Bible* II. p. 28 sq. Fresnel in *Journ. Asiat. Ser. III. T. V. p. 514*. Bochart *Hieroz. I. p. 1001 sq.*

3. *Shaphan*, pr. n. m. a) The scribe or secretary of king Josiah, 2 K. 22, 3. 12. Jer. 36, 10; comp. Ez. 8, 11. b) 2 K. 22, 12. 25, 22. Jer. 26, 24. 39, 14.

* *שָׁפַע* obsol. root, to overflow, to be superabundant, as in Chald. and Syr. *ܫܦܥܐ*.—Hence the three following.

שָׁפַע m. abundance; once Deut. 33, 19 *the abundance of the sea*, i. e. wealth obtained from the sea.

שָׁפַע f. (r. *שָׁפַע*) constr. *שָׁפַעַת*, abundance, i. e. multitude, as of waters Job 22, 11: 33, 34; of men 2 K. 9, 17 bis; of camels Is. 60, 6; of horses Ez. 26, 10.

שִׁפְחִי (abundant, r. *שָׁפַע*) *Shiphi*, pr. n. m. 1 Chr. 4, 37.

* *שָׁפַח* obsol. root, prob. i. q. Aram. *ܫܦܚ*, to scrape, to rub; then, to rub along, to creep, to glide. Hence *שִׁפְפוֹן*, and pr. n. *שִׁפְפוֹן*, *שִׁפְפוֹן*.

* *שָׁפַח* 1. Pr. to scratch, to scrape, to rub, kindr. with *סָפַח*, *צָפַח* II; hence to polish.

2. Intrans. to be polished, i. e. to be bright, shining, comp. Arab. *سفر* I, IV, illuxit aurora, and Chald. *ܫܦܚܐ*; hence to be fair, beautiful, i. q. Chald. and Syr. With *עַל*, to be pleasant, acceptable, to any one. Ps. 16, 6; comp. Chald. *ܫܦܚ* Dan. 4, 24.—The notion of brightness may perh. be transferred to sound, as in Engl. a brilliant tone, i. e. clear and sonorous (comp. *הַלֵּל*); whence *שִׁפְפוֹר* trumpet.

Deriv. *שָׁפַח*, *שָׁפַרְרָה*, *שָׁפַרְרִיר*, *שִׁפְרִיר*, *אֶשְׁפַּר*, *שִׁפְרָא* Chald. fut. *ܫܦܚܐ*, to be fair, beautiful; c. *עַל* Dan. 4, 24, and *הָקַם*, 3, 32. 6, 2, to please, to be acceptable to any one. Syr. id.—Hence *שִׁפְפוֹרָא*.

שִׁפְרִיר m. (r. *שָׁפַח*) 1. brightness, i. e. beauty, pleasantness, of words Gen. 49, 21.

2. *Shepher*, pr. n. m. of a mountain in the Arabian desert, Num. 33, 23. 24.

שִׁפְרִיר, see *שִׁפְרִיר*.

שָׁפַח f. (r. *שָׁפַח*) 1. brightness, beauty; Job 26, 13 *בְּרוּחַ שְׁמַיִם שָׁפַחַת* by his (God's) spirit the heavens are brightness, i. e. are bright, splendid, beautiful; so A. Schultens, Simonis, Gesenius, and all recent writers.—But most earlier intpp. take *שָׁפַחַת* for *שָׁפַחַת* (Piel of *שָׁפַח*) to make bright, beautiful, to garnish sc. with stars and constellations; and suppose there is a mingling of two constructions, *רוּחוֹ שָׁפַחַת* and *שָׁפַחַת בְּרוּחוֹ* and *שָׁפַחַת*, Vulg. *spiritus ejus ornavit caelos*. But Dag. forte characteristic is very rarely if ever dropped from the letters *בגדכפתח*.

2. *Shiphrah*, pr. n. f. Ex. 1, 15.

שִׁפְרִיר m. (r. *שָׁפַח*) splendour, ornament, tapestry, with which a throne is spread and adorned, Jer. 43, 10 Keri; for which Keth. *שִׁפְרִיר* id.

שִׁפְפוֹרָא Chald. m. (r. *שָׁפַח*) the dawn, aurora, Dan. 6, 20. Syr. *ܫܦܚܐ* id.

* *שָׁפַח* fut. *ܫܦܚܐ* 1. to set, to fix, to put, to place, i. q. kindr. *שָׁחַח*, see fully in rr. *שָׁבַח* and *שָׁבַח*.—2 K. 4, 38. Ez. 24, 3. Ps. 22, 16 *לְעָסֵר עִנָּה הַשְׁתַּחֲוִי לְךָ* thou dost set me in the dust of death, i. e. dost

bring me down to the grave. Comp. Ps. 88, 7.

2. to place to or for any one, i. q. to give, with acc. of thing and ל of pers. Is. 26, 12.

Deriv. אֲשָׁפֶה, אֲשָׁפְהוּ, and

שִׁפְתָיִם m. dual from a lost sing. perh. שִׁפְתָּה, pr. a stake, pale, pin, see r. שִׁפְתָּה; then a series of pales set in the ground and forming an enclosure; hence dual שִׁפְתָיִם.

1. a forked pin or peg, a hook, affixed to the wall in order to hang up any thing; Ez. 40, 43 and forked pins (i. e. hooks projecting) a hand-breadth were fixed in the inner part round about, i. e. in that part of the court where the victims were killed. These hooks were prob. for suspending the victims in order to take off the skin. The dual is here put for the plur. as מִצְלָתָיִם Ezra 3, 10, כָּל-בְּרָבִים, etc. Heb. Gr. § 86 b. 2.

2. a double enclosure, surrounded with pales; spec. folds, enclosures, made with pales or hurdles, often in two parts, into which the flocks are gathered at night. (Enclosures with walls are נְרִיזוֹת, the common word is מִבְּלָחוֹת.) Hence Ps. 68, 14 שִׁפְתָיִם בֵּין שִׁפְתָיִם to lie among the folds, spoken proverbially of shepherds and husbandmen living in leisure and quiet, remote from the turmoil of war; and so שִׁפְתָיִם בֵּין מִשְׁפָּחָיִם id. Judg. 5, 16. Gen. 49, 14; comp. also Judg. 5, 11, and Mic. 4, 4.—Many intpp. pots; J. D. Michaelis and others, drinking-troughs. The true view was long since given by Ludolf in his Lex. Æthiop. p. 76. See Thesaur. p. 1471.

* שִׁפְתָּה obsol. root, prob. i. q. שִׁפְתָּה to pour out, to overflow.—Hence

שִׁפְתָּה m. once Is. 54, 8 קִצְוֵה שִׁפְתָּה out-pouring of anger, effusion of wrath; i. q. שִׁפְתָּה Prov. 27, 4. The form שִׁפְתָּה was perh. chosen instead of שִׁפְתָּה for the sake of paronomasia.

שִׁפְתָּה Chald. i. q. שִׁפְתָּה, the leg, from the knee to the ankle, plur. c. suff. שִׁפְתָּה Dan. 2, 33. Theod. well *σνῆμαι*.

* שִׁפְתָּה fut. וְשִׁפְתָּה, prob. pr. 'to lie down,' comp. שִׁפְתָּה and שִׁפְתָּה. Hence

1. to lie in wait, as a leopard, c. לְ Jer. 5, 6.

2. to watch, to keep watch; so of watchmen in a city Ps. 127, 1; at doors, שִׁפְתָּה על הַלְחָזוֹת Prov. 8, 34. Ezra 8, 29 שִׁפְתָּה וְשִׁפְתָּה watch and keep sc. the gold and silver. Also to be watchful, wakeful, Ps. 102, 8. Hence שִׁפְתָּה.—Trop. with לְ, to watch over any thing, to give attention to it, Jer. 1, 12, 31, 28, 44, 27. Dan. 9, 14. Job 21, 32. Ironically, Is. 29, 20 שִׁפְתָּה אֲנִי they who watch over iniquity, i. e. who sedulously take care that wrong and not right shall be done. Chald. שִׁפְתָּה id.

NIPH. מִשְׁפָּה in some Mss. Lam. 1, 14; see in r. שִׁפְתָּה Niph.

PUAL part. מִשְׁפָּה, denom. from שִׁפְתָּה, made like almonds, i. e. having the form of almond-flowers, Ex. 25, 33, 34.

שִׁפְתָּה m. plur. שִׁפְתָּה 1. an almond-tree, pr. 'the waker,' so called as being the earliest of all trees to awake from the sleep of winter, Jer. 1, 11. There is also here an allusion to the haste and ardour thus implied, comp. v. 12. See Plin. H. N. 16, 25 or 42. Celsius Hierobot. I. p. 297.

2. an almond, almond-nut, Gen. 43, 11. Num. 17, 23. Ecc. 12, 5 וְיִנְאָץ שִׁפְתָּה and the almond is spurned, rejected, sc. by the old and toothless man, although in itself a delicate and delicious fruit; or, he spurneth the almond. Others less well, the almond-tree shall flourish, which they refer to white hairs; though the flower of the almond-tree is not white, but rose-coloured.

* שִׁקָּה in Kal not used, to be watered, to drink, i. q. שִׁקָּה and רָקָה. Arab. سقى, Eth. ὄΦΡ, to let drink, to water; and so Aram. Aph. אֲשָׁקִי.

HIPH. הִשְׁקָה, fut. וְשִׁקָּה, apoc. וְשִׁקָּה. 1. to water the ground, to irrigate, e. g. a field, garden, grove, Gen. 2, 6, 10. Joel 4, 18. Is. 27, 3. Ps. 104, 13. al. הִשְׁקָה בְּרִגְלוֹ to water with one's foot, i. e. to raise water by a wheel turned with the foot, Deut. 11, 10; see in רִגְלָה no. 1.

2. to give to drink, to let drink. c. acc. of pers. Gen. 21, 19, 24, 18, 45. Jer. 25, 17. Ps. 104, 11. Also c. dupl. acc. of pers. and thing, Gen. 19, 32, 24, 43. Judg. 4, 19. Num. 5, 24. Ps. 60, 5. Job 22, 7. Jer. 9, 14, 35, 2; c. מִן of any

thing Cant. 8, 2; c. ב of thing *with* which one is made to drink or is overwhelmed, poet. Ps. 80, 6; but also ב of the cup or vessel, Esth. 1, 7. Gen. 24, 43. Part. מְשַׁקֵּה *causing to drink*, Hab. 2, 15. As subst. *a cupbearer*, etc. see in its order.

3. *to water* cattle, Gen. 24, 14. 46. 29, 2. 3. 7. 8. 10. Ex. 2, 16. 17. 19.

NIPH. according to some in Am. 8, 8 Kethib; but see in r. שָׁקַץ Niph.

PUAL *to be moistened, irrigated*. Job 21, 24 *the marrow of his bones is moist*, i. e. fresh, vigorous; comp. Prov. 3, 8. 15, 30. 17, 22.

Deriv. שָׁקַה, מְשַׁקֵּה, and the two following.

שָׁקַר m. (r. שָׁקַה; for שָׁקַר, after the form קָטַל) *drink*, only in plur. שָׁקָרִים Ps. 102, 10.

שָׁקַרִי m. (r. שָׁקַה) plur. c. suff. שָׁקַרִי Hos. 2, 7.

1. *a watering, moistening* of the bones, i. e. refreshment, Prov. 3, 8. See r. שָׁקַה in Pual.

2. *drink*, Hos. 2, 7, where some delicate drink, as wine, is to be understood; Sept. ed. Ald. δ οἶνός μου.

שָׁקַץ or שָׁקַץ m. (r. שָׁקַץ) plur. שָׁקִיצִים or שָׁקִיצִים, *an abomination, abominable thing*, spoken of things unclean, e. g. filthy garments Nah. 3, 6; of meats offered to idols, *σιδωλόθυρα*, Zech. 9, 7; espec. of idols, 1 K. 11, 5 *Milcom* שְׁמֵי עֲמֹנִיתִים *the abomination (idol) of the Ammonites*. 2 K. 23, 13. Dan. 11, 31. 12, 11. Plur. of idols 2 K. 23, 24. Ez. 20, 7. 8. Is. 66, 3. 1 Chr. 15, 8. al. Once of idolatrous men, Hos. 9, 10.

* שָׁקַט fut. יִשְׁקַט, *to rest, to have or keep quiet, to be still*; pr. 'to be cast down, to lie down, to recline,' Arab. سَقَطَ to fall, Chald. שָׁקַט to rest, Syr. سَقَطَ id. Kindr. is שָׁבַח to be silent,

Arab. سَكَت id. perh. שָׁתַק q. v. also שָׁבַב, שָׁבַן, שָׁבַן.—Spoken: a) Of one who is troubled by no one, Jer. 30, 10. 46, 27. Job 3, 13; of a land not harassed by enemies, Judg. 3, 11. 5, 31. 8, 28; whence שָׁקַט מִמְלֶחְמָה Josh. 11, 23. 14, 15; also of one who troubles or harasses no one, Judg. 18, 7. 27. Ez. 16, 42; which sometimes arises from fear, Ps.

76, 9. b) Of one who does nothing, remains inactive, idle, Is. 62, 1. Jer. 47, 6; hence of God, as not affording aid, Ps. 83, 2.

HIPH. 1. *to cause to rest, to quiet*, i. e. to appease strife Prov. 15, 18. Also *to give quiet*, to render tranquil and secure, Job 34, 29; c. ב of pers. and מָן of thing, i. e. *from danger*, Ps. 94, 13.

2. Intrans. *to find rest, to be quiet*, pr. to quiet oneself, Is. 7, 4. 57, 20. Jer. 49, 23. Inf. שָׁקַט subst. *rest, quiet*, Is. 30, 15. 32, 17. Trop. the earth is said to *be quiet, tranquil*, when the air is still and sultry, Job 37, 17.—Hence

שָׁקַט m. *rest, quiet*, 1 Chr. 22, 9.

* שָׁקַל fut. יִשְׁקַל, c. Vav conv. יִשְׁקַלְהָהּ Ezra 8, 25 Keri (Keth. יִשְׁקַלְהָהּ), once יִשְׁקַלְהָהּ as if from שָׁקַל Jer. 32, 9; *to poise, to weigh*, 2 Sam. 14, 26. Is. 40, 12. Spec. *to weigh out* to any one, e. g. metals, money, c. acc. of thing and ב of pers. Gen. 23, 16. Ex. 22, 16. 1 K. 20, 39. Is. 46, 6. Jer. 32, 9. Ezra 8, 25; with עַל-יְדֵי אֶחָד *into the hands of any one*, Ezra 8, 26. Esth. 3, 9; with עַל *over to or into* the king's treasury, Esth. 4, 7; with ב for a thing, Is. 55, 2. 2 Sam. 18, 12 *though I might weigh a thousand shekels into my hands*, i. e. though they should be weighed out to me. Part. שָׁקַל *a weigher*, i. e. a collector or receiver of tribute, Is. 33, 18. Trop. *to examine, to try* a person Job 31, 6; a thing 6, 2.—The primary idea is 'to poise, to hold suspended'; Eth. ἵψα to suspend, spec. on the cross, ἵψα suspended, also weighed; Arab. ثَقَلَ to weigh; also شَقَلَ to weigh coins. Chald. תָּקַל, Syr. عَصَّ, Sam. 𐤒𐤐𐤀, i. q. Heb. But also Chald. שָׁקַל carry by poisoning, to bear; Syr. عَصَّ id. but also to migrate, whence perh. pr. n. שָׁקַלֹן.

NIPH. *to be weighed*, trop. Job 6, 2; *to be weighed out* Job 28, 15. Ezra 8, 33.

Deriv. מְשַׁקֵּל, מְשַׁקֵּל, מְשַׁקֵּל, מְשַׁקֵּל, pr. n. שָׁקַלֹן, and

שָׁקַל m. in pause שָׁקַל; plur. שָׁקָלִים, constr. שָׁקָלִי; *a shekel, siclus*, a certain weight, according to which the weight and price of things was determined; e. g. bread Ez. 4, 10; hair 2 Sam. 14,

26; espec. metals, as brass, iron, silver, gold, and things made of metal, as arms, vessels, etc. Ex. 38, 24, 25, 29. Num. 7, 13 sq. 31, 52. 1 Sam. 17, 5 (Goliath's corslet). v. 7. Josh. 7, 21. 2 Chr. 3, 9; ellipt. with שקל impl. Gen. 24, 22 *two bracelets for her hands*, כַּשְׁתָּיִם מִשֵּׁקֶלֶם יָהוָה *ten shekels of gold their weight*. Num. 7, 13, 19, 25, 31 sq.—Especially did the Hebrews use silver weighed by the shekel as money; and often it was actually weighed out, although they may have had pieces or bars of silver marked with the weight, כֶּבֶר לְכֶבֶר בְּסֶקֶל *current silver*, see in כֶּבֶר no 2; Gen. 23, 16. Jer. 32, 9, 10. Ex. 21, 32. Lev. 5, 15, 27, 3–7. 2 Sam. 24, 24, al. Hence שֵׁקֶל, even where בְּסֶקֶל is not added, is a *silver shekel*, 2 K. 7, 1, 16, 18. Am. 8, 5; and vice versa, the numeral only is often given with בְּסֶקֶל, implying a certain number of shekels, as אֶלֶף בְּסֶקֶל *a thousand shekels of silver* Gen. 20, 16, and so 37, 28. Deut. 22, 19; comp. Acts 19, 19. רֶבַע שֵׁקֶל בְּסֶקֶל *the fourth of a shekel of silver*, 1 Sam. 9, 8; לְשֵׁלִישִׁית הַשֵּׁקֶל *the third of a shekel* Neh. 10, 33. Half a shekel is מִחֲצִית הַשֵּׁקֶל Ex. 30, 13, 15, or בְּקֶשֶׁת Ex. 28, 26.—From the common shekel is distinguished the *sacred shekel*, שֵׁקֶל הַקֹּדֶשׁ, somewhat heavier, it would seem, or at least of just and full weight, according to which all contributions and tribute for sacred uses were to be reckoned, Ex. 30, 13, 24, 38, 24. Lev. 5, 15, 27, 3, 25. Num. 3, 47, 50, 7, 13, 19, 25 sq. 18, 16; whether in 2 Sam. 14, 26 בְּמִשְׁקֵל הַמֶּלֶךְ *the shekel by the king's weight*, is still different, cannot be determined. Nor can the exact weight of the shekel be fully ascertained. The sacred shekel contained twenty *gerahs*, beans, carob-beans, as some suppose (see art. גֵּרָה) Ex. 30, 13. Lev. 27, 25. Num. 3, 47, 18, 16. Ez. 45, 12. More to the purpose is the specification of the Rabbins, that the shekel was equal to 320 barley-corns; since this accords tolerably with the actual weight of the Maccabæan shekels still preserved. In the time of the Maccabees (1 Macc. 15, 6) silver coins were struck, each weighing one shekel, and stamped with the words שֵׁקֶל יִשְׂרָאֵל; see Bayer de Nummis Hebræo-Samaritanis,

Valent. 1781. 4to. p. 171 sq. Eckhe. Doctr. Numor. vet. I. III. p. 465 sq. Some of the specimens still extant, though worn by age, weigh 266 or 270 Paris grains; so that the full Maccabæan shekel must have been at least about 274 grains, and thus equivalent to the δίδραχμον of Ægina. Hence the LXX render it sometimes σίκλος, and sometimes δίδραχμον or δίδραχμα. But Josephus and later writers give the value of the shekel as *four Attic drachmæ*: Antt. 3. 8. 2 ὁ δὲ σίκλος, νόμισμα ἑβραίων ὢν, Ἀττικῶς δὲ λέγεται δραχμῶς τέσσαρας. Hesych. σίκλος τετραδραχμον Ἀττικῶν. Hieron. ad Ez. p. 43 ed. Vallars. In their time, however, the Attic drachma had depreciated, and was reckoned as equal to the Roman *denarius*, i. e. $7\frac{1}{2}d.$ sterling, or 15 cents; Plin. H. N. 21. 109 “drachma Attica denarii argentei habet pondus.” The Maccabæan shekel, therefore, may be estimated at *2s. 6d.* sterling, or 60 cents. See Boeckh Metrol. Untersuch. p. 55–57, 62, 63, 299. Smith's Dict. of Antt. art. *Denarius*. Robinson's Lex. N. T. art. ἀργύριον no. 2. Hence the half-shekel, which was to be paid yearly to the temple (Ex. 38, 26), is called δίδραχμον in Matt. 17, 24.—Some suppose that the earlier common shekel was less than the Maccabæan by one half; Boeckh l. c. p. 63. Bertheau Abhandl. p. 26. Of less weight and value was also the σίκλος, σίγλος, used by the Persians, and containing $7\frac{1}{2}$ oboli (six oboli make one drachma) Xen. Anab. 1. 5. 6.—At Ephesus a shekel of gold was in use, according to Alexander Ætolus ap. Macrob. Sat. 5. 22. Some understand such a coin in 1 Chr. 21, 25; but the words imply rather weight.

* שָׁקַם obsol. root, of doubtful signification; perh. *to recline* or *to contract*, comp. the kindr. roots שָׁבַב, שָׁבַה, שָׁבַם. Others comp. Arab. سقم *to be ill, sick*.—Hence

שֵׁקֶמָה, only plur. שֵׁקֶמִים 1 K. 10, 27. Is. 9, 9. Am. 7, 14. 1 Chr. 27, 28. 2 Chr. 1, 15, once שֵׁקֶמִים Ps. 78, 47, (the sing. occurs in the Mishna,) *a sycamore-tree*. Gr. συκόμορος, συκάμινος, very frequent in the level parts of Palestine, resem

bling the mulberry-tree in its leaves and general appearance, with fruit similar to the fig growing directly from the stem and larger boughs, and very difficult of digestion; Dioscorid. I. 182. The fruit is used only by the poorest classes; and its ripening could be hastened by artificial nipping, Am. 7, 14; see in r. בָּלַס. See Theophr. Hist. Plant. I. 24. ib. 4. 2. Celsii Hierob. I. p. 310. Winer Realw. II. p. 62, ed. 2.

* שָׁקַע fut. וְשָׁקַע, kindr. with שָׁקַע, also שָׁקַע, perh. pr. 'to sink in a cleft;' hence to sink down, to subside, as water, see Hiph. no. 1; fire Num. 11, 2; of a land, to be submerged, overflowed, drowned. Jer. 51, 64. Am. 9, 5 שָׁקַעָה מִצְרַיִם it is overflowed as with the river of Egypt, where it is coupled with an acc. of abundance. Chald. שָׁקַע Ithpe. id.

NIPH. to be submerged, overflowed, as a land, Am. 8, 8 Keri. In Keth, for נִשְׁקָעָה stands נִשְׁקָעָה, the ך being elided; see in ך, p. 737, col. 2.

HIPH. 1. to cause to subside, as water Ez. 32, 14.

2. to sink, i. e. to press down; Job 40, 25 בְּהַבֵּל תִּשְׁקָע לְשׁוֹנוֹ canst thou press down his tongue with a cord? i. e. canst thou tame him (the crocodile) by a thong or rein thrust into his mouth? or, better, the line to which the hook is fastened.

Deriv. מִשְׁקָע.

שָׁקַעוֹת f. plur. sunken places, hollows, in a wall Lev. 14, 37. Sept. κοιλάδες, Vulg. valliculæ. This quadrilit. comes from שָׁקַע to sink, and קָרַע to be deep.

* שָׁקַע in Kal not used, pr. to bend, to incline, comp. שָׁכַב, שָׁכַב, and Arab. اسقف to be long and curved, e. g. the neck of the ostrich; then to lay upon or over, to lay or cover with beams, joists, etc. Arab. سقف, Chald. סְקִיפָא lintel, Gr. σκεπάω, σκεπάζω.—Hence שָׁקַע, מִשְׁקָעָה, שָׁקַעוֹת.

NIPH. to lie out over any thing, to project; hence to bend forward, Gr. προκύπτειν, espec. in order to see, and thus i. q. to look forth or abroad, comp. in נִשְׁקָעָה, Cant. 6, 10; spec. from a window,

בְּצֵד הַחַלּוֹן Judg. 5, 28. 2 Sam. 6, 16; from heaven Ps. 85, 12. Also of a mountain, to overhang, to look towards, Num. 21, 20. 23, 28. Metaph. Jer. 6, 1 evil impendeth (approacheth) from the north.

HIPH. הִשְׁקָעָה, pr. 'to make inclination;' hence to look forth, to look out, to look, 2 Sam. 24, 20 וַיִּרְא וַיִּשְׁקָעָה and he looked... and saw. So through a window, בְּצֵד הַחַלּוֹן, Gen. 26; 8. 2 K. 9, 30. 32; with צֶלֶל-פָּנָי, to look towards Gen. 18, 16. 19, 28. Of God as looking down from heaven, Ps. 14, 2. 102, 20. Ex. 14, 24. al.

Deriv. see under Kal.

שָׁקַע m. (r. שָׁקַע) in pause שָׁקַעָה, a layer of beams or joists, etc. once 1 K. 7, 5 all the doors and the posts were רְבָעִים שָׁקַעִים made square with layers of beams, i. e. were not arched but covered above with beams, and therefore square.

שָׁקַעִים m. plur. (r. שָׁקַע) beams or bars laid over, frame-work. 1 K. 7, 4. 6, 4 שָׁקַעִים אֲסֻמִּים חַלּוֹנֵי שָׁקַעִים windows with closed (fixed) bars, lattice-work. See under r. אֲסַם.

* שָׁקַע in Kal not used, pr. to be cast or thrown down, i. q. שָׁקַט; hence to be cast away, rejected, to be unclean, abominable. Arab. سقط to fall off, IV to cast away, to reject; pass. to be contemned. Chald. שָׁקַע Pa. i. q. Heb. Pi.

PIEL 1. to reject, to despise, Ps. 22, 25.

2. to loathe, to abhor, to detest, any thing unclean, defiled, Lev. 11, 11. 13. Deut. 7, 26. So שָׁקַע אֶת-נַפְשׁוֹ, to make oneself unclean, to defile oneself, c. 3 of thing, Lev. 11, 43. 20, 25.

Deriv. שָׁקַעוֹת, and

שָׁקַע m. an abomination, abominable thing, spoken of things (and persons) unclean, polluted; espec. of things relating to idolatry, Lev. 11, 10. 12. 13. 20. 23. 41. 42. Is. 66, 17; once שָׁקַע צִיָּא Lev. 7, 21; in apposit. Ez. 8, 10.

שָׁקַע, see שָׁקַעוֹת.

* שָׁקַע fut. וְשָׁקַע, pr. 'to cleave,' like r. שָׁקַע, Arab. شَقَّقَ, Syr. مَعَفَّ, comp. مَعَفَّ fissure; hence, as derived from this idea of cleaving (see in שָׁקַע note), or perh. from throwing apart the legs

(comp. שָׂרָא and r. פָּשַׁק), it comes to signify:

1. *to run up and down, to and fro, to run about*, spoken of those who eagerly seek any thing, e. g. of locusts Joel 2, 9; c. אַ of the prey, Is. 33. 4.—Hence

2. Pr. *to roam about, to range*, as in search of prey; then, *to be greedy, ravenous*, of a bear Prov. 28, 15; *to be eager, to long*, of a person thirsty Is. 29, 8. Ps. 107, 9.

HITHPALP. הִשְׁתַּקֵּשׁ i. q. Kal no. 1, of chariots, Nah. 2, 5.

Deriv. מִשְׁקַר, pr. n. מִשְׁקָר.

* שָׁקַר, fut. וַיִּשְׁקַר, *to lie, to tell lies*; c. dat. *to lie to any one, to deceive him*, Gen. 21, 23. Chald. Pa. שִׁקַּר i. q. Heb. Pi. Syr. ⁶شَقَر id. The primary idea is perh. that of *colouring, painting*; comp.

שָׁפַר to be red, ruddy, ⁶شَفْرَة red colour, paint, falsehood; Chald. קִיָּר to paint red; see Tsepregi in Diss. Lugdd. I. p. 154.

PIEL, *to lie*, 1 Sam. 15, 29; c. אַ of pers. *to lie to any one, to deceive*, Lev. 19, 11. Also c. אַ of thing, as שָׁקַר בְּבְרִיתָא *to be false to a covenant*, i. e. treacherously to break it, Ps. 44, 18. שָׁקַר בְּאֵמֶנֶתָא *to be false to one's faith, fidelity*, Ps. 89, 34; absol. id. Is. 63, 8.—Hence

שָׁקַר m. in pause שְׁקָר, plur. שְׁקָרִים, c. suff. שְׁקָרִיהֶם Jer. 23, 32.

1. *a lie, falsehood, false words*. Ps. 52, 5. Job 36, 4. הַדְּבַר-שֶׁקֶר *a false word* Ex. 23, 7. Prov. 13, 5. Jer. 9, 4; הַדְּבָרִי שֶׁקֶר *false words* Ex. 5, 9. Jer. 7, 8; הִדְּבַר שֶׁקֶר *to speak falsehood* Mic. 6. 12. Is. 59, 3. and שְׁקָרִים ה' id. Ps. 101, 7. Poet. לְשׁוֹן שֶׁקֶר *a false tongue* Prov. 6, 17. 12, 19. 22. Ps. 109, 2; and שֶׁפֶת שֶׁקֶר *lying lips* Ps. 31. 19. 120, 2. Prov. 10, 18. טָפַל ש' see in r. טָפַל. Also עֵד שֶׁקֶר *a false witness* Deut. 19, 18. Ps. 27, 12. Prov. 6, 19. 14, 5, and עֵדֵי שֶׁקֶרִים id. Prov. 12, 17. 19, 5. 9; עֲזָבָה שֶׁקֶר *to testify falsehood, falsely*, Deut. 19, 18. שְׁבַע שֶׁקֶר *a false oath* Zech. 8, 17; נִשְׁבַּע לְשֶׁקֶר *to swear falsely* Lev. 5, 24. 19. 12. Jer. 5, 2. Zech. 5, 4. Mal. 3, 5; once עַל שֶׁקֶר id. Lev. 5, 22. רֹחַ שֶׁקֶר *a lying spirit, in false prophets*, 1 K. 22. 22. 23. 2 Chr. 18, 21. 22, comp. in art. רֹחַ fin. So נָבֵא שֶׁקֶר *to prophesy falsehood, falsely*, Jer. 29, 21; and

נָבֵא בְשֶׁקֶר id. 27, 15; oftener בְּשֶׁקֶר id. Jer. 5, 31. 14, 14. 20, 6. 27, 10. 14. 26. 29, 9, comp. Is. 9, 14. Absol. as adv. *a lie! false!* 2 K. 9, 12. Jer. 37, 14.—Once for concr. *a liar, man of falsehood*, for אִישׁ שֶׁקֶר, Prov. 17, 4.

2. *deceit, fraud*; Jer. 6, 13 לִשְׂחָר לְשֶׁחָר *doing deceit, practising fraud*. 8, 10. Hos. 7, 1. Prov. 11, 18. לָחַם שֶׁקֶר *food got by fraud* Prov. 20, 17; so 2 Sam. 18, 13 Keth.

3. *deception, a rain thing, any thing which deceives or disappoints one's hopes*; Ps. 33, 17 הֵסִימוּ לְחַיִּיבָהּ i. e. they are deceived, disappointed, who trust in cavalry for victory. 119, 118. Prov. 31, 30. Hence לְשֶׁקֶר *in vain* 1 Sam. 25, 21. Jer. 3, 23; and שֶׁקֶר *without cause, wrongfully*, Ps. 38, 20. 69, 5. 119, 78. 86.

שֶׁקֶת f. (r. שָׁקַח), plur. constr. שְׁקָתוֹת (as if from שֶׁקַּת) *a watering-trough, made of wood or stone for watering cattle*, Gen. 24, 20. 30, 38.

שָׂרָ, see שָׂרָר.

שָׂרָ m. (r. שָׂרָר) c. suff. שְׂרָאָה Ez. 16, 4, and with the double letter resolved שְׂרָרָה Cant. 7, 3. This last some refer to a form שָׂרָר; but comp. צָלְלוּ, הִרְרָר, הָרָר, צַל, חָר.

1. *a sinew, muscle*, like שָׂרָר; comp. Syr. ⁶سَرَا, Eth. W C O P, id. Collect. Prov. 3, 8 הֲרַמְּתָהּ הָרְפָאָה לְשֶׁנָּהּ *it shall be healing to thy sinews, and moistening (refreshment) to thy bones*.—Others less well, *the navel*.

2. *the navel*, pr. the navel-cord, see the root no. 2; Syr. ⁶سَرَا, Arab. ⁶سَرْر id. Ez. 16, 4 *in the day thou wast born, לֹא כָרַח שֶׁנָּהּ thy navel was not cut*. Cant. 7, 3 *thy navel (שְׂרָרָה) is like a round goblet*, i. e. the navel with the parts around it, the abdomen.

שָׂרָא Chald. also שְׂרָא Dan. 2, 22.

1. *to loose, to unbind, to solve*. e. g. knots, trop. knotty questions, Dan. 5, 16. Part. plur. שְׂרָרָה *loosed, unbound*, i. e. from bonds, Dan. 3, 25. Targ. for Heb. שְׂרָרָה; Syr. ⁶سَرَا, Sam. ⁶سَرَا, id.—Spec. of travellers who stop and put up for the night, and so unbind the loads

f. their beasts of burden, Arab. **حَلَّ**, fr. *καταλύω*, whence *κατάλυμα*. Hence 2. to put up for the night, and in general to lodge, to dwell, Dan. 2, 22. Syr. **ܗܠܝܢ** to put up, to dwell. Comp. **הַשְׁכִּיחַ**.

PA. 1. i. q. Kal no 1, to solve Dan. 5, 12.

2. to begin, pr. to open, comp. **הִחַל** from **חָלַל**, Ezra 5, 2.

ITHPA. to be loosened, to become weak, Dan. 5, 6.

שְׂרָאָזֶר *Sharezer*, Persian pr. n. a) A son of Sennacherib, a parricide, Is. 37, 38. 2 K. 19, 37. b) Zech. 7, 2.—

Pers. **سر آذر** prince of fire, from Zend *gara* and *athar*. See **שְׂרָאָזֶר**.

* **שָׂרַב** obsol. root, Syr. and Chald. to be hot, dry; kindr. **צָרַב**, **שָׂרַב**, and **הָרַב**.—Hence the two following.

שָׂרַב m. 1. heat of the atmosphere, Is. 49, 10.—Then

2. Spec. *Sharab*, Is. 35, 7, of a phenomenon frequent in the deserts of Arabia and Egypt, of Persia and India, and also occasionally seen in the southern parts of Russia and France, Arab. **سراب** *Serab* Kor. 24, 39. Fr. *le mirage*, by which name it is also commonly known in English. It consists in this, that the desert, either wholly or in parts, presents the appearance of the sea or of a lake, so that the most experienced travellers are sometimes deceived. See Erdmann and Frähn in Gilbert's *Annales Phys.* T. XXVIII. p. 1. Gesen. Comment. on Is. 35, 7. *Bibl. Res. in Palest.* I. p. 61. W. Thomson in *Biblioth. Sac.* 1848, p. 470.—Hence we are enabled to understand Is. l. c. **וְהָיָה הַשָּׂרֵב לְאָגָם** *the mirage shall become a pool*, i. e. the desert, which presents the appearance of a lake, shall be changed into real water. Arabian poets often refer to this phenomenon.

שְׂרֵבִיָּה (perh. heat of Jehovah, r. **שָׂרַב**) *Sherebiah*, pr. n. m. Ezra 8, 18. 24. Neh. 8, 7. 9, 4. 10, 13. 12, 8. 24.

שָׂרְבִיט m. (for **שָׂבֵט** with **ר** inserted, see under **ר**, p. 950) *a sceptre*, a form of the later Hebrew, Esth. 4, 11. 5, 2. 8, 4.—The **ב** is without Dag. after **ר**; comp. **מַרְבָּדִים**

* I. **שָׂרָה** in Kal not used, i. q. Chald. **שָׂרָא** to loose, to solve. The form **שְׂרָהוּ** Job 37, 3, belongs to r. **שָׂרַר** Pi. no. 2.

PIEL **שָׂרָה** to loose, to let go free. Jer. 15, 11 **כִּרְחִיק לְטוֹב שְׂרָהֲתִיךָ** *I will loose thee for good*, i. e. will set thee free. The Hebrews would seem to have used this word also in a bad sense (**לְרַע**) for deserting any one; whence here the adjunct **לְטוֹב** is added. For Kethib see in r. **שָׂרַר** no. 3; which perh. is to be preferred.

Deriv. **שְׂרָה**, **שְׂרָה**, perh. pr. n. **שְׂרָי**.

* II. **שָׂרָה** i. q. **שָׂרָה**, **שָׂרָה**, to connect, to interweave; kindr. are **שָׂרַד**, comp. **שָׂרַר**. Hence **שְׂרָה**, **שְׂרָיוֹן**, **שְׂרָוֶן**, coat of mail, armour.

שָׂרָה f. (r. **שָׂרַר** II,) pr. part. Kal, and then subst.

1. a band of travellers, spec. of merchants, a caravan, like **אֲרָחָה**; see the root no. 1. Ez. 27, 25 **אֲנִיּוֹת תַּרְשִׁישִׁיט שְׂרוֹתֶיךָ** *the ships of Tarshish are thy caravans*, i. e. fleets by sea instead of

caravans by land. Arab. **سَائِرَة** and **سَيَارَة** a band of comers and goers.—Others wrongly *princes* comp. **שָׂר**; or *gifts*; or even *female singers*.

2. Plur. **שְׂרוֹה**, walls, from the root no. 2, i. q. **שָׂרוּהוּ**, Jer. 5, 10. So Sept. Aquil. Chald. Syr. Vulg. and so the context demands.

שָׂרָה f. (r. **שָׂרַר**) plur. **שְׂרוֹה** chains, bracelets, Is. 3, 19; so called as being twisted together, intertwined.—Chald. **שָׂרַר** id. comp. also **שְׂרָרָה** q. v. in its place.

שְׂרוּהוֹן (perh. for **שְׂרוּהוֹן**, pleasant lodging) *Sharuhen*, pr. n. of a place in the tribe of Simeon, Josh. 19, 6.

שָׂרוֹן (for **שְׂרוּוֹן** plain, r. **שָׂרַר**) always with art. **הַשָּׂרוֹן**, *Sharon*, pr. n. of the level tract along the Mediterranean between Mount Carmel and Joppa, celebrated for its rich fields and pastures, Josh. 12, 18. Cant. 2, 1. Is. 33, 9. 35, 2. 65, 10. 1 Chr. 5, 16. 27, 29. Some suppose another plain of the same name to be meant in 1 Chr. 5, 16; but this is not necessary. See *Reland Palest.* p. 188, 370.—Hence gentile n. **שְׂרוּנִי** *Sharonite* 1 Chr. 27, 29.

שריקות Jer. 18, 16 Keth. i. q. שריקות
q. v.

שרות f. perh. *beginning*, Jer. 15, 11
Keth. Chald. שר id. R. שרה I, comp.
Chald. שרא Pa. no. 2. See more in r.
שר no. 3.

שרטי, see שטרי.

שרי (perh. Jehovah frees him, r.
שרה I, so Simonis) *Sharai*, pr. n. m.
Ezra 10, 40.

שרה f. *a coat of mail, corslet*, Job
41, 18; so called as woven with threads
of iron, see r. שרה II.

שריון m. (r. שרה II,) 1. *a coat of
mail, corslet*, 1 Sam. 17. 5. 38. Plur.
שריונים Neh. 4, 10; שריונה 2 Chr. 26,
14. Syr. ܫܪܝܘܢ id. The same is also
שריון q. v.

2. *Shirion*, pr. n. by which Mount
Hermon was known among the Sido-
nians, Deut. 3, 9. Ps. 29, 6. Comp.
שטיר. This name would seem to be
derived from some fancied resemblance
to a breastplate; as also Gr. *Θωράξ* is
the name of a mountain near Magnesia.—Some editions in Deut. l. c. read
שריון *Sirion*.

שרן m. (r. שרה II.) *a coat of mail,
corslet*, 1 K. 22, 34. 2 Chr. 18. 33. Is. 59,
17. Chald. שרן, Syr. ܫܪܢ, id.

שריקות f. plur. (r. שרק) 1. *whist-
lings*, or rather *pipings*; Judg. 5, 16
שריקות *pipings of the flocks*, i. e.
of the shepherds who play on the pipe
while guarding their flocks.

2. *hissings*, i. q. *scorn, derision*, Jer.
18, 16 Keri. In Keth. שריקות.

שריר adj. (r. שרר) *firm, hard, tough*;
Chald. שריר, Syr. ܫܪܝܪ, id. Only in
plur. constr. שרירי בטן *the firm parts of
the belly*, the sinews, brawn, e. g. of the
hippopotamus, Job 40, 16. Comp. שר
no. 1.

שרירות and שררות f. (r. שרר) *hard-
ness, firmness*, and coupled with לב and רצ
hardness of heart, stubbornness,
Deut. 29, 18. Ps. 81, 13. Jer. 3, 17. 7, 24.
9, 13. 11, 8. Aram. שרירות; ܫܪܝܪܘܬ,
in a good sense, firmness, truth.

שרית, see in שארית.

שרמות Jer. 31, 40 Keth. prob. an
error of the copyists for שרמות *fields*,
which is read in the parallel passage
2 K. 23, 4, and also in Jer. l. c. in
Keri, in six Mss. and in several printed
editions.—That the common reading
(which the LXX also give by *ἀουρη-
μῶθ*), may be justified in the sense of
fields cut up or overflowed, has been at-
tempted to be shown by Kuypers in
Dissert. Lugdd. I. p. 537, comparing
Arab. *شرم, سرح*, to *cleave, to cut*; but
with little success.

* שרץ, fut. ישרץ 1. *to creep, to
crawl*, spoken of reptiles and the small-
er aquatic animals, Gen. 7, 21. Lev. 11,
29. 41. 42. 43. 46. Ez. 47, 9. Sometimes
a place, as the earth or the sea, is said
to creep with creeping things, reptiles,
i. e. *to teem or swarm* with them, c. acc.
comp. in הנה no. 3. Heb. Gr. § 135. 3.
b; e. g. the sea with aquatic animals
Gen. 1, 20. 21; Egypt with frogs, Ex.
7, 28. Ps. 105, 30.—This root perh. is
originally onomatopætic from the noise
of reptiles crawling and scratching the
ground.—Then

2. *to breed abundantly, to swarm, to
multiply*, of animals Gen. 8, 17. 9, 7; of
mankind Ex. 1, 7. Eth. WZ& pullu-
lavit.—Hence

שרץ m. collect. 1. *reptiles, creeping
things*, Gen. 7, 21. Lev. 5, 2. 11, 29. v.
20 שרץ הכוף הולך על-ארבע *winged rep-
tiles going upon all fours*, i. e. bats, not
crickets, which latter have six legs,
though they are said to use only four in
going. v. 21. 23. Deut. 14, 19.

2. *the smaller aquatic animals* Gen.
1, 20; fully שרץ הים Lev. 11, 10.

* שרק fut. ישרק 1. *to hiss, to whistle*,
an onomatopætic verb, like Gr. *σφίλω*,
σφίσσω, σφίττω, whence *σφίγγξ, σφί-
γμα, σφίγγιον*, Sansc. *svrī* to sound,
svara sound. Chald. שרק, שרק, id.
Syr. Aph. ܫܪܩ, id. a) With ה, *to
hiss or whistle for any one, to call by a
hiss or whistle*, e. g. bees, flies, in the
manner of bee-keepers, Is. 5, 26. 7, 18:
trop. nations Is. 11. cc. Zech. 10, 8. b)
to hiss in scorn and derision, 1 K. 9, 8.
Lam. 2, 15. 16; c. על of pers. or thing.

Zeph. 2, 15. Ez. 27, 36. Jer. 19, 8, 49, 17; pragn. Job 27, 23 שָׂרַק עָלָיו מִמְקוֹמוֹ they shall hiss him out of his place, drive him out with hisses. Hence שָׂרַקָה.

2. to pipe, i. e. to whistle, not with the mouth, but with an instrument; hence שָׂרִיקוֹת, Chald. מְשָׂרִיקָהָ.

שָׂרַקָה f. (r. שָׂרַק) a hissing, derision; לְשָׂרַקָהּ הָיָה to become a hissing, i. e. an object of scorn, Jer. 19, 8, 25, 9, 29, 18. Mic. 6, 16. 2 Chr. 29, 8.

* שָׂרַר 1. to twist, to twist together, in the manner of a cord, kindr. with the roots שָׂוַר II, הָוַר, סָוַר, בָּוַר, הָוַר, דָּוַר, זָוַר, all of which contain the primary idea of turning, turning about, going in a circle, in various modifications.—Hence שָׂר and שָׂרָר the navel, pr. the navel-cord, שָׂרִירִים nerves, sinews, שָׂרָה, שָׂרְשָׂרָה, שָׂרָשָׁה, chain, q. d. cord made of metal.—Hence

2. to be firm, hard, tough, espec. in a bad sense; whence שָׂרִירוֹת hardness of heart. Chald. Pa. שָׂרַר to make firm, to strengthen; Syr. حَمَزٌ firm, true; Eth. ለረረ to found, pr. to make firm.

3. to press together, and hence to oppress, to afflict, to treat as an enemy, i. q. צָרָר no. 2. a. Here we may refer Jer. 15, 11 Keth. שְׂרוּתָה לְטוֹב I will afflict thee for thy good; others read שְׂרוּתָה thy beginning; Keri is שְׂרִיחָה, see r. שָׂרָה I, Pi.—Part. שָׂרַר an adversary, enemy, P's. 5, 9, 27, 11, 54, 7, 56, 3, 59, 11.

Deriv. see in Kal no. 1, 2. Also

שָׂרַר Sharar, pr. n. m. 2 Sam. 23, 33; for שָׂרָר 1 Chr. 11, 35.

שָׂרַר m. i. q. שָׂר no. 2, where see.

שָׂרָרוֹת, see שְׂרִירוֹת.

* שָׂרַשׁ onomatop. root, i. q. שָׂרַץ, pr. 'to rub or scrape the ground;' then to creep; comp. r. שָׂרַץ. Hence perh. שָׂרַשׁ a root, as creeping; comp. Eth. WZ& to germinate, to put forth, WZ& germ, shoot, trunk.—Others regard שָׂרַשׁ as contracted for the quadrilit. שָׂרַשָׁר from שָׂרָר; and hence שָׂרַשׁ with the idea of firmness.

PIEL שָׂרַשׁ denom. from שָׂרַשׁ, comp. kindr. סָרַס, to root out, to extirpate see

Heb. Gr. § 51. 2. c; Job 31, 12. Metaph. Ps. 52, 7.

PUAL שָׂרַשׁ pass. to be rooted out, Job 31, 8.

POEL שָׂרַשׁ denom. to root, to take root, as a tree. Is. 40, 24.

POAL שָׂרַשׁ, to be rooted, to have taken root, Jer. 12, 2.

HIPH. הִשְׂרִישׁ denom. i. q. Poel, to strike roots, to take root, with acc. שִׂרְשִׁי, of a vine, Ps. 80, 10; absol. and trop. of a person or people in prosperity, Is. 27, 6. Job 5, 3.

Deriv שָׂרַשׁ, pr. n. שָׂרַשׁ, Chald. שְׂרִישׁוֹ.

שָׂרַשׁ (root, i. q. שָׂרַשׁ, Syr. حَمَزٌ) Sheresh, pr. n. m. 1 Chr. 7, 16.

שָׂרַשׁ m. (r. שָׂרַשׁ) c. suff. שָׂרַשִׁי; plur. שָׂרַשִׁים (pron. shōrāshim) c. suff. שָׂרַשִׁי, constr. שָׂרַשִׁי.

1. a root, from its creeping; Chald. id. see below; Syr. حَمَزٌ id. Eth. WZ&

root, nerve. Arab. شَرْشٌ id.—Job 30, 4.

8, 17, 14, 8. Ez. 17, 6, 7, 9. Spoken both of plants and trees, as שָׂלַח שָׂרְשָׁיו to send out its roots Jer. 17, 8; שָׂרַשׁ הָבָה to strike its roots Hos. 14, 6; שָׂרַשׁ to increase (enlarge) its roots 2 K. 19, 30. Is. 37, 31. In poetry persons and nations are often compared to a plant or tree, and then the root is a chief part mentioned; e. g. the wicked Is. 5, 24; Ephraim Hos. 9, 16; and so Am. 2, 9. Is. 14, 30. Ez. 31, 7. Mal. 3, 19. Job 18, 16. Deut. 29, 17. al.—Trop. a) The root for the lowest part, bottom, as of a mountain Job 28, 9, comp. ὄψις τοῦ ὄρους Judith 6, 13; for the sole of the foot, Job 13, 17; the bottom of the sea, 36, 30. b) For a stock, race, genus, like Gr. ὄψις, of animals, Is. 14, 29. c) For the seat, abode, dwelling, of a people, Judg. 5, 14; so nations are said to be planted and take root in a land; see in נִטַּע. d) שָׂרַשׁ הָדָר, the root of controversy, ground of dispute, Job 19, 28.

2. a shoot, sprout, springing from the root, Is. 53, 2; called נֶצֶר שָׂרְשִׁים a branch of the roots Dan. 11, 7. Metaph. of the Messiah, Is. 11, 10 שָׂרַשׁ יִשְׂרָאֵל the sprout of Jesse, of the lineage of David; synon. with נֶצֶר and חֵטֶר v. 1; comp. ὄψις Ἀββὶδ Rev. 5, 5, 22, 26.

שֵׁשׁ Chald. m. i. q. Hebr. *a root*, Dan. 4, 12. 20. 23.

שֵׁשֶׁת f. (for quadril. שֵׁשֶׁת) plur. constr. שֵׁשֶׁת, *chains*, small chains, Ex. 28, 22. R. שֵׁשֶׁת.

שֵׁשֶׁת (pron. *shérosu*), Keri שֵׁשֶׁת Chald. f. *a rooting out*, i. e. expulsion, banishment, Ezra 7, 26; comp. 10, 8. R. שֵׁשֶׁת, see Pi. and שֵׁשֶׁת no. 1. c.

שֵׁשֶׁת f. (r. שֵׁשֶׁת) only plur. שֵׁשֶׁת *chains*, small chains, Ex. 28, 14. 39, 15; see on these passages in art. שֵׁשֶׁת.—

Arab. with the letter *r* softened سَيْسَلَة;

Chald. שֵׁשֶׁת, שֵׁשֶׁת; Syr. سَيْسَلَة.

—Hence by contraction שֵׁשֶׁת q. v.

* שֵׁשֶׁת in Kal not used; pr. prob. 'to go about, to travel'; then *to minister*; kindr. with r. שֵׁשֶׁת II.

PIEL שֵׁשֶׁת, inf. שֵׁשֶׁת and with the tone drawn back שֵׁשֶׁת Deut. 17, 12, fut. convers. נִשְׁשֶׁת, *to wait upon, to serve, to minister unto*. c. acc. of pers. Gen. 39, 4. 40. 4. Num. 3, 6. 1 K. 1, 4. 19, 21; c. לְ Num. 4, 9. 8, 26. Here שֵׁשֶׁת differs from שֵׁשֶׁת, in that it implies the more honourable duty or function of a free attendant; while שֵׁשֶׁת pertains rather to the condition of a servant. So in the court of Solomon, the שֵׁשֶׁת attendants, *ministers*, are distinguished from the שֵׁשֶׁת servants, 1 K. 10, 5; so the nephews of king Ahaziah ministered to him, 2 Chr. 22, 8; and so Joseph, having found favour with Potiphar, and being made overseer of his house, ministered to his master, Gen. 39, 4; while, being in prison, and being set over the prisoners, he is yet said to minister to them, Gen. 40, 4, comp. 39, 22.—Often of the priests and Levites as performing the sacred rites, *to minister unto Jehovah*, שֵׁשֶׁת אֱלֹהֵי Num. 18, 2. Deut. 17, 12. 1 Sam. 2, 11. 3, 1; once שֵׁשֶׁת לְיְהוָה id. 2 Chr. 13, 10; שֵׁשֶׁת אֱלֹהֵי יְהוָה id. 1 Sam. 2, 18; absol. שֵׁשֶׁת *to minister*, to perform the sacred rites, Ex. 28, 43. 29, 30. 39, 1. Num. 3, 31. 2 K. 25, 14. al. Once of the worship of idols, Ez. 20, 32 *to serve wood and stone*. Inf. שֵׁשֶׁת as subst. see art. שֵׁשֶׁת.—Different is שֵׁשֶׁת בְּשֵׁם יְהוָה *to minister in the name of Jehovah*, Deut. 18, 5. 7, i. e. to worship Jehovah with

invocation, after the analogy of the phrases שֵׁשֶׁת בְּשֵׁם יְהוָה. By a bold figure it is said Is. 60, 7 *the rams of Nebaioth shall minister unto thee*, i. e. shall serve as victims for the sacrifices.—PART. שֵׁשֶׁת subst. *a minister, attendant*, Prov. 29, 12. 2 Sam. 13, 17. 18. Esth. 2, 3; so Joshua was the *minister, assistant* of Moses, Ex. 24, 13. 33, 11. Num. 11, 28. Josh. 1, 1; of the attendant of Elisha the prophet, 2 K. 4, 43. 6, 15. Spec. of the priests and Levites as *the ministers* in sacred things, Is. 61, 6. Ez. 44, 11. 45, 4. 5. Ezra 8, 17. Neh. 10, 37. 40. Joel 1, 9 שֵׁשֶׁת הַמִּינִים *the ministers of Jehovah*. v. 13 מִזְבֵּחַ הַמִּינִים *ministers of the altar*. Fem. שֵׁשֶׁת contr. for שֵׁשֶׁת, Lehrgeb. p. 133, *a female attendant* 1 K. 1, 15.

שֵׁשֶׁת m. (pr. inf. Pi. r. שֵׁשֶׁת) *service, ministry*, c. art. הַשֵּׁשֶׁת Num. 4, 12. 2 Chr. 24, 14.

שֵׁשֶׁת, see r. שֵׁשֶׁת.

I. שֵׁשֶׁת (contr. for שֵׁשֶׁת, r. שֵׁשֶׁת) once c. Makk. שֵׁשֶׁת Prov. 6, 16, joined with feminines; and שֵׁשֶׁת (contr. for שֵׁשֶׁת) constr. שֵׁשֶׁת (like אֶשֶׁת constr. אֶשֶׁת) joined with masculines; cardin. num.

six. Chald. שֵׁשֶׁת q. v. Arab. سِتَّة and سِتَّة id. contr. for سِتَّة and سِتَّة.

Eth. ስጥስ contr. ስጥ and ስጥስ, id. For the syntax see Heb. Gr. § 95, 118. Lehrg. § 144, 181.—So שֵׁשֶׁת אַמּוּת *six cubits* 1 Sam. 17, 4; שֵׁשֶׁת צָרוּחַ *six troubles* Job 5, 19; שֵׁשֶׁת שָׁנִים *six years* Gen. 31, 4. Judg. 12, 7. al. sęp. שֵׁשֶׁת פְּעָמִים *six times* 2 K. 13, 19. שֵׁשֶׁת בָּנוֹת *six daughters* 1 Chr. 4, 27. שֵׁשֶׁת מֵאוֹת *six hundred* 2 Chr. 29, 33. Ellipt. שֵׁשֶׁת טַעֲרִים *six measures* (סֵאִים) of barley Ruth 3, 15. 17. For the ordinal, 2 K. 18, 10 בְּשֵׁשֶׁת שָׁנִים *in the year six* (sixth year) of Hezekiah.—With masc. שֵׁשֶׁת אַנְשִׁים *six men* Ez. 9, 2; שֵׁשֶׁת בָּנִים *six sons* Gen. 30, 20. 1 Chr. 8, 38; שֵׁשֶׁת חֳדָשִׁים *six months* 2 K. 15, 8; שֵׁשֶׁת הַיּוֹמִים *the other six* Ex. 28, 10. שֵׁשֶׁת יָמִים *six days* Ex. 20, 9. 11. 23. 12. Josh. 6, 3. 14. al. sęp. שֵׁשֶׁת אֲלָפִים *six thousand* 1 Sam. 13, 5. Job 42, 12.

Also שֵׁשֶׁת עָשָׂר with fem. שֵׁשֶׁת עָשָׂר with masc. *sixteen*; as שֵׁשֶׁת עָשָׂר

sixteen years 2 K. 13, 10; בנות ש' ע' בנות sixteen daughters 2 Chr. 13, 21. ע' ש' ע' sixteen cities Josh. 15, 41. בן-שש ע' ש' ה' the son of sixteen years, i. e. sixteen years old, 2 K. 14, 21.—With masc. ששה עשר ששן sixteen thousand Num. 31, 40; ע' ש' בנים sixteen bases Ex. 26, 25. ע' ש' בנים sixteen sons 1 Chr. 4, 27. For the ordinal, 2 Chr. 29, 17 ע' ש' ביום in the sixteenth day of the month.

PLUR. ששים sixty; as ששים ארשן sixty men 2 K. 25, 19; עיר ש' עיר sixty cities Deut. 3, 4. 1 Chr. 2, 23; ש' ערים id. 1 K. 4, 13. בנות ש' ש' sixty daughters 2 Chr. 11, 21. ש' אמות ש' ש' sixty cubits 1 K. 6, 2, and ש' אמות id. 2 Chr. 3, 3. בן-ששה ששים ששים sixty years old Gen. 25, 26.

Deriv. ששן, ששן, Chald. שש.

II. שש m. (r. שש) white marble, Esth. 1, 6. Cant. 5, 15. Syr. شمس.

III. שש an Egyptian word, prob. שש shens, so altered by the Hebrews as to seem derived from r. שש, and to take the signification of whiteness; (as בויץ byssus is derived from בויץ to be white; comp. similar changes in the Egyptian words בשה, בשה; byssus, cloth of byssus, i. e. cotton, white, fine, and costly; comp. Syr. شمس a cheaper kind of cotton. Sept. every where βύσσοϛ. As an Egyptian word, שש refers chiefly to the Egyptian byssus, which was brought to Tyre Ez. 27, 7; the Syrian byssus is there called בויץ v. 16; though in the later books only בויץ is in general use; see in art. בויץ. In Exodus שש occurs more than thirty times; it was brought voluntarily by the people, Ex. 25, 4. 35, 6. 23; was spun and woven by skilful artisans, Ex. 35, 25. 35. 38, 23, comp. ששן ששן in r. ששן; and was then used for the hangings and veils of the sacred tabernacle, Ex. 26, 1. 31. 36. 27, 9. 16. 18. 36, 8. 35. 37. 38, 9. 16. 18; as also for the sacred vestments, espec. the ephod of the high priest, Ex. 28. 5. 6. 8. 15. 39. 39, 2. 5. 8. 27. 28. 29. Vestments of byssus were worn, not only by the priests, but also by nobles; as by Joseph when prefect of Egypt, Gen. 41, 42; and by women of rank, Prov. 31, 32—But שש is used also of linen cloths, as appears from Ex. 39, 28,

where the מבדני הבד, linen drawers, are said to be made of ששן; and, further, ששן ששן flax, linen, is sometimes rendered in the Targums by בויץ byssus, Is. 43, 17. The bandages of Egyptian mummies have also been examined with the microscope; and found to be of linen; comp. art. בויץ, and see Wilkinson Mann. and Cust. of the anc. Egyptians, III. p. 115. See genr. Celsii Hierob. II. p. 259. J. R. Foster de Byssos antiquor. Lond. 1776. Rosenm. Alterthumsk. IV. i. p. 175 sq.

* ששן in Kal not used, to go, to walk. There is in it a reduplication of a simpler verb; as appears from the Ethiopic cited below.

PIEL ששן, to lead, to bring, c. acc. of pers. once Ez. 39, 2 ששן ששן ושבבתיך ושבבתיך I will turn thee again, and will lead thee, and will bring thee up, etc. Sept. καθοδηγήσω σε, but Complut. καθύψω σε. Targ. 'errantem te faciam.' Vulg. seducam te. The signification of leading is quite clear from the context; as to the etymology, comp. Eth. ששן ששן contr. ששן, whence ששן ששן to walk or go about, to traverse countries, and ששן ששן a ladder, as aiding to go up.

ששן ששן Sheshbazzar, Pers. pr. n. borne apparently in Persia by Zerubbabel, Ezra 1, 8. 5, 14.—Perh. contr. from

سجبان آذر fire-worshipper.

ששן PIEL denom. from שש I, pr. to make six, to divide into six parts; Ez. 45, 13 ששן ששן, which however should prob. be written ששן ששן the sixth part of an ephah, as in the preceding clause.

ששן (perh. whitish, r. ששן) Shashai, pr. n. m. Ezra 10, 40.

ששן (id.) Sheshai, pr. n. of an Anakite, Num. 13, 22. Josh. 15, 14. Judg. 1, 10.

ששן Ez. 16, 13 Keth. for ששן, byssus. The writer seems to have chosen this unusual form for the sake of a paronomasia with the word ששן.

ששן m. (fr. ששן I.) fem. ששן, ordin. adj. the sixth; Arab. سائت, سائس, سائت, id. Aram. ששן, id.—

Gen. 1, 31. 30, 19. Ex. 16, 5. 26, 9. Lev. 25, 21. Josh. 19, 32. 1 Chr. 3, 3. Ez. 8, 1.—Fem. subst. *the sixth part, a sixth*, Ez. 4, 11. 45, 13. 46, 14.

שֶׁשֶׁחַךְ *Sheshach*, a name of Babylon, Jer. 25, 26. 51, 41. Its etymology and proper signification are doubtful. The Hebrew intpp. as also Jerome, suppose שֶׁשֶׁחַךְ to stand for שֶׁשֶׁבַל, according to the secret or cabbalistic mode of writing called שֶׁשֶׁבַל, i. e. in which the alphabet is inverted, so that ה is put for א, ש for ב, etc. and this Jerome thinks was done by the prophet through fear of the Chaldeans. Such a method of writing may indeed be admitted in these passages, if not by Jeremiah himself, yet by some later writer. This is assumed by Ewald, Maurer, Hitzig; and is perh. the more probable, because the LXX have not expressed the name שֶׁשֶׁחַךְ in either passage; implying that it was not in their manuscripts.—Other explanations see in Thesaur. p. 1486.

שֶׁשֶׁן (perh. i. q. שֶׁשֶׁן lily) *Sheshan*, pr. n. m. 1 Chr. 2, 31. 34. 35.

שֶׁשֶׁן, see שֶׁשֶׁן.

שֶׁשֶׁק (perh. for שֶׁשֶׁק eagerness, longing; so Simonis,) *Shashak*, pr. n. m. 1 Chr. 8, 14. 25. R. שֶׁשֶׁק.

* שֶׁשֶׁר obsol. root, i. q. שֶׁשֶׁר, Arab. شَرَز, *to twist, to turn*, e. g. a cord, the hand in hurling a spear, brandishing a sword, etc. hence 'to look askance'; and then transferred to changeable colours, *to be versicoloured, to play from one colour into another*. Comp. αἰόλος agile, also versicoloured, changing hues; Hes. ὄμφακες αἰόλλονται 'the grapes begin to colour, they change colour.' Arab. أَشْرَرُ ruddy, rubicund.—Hence

שֶׁשֶׁר m. in pause שֶׁשֶׁר, *red colour*, spec. *red ochre, rubrica*, Jer. 22, 14. Ez. 23, 14. Vulg. *sinopsis*, i. e. *rubrica Sinopensis*, which was the most celebrated, see Plin. H. N. 35. 5 or 13. Sept. μλτιος, which in Hom. is i. q. *rubrica*. The Heb. intpp. understand by it *cinnabar, vermilion*.

שֶׁהה m. (r. שֶׁהה) only plur. שֶׁההוּ *columns, pillars*, and metaph. *princes, no-*

bles, i. e. *pillars of a state*. Ps. 11, 3 *when the pillars are overthrown*, i. e. when the noblest, the firm supporters of what is right and good, have perished. Is. 19, 10 *and her (Egypt's) pillars are broken down*, i. e. the nobles of her state; opp. hired labourers, i. e. the vulgar. So Arab. عَيْدُ pillar, for a nobleman, prince.—Others, *foundations*.

I. שֶׁהה m. (r. שֶׁהה III,) *the buttock*, Is. 28, 4; plur. c. suff. שֶׁההוּ their buttocks 2 Sam. 10, 4. Arab. اِسْتُ, Syr. plur. اَمْدَا id.

II. שֶׁהה f. (r. שֶׁהה, contr. for שֶׁהה) Lam. 3, 47) *noise, tumult*; Num. 24, 17 בְּנֵי שֶׁהה *the sons of (warlike) tumult*, i. e. the tumultuous enemies of Israel. In Jer. 48, 45, which is imitated from Num. l. c. it stands בְּנֵי שֶׁההוּ.

III. שֶׁהה (r. שֶׁהה) *Seth*, pr. n. of the third son of Adam, Gen. 4, 25. 26. 5, 3 sq. In the first of these passages, it is derived from שֶׁהה to set, to place, to replace, q. d. 'compensation.'

שֶׁהה and שֶׁהה Chald. i. q. Heb. שֶׁשֶׁן *six*. Dan. 3, 1. Ezra 6, 15. Plur. שֶׁההוּ *sixty* Dan. 3, 1. 6, 1. Ezra 6, 3.

שֶׁהה Chald. see שֶׁהה.

* I. שֶׁהה fut. שֶׁהה, apoc. שֶׁהה; inf. שֶׁהה, once שֶׁהה Prov. 31, 4; with pref. שֶׁהה; inf. absol. שֶׁהה, שֶׁהה, and שֶׁהה Is. 22, 13.

1. *to drink*; Chald. שֶׁהה, שֶׁהה, q. v. Syr. اَمْدَا, part. اَمْدَا, Eth. ስጥ, id. Synon. is שֶׁהה not used in Kal and Niph. but Hiph. שֶׁהה is used as the causative of שֶׁהה. Often absol. espec. as joined with אָכַל *to eat*, Ecc. 2, 24. 3, 13. Is. 29, 8. 1 Sam. 30, 16. Job 1, 4; mostly of persons, but also of animals, Gen. 24, 22. 30, 38. Num. 20, 11. 19. 2 K. 3, 17. Ez. 39, 17. 18. With acc. of drink, as water, wine, Ex. 7, 21. 34, 28. Lev. 10, 9. Judg. 13, 4. 7. 14. 1 Sam. 1, 15. Ecc. 9, 7; metaph. *to drink the cup*, Is. 51, 17. Jer. 49, 12; with בֶּן, *to drink of*, Gen. 9, 21. Ruth 2, 9. Jer. 51, 7. Job 21, 20; comp. in בֵּית no. 1. With בֶּן of wine, with the notion of enjoyment, Prov. 9, 5; also c. בֶּן of the vessel *in* which one drinks, see

n art. ב A. 1. b, Am. 6, 6. wine-drinkers Joel 1, 5. Ps. 69, 13.—Metaph. Job 15, 16 שתה כפרים זנולה drinking in iniquity like water, i. e. wholly filled and overflowing with iniquity; comp. 34, 7. But in Prov. 26, 6 the same phrase is to be taken in a passive sense, the lame man drinketh in injury, i. e. must suffer it, cannot avenge it.

2. to drink together, to banquet, Esth. 7, 1. Comp. משתה.

NIPH. pass. of Kal no. 1, Lev. 11, 34.

HIPH. see שתה.

Deriv. שתי I, שתה, משתה.

* II. שתה¹ obsol. root, Arab. ستي

IV. אֲסִי i. q. אֲסִי, to fix the warp to the loom; or i. q. Chald. שתה and Syr. Aph. اشد to weave. Hence שתה II.

* III. שתה² obsol. root, i. q. שית and שתה, to set, to place. To this root belong: Talm. שתרה or שתרה foundation; Syr. اشد bottom.—Hence שית I, the buttock.

שתה and שתה Chald. to drink, Dan. 5, 1. 2. 23. Præt. c. Aleph. prosthet. שתה they drank Dan. 5, 3. 4; comp. Syr. اشد to drink: With ב of the vessel, Dan. 5, 2. 3. 23, as in Heb. no. I. 1.

Deriv. משתה Chald.

שתה, see שתה.

I. שתי m. (r. שתה I,) a drinking, carousing, Ecc. 10, 17.

II. שתי m. (r. שתה II,) the warp in weaving, Lev. 13, 48 sq.

שתה f. (r. שתה I,) a drinking, i. q. שתה I, Esth. 1, 8.

שתה m. (r. שתה) plur. constr. שתה, a plant, shoot, Ps. 128, 3.

שתה two, see in שתה.

* שתל fut. c. suff. אשתלני Ez. 17, 23; to plant, a poetic word, synonym. with נטע, Ez. 17, 22. Part. pass. שתול planted Ps. 1, 3. 92, 14. Hos. 9, 13. Jer. 17, 8. Ez. 17, 8. 19, 10. 13.—Chald. שתל, Syr. اشد, id. Arab. شتل id.

* שתם prob. i. q. שתם, to shut, to close, twice, in the phrase with part. pass. שתם העין closed of eye, or with closed eye, Num. 24, 3. 15. This may here be taken in a literal sense of the prophet's eyes as closed in sleep for receiving and reporting visions; and this is best, see Hupfeld in Zeitschr. f. d. Kunde des Morgenl. IV. p. 145; comp. נפל in v. 4. Or it may be referred to the mind of Balaam as before obscured, so that future things were shut up and unknown to him, until God opened his mind and he became עיניו open of eyes, with open eyes, Num. 24, 4. 16; comp. 22, 8. 38. 23, 3. 12. 24, 13. So Vulg. cuius obturatus est oculus.—Many intpp. espec. Jewish, assume a directly contrary signification, with open eye, so that then שתם העין is nearly i. q. עיניו which follows it. They appeal to Talm. שתם, which certainly in one passage is to perforate or to open; and in a gloss שתם is defined by נקב to perforate. See more in Thesaur. p. 1488.

* שתן a doubtful root, to which some refer Hiph. השתין minxit. But see under r. שתן.

* שתק fut. ושתק, i. q. שתק, to subside, to settle down; hence to be still, to be hushed; of waves Ps. 107, 30. Jon. 1, 11. 12; of strife Prov. 26, 20. Chald. שתק or שתק, Syr. اشد, id. Sam. שתק to still, to be still.

שתר (i. q. ستار Pers. a star) Shethar, pr. n. of a Persian prince, Esth. 1, 14.

שתר בזנאי (i. q. Pers. ستار بازنای shining star) Shethar-bozenai, pr. n. of a Persian governor, Ezra 5, 3. 6, 6.

* שתח i. q. שיה, to set, to place; hence twice præter. plur. שתה. Ps. 49, 15 impers. שתה like sheep they put them in Sheol, i. e. they are driven or thrust down thither; comp. Ps. 88, 5. Ps. 73, 9 שתה they set their mouths against the heavens, i. e. they assail the heavens, and as it were provoke them, with proud and impious language.

NOTE. Some refer to this root the forms: נשתה Is. 19, 5; נשתה Is. 41, 17; נשתה Jer. 51, 30. But see in r. נשתה and r. נשתה I.

ת

Tav or *Tau*, the twenty-third and last letter of the Hebrew alphabet, as a numeral denoting 400. For the signification of the name, see under art. תו.

As to the pronunciation, ת without Dag. lene is an aspirate and seems to have had a lisping sound, like Gr. *θ*, Engl. *th*. With Dag. lene (ת) it is a slender *t*, differing from ט; for which difference see under ט. In Arabic the corresponding letter is ت, as in תבן תקף; rarely ת, as in תקה תבן; תבן תבן; תבן תבן; תבן תבן. It is sometimes interchanged with ש p. 1021; ט p. 358; and ד p. 208. In Aramæan ת often stands where the Heb. has ש and the Arab. ت; see in lett. ש p. 1021. The ת has also some affinity with the breathing א; comp. תבן, תבן, תבן, to return; תבן and תבן to dwell, also to mark, etc. So also in Arabic often.—At the end of a word ת is sometimes dropped; as in רבון, רבון, רבון, p. 959; מלכון, מלכון, etc.

תא m. (for תו, r. תו III,) pr. an abode; then a chamber, room; spoken of the guard-room in the king's palace, 1 K. 14, 28. 2 Chr. 12, 11; of side chambers in the gates of the temple as described Ez. 40, 7. 12. 13; plur. תאים id. v. 7. 16; constr. תאי v. 10; c. suff. תאי v. 21. 29. 33. 36; once plur. תאות v. 12. Chald. תון, תון, id. Syr. ܬܘܢܐ, ܬܘܢܐ, id.

* I. תאב or תאב to desire, to long after, only 1 pers. pret. תאתי c. ל of thing, Ps. 119, 40. 174. Chald. תאב id. It seems to be a secondary root, formed from Hithp. of r. תאב; as in Arabic. See Thesaur. p. 1489.

* II. תאב softened from r. תעב, see in lett. א, p. 1. Hence

PIEL to abominate, to abhor; part. מתאב once Am. 6, 8; parall. שניא. So all the ancient versions.

תאב f. (r. תאב I,) desire, longing, once Ps. 119, 20. Chald. תיאובה id.

* I. תאב i. q. תו I; kindr. is r. תאב, see in lett. ת above. In Kal not used.

PIEL (תאב) fut. 2 plur. תאבו Num. 34, 7. 8, to mark out, to describe, e. g. the borders of a land, Num. 1. c. In v. 10 in the same context is Hithp. תאבו of r. תאב III, where see.—Hence perh. תאב Gen. 49, 26; see in תאב no. 3.

* II. תאב obsol. root, i. q. Arab.

تأبى, to outrun, to get before.—Hence

תאב Deut. 14, 5, and contr. תאב Is. 51, 20, a species of antelope or mountain-goat, so called from its swiftness; comp. Engl. doe.—In Deut. 1. c. Sept. Vulg. and in Is. 1. c. Aqu. Symm. Theod. Vulg. render it οὐξ, oryx; Targg. bos sylvestris, wild ox, which is a kindred signif. comp. ריאם. See Bochart Hieroz. T. I. p. 973.

תאב f. (r. תאב I,) constr. תאב, c. suff. תאבי

1. desire, longing, wish, whether right and good Ps. 10, 17. 21, 3. Is. 26, 8; or wicked Ps. 10, 3. 112, 10.

2. desire, appetite, longing for flesh; Num. 11, 4 תאבו תאבו they longed a longing, i. e. fell a longing. Ps. 78, 29. 30.—Hence pr. n. תאב תאב the sepulchres of longing, see on p. 910.

3. a desire, delight, something desirable, Gen. 3, 6; also תאב תאב food of desire, i. e. delicate, dainty, Job 33, 20. Hence, desirableness, charm, Gen. 49, 26. Prov. 19, 22.—Others in Gen. 49, 26, a bound, limit, from r. תאב I; and so Ewald and Delitzsch.

תאם m. (r. תאם) a twin, only plur. תאם twins Gen. 38, 27; contr. תאם Gen. 25, 24; constr. תאם Cant. 4, 5. Arab. and Aram. id. Hence pr. n. Θωμῆς, Thomas, i. q. Ἄδωμος.

תאב f. (r. תאב) c. suff. תאבה, a curse Lam. 3, 65.

* תאם pr. to be joined, conjoined; spec. of two things, and hence to be double, twain; Part. plur. תאם doubled,

wain, coupled, of boards Ex. 26, 24, 36, 29. Chald. and Syr. id. Arab. **تَام** to be twin. Kindr. perh. with **אָמם**, **אָמם**, Arab. **ضعف** to double, Eth. **ደገሶ** to repeat.

HIPH. to bear twins, Cant. 4, 2. 6, 6.

Arab. **تَام** IV, id.

Deriv. **תאום**, and the two following.

תאום m. a twin; hence plur. **תאמים**, which see in its order.

תאום or **תאם**, whence plur. constr. **תאומי** twins Cant. 7, 4. It is pr. a monosyllabic abstract noun, of the form **גִּדְל**, **גִּדְל**, here put as concrete.

* **תאן** obsol. root, prob. i. q. **תנן**, to spread out, to extend; hence **תאנה** fig-tree.

תאנה f. (r. **תאן** II,) c. suff. **תאנהה**, pr. a coming together, and then of the copulation of animals. Once of the wild ass in her heat, Jer. 2, 24.—Not less aptly N. G. Schræder, in his Observatt. ad Origg. Hebr. p. 10, derives the signification of heat, lust, from the root **אני** to be hot, to boil, comp. **פחהו**.

תאנה f. (r. **תאן**) c. suff. **תאנהי**; plur. **תאנהי**, constr. **תאנהי**; a fig-tree, also its fruit; so called from its spreading; *Ficus carica* Linn. So Chald. **תאנה** and **תאנה**; Syr. **ܬܢܢܐ**, emph. **ܬܢܢܐ**, contr.

ܬܢܢܐ; Arab. **تَيْن**.

a) Of the tree, a fig-tree, Num. 13, 23, 20, 5. Judg. 9, 10, 11. Joel 1, 7, 12. Am. 4, 9. Hab. 3, 17. al. Proverbial is the phrase, to sit under one's own vine and fig-tree, i. e. to lead a quiet and happy life, 1 K. 5, 5. Mic. 4, 4; comp. Zech. 3, 10. 2 K. 18, 31. Is. 36, 10.—In Gen. 3, 7, some understand the *Musa paradisiaca*, Engl. plantain-tree, Germ. *Adamsfeige*, with leaves several feet long and a foot broad; so O. Celsius, Gesenius, Tuch, and others. But leaves of that size would not need sewing together; and the tree does not belong to the fig genus, and could hardly be called **תאנה**.

b) Of the fruit, a fig, (comp. **בפניה** and **פג**.) Num. 13, 23. Nah. 3, 12. 2 K.

20, 7 see in **הבלה**. Jer. 8, 13, 9, 17, 24, 1 sq. Neh. 13, 15.—See genr. Celsii Hierob. II. p. 368–399. Rosenm. Alterthk. IV. i. p. 285 sq. Winer Realw. art. *Feigenbaum*.

תאנה f. (for **תאנה**, r. **תאן** II,) occasion, Judg. 14, 4.

תאנה f. sorrow, mourning, Is. 29, 2. Lam. 2, 5. R. **תאנה** I.

תאנים m. plur. (r. **תאן** no. 3) hard labours, travail; Ez. 24, 12 **תאנים הלאת** it (the pot) doth weary itself with toils. Vulg. *multo labore sudatum est*.

תאנת שילה (approach to Shiloh, r. **תאנה** II) *Taanath-Shiloh*, pr. n. of a place in the confines of Ephraim, Josh. 16, 6.

* **תאר** pr. i. q. r. **תיר**, to go about; then, to run, to extend, to stretch, spoken of the bound or border of a land or re-

gion; like kindr. Arab. **سار**. With **כן** of place from which, and **אל** of place to which, Josh. 15, 9; or acc. of place whither, ib. v. 9; oftener c. **ה** loc. to which, v. 11. 18, 14, 17.

PIEL to mark out, to delineate; fut. c. suff. **תארהו** Is. 44, 13; some Mss. read **תארהו**; see Thesaur. p. 1491.—Hence **תאר**.

PUAL, either pass. of Piel, to be marked off; or better i. q. Kal, to stretch, to extend; part. Josh. 19, 13 **תאר רמון** and it (the border) passed on to Rimmon and stretched to Neah.—Sept. Syr. Vulg. Engl. all take **תאר** wrongly as a pr. name.

Deriv. is

תאר m. c. suff. **תארו** for **תארו**, **תארו**, outline, form, figure of the body, 1 Sam. 28, 14. Judg. 8, 18. Is. 52, 14. Lam. 4, 8. **תאר רפה**, fem. **תאר רפה**, of a beautiful form or figure, often said of persons Gen. 29, 17. 39, 6. Deut. 21, 11. 1 Sam. 21, 3. Esth. 2, 7; also of beasts Gen. 41, 18, and **תאר רע** ill-favoured, ugly, v. 19.—Spec. good figure, comely form, Is. 53, 2. Jer. 11, 16. 1 Sam. 16, 18 **תאר איש** a man of figure, i. e. handsome.

תארע *Tarea*, pr. n. m. 1 Chr. 8, 35; for **תארע** 1 Chr. 9, 41, where see.

תאשר m. (r. **אשר** no. 1) Is. 41, 19, 60, 13, pr. 'erectness, tallness;' hence

a tall tree, and as pr. n. for a species of cedar growing on Lebanon. Vulg. and Chald. render it *buzus*, the box-tree; Syr. and the Hebrew intpp. *Sherbin*, (شربين, عَمَّوْنَا) i. e. a species of cedar distinguished by the smallness of its cones and the upward direction of its branches. See Rosenm. Alterthumsk. IV. i. p. 292. Niebuhr Arabien p. 149. Celsii Hierob. II. p. 153.

תבה f. an Egyptian word, a box, chest, ark; spoken of Noah's ark, Gen. 6, 14-9, 18, where Sept. *κιβωτός*. Also of the ark of papyrus in which Moses was exposed, Ex. 2, 3, 5, where Sept. *θίβη*. Vulg. in both places *arca*.—In ancient Egyptian *tha* is 'a chest' and 'sarcophagus'; and *tpt* is 'a boat, hull'; Bunsen's Egypt I. p. 482, no. 517. p. 483, no. 549. Copt. **ΘΕΒΛ**. **ΘΗΒΛ**, ark, mummy-chest. Chald. **תִּיבְיָהָא**, Arab. **تَابُوت**, ark; Eth. **ተባተ** ark, chest. See Thesaur. p. 1491.

תבואה f. (ר. בוא) constr. **תבואות**, plur. **תבואות**.

1. produce, increase, e. g. of the earth Josh. 5, 12. Is. 30, 23; of the threshing-floor and wine-press Num. 18, 30; of the vineyard Deut. 22, 9. Trop. Jer. 2, 3.

2. gain, profit, Is. 23, 3. Ecc. 5, 9. **תבואת הרשע** the gain of the unjust Prov. 10, 16. 15, 6. **תבואת הקמה** the profit of wisdom, resulting from it, 3, 14. 8, 19.

3. Trop. result, consequence; **תבואת שפתיו** the result of his words, Prov. 18, 20 Comp. פרי no. 1.

תבון m. (ר. בין) insight, understanding; Hos. 13, 2 they have made idols according to their own understandings, i. e. as they pleased.

תבונה f. (ר. בין) id. insight, understanding, spoken of God and men, Prov. 2, 6. 3, 19. 21, 30. Deut. 32, 28. Plur. id. Prov. 11, 12. 28, 16. Is. 40, 14; also intelligent words, reasons, Job 32, 11. Spec. of skill in arts, Ex. 36, 1; comp. בינה no. 2.

תבוסה f. (ר. בוס) a treading down, destruction, 2 Chr. 22, 7.

תבור Tabor, pr. n. Pr. a mound, mount, height, perh. umbilicus, *λόφος*

μυσσοειδής Pol. 5. 70. 6, from r. תבר I. Others, a quarry, from Chald. r. תבר II.

1. A mountain on the confines of Zebulun and Issachar, standing out upon the northeastern part of the plain of Esdraelon, perh. 1000 feet high, of a round form, and covered with oak orchards; Sept. *Ἰαβιθιου*, also *Ἀραβιθου* Pol. l. c. now **جبل طور** **Jebel Tür**.—So **הר תבור** **mount Tabor** Judg. 4, 6. 12. 14; and simpl. **תבור** Jer. 46, 18. Hos. 5. 1. Ps. 89, 13; perh. also Josh. 19. 22. Judg. 8, 18, which others refer to no. 2. See Relandi Palæst. p. 331 sq. Burckhardt's Trav. p. 332 sq. Bibl. Res. in Pal. III. p. 211 sq.

2. A city of the Levites, situated on the above mountain, Pol. l. c. 1 Chr. 6. 62 [77]; and prob. Josh. 19, 22. Judg. 8. 18, which some refer to no. 1.

3. **אֵלון תבור** 1 Sam. 10, 3, the oak of Tabor or the oak-grove of Tabor, in the country of Benjamin. Ewald conjectures it to have been the same with **אֵלון כפורה** the oak of weeping Gen. 35, 8.

תבל f. (for **תיבל**, each Taere impure) a poetic word. R. **תבל** Hiph. see in **תביל**.

1. the earth, as fertile and inhabited, the habitable globe, world, *οἰκουμένη*. Syr. **ܐܪܥܐ**, **ܐܪܥܐ**, **ܐܪܥܐ**, id. Is. 14, 17. opp.

מדרך. Job 18, 18. Twice **תבל ארצו** the world (the habitable parts) of his earth, i. e. God's, Prov. 8, 31. Job 37, 12. Comp. **אֶרֶץ וְהַבֵּל** Ps. 90, 2. Also often

2. the whole earth, the world in general, Is. 14, 21. 27, 6. Ps. 77, 19. Prov. 8, 26; espec. where the founding of it is mentioned, 1 Sam. 2, 8. Ps. 18. 16. 93. 1. Meton. for the inhabitants of the earth, Ps. 9, 9. 96. 13. 98. 9. Hyperb. spoken of the kingdom of Babylon Is. 13, 11; and of Israel 24, 4; comp. *orbis Romanus*.

תבל m. foul pollution, profanation. Lev. 18, 23 after the law against bestiality, **תבל הוא** this is foul pollution. 20, 12.—R. **תבל** no. 3. as **תמס** from r. **תמס**; comp. Chald. **בַּלְבַּל** to profane sc. by incest Gen. 49, 4 Targ. Jon. Arab. **بَل** to be profane, to commit adultery.

תבל, see **תיבל**.

תבליות f. (ר. בלה) consumption, destruction, c. suff. **תבליותם** Is. 10, 25

Some Mss. and editions read here **תְּבִלָּה**, which would also have the sense of *consumption*, from r. **בָּלָה** Pi. But this reading seems owing rather to the copyists, to whom the word **תְּבִלָּה** was more familiar; comp. the similar variety of orthography in Job 21, 13. 36, 11.

תְּבִלָּל m. adj. (r. **בָּלַל** no. 3) *stained*, i. e. *having stains, spots*; only Lev. 21, 20 **תְּבִלָּל בְּעֵינָיו** *having a (white) spot on his eye*. Vers. anon. in Hexapl. *λευκωμα*, comp. Tob. 2, 9. 3, 17. 6, 8, where the Heb. translator renders the Gr. *λευκωμα* by this word, **הַבְּלוּל**. — Targg. **חֵילִיז**, **חֵילִיז**, here for *blear-eyed, lippus*; comp. r. **בָּלַל** no. 1, and Talm. **בְּלִבְיָהָהּ**.

* **תִּבְּן** a doubtful root; perh. kindr. with r. **בָּרַן** q. v. pr. *to divide, to separate* the parts of any thing.—Hence **תִּבְּנָן**, pr. n. **תִּבְּנִי**.

תִּבְּן m. *straw*, as broken up and cut in pieces by threshing, *short straw, chaff*; Arab. **تَبْنٌ**, Chald. **תִּבְּנָא**. Syr. **ܛܒܢܐ** id. Jer. 23, 28. Job 21, 18. 41, 19; of broken straw gathered and mixed with clay for bricks, as still seen in the bricks of ancient Egypt, Ex. 5, 7. 10. 11 sq. Also as fodder for cattle, Jer. 11, 7. 65, 25; for camels, Gen. 24, 25. 32; of asses, Judg. 19, 19; of horses, 1 K. 5, 8; in all which passages straw mixed with barley or other provender seems to be implied.

תִּבְּנִי (r. **תִּבְּן**) **Tibni**, pr. n. m. 1 K. 16, 21. 22.—Perh. pr. gentile n. *Tibnite*, from **תִּבְּן** as the name of a man or of some place; comp. mod. Tibneh for **תִּבְּנָה**. According to Gesenius, for **תִּבְּנִיָה** building of Jehovah, from r. **בָּנָה**.

תִּבְּנִיָה f. (r. **בָּנָה**) 1. *structure, mode of building*, Ps. 144, 12.

2. *a model, pattern*, after which any thing is built, Ex. 25, 9. 40. 2 K. 16, 10. al.

3. *image, form, likeness* of any thing, Deut. 4, 16. 17. 18. Ez. 8, 10. Hence Ez. 8, 3 **וַיִּשְׁלַח תִּבְּנִיָה יָד** *and he put forth the form of a hand*, something like a hand. 10, 8. Comp. **דְּמוּת** no. 3.

תְּבִעְרָה (a burning, r. **בָּעַר**) **Taberah**, pr. n. of a place in the desert, Num. 11, 3. Deut. 9, 22.

תִּבְּזָן (brightness, r. **רָבַץ**) **Thebez**, pr. n. of a place near Shechem, Judg. 9, 50. 2 Sam. 11, 21. Prob. mod. *Tübäs* **طرباس**. Bibl. Res. in Palest. III. p. 158.

* I. **תִּבְּרָה** obsol. root, prob. i. q. **טָבַר** q. v. and **צָבַר**, *to heap up*; comp. Sam. **צָבַר** mount; Chald. **טַוּר**, Syr. **ܛܒܪܐ**, Eth. **ቲቦር**, id. Hence pr. n. **תִּבְּוֹר**.

* II. **תִּבְּרָה** Chald. i. q. Heb. **טָבַר**, *to break*; Syr. **ܛܒܪܐ**, Sam. **צָבַר**, id. Part. pass. **תִּבְּרִי** *broken*, also *fragile, frail*, Dan. 2, 42.

תִּגְלַת פִּלְאֶסֶר pr. n. m. **Tiglath-pileser**, king of Assyria, who about B. C. 741 conquered Damascus and part of the kingdom of Israel; 2 K. 15, 29. 16, 10. Written also **תִּגְלַת פִּלְסֶר** 2 K. 16, 7; **תִּגְלַת פִּלְאֶסֶר** 1 Chr. 5, 6. 2 Chr. 28, 20; and **תִּגְלַת פִּלְסֶר** 1 Chr. 5, 26.—The first part of the name seems to be equivalent to **Diğlath**, the river Tigris, see **חֶדְקַל**; pr. *acer, swift*. The latter part, which appears also in the name **Nabo-polassar**, is prob. i. q. Pers. **پالاسر** *magnus rex*, comp. Sanscr. **pāla** lord, king, from r. **pāl** to guard, to rule; unless perh. **Pileser** and **Polasar** may be i. q. Sanscr. **pura sara**, preceding, a leader; see Bopp's Glossar. p. 220. ed. 2. The whole name may be translated: *lord of the Tigris*. So Gesenius. See more in Thesaur. p. 1493.

תִּגְמֹל m. (r. **גָּמַל**) *a benefit*, i. q. **גְּמֹל**, Ps. 116, 12.

תִּגְרָה f. (r. **גָּרָה**) *strife, contention*; Ps. 39, 11 **מִהַגְרַת יָדְךָ אֲנִי כְלִיחֵי** *from the contention of thy hand (thy strokes, judgments) I am consumed*. Chald. id.

תִּגְרָמָה Gen. 10, 3, and **תִּגְרָמָה** 1 Chr. 1, 6. Ez. 27, 14. 38, 6, **Togarmah**, pr. n. of a northern region and people sprung from Gomer, i. e. the Cimmerians, and abounding in horses and mules. Most prob. *Armenia*, which was noted for its horses, **ἵπλοβοτος σφόδρα** Strab. 11. 13. 9; or at least a part of it: Such too is the tradition or opinion of the Armenians themselves, who claim to be de-

scended from *Torgom* great grandson of Gomer, and call themselves *the house of Torgom*; comp. Sept. ll. cc. where by transpos. of the letters we find also *Θοργαμά, Θεργαμά, Θυργαμά*, as likewise some Heb. Mss. have הרגמה. See J. D. Michaelis Spicileg. Geogr. T. I. p. 67-78. Winer Realw. art. *Armenien*.

תִּדְרָה m. name of a tree growing in Mount Lebanon, Is. 41, 19, 60, 13. Vulg. *ulmus, elm*; Chald. תִּדְרָה i. e. a species of *plane-tree*, called by the Arabs *ساج*.

Better. *hard oak, holm, flex*, pr. lasting, firm, from r. דָּהַר no. 2. Comp. הִדְרָה. See Celsii Hierob. T. II. p. 271. Gesen. Comment. on Is. 41, 19.

תְּדִירָא Chald. f. (r. דִּיר) *circuit*, hence *continuity, perpetuity*, i. q. תְּסִיד. Adv. בְּתִדְרָא pr. *in a circuit, continually*, Dan. 6, 17, 21. Freq. in Targg.

תְּדִמֹר 1 K. 9, 18 Kerⁱ, and 2 Chr. 8, 4, *Tadmor*, pr. n. of a city in a fertile spot of the Syrian desert between Damascus and the Euphrates, founded by Solomon, and still called by the Arabs *تدمر* *Tadmur*. Prob. for תְּדִמֹר 'city of palms'; hence Gr. *Παλμυρά* and *Παλμυρά, Palmyra*; see Schultens Ind. ad Vit. Salad. So vice versa the Arabs called *Palma* a city of Spain *تدمير* *Tadmir*. The same city is called תְּסִיר (palm) 1 K. l. c. Keth. which seems to have been less usual. In the numerous Aramæan and Greek inscriptions which are still found on the ruins of Palmyra, the name is written both תְּדִמֹר and תְּסִיר. See Wood *The Ruins of Palmyra*, Lond. 1753. fol. Swinton in *Philos. Transactions*. Vol. XLVIII. Rosenmüller *Bibl. Geogr.* I. ii. p. 274 sq. Irby and Mangles p. 267 sq. [82 sq.] *Thesaur.* p. 345.

תִּדְעַל (fear, veneration, r. דָּעַל) *Tidal*, pr. n. of a king, Gen. 14, 1.

* תְּדָה obsol. root, Chald. תְּדָה *to be waste, desert, desolate*. kindr. with שָׂדֶה; whence Chald. תְּדָה, תְּדָה, waste, desert, Arab. تهي empty.—Hence

תְּדָה subst. for תְּדָה a Segolate form, like קָדַשׁ. R. תְּדָה.

1. *wasteness, desolateness*; concr. *waste, desolate*, Gen. 1, 2. Jer. 4, 27. Job 26, 7. Hence a) *a waste, a desert*, Deut. 32, 10. Job 6, 18, 12, 24. Ps. 107, 40. b) *desolation*; Is. 24, 10 קְרִיַת הַחַיִּי *a city of desolation*, i. e. laid waste. 34, 11 see in קָי no. 1.

2. Trop. *nothingness, emptiness, vanity*, and concr. *a rain, worthless thing*, (synon. הַבֵּל,) Is. 41, 29, 44, 9, 59, 4, 1 Sam. 12, 21; *nothing*, parall. with אֵין, Is. 40, 17, 23.

3. Adv. *in rain*; so לְהַחֵי Is. 49, 4, and acc. הַחֵי Is. 45, 18, 19.

תְּהוֹמֹת comm. gend. (r. הוּם) plur. תְּהוֹמוֹת; masc. Job 28, 14, oftener fem. Gen. 7, 11. Ez. 31, 4; a poetic word, pr. 'a mass of raging waters,' so called from their noise and roaring; spec. *the sea, ocean, the deep*, Gen. 8, 2. Job 28, 14, 38, 6, 30. Ez. 26, 19, 31, 15. Jon. 2, 6. Hab. 3, 4; more fully תְּהוֹמֹת רַבָּה *the great deep*, Gen. 7, 11. Ps. 36, 7. Am. 7, 4. Is. 51, 10. More rarely of any other *mass of waters*, as those covering the earth at the creation, Gen. 1, 2. Ps. 104, 6; or the subterranean waters, *the deep, the abyss*, whence spring fountains and streams, Gen. 49, 25. Deut. 33, 13; also in the description of roaring waters or floods, Ps. 42, 8 *flood calleth unto flood*. Ez. 31, 4. Job 41, 24 [32].

PLUR. תְּהוֹמוֹת 1. *waves of the sea, billows*, Ex. 15, 5, 8. Ps. 33, 7, 77, 17, 78, 25, 106, 9. Prov. 3, 2. Is. 63, 13.

2. *abysses, depths of the sea*. Ps. 107, 26, 135, 6, 148, 7. But תְּהוֹמוֹת אָרֶץ Ps. 71, 20 are *the depths of the earth full of water*; also Deut. 8, 7 אָרֶץ מְחַלֵּי מַיִם *a land of brooks of water, of fountains and water-depths*, etc.—Sept. ἡ ἄβυσσος plur. αἱ ἄβυσσοι.

תְּהִלָּה f. (r. הָלַל Pi.) constr. תְּהִלָּה, c. suff. תְּהִלָּה; plur. תְּהִלוֹת.

1. *praise*, i. e. the singing of praise. 2 Chr. 20, 22. Ps. 100, 4. Also *song of praise, a psalm, hymn*, Ps. 147, 1; c. לְ to any one, in his honour. Ps. 40, 4, 65, 2; לְ of the author, Ps. 145, 1 תְּהִלָּה לְדָוִד *a hymn of David*. With suff. Ps. 22, 26, 71, 6. Plur. תְּהִלוֹת *psalms, hymns*. Ps. 22, 4; also תְּהִלִּים as the later name of the Psalter.—Hence *praise laud* espec. as sung; Ps. 106, 12 תְּשִׁירוּ תְּהִלָּתוֹ *they sing*

1. *confession* Josh. 7, 19. Ezra 10, 11. Syr. id.

2. *thanksgiving, praise*, Ps. 26, 7. 42, 5. Is. 51, 3. זָבַח לְאֱלֹהִים תּוֹדָה *to offer thanks to God as sacrifice* Ps. 50, 14. 23. 107, 22. 16, 17; but this formula is not to be understood of actual thank-offerings. זָבַח תּוֹדָה Lev. 22, 29; זָבַח תּוֹדָה הַשְּׁלָמִים 7, 13. 15. comp. 12; and ellipt. תּוֹדָה Ps. 56, 13. 2 Chr. 29, 31. Jer. 17, 26; all implying *thank-offering, sacrifice of thanksgiving*. Syr. id.

3. *a choir of singers, celebrating God in songs of thanksgiving*, Neh. 12, 31. 38. 40.

תָּוְנָה Chald. kindr. with תַּמְסָה, *to be astonished*, Dan. 3, 24.

* I. תָּוְנָה in Kal not used, i. q. תָּאָח I, *to mark, to delineate*; comp. אָוָה III.

PIEL fut. conv. נִוְנֵהוּ, *to mark, to make marks*; 1 Sam. 21, 14 of David feigning madness. נִוְנֵהוּ עַל-בְּלֹתוֹת הַשַּׁעַר *he made marks, scrawled, on the doors of the gate*, in the manner of mischievous boys.

HIPH. הִוְנֵהוּ הוּ *to make a mark, c. על to set a mark upon any one*, Ez. 9, 4.

Deriv. תָּוּ.

* II. תָּוְנָה *to repent, to be grieved*. Syr. id.

HIPH. causat. *to grieve, to afflict*, e. g. as a people God, Ps. 78, 41.

* III. תָּוְנָה obsol. root, i. q. אָוָה I, and Arab. تَوَى. *to abide, to dwell*; whence תַּוּ chamber, for תָּוּ.

* תָּוַח obsol. root, i. q. שָׁיַח, *to sink down, to settle, to incline backwards*;

comp. Arab. تَوَّح and تَوَّح mid. Waw; *to sink, to be immersed*. Hence *to be depressed, to be low, to be underneath*. Comp. r. תָּוַח.

Deriv. תַּוּחָה, תַּוּחָהוּ, תַּוּחָהוֹן, Chald. תַּוּחָה, תַּוּחָה, and

תָּוַח (perh. inclined, or lowly) *Toah*, pr. n. m. 1 Chr. 6, 19 [34]; for which in v. 11 [26] נַחַת *Nahath*; and 1 Sam. 1, 1 תָּוַח *Tohu*.

תָּוַח f. (r. תָּוַח) c. suff. תּוּחָתִי, *expectation, hope*, Prov. 10, 28. 11, 7. 13, 12. Lam. 3, 18. Job 41, 1. With לְ, *hope in any one* Ps. 39, 8.

* תָּוַח obsol. root, i. q. שָׁיַח, *to sink to be sunk, immersed, in any thing*, kindr. are שָׁיַח, שָׁיַח, שָׁיַח. Hence adj. תָּוַח, and

תּוּכָם m. constr. תּוּחָה, c. suff. תּוּכִי, *the inner part, interior, midst, the middle of any thing*; as תּוּחָה הַבַּיִת *the midst of the house*, perh. the inner court, 2 Sam 4, 6, but comp v. 7; else-where תּוּחָה הַבַּיִת is *the midst of the house itself* 1 K. 6, 19. 11, 20; see below. Also תּוּחָה *in the midst, in the middle*. e. g. between two things or parts, Judg. 15, 4. Josh. 8, 22. Num. 35, 5. Gen. 15, 10. Put also in the genit. after a noun. Judg. 16, 29 תּוּחָה הַמִּזְבֵּי *the middle pillars*.

With Prefixes. 1. בְּתוּחָה a) *in the midst or middle of any thing*, as בְּתוּחָה הַבַּיִת *in the midst of the house* 1 K. 11, 20. בְּתוּחָה הַגֵּן *in the middle of the garden* Gen. 2, 9. 3, 3. בְּתוּחָה יְרוּשָׁלַיִם Zech. 8, 8. Neh. 4, 16. בְּתוּחָה הַשָּׂדֶה *in the midst of the field* Gen. 37, 7; and so 1 K. 3, 20. 1 Sam. 9, 14. Job 2, 8. Also after verbs of motion, בְּתוּחָה הַיָּם *in the midst of the sea* Ex. 14, 22. 27. Sometimes it does not differ from בְּ A. no. 1, *in a place*. Gen. 9, 21. 18, 24. 26. Am. 3, 9; also as in בְּ A. no. 7, *into a place* Ps. 57, 7. Further, בְּתוּחָה *to pass through the midst of any thing* Ez. 9, 4. Ex. 14, 29. Num. 33, 8. b) As referring to several, *among, pr. in the midst of*; בְּתוּכְכֶם *among you, in the midst of you*, Gen. 35, 2. Prov. 17, 2. Ez. 2, 5. Also for בֵּינָם, *between, to express distinction, separation*, Gen. 1, 6 בְּתוּחָה הַמַּיִם *between the waters*, sc. above and below the firmament.

2. מִתּוּחָה *out of the midst of any thing*; hence simpl. *out of, from*, Jer. 51, 6. Ex. 33, 11. al.

3. אֶל-תּוּחָה *into the midst of any thing*, Num. 17, 12. 19, 6. Comp. synonym. קָרַב.

תּוּחָה i. q. תּוּחָה *oppression*, q. v.

תּוּכָה f. (r. תָּוַח) *chastisement, punishment*, i. q. תּוּכָה no. 3. 2 K. 19, 3. Is. 37, 3. Hos. 5, 9. Plur. תּוּכָהוֹת Ps. 149, 7.

תּוּכָה f. (r. תָּוַח) c. suff. תּוּכָהוֹת, plur. תּוּכָהוֹת, constr. תּוּכָהוֹת.

1. Act of *proving, proof, demonstration* that one is in the right, Job 13, 6;

an argument, appeal, Hab. 2, 1. Plur. proofs, arguments, Job 23, 4. Ps. 38, 15. —Hence Prov. 29, 1 איש הוֹכֵחַתּוֹ a man of arguments, i. e. who when censured defends himself. Others: 'one often reproofed,' from signif. no. 2.

2. reproof, admonition, correction by words, Prov. 1, 23. 25. 30. 3, 11. 5, 12. 27, 5. 29, 15. תּוֹכַחַתּוֹ חַיִּים reproof of life, life-giving, Prov. 15, 31. Plur. תּוֹכַחַתּוֹ מוֹסֵר reproofs of instruction, instructive, Prov. 6, 23; comp. in מוֹסֵר no. 3.

3. correction, chastisement, punishment, Ps. 73, 14. Plur. Ps. 39, 12. Ez. 5, 15 הוֹכַחְתּוֹ חַמָּה. 25, 17.

הַבְּיָרִים 2 Chr. 9, 21, see תּוֹכַחַתּוֹ.

תּוֹלָד (birth, r. יָלַד) Tolad, pr. n. of a place in Simeon, 1 Chr. 4, 29; called also אֶלְתּוֹלָד Ellolad Josh. 15, 30. 19, 4.

תּוֹלָדוֹת and תּוֹלָדוֹת f. plur. R. יָלַד.

1. generations, families, descents, Num. 1, 20 sq. לְהוֹלִדָתָם according to their generations, families, descents, Gen. 10, 32. 25, 13. Ex. 6, 16. al. Hence סֵפֶר הַיְוֹלָדוֹת a book of genealogy, a genealogical register or tree, Gen. 5, 1.—Hence

2. history, espec. family history, since the earliest history among oriental nations is mostly drawn from the genealogical registers of families. Gen. 6, 9 נַח אֵלֶּה הַיְוֹלָדוֹת נֹחַ this is the family-history of Noah. 25, 19. 37, 2. Then also for the origin of any thing, i. e. the history of its origin; Gen. 2, 4 הַיְוֹלָדוֹת הַשָּׁמַיִם וְהָאָרֶץ this is the origin of the heavens and the earth, i. e. the story of their origin. Comp. יְרֵשׁ and Syr. حَيْطָ family, genealogical tree, history.

תּוֹלָדוֹן, see in תּוֹלָדוֹן.

תּוֹלֵל m. (r. רָלַל) a vexer, tormentor, pr. abstr. 'vexation,' the acts of one who extorts lamentation from others, verbal of Pil. after the form תִּפְעָל, תִּפְעָלִים. Once in Plur. Ps. 137, 3 תּוֹלְלֵינוּ our tormentors, oppressors. Sept. ἀναγαγόντες ἡμᾶς, Vulg. abducentes nos; Targ. 'prædatores nostri,' תּוֹלֵל being taken for תּוֹלֵל (by interchanging the letters ש and ר), which however has a passive sense.

תּוֹלֵעַ m. (r. לָעַע) 1. a worm, so called from licking, swallowing, comp. תּוֹלֵעַ; comp. in r. תּוֹלֵעַ. Plur. תּוֹלְעִים Ex. 16, 20.

2. Spec. the coccus worm or insect, coccus ilicis Linn. and hence coccus colour, crimson, and so crimson cloth. Is. 1, 18. Lam. 4, 5. See in תּוֹלְעָה no. 2. —Hence part. Pu. denom. תּוֹלְעִים, see under r. תּוֹלֵעַ.

3. Tola, pr. n. m. a) The eldest son of Issachar, Gen. 46, 13. 1 Chr. 7, 1. b) A judge of Israel Judg. 10, 1.—Patronym. of lett. a, תּוֹלְעִי a Tolaite Num. 26, 23.

תּוֹלְעָה f. (r. לָעַע, like תּוֹרְמָה) Job 25, 6. Is. 14, 11; and תּוֹלְעֵת both absol. and constr.

1. a worm, i. q. תּוֹלֵעַ; as generated in putrid substances, Is. 14, 11. 66, 24, or gnawing plants, Jon. 4, 7. Deut. 28, 39. Trop. of man as feeble and despised, Ps. 22, 7. Is. 41, 14. Job 25, 6.

2. Spec. תּוֹלְעָה שְׁנִי crimson-worm, and שְׁנִי תּוֹלְעָה worm-crimson; hence crimson colour, and crimson cloth; see in שְׁנִי; comp. בְּרִמְיָל.

תּוֹם, a spurious root to which some refer several forms belonging to r. תָּמַם.

תּוֹם, see תָּמַם.

תּוֹמִים twins, see תָּאָם.

תּוֹמֵן (תּוֹמֵן) Gen. 36, 15 Keth. for תּוֹמֵן q. v.

תּוֹעֵבָה f. (r. עָבַע) constr. תּוֹעֵבָה; plur. תּוֹעֵבוֹת, constr. תּוֹעֵבוֹת; an abomination, an abominable thing, pr. 'what causes loathing, abhorrence'; so of a slanderer, Prov. 26, 25 for seven abominations are in his heart. Chiefly of things to be abhorred because of religious precepts or customs, Prov. 21, 27. 28, 9. Lev. 18, 22. 26–30. Gen. 43, 32. 46, 34. Deut. 14, 3. al. So תּוֹעֵבָה הַיְעֵבָה or עֲשֵׂה תּוֹעֵבוֹת to do or commit abomination, Lev. 20, 13. Jer. 6, 15. 8, 12. Ez. 16, 50. 18, 13. 24. al. Also תּוֹעֵבָה לְפָנֵי יְהוָה and תּוֹעֵבָת יְהוָה an abomination before or to Jehovah, Prov. 6, 16. 11, 1. 15, 8. 9. 26. 20, 10. 23, comp. Jer. 1, 13. So of a person whom God abhors, Deut. 25, 16. 11, 20. 16, 5. 17, 15. Also of a person as an abomination to men, Prov. 29, 27; once plur. emphat. Ps. 88, 9; of wrong deeds

and the like, Prov. 8, 7. 16, 12. 24, 9. Spec. of every thing pertaining to the worship of idols (synon. שִׁקְוֹץ, שִׁקְוָץ) Deut. 7, 25. 26. 20, 18. 1 K. 14, 24. 2 K. 16, 3. 21, 2. Jer. 2, 7. 7, 10. Ez. 5, 11. Ezra 9, 1. 11. al. sæp. עֲשֵׂי הַצְּבוֹת *nations of abominations*. given to idolatry, Ezra 9, 14; also of the heathen view of the Heb. sacrifices, Ex. 8, 22 [26] לַיהוָה נֹבַח מִצְרַיִם נֹבַח לַיהוָה *we sacrifice to Jehovah what is an abomination to the Egyptians* sc. to sacrifice, i. e. animals which the Egyptians worship as gods. Also of idols themselves, Is. 44, 19. Jer. 16, 18. Ez. 11, 21. Deut. 27, 15. 2 K. 23, 13; comp. Ez. 7, 20 and 16, 36.

הַתְּוֹעָה f. (ר. תועה) 1. *error in respect to things of religion, impiety, wickedness*, Is. 32, 6. See the root lett. b.

2. *a wandering, i. e. perturbation, disturbance*, Neh. 4, 2 [8].

הַתְּוֹעָפוֹת f. plur. (ר. תועה) constr. הַתְּוֹעָפוֹת, pr. 'fatigues, wearinesses;' hence

1. *labours, toils*. Job 22, 25 הַתְּוֹעָפוֹת *the silver of labours*, i. e. got with toil. —Then, *product of labours, treasures, wealth*, i. q. רְגִיזָה no. 2; Ps. 95, 4 הַתְּוֹעָפוֹת הַהָרִים *the labours of the mountains*, i. e. treasures of the mountains obtained with toil.

2. *swiftness, speed in running*, as הַתְּוֹעָפוֹת הַבַּיִט *the swiftness of the buffalo*, Num. 23, 22. 24, 8.—Sept. δόξα, Vulg. Onk. Syr. Arabs Erp. Kimchi *strength*, which does not accord with the etymology.

NOTE. Some interpreters compare this word with the Arab. root يفع to go up, to grow up; IV, to be tall. Hence in Num. l. c. 'the tallness of the buffalo.' Ps. 95, 4 the heights of the mountains. Job 22, 25 silver of heights, heaps of silver. But the etymology above given is to be preferred, as resting on the certain and demonstrable usage of the Hebrew language; comp. in r. תעה.

* תורם obsol. verb, to spit out, like Talm. תורם; kindr. Eth. ተረዳ to spit. Pr. it would seem, 'to pound, to thrust, to thrust out, to eject,' comp. תפס and תפס I, II. Comp. also r. תפל, and Arab. تفل dirt of the nails, etc.—Hence תפסה, תפסה.

הַתְּוֹעָפוֹת f. plur. (ר. תועה) constr. הַתְּוֹעָפוֹת.

1. *a going forth; metaph. from danger, i. e. escape, deliverance* Ps. 68, 21. Comp. r. תועה Ecc. 7, 18.

2. *place of going forth or exit*, e. g. a gate Ez. 48, 30; a fountain, Prov. 4, 23 הַתְּוֹעָפוֹת הַחַיִּים *the fountain of life*, of happiness. Also of the exit or termination of any thing, i. e. *extremity, end*, Num. 34, 4. 5. 8. 9. Josh. 15, 4. 7. 17, 9. 18. al.

תוֹקְהָה, see in תקהה.

* תור, præt. 1 sing. תרתי, fut. 2 plur. תתורו. The form תור is subst. which see in its order, p. 438.

1. *to turn about in a circle, to move in gyrations; see kindr. תור, תור, תור, תור, תור II, תור, תור, תור*. Hence perh. תור I. q. v. a turtle-dove.

2. *to go or travel about*, i. q. תור and תור II; Arab. تَوَّر id. E. g.

a) For the sake of traffic, as a merchant, *to go abroad, to travel about*, comp. רבב. סחר. 1 K. 10, 15 and 2 Chr. 9, 14 אַנְשֵׁי הַתְּוֹעָפוֹת *men of the merchants, merchantmen*.

b) For the sake of exploring. e. g. as a scout, spy, *to spy out, to reconnoitre* a land, c. acc. Num. 13, 16. 17. 21. 14. 6 sq.

c) For inquiry, *to search out, to find out* any thing, c. acc. of thing and ל of pers. Deut. 1, 33. Num. 10, 33. Ez. 20, 6. Trop. *to investigate, to examine*, c. acc. Ecc. 7, 25; also c. על Ecc. 1, 13; תור בלבבו *to turn in one's mind, to think to do something, to think how one shall do it*, with inf. c. ל, Ecc. 2, 3.

d) With אחר, *to go about after*, i. e. *to follow*, metaph. Num. 15, 39.

HIRH. 1. Causat. of Kal no. 2. b, *to cause to spy out, to let reconnoitre*, Judg. 1, 23. Others i. q. Kal no. 2. b.

2. *to lead one about*, espec. in order to show him the way in places where he is unacquainted; hence *to show the way, to guide*; comp. Chald. תור a guide. Here may be referred fut. תור for תור. c. acc. Prov. 12, 26 תור צדיק *the righteous showeth his friend the way*. Also fut. תור 2 Sam. 22, 23, put for תור, as תור for תור from r. תור, see

Heb. Gr. ed. 16. § 71. n. 9; hence with two acc. of pers. and way, **יָהַר הַיָּשָׁר** and (God) *showeth the upright his way*, i. e. the way in which he should walk. So at least this passage may be aptly explained; although it is not improb. corrupted for the parall. **יָהַר** Ps. 18, 33.

Deriv. **יָהַר**, and

I תור or **תור** 1. Fem. plur. **תורים**, a *turtle-dove*, so called from its flying in gyrations; comp. **דרור** a swallow, from **ר. דרר**; others refer the name to its cooing. Gen. 15, 9. Lev. 1, 14. 5, 7. 11. Num. 6. 10. al. As a term of endearment, Cant. 2, 12, comp. **יזנה** id. v. 14. 5, 2; and so of the people of Israel, Ps. 74. 19 **תורה** thy *turtle-dove*, i. e. the people dear to thee and now afflicted and affrighted.

2. **תור**, a *row, order, turn*, espec. of what goes round in a circle, Esth. 2, 12. 15.

3. Plur. **תורים**, a *row or string of pearls, or beads of gold or silver*, as an ornament for the head, Cant. 1, 10. 11.

II. תור 1 Chr. 17, 17, i. q. **תורה** in the parall. passage 2 Sam. 7, 19, *mode, manner*. If the reading is genuine, the form would seem to be apoc. from **תורה** i. q. **תורה**.

תור Chald. m. *an ox*, i. q. Heb. **שור**. Plur. **תורין** *oxen, cattle*, Dan. 4, 22. 29. 30. 5, 21. Ezra 6, 9. 17.

תורה f. (r. **תרה** Hiph.) constr. **תורת**, c. suff. **תורתה**; plur. **תורות**.

1. *instruction, precept*, Job 22, 22. a) Human, as of parents, Prov. 1, 8. 3, 1. 4. 2. 7, 2. Ps. 18, 1. b) Divine, through the prophets, Is. 1, 10. 42, 4. 21; hence *an oracle* Is. 8, 16.

2. *law, a law*; the same Heb. word is retained for the Mosaic law in Arab.

توراة Kor. 5. 47; Chald. **אוריתא**, Syr.

توراة, Eth. **ḌḌṬ**.—E. g. a) Of single laws and precepts, Ex. 12, 49. Lev. 7. 7. 37. 14, 54. Num. 5, 30. 15, 16. 29;

with genit. of object, as Lev. 6, 2 **תורה** *the law of the burnt-offering*. 12, 7. 14, 2. Ez. 43, 11. 12 *the law of the house*, i. e. the description which the builder is to follow. Plur. **תורות** *laws* Ex. 18, 20. Lev. 26, 46. b) Of the whole

law of Moses; fully **תורה משה** 1 K. 2, 3. 2 K. 23, 25; also **תורה יהוה** Ps. 19. 8. 37, 31. Is. 5, 24; c. suff. id. Is. 51, 7. Ps. 40, 9. 78, 10; also **תורה** *the law* Deut. 1, 5. 4, 8. 17, 18. 19. Josh. 1, 7; poet. without art. Deut. 33, 4. Is. 2, 3. 8, 20.—*The book of the law of Moses* is called **ספר תורה משה** 2 K. 14, 6. Josh. 8, 31; **ס' ה' יהוה** Josh. 24, 26; **ס' ה' יהוה** 2 Chr. 17, 9. 34, 14; **ספר תורה** Deut. 28, 61. 29, 21. 2 K. 22, 8. 11. al.

3. a *custom, manner*, comp. **משפט** in 2 K. 11, 14; so 2 Sam. 7, 19 **תורה** *is* **זאת התורה** *this is the manner of man*, not of God, i. e. to deal with me thus, so familiarly, as man with man; comp. v. 14.

תושב m. (r. **ושב**) c. suff. **תושבך**, plur. **תושבים**, constr. **תשבי**, Kamets impure; pr. 'habitation,' concr. *an inhabitant, dweller*, usually a *sojourner, stranger*, from another country without the rights of a citizen, Lev. 22, 10. 25, 47. Ps. 39, 13. Plur. constr. 1 K. 17, 1.

תשיתה and **תשיתה** f. (r. **תשה**) a poetical word, pr. 'a setting upright, uprightness;' hence

1. *help, succour*; see the root. Job 6, 13 **ותשיתה נהחה מטני** *and succour, is it driven from me?* parall. with **תורה** in the other member; Sept. **βοιθία**. Prov. 2, 7, Sept. **σωτηρία**. Mic. 6, 9 **ותשיתה** **יראי שקמה**, as in several Mss. and in the versions, comp. in no. 3. Job 30, 22 Keri.

2. *purpose, undertaking, enterprise*, pr. what one wishes to *set up* or establish. Job 5, 12 **לא תשקנה יריהם תשיתה** *their hands perform not their enterprise*; Vulg. *quod coperant*.

3. *counsel, wisdom, understanding*. Job 11. 6 **בפלות לתשיתה**, see in **כפל**. 12, 16 **עו ותשיתה** *strength and counsel*. 26, 3. Prov. 3, 21. 8. 14. 18, 1. Is. 28, 29 **הפלא עצה הגדיל תשיתה** *lit. who maketh wonderful his counsel, and vast his understanding*. Mic. 6. 9 in the common reading; see in no. 1.

תורת m. (r. **תח**) a *club, bludgeon*, Job 41, 21. Sept. **σπίς**, Vulg. *malleus*.

* **תוז** pr. as it seems, *to smite, to beat*; then *to thrust or cast down*, like kindr.

נמש; comp. **נחש**, and Arab. **طس** to impugn, to silence, to immerse; all which

significations may be referred to the idea of smiting, thrusting.

HiThp. הִחָז, in pause הִחָזוּ, i. q. Kal, to cast down; Is. 18, 5 *he will cut off the twigs with pruning-hooks, and the branches הִחָזוּ הַסִּירִי he will remove, he will cast down.* Vulg. *excutientur*, Syr.

excutiet.—Others explain הִחָזוּ, to cut off; appealing to Talm. הִחָזוּ, Rabb. הִחָזוּ, from r. חָזוּ.

תְּזָנוּת f. (r. זָנָה) *fornication, whoredom*; metaph. for idol-worship, Ez. 16, 26. 29. 23, 8. 17. Plur. c. suff. תְּזָנוּתָהּ etc. Ez. 16, 15. 20. 22. 23, 7 sq.

תְּחַבְּלוֹת and תְּחַבְּלוֹת f. plur. from r. חָבַל no. 1; strictly denom. from the nouns חָבַל rope, חָבַל sailor, pilot.

1. *a steering, guidance, management*, Job 37, 12.

2. *the art of steering or guiding*; hence *wise counsel, prudent measures*, in a good sense Prov. 1, 5. 11, 14. 20, 18. 24, 6; in a bad sense, *cunning devices*, Prov. 12, 5.

תַּחַר, see in חָרָה.

תַּחֲוֹת Chald. preposit. *under*, i. q. Heb. תַּחַת, Dan. 7, 27. Jer. 10, 11; c. suff. תַּחֲוֹתָי *under it* Dan. 4, 9. 18.

תַּחְמוֹנִי Tachmonite, patronym. 2 Sam. 23, 8; in the parall. 1 Chr. 11, 11 חֲבַלְנִי q. v.

תְּחִלָּה f. (r. חָלַל Hiph.) constr. תְּחִלָּה, *a beginning* Am. 7, 1. Ruth 1, 22. Ecc. 10, 13. Hos. 1, 2. Prov. 9, 10. al. בְּתְחִלָּה *in the beginning*. i. e. before, formerly, Gen. 13, 3. 41, 21. Is. 1, 26; *the first time* Gen. 43, 18. 20; *first*, as making a beginning, Judg. 1, 1. 20, 18.

תַּחֲלוּאִים m. (r. חָלָא) only plur. תַּחֲלוּאִים, constr. תַּחֲלוּאֵי; *sicknesses, diseases*, Deut. 29, 21. 2 Chr. 21, 19. Ps. 103, 3. Jer. 16, 4 מִמּוֹתֵי תַּחֲלוּאִים יָמָתוּ *deaths of diseases they shall die.* Coner. Jer. 14, 18 תַּחֲלוּאֵי-רָעָב *the sick (pining) with famine.*

תַּחֲמָס m. (r. חָמַס) an unclean bird, so called from its violence and cruelty; Lev. 11, 16. Deut. 14, 15. According to Bochart, Hieroz. II. p. 232. *the male ostrich*. which is called also by the Arabs ظالم *violentus, iniquus*, from its cruelty

towards its young; comp. Job 39, 14 sq. Lam. 4, 3. The name בת יִצְנָה which precedes it ll. cc. seems then to be understood in the narrower sense of the female ostrich.—Sept. and Vulg. render it *noctua, night-hawk*, Jonath. *the swallow*.

תַּחַן (for תַּחֲנָה station, camp, r. חָנָה) Tahān, pr. n. m. a) Num. 26, 35. b) 1 Chr. 7, 25.—Patronym. from lett. a, תַּחְנִי Tahānite, Num. 26, 35.

תְּחִנָּה f. (r. חָנַן) constr. תְּחִנָּה, plur. תְּחִנּוֹת.

1. *favour, mercy*, Josh. 11, 20. Ezra 9, 8.

2. *prayer, supplication*, pr. 'cry for mercy,' from r. חָנַן Hithp. Ps. 6, 10. 55, 2. 119, 170. 1 K. 8, 30. 45. 52. al. Plur. תְּחִנּוֹת 2 Chr. 6, 39.

3. *Tehinnah*, pr. n. m. 1 Chr. 4, 12.

תַּחֲנוּן m. (r. חָנַן) only plur. תַּחֲנוּנִים Ps. 28, 2. 6. 31, 23. 116, 1. al. and once תַּחֲנוּנֹת Ps. 86, 6, i. q. תְּחִנָּה no. 2, *prayer, supplication*.

תַּחֲנוֹת m. plur. (r. חָנָה) *camps, encampment*, i. e. place of encampment, 2 K. 6, 8. Comp. Lat. *castra* in plur.

תַּחְפַּנְחָס Ez. 30, 18, and תַּחְפַּנְחָסִים Jer. 43, 7. 8. 9. 44, 1. 46, 14, also 2. 16 Keri (where Keth. תַּחְפַּנְחָסִים), *Tchaphnehes, Tahpanhes*. pr. n. of a city in Egypt, which the LXX render by *Τάφνη, Τάφραι*. the name of a goddess, *Tphnet, Champoll.* 121, 123. It was doubtless i. q. *Daphné*. a strong city near Pelusium. Hdot. 2. 30, 107. Jablonski, in his *Opuscul.* I. p. 343, supposes the Egyptian name of this city to have been written thus.

ΤΑΦΕ-ΕΝΕΞ i. e. *caput v. principium seculi*, or as we would say, 'the beginning of the world,' i. e. the Egyptian world, in reference to its position at the northeastern extremity of Egypt.

תַּחְפַּנֵּס (caput seculi, see the preceding art.) *Tahpenes*, pr. n. of an Egyptian queen, 1 K. 11, 19. 20.

תַּחֲרָה m. (r. חָרָה) *a coat of mail, breastplate*, *θώραξ*. made of linen. Ex. 28, 32. 39, 23, a military garment, pr. of linen strong and thickly woven, and furnished around the neck and breast with a breastplate or coat of mail; see

Hdot. 3. 47; comp. $\lambda\iota\sigma\sigma\acute{o}\tau\eta\kappa\acute{\alpha}$ Hom. II. 2. 529. Syr. ܩܢܐ Ethpe. to fight, to make war, Aph. to prepare for battle; comp. r. תָּהַר Tiph.

תִּתְהַרָה , see r. תָּהַר Tiph.

תַּהְרֵה (cunning, r. תָּהַר) *Tahrea*, pr. n. m. 1 Chr. 9, 41; written in 8, 35 תַּהְרֵה .

* תַּחַשׁ a doubtful root, from which to derive the noun תַּחֲשׁ ; perh. to thrust in, to break in, to penetrate; so Maurer, comparing Arab. دحس , دحس , دحس , etc. Hence תַּחֲשׁ perh. a badger, from its burrowing; or, better, a seal, or other sea animal, from its diving, submersion; comp. Arab. دُحَس or دُحَس dolphin.

תַּחֲשׁ , in pause תַּחֲשׁ , an obscure word.

1. As an appellative, found only in the connection: עוֹר תַּחֲשׁ *skin of Tahash* Num. 4, 6. 8. 10. 11. 14; Plur. עוֹרוֹת תַּחֲשׁ *Tahash-skins* Ex. 25. 5. 26, 14. 35, 7. 23. 36, 19. 39, 34; also, in the same sense, simpl. Num. 4, 25. Ez. 16, 10; in the Pent. spoken of the coverings of the tabernacle, the ark, and the other sacred furniture, as made of this kind of skin; in Ez. l. c. of the shoes of females as made of the same. The ancient in-tp. understand by it a colour given to the leather, e. g. Sept. ῥαῖνθῖνα , Aqu. Symm. ῥαῖνθῖνα , Chald. and Syr. *rubra*, Samar. *black*; and these are followed by Bochart, Hieroz. I. p. 989 sq. But this Gesenius supposes to be mere conjecture, having no support either in the etymology, or in the kindred dialects. On the other hand, the Talmudists and Hebrew interpreters almost unanimously hold the תַּחֲשׁ to be an animal, the skins of which were used for covering the sacred tabernacle and also for shoes or sandals. To this view Gesenius accedes, and following the opinion of R. Solomon ad Ez. l. c. with Luther [and the Engl. Version] understands here either *the badger*, *taxus* v. *taxo*, the *meles* of Varro and Pliny; or else *the seal*, *phoca*. Besides the context, which seems to demand an animal, this view is sustained: a) By the authority of the Talmudists, Tract. Sabb. cap. 2. fol.

28, where in treating of this animal they say it resembles the *viverra* or *marten*, הַלֵּא אֵילֵן , which accords well with the badger. b) The agreement of languages, which in the names of animals and plants is of great weight. The

Arabic تُحَس *tuhās*, and دُحَس *duhas*, are indeed translated *dolphin* by the Lexicographers; but this name has a wider extent and embraces also *seals*, which in many respects resemble the badger, and were frequent on the shores of the peninsula of Sinai, Strabo XVI. p. 776. See Beckm. ad Antig. Caryst. c. 60. The Lat. name *taxus* or *taxo*, whence in modern languages Span. *taxon*, *tasugo*, Ital. *tasso*, Fr. *taisson*, Germ. *Dachs*, is indeed not found in Latin writers before Augustine; but it must not on that account be regarded as a word newly coined, but only adopted from the vulgar tongue and of foreign origin. c) The etymology which the Hebrew itself presents, and which is satisfactory, viz. that תַּחֲשׁ may be regarded as put for תַּחֲשֵׁה , from the root חָשָׂה to be silent, to rest, which would apply well to *the badger* in respect to his six months' sleep; nor is *the seal* less somnolent. d) The skins either of badgers or of seals might doubtless have been used both for covering the tabernacle and for shoes; those of seals are made into shoes at the present day. — But not improbably the Hebrews designated under this one name both the seal, the badger, and also other like animals which they did not know nor distinguish accurately. — Thus far Gesenius, whose arguments on this difficult topic it has seemed better to let stand. But though it were admitted, that seals and dolphins might have been called by one name, yet it is scarcely credible that the badger should be included under the same; the Arabic for the badger is فنجل or عناق الارض . That the ancients covered their tents with seal-skins in order to protect them from lightning, is related by Pliny, H. N. 2. 56, comp. Plut. Symp. 5. 9. Sueton. Octav. c. 90. And as a finer kind of shoes can be also made of skins of this sort (Ez. l. c.) it seems probable that *the*

seal is the animal intended.—But the hairy skin of the badger has also its arguments; espec. if we regard the conjecture of Maurer, see in r. תחש. Theod. Hase held the תחש to be the *Trichechus manatus* Linn. or *vacca marinus* or *homo marinus* of others, Fr. *Lamantin*, from the thick and hard skin of which the Arabs of the present day make sandals; see Hase Diss. philol. Sylloge, X. § 17. Mus. Bremens. II. p. 312. Ruppell Reise in Nub. p. 187, 196. Burckhardt Trav. in Syr. p. 532. Bibl. Res. in Palest. I. p. 171. See more in Thesaur. p. 1500 sq.

2. *Tahash* or *Thahash*, pr. n. m. Gen. 22, 24.

תחת, in pause תחה, pr. subst. from r. תחה, like נחה from r. נחה, שחה from r. שחה.

1. Subst. *the lower part, what is underneath*. Arab. ⁶تَحْت id. comp. denom. Eth. **חֲחִי** to let down, to lower, **חֲחִי** to be lowered, depressed, **חֲחִי** low; also Arab. التُّحْت men of low condition.—Hence

a) Accus. as adv. *below, beneath*, Gen. 49, 25. Deut. 33, 13; תחתה id. (see מן no. 3. h.) Ex. 20, 4. Josh. 2, 11.

b) Constr. as PREPOSITION, (for which once לְ תחת Cant. 2, 6,) also c. suff. chiefly as attached to the plural, תחתיה, תחתיהם, תחתיהן, תחתיהם, תחתיהם, תחתיהם; rarely as attached to the sing. as תחתיה 2 Sam. 22, 37. 40. 48. תחתיה Gen. 2, 21, תחתיהם, תחתיהם, see Heb. Gramm. § 101. n. 3; *below, beneath, un-*

der, *ὑπό*, Arab. تَحْت, Eth. **חֲחִי**, id. E. g. תחת השמים *under the heavens* Dan. 9, 12. תחת השמש *under the sun*, see שמש. תחת ההר *under the mountain*, at its foot, Ex. 24, 4. תחת הלשון *under the tongue* Ps. 10, 7. 66, 17, and תחת השפתים *under the lips* 140, 4, i. e. in the mouth. תחת יד פ' *under one's hand*, i. e. in his power or keeping, 1 Sam. 21, 9. Of a woman who commits whoredom or adultery *under* a husband, i. e. while married and owing fidelity to her husband, Num. 5, 19. Ez. 23, 5; comp. זנה and below in aa. תחת אָנָּן *under affliction, impending calamity*, Hab. 3,

7. In Hab. 3, 16 we may render תחתני אָרָנָּו *I tremble under me*, i. e. in my knees and limbs.—With verbs of motion a) *beneath, under* any thing, 2 Sam. 22 37. 40. 48. Gen. 18, 4. Judg. 3, 30. β) *under, i. e. down, downwards*, *κατά*, i. q. מטה; Am. 2, 13 מציק החתיכם pr. *I press you downwards*. Job 40, 12.—Hence

With Prefixes: aa) *תחתה* adv. *below, beneath*, see above in a.—As Prep. *יַחַד* *ex, from under, from beneath*, spoken of persons or things which come out *from under* any thing. Ez. 47, 1 *scaters came out from under the threshold*. Prov. 22, 27 *why should one take away thy bed from under thee?* i. e. on which thou liest. Ex. 6, 6. Deut. 7, 24. Hence זנה תחתה פ' see above in lett. b, and זנה.—Rarely for לְ תחתה *below, under* any thing. Job 26. 5. Ex. 42, 9.—Another תחתה *e loco*, see in no. 2. init.

bb) *תחתה* (opp. לְ תחת) *below, under* any thing; as תחתה לְרַקִּיעַ *under the firmament* Gen. 1, 7. Ex. 30, 4. תחתה לְבֵית אֵל *under or below Bethel*, i. e. below the hill on which Bethel stood, Gen. 35, 8; comp. 1 Sam. 7, 11.

cc) *לְ תחתה* i. q. the preceding, after a verb of motion, 1 K. 7, 32.

dd) *אֶל־תחתה* *under*, pr. 'to under,' of place whither, Jer. 3, 6. Zech. 3, 10; *אֶל־תחתה* Ex. 10, 2. Of place where, 1 Sam. 21, 4.

2. *What is under* any one, i. e. *place, stead*, in or on which one stands or is; Zech. 6, 12 *from his place he shall spring up*, i. e. in his own native land; comp. Ex. 10, 23. Hence a) Acc. *in one's place, in loco*. Ex. 16, 29 *abide ye every one in his place*. Judg. 7, 21. 1 Sam. 14, 9. 2 Sam. 2, 23. 7, 10. 1 Chr. 17, 9. Job 36, 16 *רחב לא מוצק תחתיה* *a broad place, where (in which) there is no straitness*. b) *in place of, instead of*, spoken of a person succeeding in the place of another, Lev. 16, 32. Esth. 2, 17. Ps. 45, 17 *תחת אבותיה יהיו בניה* *in the place of thy fathers shall be thy children*. Hence of things exchanged for others, e. g. of price, *instead of, for*, Gen. 30, 15. 1 Sam. 2, 20. 1 K. 21, 2; also after verbs of requiting, 1 Sam. 25, 21. תחת מה *for what? why?* Jer. 5, 19.

With a relat. conjunct. e. g. **תחת אשר** *a) instead of that, whereas*, Deut. 28, 62. *β) instead of, in return for, because*, Deut. 21, 14. 2 K. 22, 17.—Also **תחת כי** id. Deut. 4, 37. The same is likewise **תחת** c. inf. Is. 60, 15; comp. Job 34, 26 **תחת רשעים** for the fuller **תחת רשעים** *because they are wicked*.

3. **Tahath**, (place, station,) pr. n. a) A station of the Israelites in the desert, Num. 33. 26. b) A man *a)* 1 Chr. 6, 9. 22. *β, γ)* 7, 20.

תחת Chald. prep. *under*, Dan. 4, 11 **תחתיה** i. q. Heb. **בַּתְּחִתֶּיהָ**. The more usual form is **תחתה**.

תחתון m. adj. (from **תחת**) f. **תחתונה**, *lower, lowest*, i. q. **תחתה**, Josh. 18, 13. 1 K. 6, 6. Is. 22, 9. Ez. 40, 18. al.

תחתה m. adj. (from **תחת**) f. **תחתיה** and **תחתיה**; plur. **תחתיות**, *lower, lowest*, Ps. 86, 13. Deut. 32, 22. Gen. 6, 16. **תחתיה** *פלה* the lower millstone Job 41, 16. **תחתיה** *ההר* the lower part of the mount, at its foot, Ex. 19, 27. **תחתיות** *ארץ* the lower parts of the earth. Sheol, Hades, Is. 44, 23; poet. for any hidden place, e. g. of the mother's womb Ps. 139, 15. The same is **תחתיות** Ez. 26, 20. 32, 18. 24; comp. **בור תחתיות** the lowest (deepest) pit, Ps. 88, 7. Lam. 3, 55.

תתי a doubtful root, see in r. **תתי**.

תיכון m. adj. (from **תונה**) f. **תיכונה**, *mid, middle, inner*; plur. **תיכונות** the mid city, the midst of the city, 2 K. 20, 4 Keth. and genr. Ex. 26, 28. Judg. 7, 19. 1 K. 6, 6. 8. Ez. 41, 7. 42, 5. 6.

תילון (for **תילון** gift, according to Simonis,) **Tilon**, pr. n. m. 1 Chr. 4, 20 Keri, where Keth. **תילון**. R. **תלה**.

תמא Is. 21, 14. Jer. 25, 23, and **תמא** Job 6, 19, (r. **תמן**, **תמין**) **Tema**, pr. n. a) A son of Ishmael, Gen. 25, 15. b) A tract and people in the Arabian desert, so called from Tema (lett. a); and still called by the Arabs **تيما** **Teima**, corresponding to the **Θαίμα** of Ptol. 6. p. 179. But the Arabian Teima is only about three days' journey northwest of Medina. Prob. therefore Heb. **תמא** is i. q. **תמין** no. 2. b; and so the LXX always write it **Θουμύν**. See Thesaur. p. 600.

תמין, once **תמן** Job 9, 9, comm. *gend.* (masc. in signif. 2, Obad. 9; fem. in signif. 1, Is. 43, 6. Cant. 4, 16,) pr. 'what is on the right hand,' denom. from **תמין**. Hence

1. *the south*, the southern quarter, see **תמין** no. 3; Josh. 12, 3. 13, 4. Job 9, 9. Is. 43, 6. Hab. 3, 8. Zech. 6, 6. al. With ה loc. **תמנה** *southward*, to the south, Ex. 26, 18. 35. 27, 9. Num. 3, 29. Ez. 47, 19. **תמנה** *ל* Ez. 21, 2. **תמנה** *southwards of*, on the south of, Num. 2, 10. Poet. **תמין** for **תמין**, *the south wind*, Ps. 78, 26. Cant. 4, 16. Comp. **תמין**.

2. **Teman**, pr. n. a) A grandson of Esau, Gen. 36, 11. 15. b) A city, region, and people on the east of Idumea, sprung from Teman (lett. a), Gen. 36, 42. Jer. 49, 7. 20. Ez. 25, 13. Am. 1, 11. 12. Ob. 9. Like other Arabs (1 K. 5, 11) the Temanites were celebrated for wisdom, Jer. 49, 7. Baruch 3, 22. 23; comp. Job 2, 11. 22, 1.—Patronym. **תמני** **Temanite**, Job 1. c. Gen. 36, 34. 1 Chr. 1, 45.

תמני (comp. patronym. **תמני** in **תמני**) **Temeni**, pr. n. m. 1 Chr. 4, 6.

תמרה, see in **תמרה**.

* **תתי** a doubtful root, whence the following.

תזי *the Tizite*, gentile n. 1 Chr. 11, 45; derived from **תזי**, the name of some place elsewhere unknown. Simonis regards it as for **תזי** from r. **תזי**, Onomast.

תירוש and **תירוש** m. (r. **תירוש**) *new wine*, so called because it gets possession of the brain, and inebriates; comp. Syr. **ܚܘܪܘܫ**, Chald. **מירח**, id. Hos. 4, 11 **חורוש וקח לב** *whoredom and wine and new wine take away the heart*, i. e. the understanding. Judg. 9, 13. Mic. 6, 15. al. Often coupled: **תירוש וקח לב** Gen. 27, 28; **תירוש וקח לב** a land of corn and new wine, i. e. abounding in them, Deut. 33, 28. Is. 36, 17; also more fully, *corn, wine, and oil*, Deut. 28, 51. 2 Chr. 32, 28. Joel 2, 19. al. Of the juice of the grape, Is. 65, 8. [All the passages go to show, that **תירוש** is *new wine* of the first year, the *wine-crop* or *vintage* of the season; and hence it is mostly coupled with wine and oil as a product of the land. That it was

regarded as intoxicating is shown by Hos. 4, 11; see above.—R.

תִּירָא (fear, r. ירא) *Tiria*, pr. n. m. 1 Chr. 4, 16.

תִּירָס m. *Tiras*, Gen. 10, 2, pr. n. of a northern people sprung from Japhet; according to Josephus, Jerome, Jonath. and Targ. of Jerusalem, *the Thracians, Thrace*. See Bocharti Phaleg. II. 2. Thesaur. p. 1501.

* תִּירַט obsol. root, prob. to smite, to beat, to bruise, i. q. תִּירַז or תִּירַז q. v. and נִטַּט.—Hence

תִּירַשׁ m. plur. תִּירַשִׁים, a he-goat, buck, so called from its butting; Prov. 30, 31. Gen. 30, 35. 32, 15. 2 Chr. 17, 11. Arab.

תִּירַשׁ caper, Chald. תִּירַשׁ, תִּירַשׁ, hircus; Syr. תִּירַשׁ id.

תִּירַשׁ m. (r. תִּירַשׁ) *oppression, violence*, Ps. 10, 7. 55, 12; fully תִּירַשׁ Ps. 72, 14.

* תִּירַשׁ in Kal not used, according to the Heb. intpp. 'to be fitted, joined;' better to lean upon, to lie down, comp. Arab. تكاء Conj. VIII.

PUAL Deut. 33, 3 תָּבַדוּ לְרַגְלֵהָ and they (the Israelites) are laid down (encamped) at thy feet, i. e. at the foot of Mount Sinai. Some prefer to read תָּבַדוּ they abide, from Syr. תָּבַדוּ to abide.

I. תִּירַשׁ f. (r. תִּירַשׁ) *place, dwelling*, Job 23, 3.

II. תִּירַשׁ f. (r. תִּירַשׁ) 1. *arrangement, fashion*, Ez. 43, 11, i. q. תִּירַשׁ in v. 10.

2. *costly furniture, splendid equipage*, Nah. 2, 10. Comp. תִּירַשׁ no. 2.

תִּירַשִׁים m. plur. 1 K. 10, 22, and תִּירַשִׁים 2 Chr. 9, 21, *peacocks*, according to the Targ. Syr. Arabs, Jerome, and the Heb. intpp. Corresponding are Tamil *togai* or *toghai*, Sanser. *çikhin*. This would seem to have been the domestic name of this bird in India; and hence comes also Gr. ταῖς, ταῖς, pr. ταῖς, Athen. IX. p. 397, (whence Arab. طاوس, Chald. תִּירַשׁ, Syr. תִּירַשׁ and also Lat. *pavo*, the letters *t* and *p* being interchanged; comp. λαῖς, lapis, λίθος. See Bochart Hieroz. T. II. p. 135 sq. A. Benary in Berliner litt. Jahrbücher 1831. no. 96.

* תִּירַשׁ obsol. root, pr. to trample upon, to crush; then to oppress, to harass.

Arab. تَكَّ to crush under foot; comp. Syr. تَكَّ to injure, i. q. Heb. תָּוַל. Chald. תִּירַשׁ id. Kindr. are תִּירַשׁ, תִּירַשׁ, תִּירַשׁ, also תִּירַשׁ, תִּירַשׁ.—Hence תִּירַשׁ, and

תִּירַשִׁים m. plur. *spoiling, oppressions*, espec. of the poor; once Prov. 29, 13 אִישׁ אֲנִי אֲנִי אֲנִי an oppressor of the poor, Sept. δανιστής, Vulg. creditor. In the similar passage Prov. 22, 2, it is תִּירַשׁ the rich man, prob. usurer.

* תִּירַשׁ obsol. root, prob. to shell, to peel, i. q. תִּירַשׁ II, whence תִּירַשׁ a shell-fish, muscle. Hence תִּירַשׁ.

תִּירַשׁ f. (r. תִּירַשׁ) *completion, perfection*, Ps. 119, 96.—Others *hope, confidence*, from r. תִּירַשׁ, תִּירַשׁ, to hope.

תִּירַשׁ f. (r. תִּירַשׁ) 1. *perfection, completeness*, Job 11, 7. Ps. 139, 22 תִּירַשׁ תִּירַשׁ *perfect hatred*.—For Is. 10, 25, see in תִּירַשׁ.

2. *end, extremity*, Neh. 3, 21. Job 26, 10 תִּירַשׁ תִּירַשׁ אִישׁ אִישׁ lit. unto the end of the light with the darkness, i. e. where the light terminates in darkness. 28, 3 תִּירַשׁ תִּירַשׁ הוּא הוּא he searcheth even to all ends, i. e. into the deepest recesses of the earth.

תִּירַשׁ f. (r. תִּירַשׁ) a shell-fish, muscle, helix ianthina Linn. i. e. a species of muscle found in the Mediterranean, adhering to the rocks, with a cerulean shell, Rabb. חלזון; from which is procured the blue or cerulean purple. Hence for cerulean purple, violet, dark blue, Fr. bleu foncé; and also for cloths, garments, yarn or thread, dyed with this purple; espec. of the hangings and other cloths of the tabernacle, in which this colour was combined with reddish purple, scarlet, and gold, Ex. 26, 1. 31. 36. 27, 16; תִּירַשׁ תִּירַשׁ a cloth of blue, for covering the sacred table and other furniture, Num. 4, 6. 7. 9. 11. 12; תִּירַשׁ לְלֹאֲתָהּ loops of blue, for connecting the hangings, Ex. 26, 4. 36, 11. The same mixture of colours was employed in the ephod of the high priest, Ex. 28, 6. 8. 15. 28. 39, 2. 5. 8; while his robe was wholly of blue, Ex. 28, 31. 39, 22. See also Ex. 25, 4. 5; 28, 33. 35, 6. 23. 36, 8.

39, 24. Also precious cloths and garments of this colour are mentioned, Ez. 23, 6. 27, 7. 24. Jer. 10, 9. Esth. 8, 15. חַרְבֵּי הַחַיִּים a cord of blue Ex. 28, 37. 39, 21. Num. 15, 38, comp. Ex. 35, 25; also רִקְמַת חַיִּים an embroiderer in blue Ex. 35, 35. 38, 23, comp. 39, 3. 2 Chr. 2, 6. 13. Sept. and Vulg. well, *váxinvθos, váxinvθivoí, hyacinthina*.—Ibn Ezra, Rashi, and Luther, wrongly, *pale or yellowish silk*.—See Bochart Hieroz. II. 720–742; or III. 655–686 Lips. Braun de Vestitu sacerdot. p. 187–200. Thesaur. p. 1502 sq.

* חִכְךָ 1. Pr. to make even, to level, see Niph. Kindr. is חִכְךָ.

2. to poise, to weigh, by the equilibrium of the balance; metaph. to weigh, i. e. to prove, to try, Prov. 16, 2 חִכְךָ יהוה יהוה Jehovah proveth the minds. 21, 2. 24, 12.

NIPH. pr. to be made even, to be equal, level, as a way; trop. of a way of conduct, to be equal, right, comp. r. חִשְׁבֵּן, Ez. 18, 25. 29. 33, 17. 20. 1 Sam. 2, 3. Comp. in Kal.

PIEL חִכְךָ 1. to weigh, e. g. the waters Job 28, 25; metaph. to prove, to try, Is. 40, 13.

2. to measure; Is. 40, 12 who hath measured the heavens with a span? in the other clause חִכְךָ, חִכְךָ.

3. to set up, to fix, to adjust, e. g. by a level or plumb, Ps. 75, 4.

PUAL part. חִכְךָ, weighed out, e. g. money 2 K. 12, 12.

Deriv. חִכְךָ II, חִכְךָ, חִכְךָ.

חִכְךָ m. (r. חִכְךָ) 1. a task, as weighed or measured out, Ex. 5, 18.

2. a measure Ez. 45, 11.

3. *Tochen*, pr. n. of a place in the tribe of Simeon, 1 Chr. 4, 32.

חִכְךָ f. (r. חִכְךָ) 1. arrangement, pattern, Ez. 43, 10.

2. completeness, perfection, sum, Ez. 28, 12.

חִכְךָ m. (r. חִכְךָ) a wide robe, mantle, pallium, the long and flowing robe of an oriental monarch, Esth. 8, 15. Chald. id.

חִכְךָ m. (r. חִכְךָ no. 2) c. suff. חִכְךָ, a hill, Josh. 11, 13; espec. a mound, a heap of rubbish, Deut. 13, 17. Josh. 8, 28. Jer. 30,

18. 49, 2. Arab. *تل* Tell, Chald. חִכְךָ, Syr. *ܚܠܓܐ* and *ܚܠܓܐ*, id. also Egypt. *ⲧⲁⲗ*, *ⲑⲁⲗ*, *ⲑⲉⲗ*, id.—Hence come the following names of Babylonian cities, called after hills or mounds in their vicinity, see Assemani Bibl. Orient. ind. geogr. T. III. 2. p. 784 sq. Burckhardt's Travels in Syria, etc. p. 69 sq. 142. Bibl. Res. in Palest. III. Ind. p. 232.

a) חִכְךָ חִכְךָ Tel-abib, i. e. corn-hill, Ez. 3, 15, in Mesopotamia on the river Chaboras, perh. the *Thal-labba* on D'Anville's map, 'l'Euphrate et le Tigre.' But this is doubtful.

b) חִכְךָ חִכְךָ Tel-harsha, i. e. forest-hill (see חִכְךָ), in Babylonia, Ezra 2, 59. Neh. 7, 61.

c) חִכְךָ חִכְךָ Tel-melah, i. e. salt-hill, also in Babylonia, Ezra 2, 59. Neh. 7, 61.

* חִכְךָ i. q. חִכְךָ, to hang up, to suspend, 2 Sam. 21, 12 Keri חִכְךָ they had hanged them; Keth. חִכְךָ from r. חִכְךָ.—Part. pass. חִכְךָ twice: a) Deut. 28, 66 thy life will hang (be suspended) before thee, i. e. will ever be in present and pressing danger. b) With חִכְךָ, hanging after, bent, inclined; Hos. 11, 7 עִמִּי חִכְךָ my people are bent (inclined) to defection from me.

חִכְךָ f. (r. חִכְךָ, as חִכְךָ from r. חִכְךָ; for חִכְךָ, חִכְךָ, see Lgb. p. 509) travail, trouble, distress, Ex. 18. 8. Num. 20, 14. Neh. 9, 32. Lam. 3, 5.

חִכְךָ f. (r. חִכְךָ) thirst; once Hos. 13, 5 חִכְךָ אֶרֶץ חִכְךָ a thirsty land, i. e. dry.

חִכְךָ 2 K. 19, 12, and חִכְךָ Is. 37, 12, *Telassar*, pr. n. of a region in Assyria or Mesopotamia, which also further occurs in Targ. Hieros. Gen. 14, 1. 9. for Heb. חִכְךָ, and likewise in the same Targ. and in Jonath. Gen. 10, 12 for Heb. חִכְךָ. Prob. for חִכְךָ Assyrian *Tel*. Ewald regards it as perh. the same with the Theleda of the Peutingger Tables, near Palmyra.

חִכְךָ f. (r. חִכְךָ) a garment, Is. 59, 17.

חִכְךָ Chald. m. snow, i. q. Heb. חִכְךָ, Dan. 7, 9.

חִכְךָ, see חִכְךָ.

תלדוֹת, see תולדוֹת.

* תלָּה fut. pl. יִתְּלוּ, 1. *to hang up, to suspend*, Chald. and Syr. תִּלָּה, ܬܠܐ, id. The primary idea is that of being loose, pendulous; see שָׁלַח, שָׁלַל, שָׁלַח; comp. Gr. *tláō* to suspend in a balance, whence *τάλαντον*. 2 Sam. 18, 10. Job 26, 7. Ps. 137, 2. Cant. 4, 4. Ez. 15, 3: יִתְּלוּ עַל הַצֵּץ *to hang upon a stake or cross, to crucify*, a species of punishment among the Hebrews Deut. 21, 22. Josh. 8, 29. 10, 26, comp. 2 Sam. 4, 12; the Egyptians Gen. 40, 19. 22. 41, 13; and the Persians Esth. 5, 14. 6, 4. 7, 9. 10, 8. 7, 9. 13. 14. 25.

2. Intrans. *to hang upon, to adhere to*, c. בֵּל Is. 22, 24. Syr. Ethpe. ܬܠܠ id.

NIPH. pass. Lam. 5, 12. Esth. 2, 23.

PIEL i. q. Kal, Ez. 27, 10. 11.

Deriv. תִּלְיָ.

תִּלְוֹתָא f. (r. תִּלְוָה Niph.) *a murmuring, complaining*, e. g. of a people, only plur. תִּלְוֹתָא (others less well תִּלְוֹתָא) Ex. 16, 7. 9. 12. Num. 14, 27. 17, 25.

* תִּלָּח obsol. root, Talm. *to be broken, ruptured*, perh. kindr. with Arab. ܬܠܥ and ܬܠܥ to break the head; Chald. ܬܠܥ to cleave.—Hence

תִּלְחָ (breach) *Telah*, pr. n. m. 1 Chr. 7, 25.

תִּלְיָ m. (r. תִּלְוָה, like תִּלְיָ from r. תִּלְוָה) ἄρ. *λεγόμεν*. Gen. 27, 3, *a quiver*, according to most of the ancient intpp. so called as being suspended from the shoulder or girdle. So Sept. Gr. Venet. Pseudojon. Vulg. But Onk. and Syr. render it *a sword*.

תִּלְיָתָא Chald. ord. num. emphat. תִּלְיָתָא, *the third*, Dan. 2, 39. R. תִּלְתָּה three.

* תִּלְלָה 1. *to sway to and fro, to vibrate*; kindr. are תִּלְלָה, תִּלְלָה, which see; also תִּלְוָה, Arab. ܬܠܠ to loosen and let down the rope in a well, Eth. ܬܠܠ to vibrate; comp. Gr. *ταλαντεύεσθαι, ταλαντεύεσθαι*, to sway to and fro. Hence תִּלְוֹתָא.

2. *to raise up, to lift up*, pr. any thing swaying to and fro, loose, unsteady; then *to heap together*, e. g. loose earth,

Gr. *χόω, χώννυμι*, whence *χῶμα*.—Hence genr. *to heap up, to cast up*, e. g. a mound; comp. סָלַל id. סִלְלָה a mound. Part. pass. תִּלְוֹתָא *heaped up, made high, lofty*, of a mount, Ez. 17, 22. Chald. תִּלְוֹתָא *elevated*; Syr. ܬܠܠ erect. Hence תִּלְ.

3. *to be cast, projected, prostrated*; or trans. *to cast upon the ground, to prostrate*; like Arab. ܬܠܠ and Heb. תִּלְוֹתָא and תִּלְוֹתָא from r. שָׁלַח. Hence

Hiphil תִּלְוֹתָא, and with tone drawn back תִּלְוֹתָא Gen. 31, 7; 2 sing. præter. תִּלְוֹתָא Judg. 16, 10. 13. 15; inf. תִּלְוֹתָא Ex. 8, 25. Job 13, 9; fut. 2 plur. תִּלְוֹתָא (comp. תִּלְוֹתָא, תִּלְוֹתָא) Job 13, 9, also before a pause and neglecting the Dagesh תִּלְוֹתָא Jer. 9, 4, and under the great pause-accent תִּלְוֹתָא 1 K. 18, 27; pr. to prostrate any one, to trip up his heels. Hence

1. *to deceive, to dupe, to cheat*, sc. with guile. c. בֵּי of pers. Gen. 31, 7. Judg. 16, 10. 13. 15. Job 13, 9. Jer. 9, 4.

2. *to mock, to deride*. 1 K. 18, 27. See the derivatives תִּלְוֹתָא and תִּלְוֹתָא.

Hophal תִּלְוֹתָא, *to be deceived*, e. g. the heart, Is. 44, 20.

NOTE. Others refer the above forms of Hiphil and Hophal, as also the derivatives תִּלְוֹתָא and תִּלְוֹתָא, to the root תִּלְ, where see. But this is less well. See espec. Ewald Krit. Gramm. d. Heb. Spr. 1827, p. 487; also his Lehrb. d. Heb. Spr. edit. 5, § 127. d.

Deriv. תִּלְוֹתָא, תִּלְוֹתָא, תִּלְוֹתָא.

* תִּלְם obsol. root, prob. i. q. Arab. ܬܠܡ, *to break, to cut in*. Hence the two following.

תִּלְמָ m. plur. constr. תִּלְמָי, *a furrow*, Hos. 10, 4. 12, 12. Job 31, 38. 39, 10.

Ps. 65, 11. Arab. ܬܠܡ, Chald. תִּלְם. R. תִּלְם.

תִּלְמָי (furrowed, r. תִּלְם) *Talmai*, pr. n. a) A king of Geshur, the father-in-law of David, 2 Sam. 3, 3. 13, 37. b) An Anakite Num. 13, 22. Josh. 15, 14. Judg. 1, 10.

תִּלְמִידָא m. (r. תִּלְמִיד) *a disciple, scholar*, 1 Chr. 25, 8. Syr. ܬܠܡܝܕ, Arab.

ܬܠܡܝܕ, id.

תלנזת, see in תלנזת.

* תלע in Kal not used, Arab. **تلع**

1. q. **طلع**, to be long-necked, to be stretched out long. Hence many derive חולע a worm; but see in חולע.

PUAL part. מִתְּלַע, denom. from חולע q. v. clothed in crimson, Nah. 2, 4.—For מִתְּלַעוֹת teeth, see in its order.

* תלף obsol. root, Arab. **تلف** to perish; IV, to destroy; **تلف** destruction. Hence perhaps

תלפף adj. destructive; only plur. תלפפיות the destructive. the deadly; poetic for weapons, arms. Cant. 4, 4 as the tower of David לְהַלְפִּיּוֹת built for the weapons, i. e. on or in which the weapons are suspended; comp. Ez. 27, 10, 11, also 1 K. 10, 16, 14, 26. 1 Macc. 4, 57. 6, 2. Plin. H. N. 35. 3. So Gesenius.—Others, in nearly the same sense, take תלפפיות as compounded from תל (r. תלה to hang) and פיות edges sc. of swords, comp. Prov. 5, 4 and Ps. 149, 6; i. e. suspended weapons, and hence an arsenal. Vulg. propugnacula.—The form תלפפיות may also be referred to the root

לפף, Arab. **لف** to roll up, to congregate; hence a tower for bands of soldiers, where to deposit their arms. See more in Thesaur. p. 1506.

תלפף, see תלפף.

* תלת Chald. with fem. and תלתא, with masc. three, i. q. Heb. **שלוש**; so Ezra 6, 4. Dan. 3, 24. al. יום תלתה the third day, Ezra 6, 15.—Plur. תלתין thirty Dan. 6, 8, 13.

Deriv. the two following.

תלת Chald. emphat. תלתה abstr. the third; Dan. 5, 29 תלתה שליט the third ruler or noble, i. e. the third in the kingdom, next to the king and his prime minister. In v. 16 ellipt. תלתה id.—This form is elsewhere unknown; the usual form is תליתי.

תלתי Chald. m. (from תלת) the third, Dan. 5, 7. Synon. is תליתי. This form, like the preceding, is elsewhere unknown.

תלתלים m. plur. (r. תלל no. 1) waving branches, i. e. pendulous flexible

boughs, with which flowing locks are compared, Cant. 5, 11. LXX ἐλάται, Vulg. *ekathæ palmarum*. Comp. תלל no. 2; also זלזלים and סגסגים. Arab. **تَلَلَة** wicker basket, pr. as made of pendulous twigs.

תם m. adj. (r. תמים) f. תמה, whole, perfect, upright, Lat. *integer*, only in a moral sense, nearly i. q. רשור, Job 1, 1. 8, 2, 3, 8, 20, 9, 20, 21, 22. Ps. 64, 5. Prov. 29, 10.—Hence also simple, plain, innocent; Gen. 25, 27 ישב תם יעקב יעקב was a plain man dwelling in tents, where תם seems to imply the milder and placid disposition of Jacob, in opposition to the wilder and ferocious character of Esau. Fem. c. suff. תמהי my innocent one, Cant. 5, 2, 6, 9.—Subst. neut. integrity, Ps. 37, 37.

תם Chald. adv. i. q. Heb. **שם**, there; always with ה local, תמה, there, i. q. Heb. **שמה** no. 4, b, Ezra 5, 17, 6, 12. תמה דן- from there, thence, Ezra 6, 6. See art. שם.

תם m. (r. תמים) once תום Prov. 10, 9; c. Makk. תם, c. suff. תמי; wholeness, entireness, Lat. *integritas*.

1. Of number and measure, fulness; Is. 47, 9 בְּהִמּוֹם in full measure.

2. Of condition or fortune, soundness, welfare, prosperity, i. q. שלום. Job 21, 23 בְּצַדָּם הִמּוֹ in his full prosperity. Ps. 41, 13.

3. In a moral sense, integrity of mind, uprightness, innocence, Ps. 7, 9, 25, 21, 41, 13. Prov. 13, 6. Job 4, 6. תם-לבב integrity of heart Gen. 20, 5, 6. Ps. 78, 72; תם ה' בְּהִמּוֹ Prov. 10, 9, or תם ה' בְּהִמּוֹ Prov. 28, 6. Ps. 26, 1, 11, comp. Ps. 101, 2, or תם ה' Prov. 2, 7, to walk in integrity, to live uprightly. Put for that simplicity of mind which is remote from mischief or ill design; 1 K. 22, 34 one drew a bow לְהִמּוֹ in his simplicity, i. e. without any evil intent. 2 Sam. 15, 11 הַלְּבָבִים הַלְּחָמִים who went (with him) in their simplicity, not conscious of any evil design.

4. Plur. תמים Thummim, i. e. truth, Sept. ἀληθεια; see in אמר no. 1. b.

תמא, see תמא.

* תמהי fut. תמה, to be astonished, to wonder; Syr. **ܬܡܗܐ**, Chald. תמה, also תמה id. the labial letters being inter-

changed. For the origin see in חָסַם note, and ר. שָׁמַם. Absol. Is. 29, 9; c. כַּל of cause Ecc. 5, 7. Prægn. Is. 13, 8 אָרַשׁ אֶל-רֵעֵהוּ וְרֵעֵהוּ אֶת-רֵעֵהוּ they looked with astonishment at one another; comp. Gen. 43, 33. Sometimes in a stronger sense, to be struck with fear and amazement, to be in consternation, Ps. 48, 6. Jer. 4, 9. Ecc. 5, 7. Poet. of the pillars of heaven, Job 26, 11.

HiTHP. חִמְמָה id. Hab. 1, 5.

Deriv. תִּמְהוֹן, and.

חִמְמָה Chald. m. a wonder, miracle, plur. תִּמְהוֹן, emphat. תִּמְהוֹנָא, Dan. 3, 32. 33. 6, 28.

חִמְּהָ f. (r. חָמַם) i. q. masc. חָם, integrity, innocence, Job 2, 3. 9. 27, 5. 31, 6.

תִּמְהוֹן m. (r. תִּמַּה) constr. תִּמְהוֹן, astonishment, consternation, terror, Zech. 12, 4; וְתִמְהוֹן ה' לִבִּי astonishment and terror of mind, Deut. 28, 28.

תַּמְּוִז Tammuz, c. art. תַּמְּוִז, pr. n. of a Phenician deity, the Adonis (אֲדוֹן) of the Greeks; for whom the Hebrew women also were accustomed to hold an annual lamentation in the fourth month, called תַּמְּוִז, beginning with the new moon of July, Ez. 8, 14. Sept. Θαμμοῦς, Vulg. Adonis; and so Cyrill. Alex. in Jes. 18. Hieron. ad Ez. l. c. For this Syrian solemnity, celebrated chiefly at Byblus, see Lucian de Dea Syra § 6 sq. Comp. Selden de Diis Syris 2. 31. Creuzer Symbolik des Alterthums, T. II. p. 91 sq. ed. 2. Movers Phœnic. I. p. 191 sq. Winer Realw. II. p. 601 sq. ed. 3. The etymology is obscure; see Thesaur. p. 1507.

חָמָל and חָמָל adv. (for אֶחָמָל q. v.) yesterday; 1 Sam. 20, 27 בְּחָמָל יָמִים both yesterday and to-day. 2 Sam. 3, 17 בְּחָמָל יָמִים both yesterday and the day before, i. e. formerly, in time past; and so חָמָל id. Ex. 5, 8. Ruth 2, 11. Also with a prefix, בְּחָמָל יָמִים as before, as formerly, Gen. 31, 2. 5. Ex. 5, 7. 14. Josh. 4, 18. 1 Sam. 21, 6. 2 K. 13, 5; also חָמָל יָמִים from time past, before, formerly, Ex. 21, 29. 36. Deut. 4, 42. 19, 4. 6. Josh. 3, 4.—Syr. ܡܘܠܝܢ; Chald. אַחְמַל, אַחְמַל; חֲמַל, אַחְמַל, אַחְמַל;

Eth. ጠጋላዎ, id. As to the etymology, the word, as R. Jonah suggests, is prob. composed from אַח (אָח) with, at, and מוֹל, מוֹל, pr. i. q. אַח-חָמָל; and is then transferred from a local relation to that of time. This mode of formation is required by the form אַחְמַל, whence by aphæresis חָמָל; nor does a root חָמַל afford any light in any of the kindred dialects.

תַּמְּוִנָה f. (r. מוֹן) constr. תַּמְּוִנָה, once תַּמְּוִנָה Num. 12, 8.

1. appearance, form, shape. Num. 12, 8. Ps. 17, 15. Job 4, 16 חֲמִינָה אֶתְּפִי אֶתְּפִי אֶתְּפִי a shape was before my eyes. Deut. 4, 12. 15.

2. an image, likeness, Ex. 20, 4. Deut. 4, 16. 23. 25. 5, 8.

תַּמְּוִרָה f. (r. מוֹר) 1. exchange, barter, espec. in buying and selling, Ruth 4, 7. Hence exchange, i. q. that for which any thing is exchanged; Job 28, 17 וְתַמְּוִרָתָהּ כְּבִי פֶזוֹ and the exchange of it is [not] vessels of gold, i. e. wisdom is not to be acquired for gold. Lev. 27, 10. 33.

2. compensation, retribution, Job 15, 31. 20, 18 כְּחֵיל תַּמְּוִרָתוֹ וְלֹא יִשְׂעַל as a possession to be restored, in which one rejoices not.

תַּמְּוִרָה f. (r. מוֹת) death, only in the phrase בְּנֵי-תַמְּוִרָה sons of death, condemned to death, i. q. בְּנֵי-מָוֶת, Ps. 79, 11. 102, 21.

תַּמָּח (in Samar. laughter) Temah, in pause תַּמָּח Tamah, pr. n. m. Ezra 2, 53. Neh. 7, 55.

תַּמְּוִר m. (r. מוֹר) 1. Subst. continuance, perpetuity, i. e. perpetual time, as moving on continually without interruption. Only in the genit. after other nouns, in place of an adjective; e. g. אֲנָשֵׁי תַמְּוִר men of continuance, i. e. hired constantly, and not for a short period, Ez. 39, 14; וְזֹלַת תַּמְּוִר a continual burnt-offering, i. e. continued daily, both morning and evening. Num. 28, 6. 10. 15. 23. 24; לֶחֶם תַּמְּוִר the continual bread, i. q. לֶחֶם פָּנִים Num. 4, 7. Rarely in apposit. as זֹלַת תַּמְּוִר Num. 28, 3.

2. Ellipt. for זֹלַת תַּמְּוִר the daily sacrifice Dan. 8, 11. 12. 13. 11. 31.

3. Adv. continually, ever, always Ps. 16, 8. 25, 15. 34, 2. Is. 21, 8. 49, 16. al.

תמים m. adj. (r. תמים) constr. תמים, plur. תמימים, constr. תמימי; fem. תמימה, plur. תמימות.

1. *complete, perfect*, Ps. 19, 8. Job 36, 1. 37, 16.

2. *whole, entire*, Lev. 3, 9. 25, 30. Josh. 10, 13.

3. *whole, sound*, i. e. a) *without blemish*, as victims Ex. 12, 5. Lev. 1. 3. 3, 1. 6. 9, 2. 3. Num. 6, 14. Ez. 43, 22. 23. al. sep. b) *sound, in health*, of men, Prov. 1, 12.—Hence

4. Trop. in a moral sense, Lat. *integer, whole-minded*, i. e.

a) *upright, innocent, blameless, good*, Gen. 6. 9. 17, 1. Job 12. 4. Prov. 2, 21. 11, 5. 28. 10. Ps. 37, 18. תמימי־דרך *the upright in life* Prov. 11, 20. Ps. 119, 1. תמים *upright with (towards) God*, devoted to him, Deut. 18, 13. Ps. 18, 24; c. ל 2 Sam. 22, 24; comp. שלם no. 3. Neut. subst. *integrity*, Josh. 24, 14. Judg. 9, 16. 19. Hence בְּתָמִים *to walk (live) uprightly* Ps. 84, 12; and so הלך תמים id. Ps. 15, 2. Prov. 28, 18; also הלך בְּרֵדָה תמים id. Ps. 101, 6; comp. הלך בתם.

b) *true, subst. truth, verity*. Am. 5, 10 תמים *one speaking the truth*. 1 Sam. 14, 41 תמים *give the truth!*

תמים m. for תאמים, pr. plur. of a form תאם q. v. *twins*; hence *twain, coupled*, Ex. 26, 24. 36, 29. See r. תאם.

* תָּמַם fut. ותָּמַם; kindr. with תָּמַם.

1. *to take, to lay hold of*, e. g. one's hand, c. acc. Gen. 48, 17. Prov. 5, 5; c. ב Is. 33, 15. Prov. 28, 17. Job 36, 17 דִּין תָּמַם *justice and judgment lay hold* sc. on thee; where Gesenius and others less well, *take hold on each other*, see in דִּין no. 1. c. Here too may be referred Ps. 16, 5 תָּמַם לֹטְךָ *thou takest hold of my lot*, dost guide and maintain it; the form תָּמַם being a participle for תָּמַם or תָּמַם, like סָבִיב 2 K. 8, 21; see Heb. Gr. § 49. n. 1.

2. *to obtain, to acquire*, e. g. honour, c. acc. Prov. 11, 16. 29, 23.

3. *to hold, to hold fast*, c. acc. Prov. 3, 18. 31, 19; תָּמַם לְשֵׁבֶט *one holding the sceptre*, a prince, Am. 1, 5. 8; comp. Hom. σκεπτοῦχος; βασίλειος. Metaph. Prov. 4, 4; also Ps. 17, 5 תָּמַם אֲשֶׁרִי *my steps hold fast in thy*

paths, i. e. I continually follow thee; here the inf. תָּמַם implies a finite verb, or fills the place of one; Heb. Gr. § 128.

4. b. Others, as Targ. take תָּמַם as imperat. *hold up my goings in thy paths*.

4. *to hold up, to support*; c. ב Ex. 17, 12 *they supported his hands*. Often of God who is said *to uphold* a person or thing, c. ב Ps. 41, 13. 63, 9. Is. 42, 1; c. acc. of pers. Is. 41, 10.

NIPH. pass. of no. 3, Prov. 5, 22.

תָּמַל, see תָּמַל.

* תָּמַם, 3 sing. præter. תָּמַם, 1 pl. תָּמַמנו Num 17, 28 (but also תָּמַמוּ for תָּמַמוּ Lam. 3, 22); inf. תָּמַם, c. suff. תָּמַמְתִּי. Fut. תָּמַם, once תָּמַם Ez. 24, 11; 1 sing. once תָּמַמְתִּי for תָּמַם Ps. 19, 14; plur. תָּמַמְתֶּם Deut. 34, 8, oftener תָּמַמוּ (which others refer to Niph.) Num. 14, 35. Jer. 14, 15. 44, 12. Ps. 104, 35, in pause תָּמַמוּ or as in some Mss. תָּמַמוּ Ps. 102, 28.

1. *to make whole*, i. e. *to complete, to perfect, to finish*; Ps. 64, 7. Jer. 27, 8 תָּמַמְתִּי אֹתָם *until I shall have finished them (wholly delivered them) into his hand*. With ל c. inf. *to finish* doing any thing, *to have done*; Josh. 3, 17 תָּמַמְתֶּם לְעָבֹר אֶת־הַיַּרְדֵּן *until they had finished passing over Jordan*. 4, 1. 11. 2 Sam. 15, 24. Josh. 5, 8 תָּמַמוּ לְהַמּוּל *when the people had done being circumcised*, were all circumcised. Deut. 2, 16 תָּמַמוּ לְמוֹתָא *when they all had done dying*, i. e. were all dead.—Often intrans. *to be complete, to be finished*; 1 K. 7, 22 *and the work of the columns was finished*, וְהָיָה. Is. 18, 5 עַד תָּמַם *until they were finished*, i. e. wholly. Deut. 31, 24. 30. 1 K. 6, 22. Josh. 3, 16 *the waters were wholly cut off*.

—Arab. تَمَّمَ id. trans. and intrans. The primary idea is doubtless that of shutting up, closing; comp. the kindr. roots תָּמַם, תָּמַם, אָטַם, and also the same primary force in synon. פָּלַח.

2. *to be finished, ended, to have an end, to cease*, Ps. 9, 7. Is. 16, 4 (parall. פָּלַח and אָפַס). Josh. 4, 10. Lam. 4, 22 תָּמַם חַטֹּאתֶיךָ *thine iniquity has ceased*, i. e. thy punishment is at an end. Also of time, Gen. 47, 18 וְהָיָה הַשָּׁנָה הַזֹּאת *and when that year was ended*. Lev. 25, 29. Deut. 34, 8. Jer. 1, 3. Ps. 102, 28 וְשָׁנֹתֶיךָ

and thy years have no end. Ez. 47, 12 *לֹא יִתְמוּ* *whose fruit shall never fail.* Job 31, 40 *לֹא יִתְמוּ דְבָרַי אִיּוֹב* *the words of Job are ended.* Ps. 72, 20.

3. *to be consumed, exhausted, spent,* i. q. *כָּלָה* no. 3; e. g. bread Jer. 37, 21; money Gen. 47, 15, 18; a roll as burned Jer. 36, 23; the rust of a boiling pot, Ez. 24, 11. So Lev. 26, 20 *וְהָם לְרִיק יִתְמוּ* *and your strength shall be spent in vain.* Num. 14, 35. 32, 13 *וְכָל־הַדּוֹר* *until all that generation was consumed.* Deut. 2, 14. Jer. 14, 15. Ps. 104, 35. Hence *to perish, to be destroyed,* (like *כָּלָה* no. 3,) 2 K. 7, 13. Josh. 5, 6. Ps. 73, 19. Jer. 44, 12, 18, 27; so *עָרָה* *until it be destroyed* 1 K. 14, 10, and *הָמָּם* *until they were destroyed* Deut. 2, 15. Josh. 8, 24, 10, 20. Jer. 24, 10, i. q. *עָרָה־כָּלָה*, see *כָּלָה* no. 3 and Pi. no. 3.

4. *to be complete, whole,* e. g. a) In number. 1 Sam. 16, 11 *הֲהֵמָּה הַנְּעָרִים* *are these all thy sons?* Num. 17, 18. b) In mind. *to be whole-minded, upright, blameless.* Ps. 19, 14. Num. 17, 28 *הֲאֵם תִּמְנוּ* *even if blameless, must we die?* here *הֲאֵם* is 'even if, although'; and so prob. in Job 6, 13. Others refer this passage to lett. a. Comp. *חָם*, *חָמָם*.

NIPH. here many refer the form *יִתְמוּ*, which belongs rather to Kal; see init.

HIPH. *הָחָם*; inf. *הָחָם*, once *הִתְיַמָּה* for *הָחָם* Is. 33, 1; fut. *יִחָם*.

1. i. q. Kal no. 1, but only trans. *to complete, to perfect;* e. g. flesh in cooking, *to make ready, to prepare,* Ez. 24, 10; counsel, *to execute* 2 Sam. 20, 18.

2. *to finish, to cease;* Is. 33, 1 *בְּהִימָה* *when thou shalt cease to spoil.* Causat. *to cause to cease,* and c. *בִּן* *to remove from any one,* Ez. 22, 15.

3. Causat. of Kal no. 4, *to make whole, to complete,* e. g. a) Of a number; Dan. 8, 23 *בְּהֵמָה הַפְּשָׁעִים* *when the transgressors shall have completed* sc. the number of their sins. Dan. 9, 24 Keri, see in r. *הָחָם* no. 3. Hence *to pay out in full, as money,* i. q. *שָׁלַם*, 2 K. 22, 4. b) Of a way of life, *to make upright;* Job 22, 3 *כִּי תֵחָם דְּרָבְךָ* *if thou livest uprightly.*

HITHP. *הִתְחָמָם* *to show oneself upright, to deal uprightly with any one,* c. *עִם* Ps. 18, 26. 2 Sam. 22, 26.

Deriv. *חָם*, *חָמָם*, *חָמָה*, *חָמָם*, *חָמָם*.

חָמָם, see *חָמָם*.

חָמָה (portion assigned, r. *חָמָה*) Gen. 38, 12. Josh. 15, 10, 57. 2 Chr. 28, 18; with ה local *חָמָה* Judg. 14, 1, 5, and with ה parag. Josh. 19, 43. Judg. 14, 5 ult. *Tinnah, Timnath,* (*Θαυμαθά* 1 Macc. 9, 50.) pr. n. of an ancient Canaanitish city Gen. 38, 12; first assigned to the tribe of Judah, Josh. 15, 10, 57, and afterwards to Dan Josh. 19, 43. It remained long in possession of the Philistines, Judg. 14, 1. 2 Chr. 28, 18. Comp. Jos. Ant. 5, 8, 5. Now *חָמָה* *Tibneh*, see Bibl. Res. in Palest. II. p. 343.—Gentile n. *חָמָה* *Timnite* Judg. 15, 6.—[Josephus speaks of a *Tinnah* or *Θαυμαθά* in connection with Gophna and Lydda, as giving name to a toparchy, Ant. 14, 11, 2. B. J. 3, 3, 5. Now called *Tibneh*, lying northwest of Gophna on the Roman road to Antipatris; see Biblioth. Sacr. 1843, p. 484.—R.]

חָמָה, see in *חָמָה*.

חָמָה, see *חָמָם*.

חָמָה, gentile noun, see *חָמָה*.

חָמָה (one withheld, inaccessible, r. *חָמָה*) *Timna*, pr. n. of a concubine of Eliphaz the son of Esau, Gen. 36, 12, 22. 1 Chr. 1, 39. From her the name passed over to an Edomitish tribe, Gen. 36, 40. 1 Chr. 1, 51.

חָמָה, see in *חָמָה*.

חָמָה, see the next article.

חָמָה (portion of abundance, i. e. remaining portion, see *חָמָה*) *Timnath-serah*, pr. n. of a town in the mountains of Ephraim, assigned to Joshua, and the place of his burial. Josh. 19, 50, 24, 30. The same is called in Judg. 2, 9 *חָמָה* *חָרָם* (portion of the sun) *Timnath-heres*. The former is prob. the correct reading; since a possession thus given to Joshua after the rest of the land was distributed (Josh. 19, 49) would strictly be a *portion remaining*; see Studer in loc. [Prob. i. q. *Θαυμαθά* *Tinnah* of Josephus, the head of a toparchy lying between those of Gophna and Lydda; see above in *חָמָה*.—R.]

חָמָם m. (r. *חָמָם*) *a melting away*, Pa. 58, 9. See in *חָמָם*.

* תָּמַר *obsol. root, pr. prob. to creak*, to give forth a creaking sound, kindr. with זָמַר II, אָמַר; then *to stand forth tall, high, to be lofty*, since things tall and slender, like trees, masts, easily vibrate and creak; comp. הָרָן a pole, mast, from r. רָנַן to creak; רֹאשׁ אֲמִיר top of a tree, from r. אָמַר. Hence תָּמַר palm tree, הַמְּרָה or תְּמָרָה column of smoke, הַמְּרָרִים columns as waymarks.—So Arab. ⁶تَامُرَة and ⁵تَامُورَة tower of a church, ⁶اِتْمَارٌ riguit hasta, membrum virile. For the Talmudic usage, see in תְּמָרָה. Comp. תְּמָר.

Deriv. see above, also תְּמָרָה, תְּמָר; hence

תָּמַר m. 1. *a palm-tree, phoenix dactylifera*, date-palm, a tree always green, tall, and slender, from r. תָּמַר q. v. Chald. תְּמָר id. Arab. ⁶تَمْر date, Eth. ⁶ጥጥ palm. Joel 1, 12. Ps. 92, 13. Cant. 7, 8. 9. Plur. תְּמָרִים *palm-trees* Ex. 15, 27. Lev. 23, 40. Num. 33, 9. Neh. 8, 15.—This beautiful and most useful tree, now found throughout Egypt and Arabia, was anciently likewise frequent in Palestine, at least in the depressed tract along the Jordan and the shores of the Dead sea; "Judea inclyta palmis," Plin. At the present time it is not found in that region; and is elsewhere very rare in that country. See Theophr. Hist. Plant. 2. 6. Plin. H. N. 13. 4. Celsii Hierob. II. p. 566 sq. Rosenm. Bibl. Alterth. IV. i. p. 297 sq. Winer Realw. art. *Dattelpalme*.

2. *Tamar*, pr. n. of place: a) A town on the southeastern border of Palestine, Ez. 47, 19. 48, 28; prob. the *Θαμαρῶς* of Ptol. 5. 16, the *Thamara* of the Tab. Peut. and *Thamara* of Eusebius, see Onomast. art. *Hazazon Thamara*. Perh. the site of ruins now called Kornub, about a day's journey south of el-Milh (Malatha), on the ancient way between Hebron and Ælana; see Bibl. Res. in Palest. II. p. 616. 622 sq. b) i. q. תְּמָרִים q. v. *Tadmor*. *Palmyra*, 1 K. 9, 18 Keth. c) בַּעַל תְּמָר, see in בַּעַל no. 6. k. d) תְּמָרָה, see on p. 338. e) עִיר הַתְּמָרִים *the City of palm-trees*, i. e. Jericho, see in art. עִיר dd.

3. *Tamar*, pr. n. f. a) The daughter-in-law of Judah, Gen. 38, 6; *Θάμαρ* Matt. 1, 3. b) A daughter of David 2 Sam. 13, 1. 1 Chr. 3, 9. c) A daughter of Absalom, 2 Sam. 14, 27.—Comp. אִתְּמָר *Ithamar* pr. n. m. p. 46.

תְּמָר m. (r. תָּמַר) *a palm-tree*, e. g. that of Deborah between Ramah and Bethel, Judg. 4, 5. Also of the trunk of a palm-tree, Jer. 10, 5. Comp. Epist. Jerem. v. 70.

תְּמָרָה f. (r. תָּמַר, related to תָּמַר as נָקְמָה to נָקַם) *a pillar, column*, twice in the phrase תְּמָרוֹת עֲשָׂן *columns of smoke*, poetic, Cant. 3, 6. Joel 3, 3 [or 2, 30], like עַמּוּד עֲשָׂן Judg. 20, 40.—For תְּמָרוֹת in both places many Mss. and editions have תְּמָרוֹת or תְּמָרוֹת, inserting Yod; or at least תְּמָרוֹת with Metheg. These latter forms would strictly come from r. תָּמַר, as תִּירַשׁ from r. תָּרַשׁ. In the Talmud is read תְּמָה שֶׁל הַמָּשָׁח the column of the rising sun, and תְּמָה שֶׁל הַיָּמִין the column of the moon; where תְּמָה may be alike referred to r. תָּמַר and r. תָּמַר, since according to the later mode of writing it may be for תְּמָר. We find also תְּמָרָה הַמְּרָחֵת *its column* (of incense) *ascends*; and there is a verb in Piel, תָּמַר, to ascend like a column sc. of incense. All these may indeed have come from the biblical word; but, on the other hand, the biblical תְּמָרוֹת may have been changed into תְּמָרוֹת to conform to the later orthography; see Lehrgeb. p. 145. It is therefore doubtful, whether the word belongs to r. תָּמַר or r. תָּמַר; though the former is more probable. The signification is certain.

תְּמָרָה, see in תְּמָרָה.

תְּמָרוֹת f. (r. תָּמַר) plur. תְּמָרוֹת Ez. 40, 16; and תְּמָרוֹת 1 K. 6, 29. 32. 35. Ez. 41, 18. 19, *palm-trees*, i. e. artificial, as an architectural ornament.

תְּמָרוֹת m. (r. תָּמַר) plur. constr. תְּמָרוֹתֵי, c. suff. תְּמָרוֹתֵיהֶן, תְּמָרוֹתֵיהֶן; *purifications*, e. g. of the virgins admitted into the harem of the Persian king, Esth. 2, 12. Meton. *precious ointments, perfumes*, for these purifications, Esth. 2, 3. 9.—Metaph. *a cleansing, remedy*, by which one is corrected and amended, sing. Prov. 20, 30 Keri.

I. תַּמְרוּרִים m. plur. (ר. תַּמְרוּר) *bitternesses*; e. g. תַּמְרוּרִים בְּכִי *bitter weeping* Jer. 31, 15, 6, 26. Adv. *bitterly* Hos. 12, 15.

II. תַּמְרוּרִים m. plur. (ר. תַּמְרוּ) *upright columns, pillars*, or perh. *heaps of stones*, as way-marks, Jer. 31, 21.

תַּמְרוֹק i. q. תַּמְרוֹק q. v. Prov. 20, 30 Keth.

תַּן or תָּן m. (ר. תָּן I.) only plur. תַּנִּים, (a sing. תַּנִּים see below,) once with Aram. form תַּנִּין Lam. 4, 3 Keth. (perh. תַּנִּין, see in תַּנִּין fin.) *jackals*, an animal dwelling in deserts Is. 13, 22. 34, 18. 35, 7. 43, 20 (whence תַּנִּים מְקוֹם Ps. 44, 20, and תַּנִּים Jer. 9, 10. 10, 22. 49, 33, for the desert,) suckling its young Lam. 4, 3, and uttering a wailing cry like that of a child, Job 30, 29. Mic. 1, 8.—Bochart, Hieroz. II. p. 429, understands *huge serpents*, as if i. q. תַּנִּין; but R. Tanchum Hieros. correctly interprets the word by the Arab. *jackal*, *wild dog*, so called in Arabic from its howl (also in Heb. אַי, plur. אַיִים); comp. Arab. *تَنان* wolf.—The name prob. comes from the outstretched neck and body in running; see r. תָּן I.

תַּנָּא a doubtful root, see in תַּנָּה.

* I. תַּנָּה to reach out, to give, to distribute gifts, espec. in order to get the service of any one, to hire; kindr. are תָּן I, תָּהוּ, תָּהוּ. Once Hos. 8, 10 בְּרִי-נָהוּ. *although they give presents (hire) among the nations*; where others read תָּהוּ from r. תָּהוּ. Vulg. well, *et cum mercede conduxerint nationes*.

תַּנְהוּ i. q. Kal, once Hos. 8, 9 אֶפְרַיִם תַּנְהוּ אֶהָבִים *Ephraim hireth lovers*.

Deriv. אֶתְנָה, אֶתְנָה, and pr. names תַּנְהוּ, תַּנְהוּ.

* II. תַּנָּה to repeat, i. q. תַּנָּה, Aram. תַּנָּה. Not found in Kal; since the form תַּנָּה Prov. 31, 31, which some refer here, belongs rather to תָּהוּ. For the form תַּנָּה Ps. 8, 2, see r. תָּהוּ init. and no. 2. aa.

PIEL pr. to repeat often, to rehearse; hence to commemorate, to praise, to celebrate, c. acc. Judg. 5, 11; c. לְ Judg. 11,

40. Aram. תַּנָּה, i. q. תַּנָּה to recount. Arab. *تَنى* IV, to celebrate with praise, pr. to utter.

תַּנָּה Chald. i. q. Heb. תַּנָּה, to repeat, whence תַּנְנִית, תַּנְנִית.

תַּנָּה f. (ר. תַּנָּה I.) only plur. תַּנְוֹת, *abodes, dwellings*; once Mal. 1, 3 and I made his (Esau's) mountains a waste, and his heritage לְתַנְוֹת מְדָבָר for dwellings of the desert. Sept. *δωματα ἐρημου*, and so Syr. This signif. is readily derived from r. תַּנָּה, either from the extent of the tracts inhabited, or from the duration, comp. r. תַּנָּה. Kindr. is Arab. *تَنان* to abide, to dwell; whence *تِنان* a dwelling, *تاني* dweller. Hence Gesenius supposes תַּנְוֹת to be for תַּנְוֹת with Dag. forte euphonic, i. q. תַּנְוֹת; comp. תַּנְוֹת for תַּנְוֹת, and תַּנְוֹת for תַּנְוֹת; referring it to a root תַּנָּה i. q. Arab. *abode*.—But Vulg. the Heb. intpp. Rosenm. Ewald, and others, take תַּנְוֹת as a plur. of תָּהוּ, i. q. תַּנְוֹת *jackals*, or as i. q. תַּנְוֹת *dragons*; and render the words לְתַנְוֹת מְדָבָר for *jackals of the desert, or for dragons of the desert*. | The signif. *jackals* seems to give the easiest and best interpretation.—R.

תַּנְוֹת f. (ר. תַּנְוֹת) c. suff. תַּנְוֹת. plur. תַּנְוֹת.

1. a holding back of oneself. withdrawal, alienation, of God from men. Num. 14, 34. Hence

2. enmity, Job 33, 10 הֲוֹת עָלַי תַּנְוֹת לֹא! *he seeketh enmity against me*.

Comp. Arab. *تَوان* mid. Waw, Conj. III. to rise up against any one in a hostile manner.

תַּנְוֹת f. (ר. תַּנְוֹת) constr. תַּנְוֹת. plur. תַּנְוֹת, *produce, increase*, Deut. 32, 13. Judg. 9, 11. Is. 27, 6. Ez. 36, 30; plur. Lam. 4, 9.

תַּנְוֹת m. (ר. תַּנְוֹת) *end, extremity*, and with אָזוֹ added, *tip of the ear* Ex. 29, 20. Lev. 8, 23. 24, 14. 17. 25. 28.

תַּנְוֹת f. (ר. תַּנְוֹת) *slumber*, plur. Job 33, 15; espec. from indolence, sloth, Prov. 6, 10. 24. 33. Ps. 132, 4. al.

תַּנְוֹת f. (ר. תַּנְוֹת) constr. תַּנְוֹת. *a waring, a moving to and fro*, e. g. אֶתְנָה

the hands, as a gesture of threatening, Is. 19, 16. b) Of a sacrifice before Jehovah, a certain ceremony or rite, for which see in *נדה* Hiph. no. 2. Hence *הַיָּדָה הַתְּנוּפָה* the *wave-breast*, i. e. offered or to be offered with waving to and fro, Ex. 29, 27. Lev. 7, 34; *עֶמֶר הַתְּנוּפָה* the *wave-sheaf* Lev. 23, 15; and so v. 17. Ex. 38, 24. 29. *זֶהב הַתְּנוּפָה* Ex. 38, 24. c) i. q. *tumult*; Is. 30, 32 *מִלְחָמוֹת תְּנוּפָה* *wars of shaking*, i. e. of tumult, tumultuous.

תַּנּוּר compounded from *תָּן* i. q. Nasor. *אֲתַנּוּר* (see in r. *תָּן* II) or Chald. *תַּנְוִיר*, and Chald. *נִיר* q. v. pr. 'furnace of fire;' plur. *תַּנּוּרִים*, m. but fem. perh. Hos. 7, 4.

1. *a furnace, oven*, Gr. *κλίβανος*, Gen. 15, 17. Is. 31, 9. Ps. 21, 10. Lam. 5, 10. Mal. 3, 19. Spec. for baking bread or cakes, Ex. 7, 28 [8, 3]. Lev. 2, 4. 7, 9. 11, 35; not only that of the baker Hos. 7, 4. 6. 7; but also that used by the housewife for baking bread, Lev. 26, 26.

Chald. *תַּנּוּרָא*, Syr. *تَنْوَر*, Arab. *تَنْوَر*, id. The *Tannûr* is a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste is spread upon the sides to bake, thus forming thin cakes; see Goli Lex. Arab. p. 398. D'Arvieux Mém. III. p. 270 sq. Niebuhr Besch. von Arabien p. 51, and Plate I. Of the Gr. *κλίβανος* Jerome says on Lam. 5, 10 "*Clibanus est coquendis panibus ænei vasculi diducta rotunditas, quæ sub urentibus flammis ardet intrinsecus.*" Comp. the Greek Lexicons s. v.

2. Pr. n. *מִגְדַּל הַתַּנּוּרִים*, *Tower of the furnaces*, upon or near the walls of Jerusalem, Neh. 3, 11. 12, 38.

תַּנְחוּמִים m. plur. (r. *נָחַם*) 1. *pity, compassion*, Ps. 94, 19.

2. *consolations, comfort*, Is. 66, 11. Jer. 16, 7.

תַּנְחוּמוֹת f. plur. (r. *נָחַם*) *consolations*, Job 15, 11. 21, 2.

תַּנְחֻמֶת (comfort, r. *נָחַם*) *Tanhumeth*, pr. n. m. 2 K. 25, 23. Jer. 40, 8.

תַּנִּין sing. Ez. 29, 3. 32, 2, *a great serpent, dragon*, i. e. here the crocodile

as the emblem of Pharaoh and Egypt; i. q. *תַּנִּין*, which latter is read in several Mss. and from which this form has been corrupted by the writer, or by copyists, who had in mind the plur. *תַּנִּינִים* from sing. *תַּן*.

תַּנִּין m. (r. *תָּן* I), plur. *תַּנִּינִים*, Arab. *تَنْين*, Chald. *תַּנִּין*, Syr. *تَنْين*; *a great serpent, dragon*, so called from its extension, length. Spec.

1. *a water-serpent, sea-monster, dragon*, comp. Am. 9, 3; so Gen. 1, 21 where Sept. *ἄγχιος*. Job 7, 12. Ps. 148, 7.

2. *a land-serpent, dragon*, Ex. 7, 9. 10. 12. Deut. 32, 33. Ps. 91, 13. Jer. 51, 34.—For *תַּנִּין* *עֵין* *Dragon-fountain* Neh. 2, 13, see in *עֵין* no. 2. cc, and Bibl. Res. in Pal. I. p. 514.

3. Put for *the crocodile*, for which the Heb. and Aram. have no vernacular name; every where as the emblem of Egypt or her king, Is. 27, 1. 51, 9. Ps. 74, 13; also Ez. 29, 3. 32, 2, in Mss. where the comm. reading is *תַּנִּינִים* q. v.

תַּנּוּר Chald. *the second*, Dan. 7, 5. R. *תַּנּוּר* to repeat. Comp. *שְׁנַיִם*.—Hence

תַּנּוּרָתָא adv. *a second time, again*, Dan. 2, 7.

* *תַּנּוּר* obsol. verb, Syr. Ethpe. *تَنْوَر*, *to come to an end, to cease*. Hence *תַּנּוּרָא*.

* I. *תַּנִּין* obsol. root, the native force of which may be gathered from its derivatives and from the kindred roots; *to stretch out, to extend*; comp. in the Semitic tongues Eth. *ተን* length, *תָּן* and *תַּנּוּר* to give, pr. to extend the hand (comp. *יָדָה*, *יָדָה*), *תָּן* to extend itself, e. g. time, to endure, to be perpetual; and in the Indo-Europ. tongues, Sanscr. *tan*, Gr. *τείνω*, *ταίνω*, *ταινίω*, Lat. *tendo* (comp. Diss. Lugdd. II. 852), whence *tenuis* (Sanscr. *tanu*), *tener*, Goth. *thanjan*, Germ. *dehnen*, with many others, as old High Germ. *Tanna* fir-tree.—Hence *תַּנִּין* a great serpent, sea-monster so called from its length; comp. *ταίνω* (from *τείνω*) a long fish, Lat. *tenia*. Also *תָּן* a jackal, from its running with outstretched neck and body.

Deriv. *תָּן*, *תַּנּוּר*, *תַּנִּין*, *תַּנִּינִים*.

* II. חָנַךְ Chald. i. q. חָנַךְ, to smoke; whence Eth. ḤṢ, ḥūq, vapour; Chald. חָנַךְ, Syr. حَنَّ, حَنَّ, Sam. חָנַךְ; smoke; Nasor. חָנַךְ furnace.

Deriv. Chald. חָנַךְ, comp. חָנַךְ.

חָנַךְ f. (r. חָנַךְ to respire) 1. Lev. 11, 30, an unclean animal, classed with other species of lizards; according to Bochart (Hieroz. T. I. p. 1083) the chameleon, so called as living upon air according to the opinion of the ancients, Plin. H. N. 8. 33. Hasselquist Reise p. 350. Sept. and Vulg. talpa. mole. Saad. lizard.

2. Lev. 11, 18. Deut. 14, 16, an unclean aquatic bird, prob. the pelican, pelecus onocrotalus, so called from its pouch, which it can extend by inflation. see Oedm. Verm. Samml. III. 50.—Sept. πορφυροῦ, i. e. the crested purple heron, ardea purpurea Linn. Vulg. cygnus, swan.

* חָנַךְ in Kal not used; comp. חָנַךְ II. This root is very rarely found in the other Semitic dialects in its usual Hebrew signification. The primary idea seems to be to thrust forth or away, to drive away; and hence to reject, to abhor, to abominate.

PIEL חָנַךְ, fut. חָנַךְ 1. to abominate, to abhor. Deut. 7, 26. 23, 8. Am. 5, 10. Mic. 3, 9, Job 19, 19. Ps. 5, 7. al.

2. Causat. to cause to abhor, to fill one with abhorrence. Is. 49, 7 חָנַךְ גֹּיִם who causeth abhorrence to the people, who is an abomination to the people.

3. Causat. to make abominable, to cause to be abhorred, Job 9, 31. Ez. 16, 25. See Hiph.

HIPH. to make abominable, shameful. Ps. 14, 1 חָנַךְ עֲלֵיהֶם they make abominable their doings, i. e. they do abominable deeds, act abominably; comp. Ps. 53, 2. So with חָנַךְ implied id. 1 K. 21, 26. Ez. 16, 52. Comp. חָנַךְ.

NIPH. pass. to be an abomination, abhorred, detestable, 1 Chr. 21, 6. Part. חָנַךְ abominable Job 15, 16; despised, worthless, Is. 14, 19.

Deriv. חָנַךְ.

* חָנַךְ fut. חָנַךְ, apoc. חָנַךְ, pr. 'to be thrust hither and thither,' comp. חָנַךְ; kindr. is חָנַךְ q. v. Then, like r.

חָנַךְ, to wander, to err, to go astray Chald. חָנַךְ id. but oftener חָנַךְ; Syr. حَنَّ, Arab. طغا and طغى id. Spoken of persons Is. 35, 8. 47, 15; of beasts Ex. 23, 4. Is. 53, 6. Ps. 119, 176 חָנַךְ אֶבֶר I have gone astray like a lost sheep; also of birds Job 38, 41; with חָנַךְ of place Gen. 21, 14. 37, 15. Ps. 107, 4. With acc. of place. to wander through or over, trop. of the branches of a vine shooting luxuriantly over the desert, Is. 16, 9 [8]. Spec. a) Of drunken persons, who go reeling about; Is. 28, 7 חָנַךְ מִן־הַשֶּׁכָּר they go astray (reel) from strong drink; and hence trop. of the mind. Is. 21, 4 חָנַךְ לִבִּי my heart reel-eth, is seized with giddiness. b) Trop. of the mind as erring from the paths of virtue and piety, Ps. 58, 4. Ez. 48, 11; comp. חָנַךְ לִבִּי Ps. 95, 10, חָנַךְ יְהוָה Is. 29, 24. With חָנַךְ, e. g. from God's precepts Ps. 119, 110, comp. Prov. 21, 16; with חָנַךְ Ez. 44, 10, 15; with חָנַךְ from following God, from his worship, Ez. 14, 1). Comp. Chald. חָנַךְ spec. 'to be given to idolatry,' Syr. to be a heretic. c) Of those who miss their aim and fail in their efforts; Prov. 14, 22 חָנַךְ הַלּוֹא יִחַדּוּ הַיָּשָׁרִים do they not err (from their mark) who devise evil? Others, do they not perish.

NIPH. to wander, pr. to be made to wander, to stagger about, Is. 19, 14. Metaph. to be deceived, to err, in a moral sense, Job 15, 31.

HIPH. fut. apoc. חָנַךְ 1. to cause to wander Job 12, 24. Is. 19, 13, 14. Gen. 20, 13. Ps. 107, 40. Jer. 50, 6; like a drunken man Job 12, 25. Is. 30, 28 חָנַךְ רֶסֶן a bridle causing to err. Metaph. to cause to wander or err from the paths of virtue and piety, e. g. a nation into impiety, ungodliness, Is. 3. 12, 9, 15. Am. 2, 4. Hos. 4, 12. Jer. 23, 13, 32; or into idolatry, 2 K. 21, 9. 2 Chr. 33, 9; with חָנַךְ Is. 63, 17.

2. Intrans. to err, pr. to let oneself wander, Jer. 42, 20 Keri. Prov. 10, 17.

Deriv. חָנַךְ, and

חָנַךְ (error) חָנַךְ, pr. n. of a king of Hamath or Epiphania, 1 Chr. 18, 9, 10; written חָנַךְ Tbi 2 Sam. 8, 9, 10.

חָנַךְ f. (r. חָנַךְ Hiph.) a divine precept; hence an oracle Is. 8, 16; law,

. 20; in both cases parall. with הוֹרָה . Also custom, as having the force of law, Ruth 4, 7.

הַחֹשֶׁךְ f. (ר. חוֹשֶׁךְ) darkness, Job 11, 17 n 3 Mss. See in r. חוֹשֶׁךְ no. 3.

הַחֹרֵץ, see in חוֹרֵץ.

הַחֲצֵלָה f. (ר. חֲצֵלָה) constr. חֲצֵלָה, plur. חֲצֵלָהּ; comp. חֲצֵלָהּ from r. חֲצֵלָה.

1. a channel, trench, in which water is raised from a stream to water or inundate the fields, 1 K. 18, 32. 35, 38. 2 K. 18, 17. 20, 20; a conduit, aqueduct Is. 7. 3. 36, 2. Ez. 31, 4. Poet. Job 38, 25 לְשֵׁנָה חֲצֵלָהּ who hath divided channels for the rain? i. e. distributed the rain-water to all parts of the heavens.

2. a plaster, bandage, something put upon a wound, Jer. 30, 13. 46, 11. Comp. חֲצֵלָה אֲרָפָה.

חֲצֵלָהּ m. plur. (ר. חֲצֵלָה I,) 1. vexation, adverse destiny, Is. 66, 4. See the root Po. no. 3.

2. boyishness, for coner. חֲצֵלָהּ, boys, babes, Is. 3, 4.

חֲצֵלָהּ f. (ר. חֲצֵלָה) a hidden thing, secret, Job 28, 11. Plur. חֲצֵלָהּ—Job 11, 6. Ps. 44, 22.

חֲצֵנָה m. (ר. חֲצֵנָה) Prov. 19, 10; plur. חֲצֵנָה Cant. 7, 7, and חֲצֵנָה—Ecc. 2, 8, delicate living, delights, Mic. 2, 9. Prov. 1. c. Mic. 1, 16 חֲצֵנָה בְּנֵי חֲצֵנָה children in whom thou delightest. Espec. pleasure, enjoyment, i. e. sexual Cant. 7, 7. Ecc. 2, 8.

חֲצֵנָה f. (ר. חֲצֵנָה II,) pr. 'self-affliction,' i. e. fasting, Ezra 9, 5. See the root Pi. lett. b.

חֲצֵנָה and חֲצֵנָה (sandy soil, r. חֲצֵנָה) Tuanch, Tanach, pr. n. of a royal Canaanitish city Josh. 12, 21, in the territory of Issachar, but assigned to Manasseh. Judg. 1, 27. 5, 19. 1 K. 4, 12. Josh. 17, 11.

21, 25. Now Ta'annuk, see Bibl. Res. in Palest. III. p. 156. Biblioth. Sacr. 1843, p. 76. Comp. in חֲצֵנָה lett. b.

* חֲצֵנָה in Kal not used; pr. to thrust, to push, to strike upon, like חֲצֵנָה; comp.

חֲצֵנָה. Arab. حَتَّ and حَتَّ vomit, pr. a breaking forth, ejection, حَتَّ to thrust.

PILP. חֲצֵנָה, part. חֲצֵנָה, to mock, to scoff, Gen. 27, 12; pr. 'to burst into laughter,' like Arab. تَغَى; or, what accords better with the duplicated form, 'to trip with the tongue, to stammer,' comp. חֲצֵנָה no. 2, like Arab. تَغَتَغ, تَغَتَغ.

HITHPALP. pr. 'to shew oneself a mocker'; hence to mock, to deride, part. plur. חֲצֵנָה, c. ב. 2 Chr. 36, 16. Arab. تَغَتَغ to stammer.

Deriv. חֲצֵנָה.

חֲצֵנָה f. plur. (ר. חֲצֵנָה) strength powers, Ps. 68, 36.

* חֲצֵנָה obsol. root, i. q. חֲצֵנָה q. v. and Arab. حَتَّ, to cleave, to split.—Hence חֲצֵנָה II.

I. חֲצֵנָה m. (ר. חֲצֵנָה) a razor, sharp knife, so called as making naked or bald; Num. 6, 5. 8, 7. Ps. 52, 4. Is. 7, 20. Ez. 5, 1. חֲצֵנָה הַסֵּפֶר a writer's knife, with which he sharpens the calamus, q. d. pen-knife, Jer. 36, 23.

II. חֲצֵנָה m. (ר. חֲצֵנָה) c. suff. חֲצֵנָה the sheath of a sword, (pr. cleft,) 1 Sam. 17, 51. 20, 8. Jer. 47, 6. Ez. 21, 8. 10. 35 [21, 3. 5. 30].—Others refer this also to r. חֲצֵנָה.

חֲצֵנָה f. (ר. חֲצֵנָה I. 3) suretyship; plur. 2 K. 14, 14 חֲצֵנָה בני חֲצֵנָה hostages, given as surety.

חֲצֵנָה m. plur. (ר. חֲצֵנָה) mockery, delusions, Jer. 10, 15. 51, 18 חֲצֵנָה חֲצֵנָה i. e. idols; Jerome, opus risu dignum; better, works of delusion.

חֲצֵנָה m. (ר. חֲצֵנָה) plur. חֲצֵנָה, c. suff. חֲצֵנָה.

1. a drum, tabret, timbrel, Arab. دُف, whence Spanish aduffa; in the East it consists of a thin wooden rim covered with a membrane, and hung around with brass bells or rattles; it is used chiefly by dancing females. Ex. 15, 20. Judg. 11, 34. 1 Sam. 10, 5. 2 Sam. 6, 5. Is. 5, 12. 30, 32. Jer. 31, 4. Job 21, 12. al. comp. Ps. 68, 26. See Niebuhr's Reise beschr. I. p. 181.

2. Ez. 28, 13 the drum or hollow in which a gem is set, bezel; comp. נֶקֶב. So Jerome, whom Gesenius follows; others, tabret, as above.

התפארה f. Is. 28, 5. Jer. 48, 17, elsewhere התפארת f. absol. and constr. in pause התפארת, c. suff. התפארת. R. פאר I.

1. ornament, beauty, Ex. 28, 2. 40. Is. 3, 18. התפארת בגדי beautiful garments Is. 52, 1 כלי התפארת beautiful trappings, jewels, Ez. 16, 17. 39. 23, 26. 'צטרתה a crown of beauty, an ornamented crown, Prov. 4, 9. Is. 28. 5. 62, 3. Ez. 16, 12. 23, 42. צבירתה beautiful ornament Is. 28, 1. 4. The proud beauty of the Chaldees, i. e. Babylon, Is. 13, 19; the beauty of Israel, i. e. Jerusalem, Lam. 2, 1; the ornament of children are their parents Prov. 17, 6; comp. Ez. 24, 25. So Is. 4, 2. Jer. 13, 11. 33, 9; comp. Deut. 26, 19. 1 Chr. 22, 5. Also האדם התפארה the beauty of a man, i. e. the human form in its beauty, Is. 44, 13.

2. splendour, magnificence, glory, Esth. 1, 4. Is. 60, 19. בית התפארת my glorious house Is. 60, 7; זרועות ה' 63, 12; וישם v. 14; often of the divine glory, the light and splendour of the divine presence, Is. 46, 13. 1 Chr. 29, 11. Poet. of the ark of the covenant, as the seat of the divine glory, Ps. 78, 61; see in לו.

3. honour, glory in a moral sense, Judg. 4, 9. Prov. 19, 11. Also a glorying, boasting, Is. 10, 12. Zech. 12, 7; concr. the object of it, Is. 20, 5. Ps. 89, 18.

תפוח m. (r. נפח) plur. תפוחים, constr. תפוחי.

1. an apple, so called from the fragrance which it exhales; Cant. 2, 5. 7, 9. Prov. 25, 11. Also an apple-tree Joel 1, 12. Cant. 2, 3. 8, 5.—Arab. تَفَّاح pr. apple, but also of the lemon, peach, apricot, etc.

2. Tappuah (apple-region), pr. n. a) A city in Judah, Josh. 12, 17. 15, 34.

Now تَفَّاح Teffah, northwest of Hebron; see Bibl. Res. in Palest. II. p. 428. b) A city on the confines of Ephraim and Manasseh, Josh. 16, 8. c) Of a man, 1 Chr. 2, 43.

תפוצה f. (r. פוצ) pl. c. suff. תפוצותיכם your dispersions, Jer. 25, 34. But other copies read Tiph. תפוצותיכם, which is better; see in r. פוצ note, p. 839.

תפינים m. plur. (r. אפה) cookings, cooked pieces; after the form תפנה, תפין, with Nun formative, as תפין from תפח. Once in the difficult passage Lev. 6, 14 [21] of a cake for sacrifice. fried (in oil) shalt thou offer it, the תפינים lit. as the cookings of the meat-offering in pieces, i. e. cooked or prepared like the meat-offering, and broken up into pieces, comp. Lev. 2. 4 sq. 7, 9. The construction is a common one in Hebrew; see Lehrs. p. 810.

* תפל obsol. root. 1. i. q. תוף q. v. and Arab. تَفَلَ, to eject spittle, to spit out; Arab. تَفَلَّ, to emit a smell, to be fetid. Hence, to have a bad smell, to be ill-seasoned, unsavoury, insipid; comp. תפולתה Job 6, 6; see in art. תפולתה. Hence תפל no. 1, תפלה.

2. i. q. תפל, to fit on, to stick on, to make adhere; Talm. תפל and oftener תפל to adhere. Kindr. is תפר. Hence תפל no. 2, lime, cement.

Deriv. תפל, תפלה, pr. n. תפל.

תפל m. (r. תפל) 1. any thing unseasoned, unsavoury, Job 6. 6; metaph. insipid, foolish, vain, Lam. 2, 14. See תפלה.

2. lime, hence mortar, plaster, or rather whitewash, as spread upon walls Ez. 13, 10 sq. 22, 28; in both passages contemptuously. See r. תפל no. 2. Arab.

طَفَال and طَفَال, Chald. טפיל, id.

תפל (lime, r. תפל) Tophel, pr. n. of a place in Edom, on the east of the 'Arabah, Deut. 1, 1. Now طفيلة Tufilah; see Bibl. Res. in Palest. II. p. 570, 600.

תפלה f. (r. תפל) pr. insipidness; hence folly, i. q. impiety, Job 1, 22. 24. 12. Jer. 23, 13. Comp. in נבל.

תפלה f. (r. פלל Hithp.) constr. תפלות, plur. תפלות.

1. intercession, supplication for any one, 2 K. 19, 4. Is. 37, 4. Jer. 7, 16. 11, 14.

2. Genr. supplication, prayer, to God Ps. 65, 3. 80, 5. Is. 1, 15. Job 16, 17. אל With ל of pers. Ps. 42, 9. 69, 14; אל 2 Chr. 33, 18. Ps. 109, 4 ואני תפלה but I am all prayer, poet. for 'I give myself to prayer.' בית תפלה house of prayer,

the temple, Is. 56, 7. *To offer prayer* is הַנְּשֹׂא Is. 37, 4; הַהַפֵּל Neh. 1, 6. Of God as hearing and answering prayer s. said: לָקַח ה' Ps. 6, 10; פָּנָה אֵלַי ה' Ps. 102, 18; שָׁמַע ה' Ps. 4, 2; הֶאֱזִין ה' Ps. 17, 1. Prayer is also said to come (בֹּיֵא) before God, Ps. 88, 3. Jon. 2, 8. So תַּפְּלָה has the sense of *prayer* in the titles of Psalms 17. 86. 90. 102. 142.—In a wider sense

3. *a hymn, sacred song*, Hab. 3, 1. So Ps. 72, 20, where the whole preceding book of Psalms, 1-72, is called תַּפְּלוֹת דָּוִד. A similar usage is found in the verb הִפְלִיךְ 1 Sam. 2, 1.

תַּפְּלוּת f. (פָּלַץ) *terror*, c. suff. תַּפְּלוּתְךָ thy *terribleness*, Jer. 49, 16.

תַּפְּסָח (passage, ford, פָּסַח) *Tiphсах, Thapsacus*, pr. n.

- a) A large and opulent city on the western bank of the Euphrates, situated at the usual point of passing that river, 1 K. 5, 4 [4, 24]. See Xen. Anab. 1. 4. 11. Arrian. Exp. Alex. 2. 13. ib. 3. 7. Strabo XVI. p. 1082. Q. Curt. 10. 1. 9.
- b) A place in Palestine, 2 K. 15, 16.

* תָּפַח to *strike, to beat*, Engl. to *tap*, e. g. the tabret, Ps. 68, 26. Kindr. are תָּפַח, תָּפַח, תָּפַח, Arab. دَفَعَ, etc. From the same stock are Sanscr. *tup*, to smite, to kill; Gr. *τύπτω*, root *τυπ*, whence *τύπανον* i. q. תָּפַח.

Po. to *beat, to smite*, pr. to *drum, to labor*, e. g. upon the breast, c. צַל Nah. 2, 8.

Deriv. תָּפַח.

* תָּפַח to *sew together*. Gen. 3, 7. Ecc. 3, 7. Job 16, 15; i. q. תַּפְּל and תַּפְּל no. 2. PIEL id. Ez. 13, 18.

* תָּפַח fut. יִתְפַּח, i. q. Chald. תַּפְּס. 1. to *lay hold of, to seize, to catch, to take*; c. acc. of pers. Gen. 39, 12 (with בְּבִגְדוֹ by his garment). Deut. 22, 28. 1 K. 13, 4. 18, 40. Ps. 71, 11. Is. 26, 8. 37, 13. 1 K. 20, 18 תַּפְּסוּם הַחַיִּים take them alive. 2 K. 7, 12. 10, 14; less freq. with בְּ of pers. Is. 3, 6. Jer. 37, 14; with בְּ of thing, Deut. 9, 17. Ez. 29, 7. 30, 21. 1 K. 11, 30. Hence to *take* in war, to *take captive*, e. g. men Josh. 8, 23. 1 Sam. 23, 26. 2 K. 7, 12. 14, 13; cities, Josh. 8, 8. Deut. 20, 19. 2 K. 14,

7. 16, 9. 18, 13. Trop. תַּפְּסוּ שֵׁם יְיָ Prov. 30, 9 to *lay hold upon the name of Jehovah* sc. unlawfully and wrongfully, to do violence to the name of God by falsehood and perjury; comp. בָּהֵשׂ in the preceding member.

2. to *hold, to have in possession*, as a city Jer. 40, 10; a fortress 49, 16; then, to *handle, to wield*, e. g. the sickle Jer. 50, 16; a shield 46, 9; a sword Ez. 38, 4; the bow Am. 2, 15. Jer. 46, 9; an oar Ez. 27, 29; also a musical instrument, as a pipe, harp. to *play*, Gen. 4, 21: So תַּפְּסוּ הַמַּלְחָמָה taking hold of war, i. e. performing military service, Num. 31, 27; תַּפְּסוּ הַחֹרָה handling the law, i. e. occupied with the law, the priests, Jer. 2, 8.

3. to *make fast* in gold and silver, for to *overlay*; Part. pass. תַּפְּסוּתָּה overlaid with gold Hab. 2, 19. Comp. אָחַז no. 5, 6.

NIFH. pass. of Kal no. 1, to *be taken, seized*, Num. 5, 13. Ez. 21, 23; to *be captured*, e. g. men Ps. 10, 2. Jer. 34, 3. Ez. 12, 13. 19, 4. 8; cities Jer. 48, 41. 50, 24. 46. 51, 32. 41.

PIEL, i. q. Kal no. 1, to *take hold, to lay hold*, sc. repeatedly, Prov. 30, 28.

תָּפַח f. (תָּפַח) 1. *spittle*; meton. תָּפַח לְפָנַי אֲהָרָה Job 17, 6 I am become as one in whose face men spit, i. e. the vilest and most contemned of mortal men; comp. *ῥακά* Matt. 5, 22, i. e. perh. רָקַא from ר. רָקַק to spit out.

2. With the art. תְּפֹתַי, (thrice without art. Jer. 7, 32. 19, 11. 12,) *Tophet*, pr. n. of a place in the valley of the sons of Hinnom (see in אָרָא lett. a), near Jerusalem, noted for the human sacrifices there offered to Moloch and finally abolished by Josiah, 2 K. 23, 10. Jer. 7, 32. 19, 6. 13. 14. תְּפֹתַי הַתְּפֹתַי Jer. 7, 31 the high places of Tophet, i. e. the artificial mounds, tumuli, on which those sacrifices were offered. See in art. מִלְּךָ.—Hieron. in Jer. 7, 31 "*Topheth, quæ est in valle filiorum Ennom, illum locum significat, qui Siloë fontibus irrigatur, et est amœnus atque nemorosus, hodieque hortorum præbet delicias.*" See Bibl. Res. in Palest. I. p. 202-204.—As to the etymology of the name תְּפֹתַי, it is commonly and best referred to r. תָּפַח to spit, and rendered 'place to be spit

upon, to be abhorred; as in no 1, Job 17, 6. Others with Noldius in Vind. p. 948, and with Lorsbach, regard תִּפְתָּהּ as i. q. תִּפְתָּהּ q. v. denoting the place of burning dead bodies in the funeral rites. See more in Thesaur. p. 1497.

תִּפְתָּהּ f. place of burning, *bustum*, i. e. where the slain of the Assyrians were to be burned, once Is. 30, 33. The prophet by this word seems to indicate a place equally impure and polluted with *Tophet*, see תִּפְתָּהּ no. 2; and as תִּפְתָּהּ comes from תִּפְתָּהּ, it signifies something of the like kind; as אֶשֶׁה from אֵשׁ denotes sacrificial fire. Hence תִּפְתָּהּ, implying a place for burning dead bodies, takes this idea rather from its likeness to the well-known תִּפְתָּהּ; and need not be referred to the Pers. تافتن to burn, as is done by some. R. תִּפְתָּהּ.

תִּפְתָּהּ Chald. m. pl. emphat. *persons learned in the law, lawyers*, Dan. 3, 2, 3. Arab. Conj. IV افتى to give a response concerning the law; whence الْمُفْتِي the Mufti, pr. a wise man, one whose response is equivalent to law. Sept. οἱ ἐπ' ἐξουσιῶν, Vulg. *praefecti*.

תִּפְתָּהּ, see in תִּפְתָּהּ.

* תִּפְתָּהּ obsol. root, Arab. تقى, to fear, to beware; hence pr. n. אֶלְתִּפְתָּהּ.

תִּפְתָּהּ (r. תִּפְתָּהּ) *Tokhath*, pr. n. m. 2 Chr. 34, 22 Keri; where Keth. תִּפְתָּהּ *Tokahath*, from r. תִּפְתָּהּ.—The parall. passage in 2 K. 22, 14 has תִּפְתָּהּ q. v.

תִּפְתָּהּ f. (r. תִּפְתָּהּ) constr. תִּפְתָּהּ, c. suff. תִּפְתָּהּ.

1. i. q. קוּ, a cord, line. Josh. 2, 18, 21.
2. expectation, hope, Job 11, 20, 19, 10. Prov. 23, 18, al. יֵשׁ תִּפְתָּהּ לִי there is hope to me, I have hope. Ruth 1, 12. Job 5, 16. Zech. 9, 12 תִּפְתָּהּ הַתִּפְתָּהּ the prisoners of hope, i. e. cherishing hope of deliverance. For Job 4, 6, see under תִּפְתָּהּ no. 1, bb. β. p. 267.—Meton. for what one hopes, Job 6, 8; for the person (God) from whom one hopes any thing, Ps. 71, 5.

3. *Tikvah*, pr. n. m. 2 K. 22, 14, for which in the parall. 2 Chr. 34, 22 תִּפְתָּהּ q. v. Keth. תִּפְתָּהּ.

תִּפְתָּהּ f. (r. קוּם) *power of standing* i. e. of resisting, Lev. 26, 37.

תִּפְתָּהּ m. (r. קוּם) i. q. תִּפְתָּהּ, one who rises up against, an adversary, plur. c. suff. Ps. 139, 21.

תִּפְתָּהּ m. (r. תִּפְתָּהּ) pr. inf. to blow the trumpet; hence subst. c. art. Ez. 7, 14. Comp. art. שִׁרָה c. art.

תִּפְתָּהּ (r. תִּפְתָּהּ, a pitching of tents; perh. trumpet-clang, comp. Jer. 6, 1) *Tekoa*, pr. n. of a fortified city, the birthplace of the prophet Amos, Am. 1, 1, in the tribe of Judah 2 Chr. 11, 6, six Roman miles south of Bethlehem on the margin of the desert (מְדְבַר תִּפְתָּהּ) 2 Chr. 20, 20, comp. 1 Macc. 9, 33, 2 Sam. 6, 1. Jer. 6, 1 in paronomasia, בְּהִקְוֵה תִפְתָּהּ שׁוֹפֵר Am. 1, 1. Gr. Θεκωά, Θεκώ, Θεκόα. In the genealogy of the tribe of Judah, it is said that Ashur, the posthumous son of Hezron, was אָבִי תִפְתָּהּ the father of *Tekoa*, implying that he was the founder or at least the possessor of the city, 1 Chr. 2, 24, 4, 5; so Machir is called אָבִי גִלְגָּד 1 Chr. 2, 21, comp. v. 22. In Josh. 15, 60 *Tekoa* is not named among the cities of Judah; but Sept. has Θεκό. Its ruins are still called תִּפְתָּהּ *Tekû'a*; see Relandi Palæst. p.

1028 sq. Bibl. Res. in Palest. II. p. 182 sq.—The gentile n. is תִּפְתָּהּ the *Tekoite* 2 Sam. 23, 26; fem. תִּפְתָּהּ 2 Sam. 14, 4, 9; plur. תִּפְתָּהּ Neh. 3, 5.

תִּפְתָּהּ f. (r. קוּם) constr. תִּפְתָּהּ, plur. תִּפְתָּהּ; a circuit, as of the sun Ps. 19, 7. Hence the coming about or return of the seasons, lapse of time, 1 Sam. 1, 20. תִּפְתָּהּ at the return of the year, i. e. after a year, 2 Chr. 24, 23; comp. Ex. 34, 22 where הֵן is omitted.

תִּפְתָּהּ m. adj. strong, mighty, Ecc. 6, 10. R. תִּפְתָּהּ.

תִּפְתָּהּ Chald. m. (r. תִּפְתָּהּ) i. q. Heb. strong, mighty, Dan. 2, 40, 42, 3, 33.

* תִּפְתָּהּ Chald. to poise, to weigh, i. q. Hebr. שָׁקַל. PART. PASS. תִּפְתָּהּ for תִּפְתָּהּ weighed Dan. 5, 25. Hence PEIL pass. 2 sing. m. præter. תִּפְתָּהּ, or as in some Mss. תִּפְתָּהּ, thou art weighed, Dan. 5, 27.

* **תָּקַן** inf. **תִּקַּן**, to be or be made straight, kindr. with **תָּקַן**; a word of the later Hebrew, and usual in Chaldee and the Talmud. Ecc. 1, 15.

תָּקַן PIEL, to make straight, c. acc. Ecc. 7, 13. Hence to set in right order, to compose, e. g. proverbs, parables. Ecc. 12, 9.

תָּקַן Chald. id. only **תִּקַּן**, with Heb. flexion, to be set upright, established, Dan. 4, 33 [36].—In Targg. also Pael and Aph.

* **תָּקַע** fut. **תִּקַּע** 1. to strike, to smite, spec. with acc. **בָּה**; i. e. a) to clap the hands as a token of rejoicing, Ps. 47, 2; also at the calamities of others, e. g. **עַל** Nah. 3, 19. b) to strike hands as a pledge of suretyship, Prov. 17, 18. 22, 26; c. **לְ** for any one, Prov. 6, 1. Without **בָּה** id. Prov. 11, 15.

2. to strike or drive a thing into another, i. e. to fix or fasten by driving, e. g. a nail Judg. 4, 21. Is. 22, 23. 25; to fasten with nails, 1 Sam. 31, 10. 1 Chr. 10, 10. Judg. 16, 14; hence **תָּקַע אֹהֶל** to pitch a tent, by fastening it with pins driven into the earth, Gen. 31, 25. Jer. 6, 3; to thrust, e. g. a spear, sword, dart, Judg. 3, 21. 2 Sam. 18, 14; also to cast into the sea, Ex. 10, 19.

3. **תָּקַע בְּשׁוֹפָר** Josh. 6, 4. 8. Judg. 3, 27. 6, 34. 1 Sam. 13, 3. al. and **ה' שׁוֹפָר** Ps. 81, 4. Jer. 4, 5. 6, 1. 51, 27. Joel 2, 1. 15. al. also **תָּקַע בְּחֹצְצֵרָה** Num. 10, 3. 4. 2 K. 11, 14. al. to strike up the trumpet, i. e. to give one blast, to blow the trumpet once, as a signal, Arab. **ضرب**

البوق. It differs from **הִרְיֵה** and **תָּקַע** **הִרְיֵה** to sound an alarm; see in **הִרְיֵה** no. 2. p. 971, comp. Num. 10, 7.

תִּקַּע NIPH. 1. Reflex. of Kal no. 1. b. Job 17, 3 **תִּקַּע לְיָדִי מִי־יִהְיֶה לְיָדִי** who is he that will strike with my hand? i. e. that will strike hands or pledge himself for me.

2. Pass. of Kal no. 3. Is. 27, 13. Am. 3, 6.

Deriv. **תִּקְוֵה**, pr. n. **תִּקְוֵה**, and

תִּקְוֵה m. Ps. 150 3, a blast, clang of the trumpet

* **תָּקַח** fut. c. suff. **תִּתְקַחְנִי**, pr. to thrust down, to smite, to crush, comp. **תָּקַע**; then to overpower, to oppress wholly, c. acc. Job 14, 20. 15, 24; to prevail

against, to assail, Ecc. 4, 12. Comp. Chald. **תִּתְקַח**; Arab. **ثقف** id.

Deriv. **תִּתְקַח**, **תִּתְקַח**.

תִּתְקַח and **תִּתְקַח** Chald. to be or become great, strong, powerful, Dan. 4, 8. 19. In a bad sense, of the mind, to become firm, hardened, obstinate, Dan. 5, 20.

Syr. **ܬܩܦ**, Sam. **𐤒𐤕**, id.

PA. inf. to make strong, to confirm, Dan. 6, 8.

Deriv. Chald. **תִּתְקַח**.

תִּתְקַח m. (r. **תִּתְקַח**) c. suff. **תִּתְקַחְנִי**, might, power, authority, Esth. 9, 29. 10, 2. Dan. 11, 17.

תִּתְקַח Chald. m. emphat. **תִּתְקַחְנִי** id. might, power, Dan. 2, 37. 4, 27. R. **תִּתְקַח**.

תִּתְקַחְנִי, see **תִּתְקַחְנִי**.

תִּתְקַח, see **תִּתְקַח**.

תִּתְקַחְנִי (perh. i. q. **תִּתְקַחְנִי** a reeling) **Taralah**, pr. n. of a place in Benjamin. Josh. 18, 27.

תִּתְקַחְנִי f. (r. **תִּתְקַח**) a brood, progeny. in contempt, Num. 32, 14.

תִּתְקַחְנִי f. (r. **תִּתְקַח**) increase, interest. i. q. **תִּתְקַחְנִי** q. v. Lev. 25, 36. Prov. 28, 8. Ez. 18, 8. 13. 17. 22, 12.

תִּתְקַחְנִי Tiph. denom. from **תִּתְקַח**, r. **תִּתְקַח**, where see, p. 961.

תִּתְקַחְנִי Chald. quadrilit. to translate from one language into another, to interpret. Arab. and Ethiop. id. For the origin of this word, see **תִּתְקַח** no. 4. PUAL part. pass. **תִּתְקַחְנִי** translated Ezra 4, 7.

תִּתְקַחְנִי f. (r. **תִּתְקַח**, Tsere impure) constr. **תִּתְקַחְנִי**, deep sleep, Gen. 2, 21. 15. 12. 1 Sam. 26, 12. Put for deep lethargy; sluggishness, Is. 29, 10. Prov. 19, 15.

תִּתְקַחְנִי **Tirhakah**, pr. n. of a king of Ethiopia and Thebais, Is. 37, 9. 2 K. 19, 9; the **Τιρῆκων** of Strabo 15. 1. 6, **Τιρῆκας** or **Τυρῆκας** of Manetho ap. Syncellum ed. Paris p. 74, 75. ed. Dind. p. 139, 140. This name, written in the hieroglyphic-phonetic characters, is found in Ethiopia and in a temple at Thebes; see Lepsius Briefe aus Egypten p. 238 sq. Wilkinson's Mann. and Cust. of the anc. Egyptians, I. p. 140 sq. Rosellini Mon. Stor. II. p. 109 sq. See more in Thesaur. p. 1518 sq.

תְּרוּמָה f. (r. רום Hiph. no. 3) constr. תְּרוּמָה, plur. תְּרוּמוֹת.

1. *an offering, a present*; e. g. Prov. 29, 4 תְּרוּמוֹת אִישׁ אִישׁ תְּרוּמוֹת, i. e. a judge loving presents. Hence

2. *an oblation, an offering to God or to idols* Is. 40, 20; spoken: a) Of the offerings of the Israelites for erecting and ornamenting the sacred tabernacle, Ex. 25, 2. 3. 35. 5. 21. 24. 36, 3. 6; also of other offerings to the temple 2 Chr. 31, 10. 12. 14. Ezra 8, 25. b) Of the annual offering of a half-shekel, Ex. 30, 13–15. c) Of an offering made to Jehovah after a victory, Num. 31, 52; comp. vv. 29. 41. d) Of the offering of the first-fruits, Num. 15, 19. 20. 21. e) Of the tenth of the tithes, which was to be paid over by the Levites to the priests, Num. 18, 26. 28. 29. f) Of the portions of the sacrifices which belonged to the priests, and which it was unlawful for others to eat (Lev. 22, 12), Lev. 7, 14; espec. תְּרוּמַת הַשֵּׁק the *oblation-shoulder*, which together with the *wave-breast* (חֵזֶה הַתְּנוּפֶה) in sacrifices of thank-offering was the *portion* (מְנַחָה) of the priests, Ex. 29, 27. Lev. 7, 32–34. 10, 14. 15. Num. 6, 20; see also Num. 5, 9. Neh. 10. 38. 12, 44. 13, 5. g) Of the territory reserved for the priests, Ez. 45, 1. 48, 8–10. 12. 20. 21.—Coupled with a genit. of him to whom the oblation is made, תְּרוּמַת יְיָ Ex. 30, 14. 15. 35, 5. 21; תְּרוּמַת ה' הַכֹּהֲנִים Neh. 13, 5; with genit. of thing offered Neh. 10, 40. Ex. 35, 24. Ez. 48, 12. So too קָדֵשׁ ה' a *holy offering* Ex. 36, 6; יָד ה' *an offering of the hand*, as that with which the offering is brought and presented, Deut. 12, 11. 17; comp. מִתְּרוּמַת יְדֶיךָ Deut. 16, 17.

—Also תְּרוּמַת שָׂדֵי הַתְּרוּמוֹת *fields of offerings*, i. e. fertile fields, yielding rich fruits, suitable for oblations to God as first-fruits or tithes, 2 Sam. 1, 21.

3. *a present* exacted by a prince, i. e. *tribute*, i. q. מְנַחָה no. 2. Ez. 45, 3. 16.

NOTE. The origin of this word, as stated above, is from the idea of *offering* in הָרִים no. 3, just as מִשָּׂא and מִשָּׂאָה are from נָשָׂא; not from the idea of *taking away* in הָרִים no. 4, although there is once an allusion to this power in Pual, Ex. 29, 27; comp. Num. 18, 26.—Many of the Rabbins, though not all, assign

to תְּרוּמָה the signif. *elevation*, and refer it to a certain rite in sacrifice, the *heave-offering* so called, consisting in presenting the offering with a motion up and down; comp. תְּנוּפֶה *wave-offering*, and see in נִיהָ Hiph. no. 2. p. 659. But this signification is supported by no certain example. See Thesaur. p. 1276 sq.

תְּרוּמָה f. i. q. תְּרוּמָה no. 1. g, Ez. 48, 13.

תְּרוּעָה f. (r. רוע), constr. תְּרוּעָה.

1. *loud noise, tumult*. Spec. a) *shouts of joy, rejoicing*, Job 8, 21. 33, 26. תְּרוּעָה 1 Sam. 4, 5. Ezra 3, 11. 13. תְּרוּעָה מְלֶכֶּה *the shouting for a king*, i. e. joyful acclamations with which a king is welcomed, Num. 23, 21. b) *a shout for battle, war-cry*, Am. 1, 14. Job 39, 25. Jer. 4, 19. 49, 2. תְּרוּעָה הַתְּרוּעָה *to raise the shout of battle*, Josh. 6, 5. 20.

2. *sound, clangour, of trumpets* Lev. 25, 9. Zeph. 1, 16. Also *a signal, alarm*, as sounded, e. g. תְּקַע תְּרוּעָה *to sound the alarm*, to give the signal with sound of trumpet, Num. 10, 5. 6. שׁוֹפָר תְּרוּעָה *a signal-trumpet* Lev. 25, 9; and so Num. 31, 6. 2 Chr. 13, 12.—Also צִלְצְלֵי ה' *clanging cymbals* Ps. 150, 5. יוֹם תְּרוּעָה i. e. the first day of the seventh (afterwards the first) month, which was announced by the sound of trumpets, Lev. 23, 24. Num. 29, 1–6. זְבָחֵי תְּרוּעָה sacrifices offered with the sound of trumpets, Ps. 27, 6; comp. Num. 10, 10.

תְּרוּפָה f. *medicine*, Ez. 47, 12. Vulg. *medicina*, Sept. *ὑγίεια*, comp. Rev. 22, 2 *ἰατρικαίαια*.—Prob. pr. *medical powder*, from r. רָוַח to crush. Others assign to this root the signif. 'to heal,' i. q. רָפָא.

* תָּרוּז obsol. root, Arab. تَرَزَّ *to be hard, dry*; תָּרוּז firmness, hardness.—Hence

תְּרוּחָה f. Is. 44, 14. a species of tree so called from its hardness and strength, perh. *an oak*, like Lat. *robur*. Aqu. Theod. *ἀγκυροβάλανος*, Vulg. *ilex*. See Celsii Hierobot. T. II. p. 269 sq.

* תְּרַח obsol. root, Chald. תְּרַח, *to delay*. Hence

תְּרַח (station) *Terah*, pr. n. a) A station of the Israelites in the desert, Num. 33, 27. 28. b) The father of Abraham, Gen. 11, 24 sq. Josh. 24, 2.

תִּרְחָנָה *Tirhanah*, pr. n. m. 1 Chr. 2, 48. רָחַן R.

תִּרְוִין Chald. constr. תִּרְוִי, fem. תִּרְוִיָּה, *two*, Ezra 4, 24. 6, 17. Dan. 4, 26. 6, 1. For the accordapce of other languages, see Heb. שָׂרִים.

תִּרְמָה f. *fraud, deceit*, Judg. 9, 31. R. רָמָה Pi.

תִּרְמוּת, see in תִּרְמִיחַ.

תִּרְמִיחַ f. (r. רָמָה Pi.) *fraud, deceit*, Zeph. 3, 13. Ps. 119, 118. Jer. 8, 5. 23, 26; also 14, 14, where Keth. תִּרְמִיחַ id.

תִּרְן m. c. suff. תִּרְנָם, prob. i. q. אֶרֶן, *a pine*, Chald. תִּירְנִיחָה. Hence: a) *the mast of a ship*, Is. 33, 23. Ez. 27, 5. b) *a signal-pole, set up on mountains*, Is. 30, 17.—The root is רָנַן, whence תִּרְן after the analogy of מִרְנָה from רָבַח, מִסָּם from רָמַס. See in אֶרֶן.

* **תִּרַע** Chald. *to cleave, to break through*, i. q. Heb. שָׁעַר I, q. v. comp. תִּרְעָה rupture; Syr. ܬܪܥܐ id. Hence תִּרְעָה, gent. n. תִּרְעָהי.

תִּרְעָה Chald. m. i. q. Heb. שָׁעַר, *a gate, door*, e. g. of a furnace or oven Dan. 3, 26. Syr. ܬܪܥܐ, Arab. تَرَعَة, id.—

Spec. *the gate of the king*, i. e. of the royal palace, put for the palace itself, or rather for *the court of the palace*, into which there was only one entrance, Dan. 2, 49; comp. שָׁעַר הַמִּלְכָּה Esth. 3, 2 sq. see in שָׁעַר no. 1. Comp. also Arab.

בָּאב, Turkish قاپو *Kapu*, for the court of the Khalifs and Turkish sovereigns; Engl. *the Porte*. Gr. αἰ θύραι for the Persian court, Xen. Cyr. 1. 3. 2. ib. 8. 3. 2, 11. ib. 8. 6. 7.

תִּרְעָה Chald. (for תִּרְעָה, after the form מִצְרֵי, plur. emphat. תִּרְעָנָה, *the door-keepers, porters*, Ezra 7, 24.

תִּרְעָלָה f. (r. רָעַל) *reeling, drunkenness*; whence תִּרְעָלָה *wine of reeling*, pr. *wine even reeling*, i. e. which causes it. Ps. 60, 5. כּוּס הַתִּרְעָלָה *the cup of reeling* Is. 51, 17. 22. See for the metaphor under כּוּס.

תִּרְעָתִי *Tirathite*, gentile n. from a place תִּרְעָה (*gate*) otherwise unknown, 1 Chr. 2, 55.

* **תִּרְתָּה** obsol. root, prob. i. q. Arab.

تَرَفَّ to *live in comfort*; whence תִּרְתָּה prosperous and comfortable life. With this accords Sanscr. *trip* to delight, Gr. τείνομαι. Other explanations see in Thesaur. p. 1519 sq.—Hence

תִּרְפִּים m. plur. *Teraphim*, i. e. *household gods, domestic idols, the Penates of the Hebrews, brought from Syria* Gen. 31, 19, comp. Ez. 21, 26 [21]; perh. so called as the supposed guardians and givers of prosperous life; see the root. Although not sanctioned by law, they seem especially in the earlier times to have been greatly venerated and worshipped, Judg. c. 17. 48. They were prophetic images, which were supposed to give response in respect to things doubtful and hidden, Ez. 21, 26. Zech. 10, 2; and had at least the head and face of the human form, 1 Sam. 19, 13. 23

From this passage, however, it does not appear, whether they had the whole form and stature of the human body; or only had the human head upon a square trunk or column in the manner of the Hermæ. Nor is it certain, whether they had the full dimensions of a man, or were of various sizes; for while in 1 Sam. l. c. a larger image is spoken of as representing a man, yet in Gen. 31, 34 smaller images seem to be indicated, since Rachel hid them in or under a camel's saddle and sat upon them.—Constr. c. plur. Gen. 31, 34; but in 1 Sam. 19, 13. 16 under the plur. תִּרְפִּים only one image is implied.—The passages in full are, Gen. 31, 19. 34, 35. Judg. 17, 5. 18, 14. 17. 18. 20. 1 Sam. 15, 23. 19, 13. 16, 2 K. 23, 24. Ez. 21, 26. Hos. 3, 4. Zech. 10, 2. For a review of all these, and of the literature, see Thesaur. p. 1520 sq.

תִּרְצָה (*delight*, r. רָצָה) *Tirzah*, pr. n. a) A city of Israel situated in a pleasant region, Cant. 6, 4; and from Jeroboam to Omri the capital of the kingdom of Israel, Josh. 12, 24. 1 K. 14, 17. 15, 21. 2 K. 15, 14. al. Prob. mod. Tullûzah, طلوزة, about six miles north of Nâblus. b) One of the daughters of Zelophehad, Num. 26, 33. 27, 1. 36, 11. Josh. 17, 3.

תֶּרֶשׁ *Teresh*, (perh. Pers. **تَرش** *teresh*, severe, austere,) pr. n. of a eunuch at the court of Xerxes, Esth. 2, 21. 6, 2.

תֶּרְשִׁישׁ (perh. a breaking, subjection, i. e. subdued country, **רְשֵׁשׁ**) pr. n. *Tarshish*.

1. *Tartessus*, Gr. *Ταρτησσός*, more rarely *Ταρσηϊον* Polyb. and Steph. Byz. a city of Spain with the adjacent country, situated between the two mouths of the river Bætis or Guadalquivir, a flourishing colony and mart of the Phœnicians, Gen. 10, 4. Is. 23, 1. 6. 10. 66, 19. Jon. 1, 3. 4, 2. Ez. 38, 43. Kings of Tarshish are spoken of, Ps. 72, 10. From hence *silver* (comp. Diod. Sic. 5. 35-38. Strab. III. p. 148 Casaub.) iron, tin, and lead, were brought to Tyre, Jer. 10, 9. Ez. 27, 12. 25. See Bochart Geogr. Sacra lib. III. cap. VII. p. 165 sq. J. D. Michaelis Spicileg. geogr. Hebr. exterae P. I. p. 82-103. Gesen. Comm. on Is. 23, 1.—Hence **תֶּרְשִׁישִׁי** *ships of Tarshish*, *Tarshish-ships*, spoken pr. of ships employed by the Tyrians in voyages to and from Tarshish, Is. 23, 1. 14. 60, 9; but also genr. for all large merchant vessels, although sailing to other and different countries, Is. 2, 16. Ps. 48, 8; comp. the Engl. *East-Indiamen*. So in 1 K. 10, 22. 22, 49, of ships sailing from Ezion-geber on the Red Sea to Ophir; although the writer of the Chronicles seems either not to have known or not to have approved this usage, see 2 Chr. 9, 21. 20, 36. 37.— See more in Thesaur. p. 1315.

2. A precious stone, so called as brought from Tarshish, just as Ophir also is put (Job 22, 24) for the gold brought from thence, Ex. 28, 20. 39, 13. Ez. 1, 16. 10, 9. 28, 13. Cant. 5, 14. Dan. 10, 6. According to the Sept. and Josephus, *the chrysolite*, i. e. *the topaz* of the moderns, which is still found in Spain; so Braun de Vestitu Sacerd. II. 17. Others understand *amber*, but contrary to Ex. 28. 20. 39, 13.

3. *Tarshish*, pr. n. of persons: a) A Persian-prince, Esth. 1, 14. b) 1 Chr. 7, 10.

תֶּרְשָׁתָא, always with art. **הַתֶּרְשָׁתָא**, (comp. Pers. **تَرش** *torsh*, severe, austere,) *the Tirshatha*, the title of the Persian

governor of Judea, q. d. *your Severity*, comp. Germ. *gestrenger Herr*, a title formerly given to the magistrates of the free and imperial German cities; so of Zerubbabel, Ezra 2, 63. Neh. 7, 65. 70. Also of Nehemiah, and put after his name, Neh. 8, 9. 10, 2; comp. 12, 26 where for it is **הַפְּחָה** the governor. See Thesaur. p. 1521.

תַּרְתָּן *Tartan*, pr. n. of a general under Sargon and Sennacherib kings of Assyria. Is. 20, 1. 2 K. 18, 17. For the possible etymology see Thesaur. p. 152.

תַּרְתָּק *Tartak*, pr. n. of an idol of the Avvites (**עַוִּיִּם**) 2 K. 17, 31.—In Pehlyi, *tar-thakh* might be 'deep darkness,' or 'hero of darkness.'

תְּשׂוּמָה f. (**שׂוּמָה**) with gen. **יָד** added, 'something put into one's hand,' i. e. a *deposit, trust*, Lev. 5, 21.

תִּשְׂאוֹת f. plur. (**שׂוּא**) *noise*, e. g. a *crashing* of thunder Job 36, 29; *uproar, tumult* of a multitude, Is. 22, 2; *clamour, bawling* of an ass-driver, Job 39, 7; *shouting, shouts* of rejoicing, Zech. 4, 7.

תִּשְׁבִּי m. a *Tishbite*, 1 K. 17, 1. 21, 17, gentile n. of the prophet Elijah, from a city of Naphtali called **תִּשְׁבָּה** or **תִּשְׁבֵּה**, Gr. **Θισβή** Tob. 1, 2. See Reland Palæst. p. 1035. Thesaur. p. 1352. R. **שְׁבָה**.

תִּשְׁבָּץ m. (**שְׁבָץ**) *tesselated stuff*, i. e. cloth (byssus) woven in checker-work, see the root; hence **בְּחִנֵּת תִּשְׁבָּץ** a *tunic of checker-work*, Ex. 28, 4.

תִּשְׂוָה only plur. **תִּשְׂוֹת**, where see.

תִּשְׁבָּה f. (**שׁוּבָה**) 1. a *return* to a place, 1 Sam. 7, 17.

2. a *return* of time, *recurrence*, as of the season or year, 2 Sam. 11, 1. 1 Chr. 20, 1. 2 Chr. 36, 10. 1 K. 20, 22. 26.

3. a *response, answer*, Job 21, 34. 34, 36. Comp. **הַשִּׁיב** no. 4. b.

תִּשְׁוָה f. (**שׂוּא**) *the raging, roaring*, of a tempest, i. q. **תִּשְׂוָה**; so prob. Keth. **הַשׁוּה** Job 30, 22. See more in r. **שׁוּה** Pi. note.

תִּשְׂוָה f. (**שׂוּעָה** II,) *deliverance, help, salvation*, Is. 45, 17. 1 Sam. 1, 9. 13. Ps. 60, 13. 146, 3. Prov. 11, 14. 24, 6. Often of help and deliverance, salvation, from God, Ps. 37, 39. 38. 23. 40

11. 17. 51, 16. 71, 15. Is. 46, 13. Jér. 3, 23. al.—Spec. *deliverance* in war, *victory*, 2 Sam. 19, 3. Prov. 21, 31, comp. Ps. 33, 17. 2 K. 13, 17. So יְשָׁה יי' יְהוָה גְּדוֹלָהּ, or ג' ח' יי' ה', *Jehovah hath wrought or given great victory*, Judg. 15, 18. 1 Sam. 19, 5. 2 Sam. 23, 10–12. 2 K. 5, 1; and so Ps. 144, 10.

תְּשׁוּקָה f. (r. שׁוֹק no. 3) *desire, longing*, c. אָל Gen. 3, 16. 4, 7; c. עַל Cant. 7, 11.

תְּשׁוּבָה f. (r. שׁוּר II,) *a gift, present*, 1 Sam. 9, 7. Soo too in the Heb. version of Daniel, Dan. 2, 6. 5, 17, for Chald. נְבֻזַבְדָּנֶשֶׁת.—See r. שׁוּר II. 1, with אָ; comp. espec. Is. 57, 9.

תְּשׁוּבָה Job 30, 22 Keri, see in תְּשׁוּבָה.

תְּשִׁיעִי m. (from תָּשַׁע) f. תְּשִׁיעִיחַ, ord. adj. *the ninth*, Ezra 10, 9. 1 Chr. 12, 12. Jer. 36, 9. Zech. 7, 1. Aram. תְּשִׁיעִי,

תְּשִׁיעָה, אַתְּסַע, Arab. تَاسِعٌ, Eth. تَاسِعٌ, id.—So בְּיוֹם הַתְּשִׁיעִי *on the ninth*

day Num. 7, 60. Jer. 39, 1 הַתְּשִׁיעִיתָ *in the third year* sc. of Zedekiah. 2 K. 17, 6.

* תְּשַׁע constr. תְּשַׁע with fem. and תְּשֻׁעָה constr. תְּשַׁע with masc. cardin. num. *nine*, Gen. 11, 19. Dent. 3, 11. Josh. 15, 44. 2 Sam. 24, 8. al. Arab.

تَسَعٌ, تِسْعَةٌ, Aram. תְּשַׁע, תְּשֻׁעָה, תְּשַׁע, Eth. תַּחַט, תַּחַטַּח, תַּחַט, id.—Hence תְּשַׁע מֵאוֹת *nine hundred*, Gen. 5, 5. Judg. 4, 3. בְּהַתְּשַׁע לַחֹדֶשׁ *on the ninth of the month* Lev. 23, 32. 2 K. 25, 3. Jer. 39, 2.

Also תְּשַׁע-עָשָׂר with fem. and תְּשֻׁעָה with masc. *nineteen*, Gen. 11, 25. Josh. 19, 38. 2 K. 25, 8. 2 Sam. 2, 30.

PLUR. תְּשַׁעִּים comm. *ninety*, Gen. 17, 1. 17. Ez. 4, 5. 41, 12.

תַּתַּנַּי *Tatnai*, pr. n. of a Persian governor, Ezra 5, 3. 6, 6. Perh. i. q. تَاتِنِي gift.

INDEX

GRAMMATICAL AND ANALYTICAL.

The references to *Sections* (§) in this Index are to the Hebrew Grammar of Gesenius, as revised by Roediger, *seventeenth* edition, Halle 1854; English by T. J. Conant, New-York, 1854. They were formerly made to the *fourteenth* edition of that work, with the same divisions, Halle 1845; English, by M. Stuart, Andover, 1847; also by T. J. Conant, New-York, 1847.—In all the examples of verbs and nouns, Prefixes with Sheva only, Vav conversive (וֹ), and the Article, are omitted.

x

אָבְדָה Ez. 28, 16 for אָבְדָה 1 fut. Piel from r. אָבַד, the first radical א being dropped by Syriasm, Lgb. p. 378.

אָבְתָן Chald. *fathers*, plur. of אָב.

אָבִיא Is. 28, 12 for אָבִי *they will*, by Arabism, § 44. note 4. Lgb. 265. R. אָבָה.

אָבוֹשׁ, see רִבּוֹשׁ.

אָבִי for אָבִיא 1 fut. Hiph. from r. בּוֹא 1 K. 21. 29. Mic. 1, 15. § 75. 2. f. Lgb. 436.

אָבִירָה 1 fut. Hiph. from r. אָבַר, for אָבִירָה, § 67. note 1. Lgb. 377.

אָגָלְתָּ 1 præt. Hiph. for אָגָלְתָּ from אָגַל II. § 52. note 6. Lgb. 319.

אָדָה 1 fut. Hithp. from אָדָה. Also with suff. אָדָה. See p. 215.

אָרְיָם 2 Sam. 22, 43 for אָרְיָם 1 fut. Hiph. c. suff. אָרְיָם, from r. אָרַץ, the Dag. of a short syllable being resolved into a long vowel, Lgb. 145, 369.

אָרְמָה 1 fut. Hithp. from אָרְמָה I.

אָרְוֵנִי 1 fut. Hiph. c. suff. אָרְוֵנִי for אָרְוֵנִי, a form not contracted, from אָרַח Hiph. *to praise* Ps. 28, 7. Comp. אָרְוֵנִי § 52. note 7.

אָרִי 1 fut. apoc. from אָרַח *to be*, for אָרְוֵנִי.

אָרְמָה 1 fut. c. ה parag. for אָרְמָה from אָרַח *to sigh, to complain*, Ps. 77, 4. § 74. note 4.

אָרְוֵנִי Jer. 4, 19 Keth. see in r. אָרַח Hiph. no. 2. p. 395.

אָרְוֵנִי Hos. 11, 4, 1 fut. Hiph. for אָרְוֵנִי, אָרְוֵנִי, from r. אָבַל. § 67. note 1.

אָרְוֵנִי 1 fut. Hiph. c. ה parag. by Chaldaism for אָרְוֵנִי, אָרְוֵנִי, from r. אָרַח; § 67. note 1.

אָרְוֵנִי 1 fut. Hiph. for אָרְוֵנִי from r. אָרַח no. I. § 67, note 1. Lgb. 378.

אָרְוֵנִי Chald. Ezra 5, 15, imp. Pe. from r. אָרַח, by Syriasm אָרְוֵנִי, c. Makk. אָרְוֵנִי.

אָרְוֵנִי, see in r. אָרַח init. p. 303.

אָרְוֵנִי 1 fut. Piel, c. suff. for אָרְוֵנִי from r. אָרַח, Gen. 31, 39.

אָרְוֵנִי f. plur. *sisters*, see sing. אָרְוֵנִי p. 33.

אָרְוֵנִי 1 fut. Hiph. from r. אָרַח, *I will profane* Ez. 39, 7, (pr. with Dag. forte impl. § 22. 1.) differing from אָרַח *I will begin* Deut. 2, 25. Josh. 3, 7; just as אָרַח Num. 30, 3 *he breaks* (his word) differs from אָרַח *he begins* Judg. 10, 18. 13. 5. § 66. 5. Lgb. 370, 371.

אָרְוֵנִי 3 plur. præt. Piel for אָרְוֵנִי from r. אָרַח, Judg. 5, 28; comp. אָרְוֵנִי and Lgb. 170.

אָרְוֵנִי Chald. imp. Aph. from r. אָרַח to descend.

אָרְוֵנִי 1 fut. Kal from r. אָרַח, c. ה parag. Jer. 17, 18.

אָרְוֵנִי 1 fut. Hiph. apoc. for אָרְוֵנִי from r. אָרַח Hos. 11, 4. Job 23, 11. Comp. אָרַח, אָרַח, imp. אָרַח.

אָרְוֵנִי *where art thou?* from אָרַח and suff. אָרַח.

אָרְוֵנִי, see in r. אָרַח init. p. 253.

אָרְוֵנִי Ps. 19, 14, i. q. אָרַח, which is read in several Mss. 1 fut. (A) Kal from r. אָרַח *I shall be upright*. Lgb. 52, 366.

אָרְוֵנִי 1 fut. apoc. Piel from r. אָרַח Ez. 43, 8.

אָרְוֵנִי Ex. 33, 3 for אָרְוֵנִי 1 fut. Piel c. suff. the Dag. being dropped and Pattahh passing over into Segol, comp. § 27. note 2. b. Sept. *ἀναλώσω σε*, Vulg. *disperdam te*. Lgb. 164, 433.

אָרְוֵנִי for אָרְוֵנִי 1 fut. Niph. from אָרַח, Mic. 6, 6.

אָרְוֵנִי for אָרְוֵנִי 1 fut. Kal c. suff. from r. אָרַח, c. Dag. forte euphon. Hos. 3, 2. Lgb. 87.

כָּחַח Deut. 9, 21, 1 fut. Kal from כָּחַח, § 66. note 5. Lgb. 370, 371.

אָמְאָאָה Hos. 4, 6, 1 fut. Kal (ר. מַאֵס) c. He parag. and suff. הָ. perh. correctly pronounced אָמְאָאָה. The ח parag. before the suffix seems to have passed over into א, as elsewhere into ה, see הַבּוֹאָהָה. The Arabs also retain the sound *a* in the fut. antithet. before a suffix, يَقْتُلِي.

אָמָה f. plur. from אָמָה *maid*, q. v.
אָבָה Chald. for אָבָה *its fruit*, the Dag. being resolved, from the noun אָב, Dan. 4, 9, 11, 18. Lgb. p. 133.

אָנָדַע, see אָנָדַע.
אָסְעָרָם by Syriasm for אָסְעָרָם 1 fut. Pi. from r. אָסְעָר. § 23. note 2. Lgb. 152.
אָסְפָה 1 Sam. 15, 6, 1 fut. Kal from r. אָסַף; but 2 K. 22, 20 the same form is Part. Kal.

אָסָרָם fut. Kal from r. אָסַר. § 70. Lgb. 390.
אָפְאָהָם 1 fut. Hiph. from r. אָפָה, c. suff. אָהָ.

אָפּוּ imp. Kal for אָפּוּ *cook ye* Ex. 16, 23, from r. אָפָה, by Syriasm. § 23. note 2. אָפָה, and with ו conv. וְאָפָה, 1 fut. Niph. apoc. for אָפְתָה, from r. אָפָה.

אָצִינָה 1 fut. Hiph. from r. אָצַע. § 70.

אָצַק 1 fut. Kal from r. אָצַק. § 70.

אָצַר 1 fut. Kal from r. אָצַר. § 70.

אָקַח 1 fut. Kal from r. אָקַח.

אָקָהָה Is. 56, 12 in some Mss. i. q. אָקָהָה 1 fut. Kal from r. אָקַח; see the following form.

אָקָרָהָה 1 Sam. 28, 15, for אָקָרָהָה with הָ (for הָ) parag. Lgb. 286.

אָרָה Num. 22, 6, imp. Kal from r. אָרַר.

אָרוּמָם 1 fut. Hithpal. for אָרוּמָם, from r. אָרוּם.

אָרְוִיָה transpos. for אָרְוִיָה 1 fut. Pi. from רָוָה. Others suppose a Piel רָוָה instead of רָוָה.

אָשְׁכִּירָם inf. absol. Hiph. from r. אָשַׁכְּם.

וְאָשַׁר Ez. 3, 15 Keth. וְאָשַׁר, read וְאָשַׁר and *I beheld*, from r. אָשַׁר II. no. 3.

אָשְׁתִּירָם Chald. 3 plur. præt. Kal, for אָשְׁתִּירָם; see אָשְׁתִּירָה.

אָתְוִדַע 1 fut. Hiph. from r. אָתְוִדַע.

אָתְוִי imp. Kal from r. אָתְוִי *to come*, for אָתְוִי, by Syriasm. § 23. note 2. Lgb. 152.

אָתְוִי 1 plur. præt. for the usual אָתְוִי *we are come*, from r. אָתְוִי. It imitates the forms of verbs לָא.

אָתְוִי 1 fut. Kal from אָתְוִי *to tear off*. with Nun epenthet. and suff.

ב

בָּאָהָה Ruth 1, 19. Jer. 8, 7, inf. from r. בּוֹא, c. suff. of 3 pers. plur. fem. with He parag. Lgb. 213.

בָּהִיבִין 2 Chr. 1, 4 for בָּהִיבִין, from בָּהִיבִין (Hiph. of בּוֹיָה), הָ art. for relat. and בָּ; comp. הִהִיבִין 2 Chr. 29, 36.

בָּהִיבִיג Ez. 26, 15 for בָּהִיבִיג inf. Niph. from r. הִיבִיג (Dag. fort. impl.) for בָּהִיבִיג. Lgb. 331.

בָּהִישְׁמָה Lev. 26, 43, for בָּהִישְׁמָה inf. Hoph. from אָשְׁמָם *to lay waste*.

בּוֹשְׁסִיכָם inf. Po. from בּוֹשַׁם, q. v. Others take it for inf. Kal for בּוֹשְׁסִיכָם (comp. מִצְאָכֶם), but in forms of this kind Hholem is always defectively written.

בּוֹ Zech. 4, 10 i. q. בּוֹ, from בּוֹ.

בִּרְקִירָה Ps. 45, 10, see in רָקַר no. 3. p. 420.

בִּמְתָר plur. constr. from בִּמְתָר or rather בִּמְתָר, see בִּמְתָר p. 139 note.

בָּנוּ for בָּאָנוּ *we are come*, from בּוֹא, 1 Sam. 25, 8.

בְּנוֹתָהָה *thy building* for בְּנוֹתָהָה inf. constr. c. suff. Ez. 16, 31; an irregular form, which seems to have come from taking the termination וִי as a plural fem. which it is not. Lgb. p. 463.

בְּצֹאָהָה for בְּצֹאָהָה, see בְּצָה.

בָּרַם, בָּרַם, בָּרַם Ecc. 3, 18, inf. Kal from בָּרַר, c. suff. אָ.

בְּשִׁלָּה, see under שָׁל.

ג

גָּל imp. for גָּל from r. גָּלַל *to roll* Ps. 119, 12, comp. Josh. 5, 9; but in v. 18 the same form is for גָּלָה imp. Pi. from גָּלָה.

גָּחַח inf. constr. Kal, from גָּחַח *to touch*.

גָּשָׁה, גָּשָׁה, גָּשָׁה, imp. from גָּשָׁה. But Josh. 3, 9 in plur. we have גָּשׁוּ *goshu*, and Ruth 12, 14 fem. גָּשִׁי *goshi*.

גָּשָׁה inf. Kal, from גָּשָׁה *to approach*.

ד

דָּלַל for דָּלַל from r. דָּלַל, where see.

דָּע imp. from r. דָּע.

דָּעָה or דָּעָה Prov. 24, 14, i. q. דָּע c. ח parag. Hence דָּעָה חֲכָמָה לְנַפְשְׁךָ *so learn (get) wisdom for thy soul*. Sept. αἰσθῆσις. Lgb. 286. R. דָּעָה.

הַאֲזִינָה Is. 19, 6 for הַזְּנִינָה; see זָנַח Hiph.

הַחֲבָה, imp. from חָבַה.

הַחֲבִיל a corrupted form Is. 30, 5, where the context demands הַחֲבִישׁ from r. חָבַשׁ, which also 12 Mss. read.

הַחֲבִיבוּ Hos. 4, 18 מְנַיִתָּה חֲבִיבוּ קְלוֹן מְנַיִתָּה חֲבִיבוּ; here the Heb. intpp. take חֲבִיבוּ for חֲבִיבוּ (r. חָבַב, comp. חָבַב for חָבַב, and render: *her princes love to give reproach*; Jerome: *dilexerunt afferre* etc. But this is languid; and the context requires; *they love reproach*. Hence the letters חֲבִיבוּ are prob. spurious, and arose from an error of a copyist, who let them remain rather than mar the beauty of his manuscript.

הַחֲבִיבִי Inf. Niph. from r. חָבַב.

הַחֲבִיבִי Inf. Hiph. from r. חָבַב.

הַחֲבִיבִי Inf. Po. from r. חָבַב I.

הַחֲבִיבִי for הַחֲבִיבִי 3 f. præt. Hoph. from r. חָבַב, by Aramaism.

הַחֲבִיבִי Hothp. from חָבַב to be fat.

הַחֲבִיבִי Chald. inf. Aph. from r. חָבַב to perish.

הַחֲבִיבִי Chald. Hoph. from r. חָבַב.

הַחֲבִיבִי Hiph. c. suff. from r. חָבַב, Lam. 1, 5.

הַחֲבִיבִי Hiph. r. חָבַב.

הַחֲבִיבִי inf. Hoph. from r. חָבַב, for הַחֲבִיבִי.

הַחֲבִיבִי Ps. 78, 63, see חָבַב Pu.

הַחֲבִיבִי Gen. 8, 17, imper. Hiph. of r. חָבַב.

The pointing belongs to the Keri חָבַב; the Keth. would be read חָבַב.

הַחֲבִיבִי Zech. 10, 6, Hiph. from r. חָבַב, for הַחֲבִיבִי, which also some Mss. exhibit. This form imitates the analogy of verbs חָבַב, and the poet or copyist would seem to have had in mind the similar form חָבַב from r. חָבַב. Lgb. 464.

הַחֲבִיבִי from r. חָבַב q. v.

הַחֲבִיבִי Chald. inf. Aph. from זָבַד Dan. 5, 20.

הַחֲבִיבִי Chald. præt. Ithpa. from זָבַד, q. v.

הַחֲבִיבִי præt. Hiph. from r. חָבַב, with Chald. flexion. § 71. note 9.

הַחֲבִיבִי for הַחֲבִיבִי imp. Hithp. from זָבַד.

הַחֲבִיבִי Ez. 6, 8, inf. Niph. from r. זָבַד, for הַחֲבִיבִי; with suff. as attached to the plur. contrary to grammatical rule; see in חָבַב.

הַחֲבִיבִי for הַחֲבִיבִי 3 f. præt. Hiph. *she hid*, from r. חָבַב, c. הַחֲבִיבִי parag. Josh. 6, 17. Lgb. 266.

הַחֲבִיבִי thrice, Judg. 9, 9. 11. 13, with הַחֲבִיבִי interrog. *should I cease from?* etc. corrupted, as it would seem, for הַחֲבִיבִי in Kal; or else for Hiph. הַחֲבִיבִי omitting He interrog. which some Mss. exhibit, see J. H. Michaelis; although there are no other vestiges extant of a conj. Hiphil in this verb. A similar example seems to be הַחֲבִיבִי (wastes, deserts) Ez. 36, 35. 38, where we should expect הַחֲבִיבִי; also Segol before — in הַחֲבִיבִי, (the new moons, in the new moons,) on which form see Ewald's smaller Grammar § 127. 2. But the sound *ō* in הַחֲבִיבִי, remains unaccounted for.

הַחֲבִיבִי and הַחֲבִיבִי, for הַחֲבִיבִי and הַחֲבִיבִי, præt. and inf. Hiph. from חָבַב, Jer. 32, 35.

הַחֲבִיבִי inf. Niph. r. חָבַב, Ez. 20, 9.

הַחֲבִיבִי imp. Hiph. apoc. from r. חָבַב, for חָבַב, Ps. 17, 6. 119, 36.

הַחֲבִיבִי Hothpaal from r. חָבַב:

הַחֲבִיבִי 3 fem. præt. Hiph. from חָבַב, c. suff. 3 pers. Prov. 7, 21.

הַחֲבִיבִי Chald. præt. Aph. from חָבַב.

הַחֲבִיבִי Chald. præt. Aph. from חָבַב Dan. 5, 3. Pass. is חָבַב.

הַחֲבִיבִי imp. apoc. Hiph. r. חָבַב.

הַחֲבִיבִי Ez. 21, 33 inf. Hiph. for חָבַב.

The same form is also Hiph. from חָבַב, Jer. 6, 11.

הַחֲבִיבִי præt. Hiph. from חָבַב, c. suff. חָבַב.

הַחֲבִיבִי præt. Hiph. from חָבַב, c. suff. חָבַב.

הַחֲבִיבִי 1 plur. præt. Hiph. from r. חָבַב.

הַחֲבִיבִי præt. Hiph. from חָבַב, c. suff. חָבַב.

הַחֲבִיבִי 3 fem. præt. Hiph. from r. חָבַב, Aramæan for חָבַב.

הַחֲבִיבִי Job 29, 3, see חָבַב Kal no. 2.

הַחֲבִיבִי, see art. חָבַב p. 257.

הַחֲבִיבִי i. q. חָבַב, see r. חָבַב.

הַחֲבִיבִי for הַחֲבִיבִי Job 24, 24, Hoph. from r. חָבַב. § 66. 5. Lgb. 371.

הַחֲבִיבִי inf. Niph. r. חָבַב, for חָבַב.

הַחֲבִיבִי by Chaldaism for חָבַב, Hiph. from r. חָבַב, Josh. 14, 8. Lgb. 433.

הַחֲבִיבִי Job 17, 2, inf. Hiph. from r. חָבַב, c. Dag. fort. euphon.

הַחֲבִיבִי imp. Hiph. from r. חָבַב, where see Hiph. B. § 71. note 9.

הַחֲבִיבִי præt. Hiph. from r. חָבַב, where see Hiph. B.

נִיחָה præt. Hoph. B, from r. נִיחָ.
 חָנַל Chald. præt. Aph. r. חָנַל q. v.
 חָנַף inf. Hiph. by Chaldaism for חָנַף,
 from r. חָנַף, Is. 30, 28.
 חָסַר Hiph. from סָרַח, Chald. form, § 71.
 note 9.
 חָצַף for חָצַף præt. Hiph. from r. חָצַף,
 Dag. being dropped. § 66. note 11.
 חָצַל imp. apoc. for חָצַל, Hiph. from r.
 חָצַל.
 חָצַל for חָצַל Hiph. from r. חָצַל. § 57.
 note 4. Lgb. 170.
 חָצַל for חָצַל Hoph. from r. חָצַל, ibid.
 חָפַר Lev. 26, 15, for חָפַר, inf. Hiph.
 c. suff. from r. חָפַר I, q. v.
 חָפַר Hithp. denom. from חָפַר, q. v.
 חָפַר for חָפַר c. Dag. forte euphon.
 Lgb. 88. R. חָפַר.
 חָפַר inf. Hiph. for חָפַר, Lgb. 320.
 חָפַר Prov. 25, 17, imper. Hiph. of r.
 חָפַר.
 חָפַר imp. apoc. Hiph. for חָפַר. R. חָפַר
 'to be many.
 חָפַר, חָפַר, חָפַר, infin. Hiph. forms
 from חָפַר q. v.
 חָפַר imp. Niph. from r. חָפַר to be
 high.
 חָפַר imp. Hiph. apoc. from r. חָפַר.
 חָפַר by Chaldaism for חָפַר 3 fem.
 præt. Hiph. from r. חָפַר. Lev. 26, 34.
 חָפַר imp. Hiph. in pause for חָפַר, from
 r. חָפַר. Is. 42, 22.
 חָפַר (hōsham) Hoph. from r. חָפַר q. v.
 But wherever it occurs, some Mss.
 and editions have חָפַר, others חָפַר,
 the latter after the analogy of חָפַר
 for חָפַר.
 חָפַר Ps. 39, 14, imp. apoc. Hiph. from
 r. חָפַר, where see; but the same
 form in Is. 6, 10 is imp. Hiph. from
 חָפַר to besmear.
 חָפַר Hithpal. from r. חָפַר.
 חָפַר Hithpal. from r. חָפַר, q. v.
 חָפַר Chald. inf. Aph. c. suff. from
 חָפַר to return.
 חָפַר Hithp. from r. חָפַר.
 חָפַר imp. apoc. Hithp. from r. חָפַר to
 be sick.
 חָפַר imp. Hiph. from חָפַר to come, for
 חָפַר.
 חָפַר Is. 33, 1, for חָפַר inf. Hiph.
 from r. חָפַר, c. suff.
 חָפַר, see r. חָפַר Piel, and r. חָפַר Hiph.
 חָפַר inf. Hithp. for חָפַר from r.
 חָפַר, like verbs לָחַץ.

ז

זָנָה for זָנָה Pual, from r. זָנָה.
 זָנָה for זָנָה, see זָנָה.

ח

חָלַל Judg. 5, 7 (in many Mss. and edi-
 tions) for חָלַל they cease, c. Dag.
 forte euphon. Lgb. 85.
 חָלַל, see חָלַל above.
 חָלַל Prov. 8, 29 for חָלַל inf. of r. חָלַל,
 with suff. § 66. not. 11.
 חָלַל and חָלַל inf. Kal from r. חָלַל.
 חָלַל Piel from r. חָלַל.
 חָלַל Ex. 1, 16 let her live, in pause for
 חָלַל, 3 præt. fem. from חָלַל, Daghesh
 being dropped because the syllable is
 prolonged by the pause, § 66. note 11.
 Comp. חָלַל for חָלַל 1 Sam. 2, 9 (r.
 חָלַל) for חָלַל (r. חָלַל) Job 19,
 23, חָלַל Ruth 1, 13, for חָלַל.
 חָלַל constr. form with חָלַל parag. from
 חָלַל a beast, for חָלַל. § 88. 3. b. Lgb.
 548, 549.
 חָלַל for חָלַל inf. Piel from חָלַל to expect.
 חָלַל Ps. 77, 11, inf. Piel from r. חָלַל I.
 חָלַל c. Dag. euphon. for חָלַל plur.
 constr. of חָלַל.
 חָלַל 2 K. 18, 27, see art. חָלַל p. 341.

ט

טָבַע inf. Kal from r. טָבַע to plant.

י

יָאָל, יָאָל, fut. apoc. Hiph. from r. יָאָל
 to swear.
 יָאָל, יָאָל, fut. apoc. Kal from יָאָל to
 come, for יָאָל, יָאָל.
 יָאָל 3 plur. fut. Niph. from r. יָאָל to
 assent, q. v.
 יָאָל, יָאָל 2 K. 12, 12 for יָאָל, fut. Kal
 from יָאָל. The same is read 2 K. 3,
 24 Keth. where, if the reading be
 genuine, it is for plur. יָאָל. But
 Keri has יָאָל and they smote.
 יָאָל fut. Kal from יָאָל, a form peculiar
 to this one verb. Lgb. 403.
 יָאָל, יָאָל for יָאָל, Nah. 1, 4,
 fut. Pi. from יָאָל to be dry. § 68.
 note 6.

הָגָה, נִגְהָה, fut. Pi. for נִרְגָה from r. נִגָה I. § 68. note 6.
 הָגַל, נִגְלַל, fut. apoc. Hiph. from r. נָגַל.
 הָרַר fut. Niph. r. הָרַר.
 הָרַא, נִרְאָה, fut. apoc. Kal from r. הָרָה to fly.
 הָרַו, נִרְוֶה for נִרְוֶהוּ, fut. Pi. from r. הָרָה to cast. § 68. note 6.
 הָרַא fut. Hithp. from r. הָרַא.
 הָרַס and הָרַסְנָה, for הָרַסְתָּ and הָרַסְתְּ, your hand, Gen. 9, 2.
 הָרַס plur. הָרַסוּ by Chaldaism, fut. Kal from r. הָרַס. § 66. 5. n.
 הָרַמּוּ fut. Niph. in pause, for הָרַמּוּ (r. הָרַמּוּ); see the form הָרַמּוּ above.
 הָרַא Ecc. 11, 3, for הָרַו, fut. apoc. Kal from r. הָרַו to be, fut. הָרַוּהוּ.
 הָרַבּוּ Chald. fut. Aph. from r. הָרַבּוּ.
 הָרַחַח fut. Hiph. from r. הָרַחַח, by Chaldaism for הָרַחַח. § 52. note 7.
 הָרַחַי, נִרְחַי, fut. apoc. Kal from r. הָרַחַח to be.
 הָרַחֵלִי Is. 52, 5, Hiph. from r. הָרַחֵל, for the comm. contracted הָרַחֵלִי.
 הָרַחַח Chald. fut. A, Pe. from r. הָרַחַח to go.
 הָרַחַל Is. 13, 20 contr. for הָרַחַח, fut. Pi. from r. הָרַחַח.
 הָרַחֵל, see under r. הָרַחַח and r. הָרַחֵל Hiph.
 הָרַבְלֵי Ez. 42, 5 for הָרַבְלֵי fut. Hoph. from r. הָרַבְלֵי q. v.
 הָרַחֵת part. fem. for the usual הָרַחֵת, Gen. 16, 11. Lgb. 591.
 הָרַו, נִרְוֶה, fut. apoc. Hiph. from r. הָרַו.
 הָרַא Prov. 11, 25 (al. הָרַחַח) is sprinkled, watered, prob. fut. Hoph. from r. הָרַחַח, for הָרַחַח, comp. הָרַחַח for הָרַחַח Lev. 4, 23. 29.
 הָרַו, נִרְוֶה fut. apoc. Hiph. from r. הָרַו.
 הָרַו and הָרַו, with ו conv. הָרַו, נִרְוֶה, fut. apoc. Kal from r. הָרַו.
 הָרַמּוּ fut. Kal for הָרַמּוּ, from r. הָרַמּוּ.
 הָרַחַח, נִרְחַח, fut. apoc. Kal from r. הָרַחַח to rejoice.
 הָרַדּוּ, fut. Hiph. see r. הָרַדּוּ p. 296.
 הָרַחַי, נִרְחַי, fut. apoc. Kal from r. הָרַחַח.
 הָרַחֵן Hab. 2, 17 for הָרַחֵן fut. Hiph. from r. הָרַחֵן, c. suff. הָרַחֵן in pause for הָרַחֵן. Lgb. 145, 177.
 הָרַחַח, see הָרַחַח above.
 הָרַחֵל in pause for הָרַחֵל, 3 pl. præt. Pi. r. הָרַחֵל. Dag. forte euphon. Lgb. 85.
 הָרַחֵל for הָרַחֵל præt. Pi. from r. הָרַחֵל. Lgb. 170.
 הָרַחֵן 3 plur. fem. fut. Kal, for the usual הָרַחֵן, from r. הָרַחֵן or הָרַחֵן, Gen. 30, 38. § 47. note 3. Lgb. 276.

הָרַחֵן Ps. 51, 7 for הָרַחֵן præt. Pi. with suff. from r. הָרַחֵן. Comp. הָרַחֵן.
 הָרַחַח, נִרְחַח, fut. apoc. Kal from r. הָרַחַח.
 הָרַחֵן for הָרַחֵן fut. Kal from r. הָרַחֵן. Lgb. 171, 366.
 הָרַחֵן in pause for הָרַחֵן, fut. Hoph. from r. הָרַחֵן; see above under the form הָרַחֵן.
 הָרַחַח, נִרְחַח, fut. apoc. Kal. from r. הָרַחַח.
 הָרַחַח fut. Kal from r. הָרַחַח, and fut. Niph. from r. הָרַחַח.
 הָרַחַח, נִרְחַח, fut. apoc. Hiph. from r. הָרַחַח.
 הָרַחַח, נִרְחַח, fut. apoc. Kal from r. הָרַחַח, for הָרַחַח, נִרְחַח.
 הָרַחַח fut. Hoph. from r. הָרַחַח, Job 40, 1.
 הָרַחַח Ps. 138, 6 for הָרַחַח fut. Kal from r. הָרַחַח. Comp. on these and the following forms Lgb. p. 388, 389. § 69. note.
 הָרַחֵן for הָרַחֵן, fut. Hiph. from r. הָרַחֵן. See as before.
 הָרַחֵל for הָרַחֵל, fut. Hiph. from r. הָרַחֵל to wait. See as before.
 הָרַחַח, נִרְחַח, fut. apoc. Kal from r. הָרַחַח.
 הָרַחַח, נִרְחַח, fut. apoc. Hiph. from r. הָרַחַח.
 הָרַחֵן Ps. 50, 23 he will honour me, fut. Piel from r. הָרַחֵן c. suff. et Nun epenthet.
 הָרַחֵן he fashioned us Job 31, 15, for הָרַחֵן fut. Pil. from r. הָרַחֵן, c. suff. 1 plur. The two Nuns coalesce into a double one, and ו is shortened into ו.
 הָרַחַח Chald. fut. Peal from r. הָרַחַח.
 הָרַחֵן for הָרַחֵן or הָרַחֵן Ex. 15, 5, fut. Pi. from r. הָרַחֵן. Here הָרַחֵן is written for הָרַחֵן on account of the preceding vowel u.
 הָרַחַח, נִרְחַח, fut. Hoph. by Chaldaism from r. הָרַחַח, for הָרַחַח, § 66. 5.
 הָרַחַח for הָרַחַח, and this for הָרַחַח Hiph. from r. הָרַחַח to pound. § 66. 5. n.
 הָרַחֵן for הָרַחֵן fut. Hiph. from r. הָרַחֵן. § 71. note 9.
 הָרַחֵן, נִרְחַח, fut. Hiph. from r. הָרַחֵן; see in הָרַחֵן Hiph. no. 2.
 הָרַחַח, נִרְחַח Gen. 7, 23, fut. apoc. Kal from r. הָרַחַח. But other very respectable copies, both Mss. and editions, e. g. the edition of Van der Hooght, read הָרַחַח fut. Niph. of the same verb.
 הָרַחֵן fut. Pi. from r. הָרַחֵן, for הָרַחֵן.
 הָרַחֵן fut. A, from r. הָרַחֵן to be bitter, for הָרַחֵן. § 66. note 3. Lgb. 366.
 הָרַחֵן for הָרַחֵן fut. Kal from r. הָרַחֵן, Ps. 139, 20.

נָאָץ fut. Hiph. by Syriasm for נָאָץ
 from r. נָאָץ. Lgb. 411.
 נָדַע Chald. fut. Pe. from נָדַע *to know*,
 for נָדַע, the Dag. forte being resolved
 into Nun. Comp. מְנַדַּע for מְנַדַּע.
 נָיָא fut. Hiph. from r. נָיָא, for נָיָא. Ps.
 141, 8.
 נִיחָ fut. Hiph. B, from r. נִיחָ.
 נָסַב fut. Kal by Chaldaism for נָסַב, from
 r. נָסַב.
 נָסַב fut. Hiph. from r. נָסַב by Chalda-
 ism, for נָסַב.
 נָעַד, נָעַד, fut. Hiph. from r. עוֹד.
 נָעַט and נָעַט (c. Dag. forte impl.) נָעַט
 1 Sam. 15, 19, and 14, 32 Keri, fut.
 apoc. Kal from r. עִיט.
 נָעַל, נָעַל, fut. apoc. Kal and Hiph. from
 r. עָלָה.
 נָעַמְדָּנָה 3 fut. fem. plur. for נָעַמְדָּנָה,
 Dan. 8, 22. § 47. note 3. Lgb. 276.
 נָעַרְעָרוּ Is. 15, 5 for נָעַרְעָרוּ, see r. עוֹר I,
 Pilp. p. 762.
 נָעַר, נָעַר, fut. Hiph. from r. עוֹר.
 נָפַר fut. Hiph. apoc. from r. פָּרַח, for
 נָפַרָה.
 נָפַח fut. apoc. Hiph. from r. פָּתַח.
 נָצַב fut. apoc. Hiph. from r. נָצַב, Deut.
 32, 8.
 נָצַבַּע Chald. fut. Ithpa. from r. צָבַע.
 נָצַרְעָרוּ, see r. צָרַח Hithp. p. 892.
 נָצַק, נָצַק, fut. Kal from r. נָצַק q. v.
 נָצַר (נָצַר) and נָצַר, fut. Kal from r.
 נָצַר no. 2.
 נָצַר, נָצַר, fut. apoc. Kal from r. צוֹר;
 also fut. apoc. Hiph. from r. צָרַר.
 נָצַר, נָצַר, fut. Kal from r. נָצַר no. 1.
 נָצַח fut. Kal from נָצַח *to kindle*, in
 pause c. Dag. euphon.
 נָקַד plur. נָקַדוּ, fut. Kal from r. קָנַד, by
 Chaldaism.
 נָקַח fut. Kal, and נָקַח fut. Hoph. from
 r. נָקַח, for נָקַח, נָקַח.
 נָקַץ 1 K. 3, 15 in some Mss. and edi-
 tions, for נָקַץ, from r. נָקַץ.
 נָקַרָה 1 Sam. 28, 10 for נָקַרָה (c. Dag.
 euphon.) fut. Kal from נָקַרָה, c. suff.
 נָקַח.
 נָקַשׁ, נָקַשׁ, fut. apoc. Kal, r. קָשָׁה.
 נָקַשׁ fut. apoc. Hiph. r. קָשָׁה.
 נָרָא, נָרָא, fut. apoc. Kal from r. רָאָה.
 נָרָא for the comm. נָרָא imp. from רָאָה
to fear, Ps. 34, 10; inflected after the
 manner of verbs לָחַ, so that א becomes
 in otio, comp. נָרָפָא Ez. 47, 8. Lgb.
 417.

נָרָא *they fear* for נָרָא, different from
 נָרָא *they see*, with short Hirek.
 נָרַב, נָרַב, fut. Hiph. from r.
 אָרַב.
 נָרַח Ps. 7, 6, see נָרַח.
 נָרוּא for נָרוּ 2 Chr. 26, 15, inf. constr. Kal
 from r. נָרוּ with א appended.
 נָרוּן for נָרוּן fut. Kal from r. נָרוּן, Lgb. 369.
 נָרוּץ for נָרוּץ fut. Kal from r. נָרוּץ, but
 intrans. Lgb. 369.
 נָרַה fut. Kal from r. נָרַה, where see.
 נָרַע fut. Kal from r. נָרַע no. 2, where see.
 But נָרַע Job 20, 26 is fut. apoc. from
 נָרַע *to eat up*.
 נָרַחְתָּ Jer. 22, 23 Keth. for נָרַחְתָּ *sit-*
ting, Yod parag. § 88. 3.
 נָרַד for נָרַד fut. Kal from נָרַד. Lgb.
 369.
 נָרַח fut. Niph. from r. נָרַח.
 נָרַיּא fut. Hiph. from נָרַיּא *to de-*
ceive.
 נָרַיּם fut. Hiph. from r. נָרַיּם; by Chal-
 daism.
 נָרַל fut. apoc. see in r. נָרַל no. 3.
 נָרַם fut. Kal by Chaldaism, from r. נָרַם.
 נָרַם for נָרַם fut. Hithpo. from r. נָרַם.
 נָרַם made up from נָרַם *there is*, and suff.
 3 sing. masc. with Nun inserted.
 נָרַע, נָרַע, fut. apoc. Kal from נָרַע.
 נָרַנָה 1 Sam. 6, 12, 3 fem. plur. fut. Kal
 for נָרַנָה from r. נָרַן. § 47. note 3.
 נָרַחְתָּ, נָרַחְתָּ, fut. apoc. sing. Hithp.
 from נָרַחְתָּ. R. נָרַח.
 נָרַחְתָּ fut. Hithpal. from נָרַח.
 נָרַח, נָרַח, fut. Kal from r. נָרַח *to come*,
 for נָרַח and נָרַח.
 נָרַח fut. Hithpa. from r. נָרַח.
 נָרַח Chald. fut. Ithpe. from נָרַח *to nour-*
ish, Dan. 4, 9.
 נָרַח fut. apoc. Hithp. from r. נָרַח.
 נָרַח plur. נָרַחוּ, in pause נָרַחוּ, fut. Kal
 from r. נָרַח.
 נָרַח fut. Niph. from r. נָרַח.
 נָרַח Chald. fut. Ithpe. from r. נָרַח.

נָרַח Ps. 22, 17, see under נָרַח I.
 נָרַח for נָרַח with the vowels after
 the Aramaean manner, Ecc. 2, 13.
 Lgb. 151.
 נָרַח *all of them*, from נָרַח with the un-
 usual suffix נָרַח for נָרַח.
 נָרַח id. but fem.

בַּלְחָה, 3 sing. fem. præter. Piel, r. בָּלַח, c. suff. for בַּלְחָהוּ.
 בְּנִלְוֵיהָ Is. 33, 1, see under r. נָלָה.
 בְּנִצְנִיָּה Is. 23, 8 *her merchants*, plur. with light suff. from בְּנִצַּן no. 3, inflected in the manner of נִצַּר.

ל

לְהֶאֱרִיב inf. Hiph. contr. for לְהֶאֱרִיב, from r. אָרַב.
 לְהֶאֱרִיב for לְהֶאֱרִיב inf. Niph. from r. אָרַב.
 לְהוֹנֵן, לְהוֹנֵן, see in Chald. הוֹנָה note p. 247.
 לְהִשְׁאוֹת 2 K. 19, 25, contr. for לְהִשְׁאוֹת Is. 37, 26. inf. Hiph. from r. שָׂאָה.
 לְחַמֵּם Is. 47, 14, inf. in pause from r. חָמַם, after the form קָשַׁל; comp. לְחַנְנֵכֶם Is. 30, 18.
 לְיִסוּד 2 Chr. 31, 7, inf. Kal from r. יָסַד, for the usual לְיִסוּד Is. 51, 16.
 לְיִמְנָה for לְיִמְנָה by Syriasm, from the noun יָמָה, Prov. 30, 17. Lgb. 151.
 לָךְ imp. from r. לָךְ to go, see הִלָּךְ.
 לָכָה, לָךְ, see in הִלָּךְ init. and no. 7, p. 253, 255.
 לָכַת inf. fem. Kal from r. לָךְ, see הִלָּךְ.
 לָנָה for לָנָה *it lodgeth*, 3 fem. præter. from לָוֵן Zech. 5, 4.
 לְצַבּוֹת contr. for לְהַצְבּוֹת inf. Hiph. from r. צָבָה.
 לִירָא for לִירָא inf. Kal from r. יָרָא to fear.
 לַח, c. לָּ pref. לָלַח, inf. Kal contr. for לָרַח, from רָחַד to bear. Lgb. 133.

מ

מָבִי part. Hiph. for מָבִיא from r. בּוֹא.
 מִבְּעַתְּהָ for מִבְּעַתְּהָ part. Pi. fem. from r. בָּעַתַּה Pi. to terrify, 1 Sam. 16, 15.
 מִבְּרֵאשׁוֹנָה 1 Chr. 15, 13, compounded from r. מָה, בָּ, הִרְאֵשׁוֹנָה the former. See מָה note, lett. c. p. 541.
 מְרִינִן Judg. 5, 10, plur. of מֵר *garment*, after the Chaldee form.
 מְרִיחִין Chald. part. Aph. from r. נָחַת to descend.
 מְרִימִין Chald. part. pass. Aph. r. אָמַן.
 מְרִיחִין Chald. inf. Pe. r. הוֹךְ to go.
 מוֹמֵת part. Hoph. from r. מוּת to die.
 מוֹסֵב part. Hoph. from r. סָבַב.
 מוֹעֲדָה part. Kal for מוֹעֲדָה, r. מָעַד to waver, p. 594.
 מוֹצֵא part. Hoph. from r. יָצָא.
 מוֹרְגִים plur. of מוֹרֵג *threshing-sledge*, for מוֹרְגִים. Lgb. 145.

מוֹצֵא, c. suff. מוֹצֵא, Chald. inf. Pe. from r. מוֹצֵא to kindle.
 מוֹה *what is this?* for מוֹהֵה, see מוֹה note, lett. c. p. 541.
 מוֹן for מוֹוֹן part. Hiph. from r. אָוֵן I.
 מוֹחַ Chald. part. Aph. from r. חָיָא to live.
 מוֹחַ Chald. inf. Pe. from r. חָנַן.
 מוֹחֲצֵרִים, see מוֹחֲצֵר p. 338. col. 2.
 מוֹחֲצֵר part. Hithp. from r. חָצַר, for מוֹחֲצֵר.
 מוֹלָכִים 2 Sam. 11, 1, i. q. מְלָכִים (which also 31 Mss. and 7 early editions exhibit) *kings*, the מ being redundant, as a 'mater lectionis.'
 מוֹלֵךְ for מוֹלָא præter. Kal from r. מָלָא.
 מוֹלִינִים part. Hiph. from r. לוֹן no. 2 inflected in the Rabbinic manner, Lgb. 407.
 מוֹלֵה for מוֹלָא part. from r. אָלַה to learn, after the Syriac.
 מוֹלֵה for מוֹלָא præter. Kal from r. מָלָא.
 מוֹמֵה m. מוֹמֵה f. from thee, from מוֹן q. v.
 מוֹזְרֵה Nah. 3, 17, see מוֹזְרֵה p. 588.
 מוֹזֵחַ part. Hoph. from Hiph. B, from r. נוּחַ.
 מוֹיֵחַ part. of Hiph. B, from r. נוּחַ.
 מוֹזְרֵה for מוֹזְרֵה Is. 23, 11, from מוֹעֵד q. v. מוֹעֵל, see עַל p. 782.
 מוֹעֵם, see עָם p. 792.
 מוֹצֵאֵם Gen. 32, 20, for מוֹצֵאֵם, inf. Kal from r. מוֹצֵא. Comp. מוֹצֵאֵה for מוֹצֵאֵה.
 מוֹקְלָלִי Jer. 15, 10, a form made up, as it would seem, from two readings, מוֹקְלָלִי and מוֹקְלָלִי, and attributable to copyists rather than to the writer.
 מוֹקְנֵה Jer. 22, 23 Keth. part. Pu. f. from Pi. קָנַן, with Yod parag. which is omitted in Keri. § 88. 3.
 מוֹקְרֵה part. Pil. from r. קוּר.
 מוֹשְׁתַּחֲוִיִּים Ez. 8, 16, prob. an oversight of copyists, for מוֹשְׁתַּחֲוִיִּים *worshippers*. Some have supposed that the ending יִים is for אַתֶּם *you*, so that the whole form may be a contraction from this word and from the particip. by Syriasm; but we should here hardly expect the *second* person, on account of the preceding הֵמָּה.
 מוֹתָה Chald. inf. Pe. from r. אָתָה.
 מוֹתֵי, מוֹתֵי, 2 and 1 pers. præter. Kal from r. מוּת, q. v.

נ

נָאוֹת, see נָאוֹת.
 נָאֵל Niph. of r. נָאֵל, Jer. 50, 36.
 נָאֵר Ez. 9, 8, see in נָאֵר note, p. 1025

נָבֹזָה 1 Sam. 14, 36, for נְבוֹזָה fut. Kal from נָזַח, Dag. being dropped. § 66. note 11.
 נְבוֹיָה for נְבוֹאָה præt. Niph. from נָבָא to prophesy
 נָבַל, נִבְּלָה, *we fade, wither*, Is. 64, 5, has its form from נָבַל Hiph. fut. but its signif. from נָבַל; prob. for נִבְּלָה 1 fut. Hiph. of נָבַל.
 נְבֻלָה for נְבוֹלָה fut. Kal from r. נָבַל. § 66. 5, and note 11. Lgb. 372.
 נְבֻקָה for נְבֻקָה præt. Niph. from r. נְבֻקָה. Lgb. 372.
 נְבֻלָה Is. 59, 3. Lam. 4, 14, see Niph. נָבַל II.
 נְבֻמָה Jer. 8, 14 for נְבֻמָה fut. Niph. from נָבַמָה II. Comp. § 66. 5, and note 11.
 נְבֻחָה, 1 plur. fut. apoc. Kal from נְבֻחָה.
 נְבוּגִים, constr. נְבוּגָה, fem. נְבוּגָה, part. Niph. from r. נְבֻחָה, for נְבוּגִים etc.
 נְבוּלָה præt. Niph. from r. נְבוּלָה, for נְבוּלָה c. Dag. euphon.
 נְבוּסָה Ez. 23, 48, see in r. נְבוּסָה Nithp. p. 407.
 נְבוּחָה præt. Niph. from r. נְבוּחָה, also præt. Pi. from r. נְבוּחָה.
 נְבוּחָה præt. Niph. and Pi. from r. נְבוּחָה.
 נְבוּחָה part. Niph. plur. from r. נְבוּחָה, for נְבוּחָה. § 66: not. 11.
 נְבוּחָה 2 præt. Niph. from r. נְבוּחָה.
 נְבוּחָה præt. Niph. from r. נְבוּחָה.
 נְבוּחָה præt. Niph. from r. נְבוּחָה.
 נְבוּחָה 1 plur. fut. Kal from r. נְבוּחָה, c. suff. נְבוּחָה.
 נְבוּחָה, 1 plur. fut. Kal from r. נְבוּחָה, c. suff. נְבוּחָה.
 נְבוּחָה, 1 plur. fut. Hiph. apoc. from r. נְבוּחָה.
 נְבוּחָה part. fem. Niph. from r. נְבוּחָה.
 נְבוּחָה part. fem. Niph. from נְבוּחָה to convince.
 נְבוּחָה Deut. 21, 8, Nithpa. from r. נְבוּחָה. Lgb. 249.
 נְבוּחָה præt. Niph. from r. נְבוּחָה, the form being derived from r. נְבוּחָה.
 נְבוּחָה for נְבוּחָה præt. Niph. from r. נְבוּחָה. § 66. 5, and not. 11. Lgb. 372.
 נְבוּחָה Ps. 4, 7 for נְבוּחָה imp. from r. נְבוּחָה, a negligent orthography.
 נְבוּחָה præt. Niph. from r. נְבוּחָה q. v.
 נְבוּחָה for נְבוּחָה c. הַ parag. 2 Sam. 1. 26. Lgb. 266. R. נְבוּחָה.
 נְבוּחָה Pil. from נְבוּחָה.
 נְבוּחָה 1 plur. fut. Hithpa. from r. נְבוּחָה, for נְבוּחָה.
 נְבוּחָה for נְבוּחָה, imp. Kal c. הַ parag. from r. נְבוּחָה, c. Dag. euphon. Ps. 141, 3.

נְבוּחָה præt. Niph. from נְבוּחָה.
 נְבוּחָה Ez. 39, 26, and נְבוּחָה (Aleph appended, comp. Arab. قتلوا) Ps. 139, 20, for נְבוּחָה they bear.
 נְבוּחָה Ps. 32, 1, for נְבוּחָה part. pass. Kal from נְבוּחָה, inflected like verbs נְבוּחָה, so as to be assonant with נְבוּחָה, which stands near.
 נְבוּחָה 1 plur. fut. Hiph. from r. נְבוּחָה, by Chaldaism, for נְבוּחָה or נְבוּחָה.
 נְבוּחָה Nithpa. from r. נְבוּחָה, p. 1042.
 נְבוּחָה Job 4, 10, 3 plur. præt. Niph. of r. נְבוּחָה; comp. in r. נְבוּחָה.
 נְבוּחָה for נְבוּחָה, Dag. euphon.
 נְבוּחָה for נְבוּחָה præt. Kal from r. נְבוּחָה.

ס

סָבַב 2 K. 8, 21 for סָבַב, the Yod being a 'mater lectionis.'
 סָבַב for סָבַב from סָבַב c. suff. et Dag. euph.
 סָבַב from סָבַב q. v. c. suff.

ע

עָנָה for עָנָה imp. Kal from r. עָנָה.
 עָנָה for עָנָה c. Dag. forte euphon. from עָנָה cluster of grapes.
 עָנָה for עָנָה she made, 3 fem. præt. from r. עָנָה Lev. 25, 21.

פ

פָּחַח Neh. 5, 14, i. e. פָּחַח c. suff.
 פָּחַח inf. Kal from r. פָּחַח to breathe.
 פָּחַח for פָּחַח his work, from פָּחַח. Lgb. 170, 571.

צ

צָא imp. Kal from r. צָא.
 צָא inf. Kal of the same verb.
 צָא Ez. 16, 52, inf. Pi. fem. c. suff. from r. צָא.
 צָא, see in r. צָא Pilp. p. 898.
 צָא imp. Kal from r. צָא to pour.
 צָא inf. Kal of the same verb.

ק

קָאם præt. Kal for קָאם, from r. קָאם, in the Arabic manner. § 71. note 1. Lgb. 401.
 קָאם Chald. part. Pe. from r. קָאם.
 קָבַה Lev. 22, 11 (read *kōbah*) imp. from נְקָב, c. הַ parag.

חחש, החחש for וְחָחַשׁ 3 pers. fut. Kal from r. חוּשׁ; for an analogous instance see under r. עִישׁ p. 770. Job 31, 5.
 החחח Prov. 17, 10, fut. Kal of r. נחח q. v.
 חחח fut. apoc. Kal from r. נחח, for החחח.
 החחח Ex. 25, 31 in many editions, with Yod as 'mater lectionis,' for החחח; but contrary to rule and almost certainly a corruption. Lgb. 52, 331.
 החחח, החחח, fut. apoc. Kal for החחח, from r. החחח.
 החחח fut. apoc. Pi. for החחח, from r. החחח.
 החחח, fut. apoc. Kal from r. החחח.
 החחח fut. Kal shortened from החחח, from r. לחח or לחח.
 החחח 2 masc. (the Yod belongs to the root) of fut. Hiph. from החחח to wipe away. Jer. 18, 23.
 החחח Chald. 1 pl. præter. r. החחח, for החחח, Num. 17, 28. Lehg. 373.—Also for 3 pl. החחח Lam. 3, 22; so Ewald and Roediger.
 החחח, fut. apoc. Hiph. from r. החחח to flow down.
 החחח Ex. 23, 21, fut. Hiph. see החחח Hiph. note, p. 620.
 החחח for החחח fut. Kal from r. החחח.
 החחח, imp. Kal from r. החחח q. v.
 החחח, see החחח.
 החחח fut. Hiph. of r. החחח q. v.
 החחח for החחח fut. Kal from r. החחח.
 החחח for החחח 2 plur. fut. Niph. from r. החחח, Dag. forte being omitted; see above in החחח. § 66. note 11.
 החחח Ez. 4, 12, fut. Kal c. suff. from r. החחח q. v. Dag. forte euphon. in החחח.
 החחח, fut. Kal from r. החחח to bake, for החחח.
 החחח Jer. 25, 34, see under the root החחח, note.

חחח Jer. 19, 3, fut. Kal from r. חחח, for the comm. חחח. See חחח I.
 חחח 1 Sam. 14, 27 Keth. (by a corruption) for החחח. The copyist seems to have had in mind the word החחח.
 חחח, fut. apoc. Kal from r. חחח.
 חחח fut. Niph. from r. חחח to break, the form being borrowed from חחח.
 חחח Prov. 23, 26, i. e. for חחח fut. Kal of r. חחח. The Keth. is fut. Kal of r. חחח, and should be read חחח.
 חחח Jer. 9, 17 for חחח fut. Kal from r. חחח.
 חחח Deut. 32, 18, see r. חחח p. 1055.
 חחח fut. apoc. Kal from r. חחח to drink.
 חחח fut. apoc. sing. Hithp. for חחח, from r. חחח to bow down.
 חחח Is. 41, 10, fut. apoc. Hithp. from r. חחח.
 חחח inf. Kal from r. חחח to give, contracted for חחח. With suff. חחח.
 חחח 2 Sam. 22, 27, for חחח fut. Hithp. from r. חחח. Lgb. p. 374.
 חחח by aphæresis for חחח, which is read Ps. 18, 41. Comp. חחח for חחח.
 חחח, see in חחח above.
 חחח, fut. Kal from r. חחח, q. v.
 חחח 1 K. 17, 14 Keth. commonly taken for חחח to give, with Nun parag. as in 1 K. 6, 19, where however חחח is future. Here the Keri, חחח, is to be preferred.
 חחח, fut. apoc. Kal from r. חחח.
 חחח 2 Sam. 22, 27, see in חחח Hithp. p. 876.
 חחח Ex. 2, 4, for חחח Hithp. from r. חחח. Lgb. 386.



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